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Original Research Article

An Assessment of Tourists' Perception of Traditional Lifestyle in an Adaptively Reused Historical House in the City of Kashan, Iran

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Abstract

Problem statement: Through time, Kashan's historical houses and lifestyle have had a reciprocal relationship. In contemporary times, however, lifestyles have changed very much to the point of being forgotten. The adaptive reuse of some historical houses presents an opportunity to gain a better understanding of the lives that people once lead in them.

Research objectives: This study seeks to discover the characteristics of lifestyle in Kashan's historical houses, as well as the extent to which tourists understand this lifestyle during their stay in historical houses retrofitted as hotels. What are the characteristics of the lifestyle in the historical houses of Kashan? To what extent do tourists understand this lifestyle during their stay in historical houses retrofitted as hotels? Gain a better understanding of traditional lifestyle components and analyze tourists' understanding to better address shortcomings in future adaptive reuse projects are the research objectives.

Research method: The research methodology of this study is mixed qualitative-quantitative. First, the lifestyle in Kashan's historical houses was analyzed through literature reviews and field studies, such as participatory observation and in-depth interviews. Next, after extracting and codifying the most repetitive components previously obtained, tourists' perceptions of these components were examined through 102 questionnaires in 8 hotels.

Conclusion: The repetition of the expressed characteristics of interviewees from different socio-economic groups displays a dominant lifestyle across different cultural-economic groups in traditional society. Moreover, the extraction of lifestyle components in Kashan's historical houses in three categories, namely cultural, social and economic components, reveals the multidimensionality of this lifestyle. Despite their connection to physical spaces, tourists' perception of this lifestyle's nature, characteristics and intangible features is incomplete. While many lifestyle components manifest in customs and behaviors, furniture and appliances can play an important role in introducing a lifestyle when effectively integrated into experiences rather than being mere decoration.

Keywords: *Tourists' Perception, Hotel, Traditional Lifestyle, Historical Houses, Kashan.*

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Introduction and statement of the problem

The term “heritage” is a combination of human-created values, including norms, beliefs, convictions, materials and technical practices. In most cases, culture and nature form an integral part of each other and tangible and intangible aspects play equally important roles in the concept of the integrity of heritage value (Edroma, 2012, 58 cited in Basiri, Vatandoust, Emami & Ahmadi, 2014, 98). Theorists in this field emphasize the protection of intangible values. (Fadaeinezhad Bahramjerdi, Hanachi, Ramezani & Nezam, 2017, 35). In this regard, Bandarin and Van Oers have also pointed out that the combination of both tangible and intangible aspects of historical monuments’ values can be considered as preservers of collective identity and memory (Bandarin & Van Oers, 2014). Vecco also believes that cultural values are identity values and capacities with tangible aspects which interact with memories (Vecco, 2010).

Tangible and material cultural heritage refers to a set of material manifestations that have material and physical realization outside of human existence. Intangible and spiritual cultural heritage are manifestations that, although materially imperceptible, their effects on materials and tangibilities can be understood and studied (Kabiri Hendi & Danekar, 2011, 149). According to the UNESCO Istanbul Summit declaration in September 2002, intangible heritage achieves its true value when it causes the invisible values of the work to be understood and revealed. On the other hand, intangible heritage must be embodied by tangible manifestations, such as objective evidence and signs. Therefore, a means to preserve intangible heritage is by protecting tangible aspects of heritage that also bear the intangible values of the work (Basiri et al., 2014, 99).

The adaptive reuse of some of these houses as traditional hotels presents an opportunity for tourists to gain a better understanding of the lives people once lead in them in the past. In the meantime, however, cultural heritage experts are concerned with the preservation of building values in adaptive reuse. One of the important aspects of heritage protection lays in

the focus and maintenance of social values such as customs, lifestyle, traditions, religions ... etc. (Lanz, 2018, 8), specially in contemporary times when due to many cultural changes, this lifestyle runs the risk of being forgotten.

Among cities in Iran, Kashan is renowned for its adaptively reused buildings, with about thirty different traditional residencies. The city of Kashan could be likened to a treasure trove of traditional Iranian houses, where residencies dating back to the Qajar era can be found and the strong impact of socio-cultural and climatic factors on the formation of spaces can be observed (Hanif, 2019, 31; Saadati Vaghar, Zarghami & Ghanbaran, 2019, 153).

This study seeks to understand the characteristics of the lifestyle in Kashan’s historical houses and the extent to which tourists understand this lifestyle during their stay in these houses retrofitted as traditional hotels.

Theoretical foundations and research background

Lifestyle has a significant impact on space quality and there is a highly meaningful relationship between mankind, the quality of historic houses, architecture and past lifestyles, which originate in authentic values and traditions. According to Rapoport, lifestyle is the way people choose to behave or to engage in an activity (Rapoport, 2012, 10). In other words, lifestyle is a concise expression encompassing all human behaviors with oneself, family and society; eating, clothing, speech and body language customs. The tangible and intangible reflections of these behaviors can be traced in surrounding spaces. Lifestyle includes the interaction of the individual, family unit, group and society with space (Samadzade, Rezanezhad Asl Bonab, Saalek Ghahgharkhi & Ghasemzadeh, 2017, 57). Therefore, lifestyle -as an integrated whole of the spiritual and material dimensions of life- is deeply entrenched with housing and the behavioral settings within it. This displays the nature of housing beyond its physicality and reveals its close link with lifestyle (Taheri, 2014, 4 cited in Arzaghi, Aminpour & Toghyani, 2020, 189).

Everyday life as well as behavioral patterns, which result from individual interactions in society, are factors that shape the interior spaces of houses. Moreover, understanding customs in everyday life, which play a crucial role in this relationship, are highly helpful in discovering how spaces were once used (Ebrahimi, Soltanzadeh & Keramati, 2017, 31). Traditional Iranian houses have consistently been able to maintain their desirability through a well-suited relation with the lifestyle and social conditions of their time (Asefi & Imani, 2016, 60).

A reciprocal relationship can be observed between lifestyle and housing, due to the latter being a social phenomenon where the arrangement, type of spaces, as well as appearance are influenced by cultural, social and economic factors (Rapaport, 1982, 101). In addition, according to (Hasani, Zokaei, Talebi & Entezari, 2017, 23 ; Ebrahimi et al., 2017, 29), lifestyle can fall into three categories: cultural, social and economic; The social lifestyle focuses on the production and consumption of social relations, the economic lifestyle is comprised of the production and consumption of material goods and lastly, the cultural lifestyle addresses the pattern of everyday actions consisting of the production and consumption of symbolic content. In this study, the extracted components were also classified and structured for ease of organization into three cultural, social and economic categories.

Research methodology

The research methodology in this study is descriptive-analytical, using a mix of qualitative-quantitative methods. Appropriate methods were used to collect and analyze information to first extract the characteristics of lifestyle in Kashan's historical houses and then to evaluate tourists' understanding and perception of these characteristics during their stay.

• Step 1: Extraction of lifestyle components through field study, participatory observation and in-depth interviews

Although many studies on the architecture of Kashan's historical houses and the culture of Kashan's people

in many fields have been conducted, little research has addressed the lifestyle of people living in them. Furthermore, none of them have used field studies as a means to obtain lifestyle characteristics. The following techniques were used in collecting information on the lifestyle characteristics in Kashan's historical houses:

1. Participatory Observation (walking with residents in neighborhoods where their traditional status is mostly preserved, listening to their accounts and descriptions, participating in various ceremonies such as Yalda night celebrations, Nowruz festivities, mourning events, Taziyeh, etc. and visiting local's homes).

2. In-depth interviews with locals who had practiced this lifestyle for at least 10 years.

Due to the nature of this part of the study, the number of interviewees was not previously determined. Individuals were randomly selected and interviews were conducted until reaching theoretical saturation. A total of 37 people were interviewed. Each interview took 45 to 60 minutes. The main characteristics of interviewees are summarized in Table 1. The two main questions asked are as follows: 1. Describe day and night-time activities taking place in a historic house in all seasons. 2. Recount the most important and meaningful memories and events in their individual and social life taking place in the house.

Interviews were recorded, written and codified for data analysis purposes. Interview data were evaluated through thematic analysis, ideas and memories were codified, similar items expressed by the interviewees were grouped and recurring components were extracted.

• Step 2: Analysis of tourists' understanding and perception

The 26 components extracted from the first step of this study were compared and contrasted with experts' opinions and the participatory observations previously carried out. A questionnaire in the form of a five-choice Likert scale and a general description of people's experience, without any reference to the categorization of components to avoid orientation, was developed in both Persian and English. Eight Qajar era houses, which are popular hotel destinations in Kashan

Table 1. Details and characteristics of interviewees in extracting lifestyle characteristics of Kashan’s historical houses. Source: authors.

Gender	Age			Number of years being familiar with the area					Number of years living in the city of Kashan			Number of years living in a historic house			Literacy		
	18-30	31-50	51<	30>	31<	30>	31-50	51<	0	1-30	31<	Illiterate	Primary education/ Diploma	Bachelor	Master and more		
Male 18	2	5	11	5	13	4	5	9	3	8	7	1	5	7	5		
Female 21	2	7	12	9	12	5	9	7	3	10	8	4	9	6	2		

(Koushk-e Honar, Negin Traditional Hotel, Ehsan House, Noghli House, Doust House, Mahinestan-e Raheb, Kamal Al-Molk Hotel and Ameriha House) were selected (Fig. 1). It was intended to choose a diverse range of houses in their approach to interior design and adaptive reuse. Questionnaires were sent to hotel guests selected by random sampling (Table 2). Additionally, the experience of people staying in the hotel was studied through semi-structured interviews and observations. One of the limitations of this research at this stage was the low capacity of these hotels and the unwillingness of guests to cooperate in filling out the questionnaires, which was overcome by extending the intended timeframe. The results of 102 questionnaires were examined.

Lifestyle in Kashan’s historical houses

According to the principles highlighted in section 2, lifestyle is a term that encompasses social, cultural and economic categories and also has a profound impact on the behavioral patterns and mental tendencies of individuals in society. One of the examples and manifestations of lifestyle is the quality of the location and living spaces, which consequentially has influenced the architecture of the house (Ebrahimi et al., 2017). The existence of historical houses, having the chance to be in them, the memories of older generations and examining architectural critics’ opinions reveals why many architects seek to

understand the qualities embodied by these houses (Hagh-shenas & Hanachi, 2019, 57).

The central courtyard played the role of a small garden in the heart of the house where various activities such as living, cooking and eating in the shade took place (Pirnia, 2010, 161). Years after the Qajar era, it remained uncontested; the courtyard was still an independent, central space with a pool in the middle, gifting water, sky and a tree to the house. Gradually, sparks of modernization started to be visible in decorations of the aristocracy’s and the upper class’s homes; however, the general style of houses remained the same (Beheshti, 2017, 236; Aghalatifi & Hojjat, 2019, 45). Along with the change in people’s taste in living in extended families, a new family form emerged in this period. Comprised of the father, mother and the children, it was called the nuclear family (Pourdeyhimi, 2012, 4).

The study of the architectural typology of houses in Kashan displays the formation of buildings by the combination of three spatial patterns of open, semi-open and closed spaces. In the closed spaces category different types of rooms, “Shahneshin”, “Talar” “Goushvare”, “Pastou”, “Konj”, “Balakhane”, etc, in semi-open spaces the “Sardabs” and Iwans and open spaces the “Mahtaabi”, rooftop and courtyard can be mentioned (Hasani, Norouz Borazjani & Nasir Salami, 2017, 67).

Based on the categorization of lifestyle characteristics



Fig. 1. Different angles of one of the accommodating spaces at Negin Traditional Hotel. Source: authors archive.

at the end of Section 2, recurring components discovered through in-depth interviews by reaching theoretical saturation, were codified and compared and contrasted with literature review studies and participatory observations and then grouped into cultural, social and economical categories.

• **Cultural categories**

- To enter the house, one must pass through several

spaces and layers. After the entrance, the vestibule acts as a waiting space. Then, one enters the courtyard through a corridor and then access to other spaces is possible.

- A pool of water can usually be seen in the middle of the courtyard, used for washing dishes, fruits, performing wudu (Islamic purity rituals before prayer) and bathing in the summer.

Table 2. Details and characteristics of interviewed tourists. Source: authors.

Gender	Nationality		Education		Purpose of Trip to Kashan		Purpose of Choosing Traditional Hotel		Duration of Stay in Kashan		Experience of Staying in a Traditional Hotel in Iran		Experience of Staying in a Traditional Hotel in Kashan	
	Iranian	Non-Iranian	Bachelor & less	Master & more	Cultural	Others	Experience of Traditional LifeStyle	Others	1 & 2 days	3 days & more	Yes	No	Yes	No
Male 40	25	15	22	17	25	15	19	21	29	11	17	23	11	29
Female 62	50	12	42	19	47	15	34	28	41	21	22	40	3	59

- The cool and humid air from the “Sardab” provides a pleasant atmosphere in the summer for lunchtime, rest and an afternoon nap. Some Sardabs are connected by a canal to windcatchers, which accentuates the cool airflow. In the winter, when building residents usually stayed on the ground floor and upper floors, the Sardab space was used as a space to store food.

- Everyday activities such as sitting, sleeping, earing, reading the Qur’an, socializing and so on, take place on the floor.

- In addition to oil heaters, “Korsi” chairs were used to heat spaces. The Korsi consisted of a wooden table, under which a charcoal or oil pan was placed and heated, covered with a blanket to keep the air underneath warm. Family members sit around the korsi and cover themselves with the blanket to warm up. Each house had at least one korsi in at least one space in the house during winter.

- Making of “lavashak” or fruit rolls and dried fruits, sleeping in the open-air during summers and looking out on the courtyard and the surrounding alleys during wedding ceremonies, are some activities which took place on the rooftop.

- According to a 64-year-old woman: “We were very scared to go to the bathroom (a corner of the yard), especially on long, cold and quiet winter nights”.

- In traditional houses, poultry was usually kept in a space called “Jadoon” or “Morghdoon”. In some houses,

cattle were kept in a corral. The corral was usually located at the entrance of the house and was separated from the main courtyard by a corridor. These animals were used to meet part of the needs of the inhabitants. “If a visitor would suddenly come for dinner or lunch, we would behead a chicken and cook it”, as said by a 63-year-old man, known for his hospitality in the neighborhood. Sometimes a house with more chickens would sell surplus eggs to other neighbors, or a house with cows would sell milk to others.

- For better indoor environment conditions when approaching hot and cold seasons, residents would move needed furniture for daily activities and sleeping to the other side of the house. “By the end of May, we would go to “Nesaqdeh” (the cooler side of the house/the side of the house most in the shadows) and in September we would go back to the other side of the courtyard”.

- “Although most of the “Pastou” space (a small space attached to the room) was occupied by the beds, it was spacious and useful, like a very large closet”, said an 82-year-old woman.

- The hot weather in Kashan starts from mid-May until mid-October. Warm slow and medium-speed winds blow from all four directions in Kashan at these times of the year. These are captured by windcatchers and directed through their canals into the “Sardab”. The materials used in building windcatchers, such

as mud and clay, help to cool down the winds. The number of the windcatchers, as well as having horizontal windcatchers in the basement or “Sardab” help with the air circulation and create a pleasant cooling sensation in the lower floors of the buildings (Navabakhsh, Shirazi & Agha-ahmadi, 2014, 52).

- In the “Sardab”, a few steps below it, was a room without any lighting and access to the outside, called the “Pas-Sardab”. This space was built by manually digging into the soil and was used as a refrigerator to store food such as meats.

- Drinks, such as herbal concoctions and distillates, such as rosewater, were very common and widely available due to the many fields and gardens around Kashan where they were produced and sent to other cities.

- The kitchen was always in direct contact with the hallway or central courtyard and the high ceiling opened to the roof to act as a chimney. There also used to be a cooking furnace in many houses.

- Copper, clay, or zinc pots and casseroles were commonly used in cooking.

Generally, in the cultural category, the following points were frequently repeated: a hierarchy of spaces when entering the house, using the pool for cleaning, washing and bathing, various uses of the ‘Saardaab’ in different seasons, using a ‘Korsi’ in the wintertime, various uses of the rooftop, toilets in the corner of the yard, raising poultry and livestock, seasonal moving within the house for climatic comfort, small spaces connected to the room (“Pastou”), the role of windcatchers in cooling air in the “Sardab”, using the ‘Pas-Sardab’ as a refrigerator and using copper, clay and zinc pots.

• Social categories

- Families residing in Kashan’s traditional houses were extended families. In the houses surrounding a single, or several, courtyards, families lived together with their children, who were married and other first-degree relatives. In wealthier people’s residences, servants also lived with the families they worked for. Sometimes, several lower-income families without any familial ties lived in rooms around the courtyard. These were usually called “neighborhood houses”.

- The relationships between family members, as

well as neighbors with each other, shaped part of the lifestyle in Kashan. Families from various backgrounds and socio-economic strata would inhabit the same neighborhood. Wealthier families and those who were better off financially, would commonly play an important role in shaping social relations among neighbors. For instance, when a religious event or celebration was to be held at the home of a wealthy family, neighbors would assist the homeowner in preparations such as cleaning up, caring for the children, cooking and entertaining guests. In exchange, the host family would help locals in making ends meet. An 83-year-old woman, who has spent her entire life in traditional homes said: “We would line the dough balls on the board in the morning and one of the boys would take them to the bakery. We always made more because we didn’t know how many we’d get back”. On the way back from the bakery, some bread was typically handed out to the boys playing in the alleys and among the neighbors.

- Some houses had distinct, separate spaces called “Andaruni” or inside, private spaces and “Biruni” or outside, public spaces. Public “Biruni” spaces were mostly masculine spaces, where ceremonies and celebrations would be held. Some houses did not have interior “Andaruni” spaces and even corridors and vestibules or “hashtis” were too small, nevertheless, a curtain was always hanging behind the door to block the view to the courtyard when the door was opened.

- Doors were always open to the neighbors. As an 89-year-old woman said: “During the day we’d chat with the women living next-door in the semi-open space of the courtyard or near the entrance. One would knit, others would wash vegetables. If someone was expecting a guest, planned a ceremony, or had a “Nazri”¹ we would cook in the courtyard of one of the houses”. The close neighborly relationships allowed children to grow up together as siblings. Spaces in the house allowed for children to play hide-and-seek, play in the dirt, play with water, playhouse ... etc. Particularly girls were only allowed to play within the house, in the semi-open and open spaces of the courtyard.

- In most houses in Kashan, the semi-open space under

the Iwan is a large, roofed area directly connected to the courtyard and in front of the main building. This space was used for resting, having lunch and other daily activities due to the climatic conditions in Kashan. Its shading provided an area for different functions, in comparison to the “Sardab”, to take place at the Iwan (*ibid.*, 51).

- Like other Iranians, the people of Kashan have many celebrations, rituals and religious and national customs and traditions. Often rooted in pre-Islamic Iran, many national customs and rituals take place within the home; such is Yalda night. This celebration takes place on the winter solstice and the longest night of the year. Family members gather in one of the family’s Eldest and have sweets, snacks and recite poems. Another pre-Islamic custom practiced to this day is laying the Haft-Sin table for New Year’s. The Haft-Sin table usually remains in the house until the thirteenth day of the new year, or Nowruz (*Rastegar, 2010, 205*).

- Kashan is a religious city. The general population in this city are Shiite Muslims. Nevertheless, religious minorities such as Jews and Bahai’s also reside in Kashan. The mourning for the martyrdom of Imam Hussein, one of the Shiite leaders, is considered one of the most important Shiite religious rites. This religious ritual was not only performed in mosques, “Tekyehs”² and urban spaces, but also in houses. The central courtyard of the house was sometimes covered with cloth and the ground was covered by carpets so that people could sit in the courtyard during the ceremony without the inconvenience of heavy sunlight or rain. This would also be done for prayer ceremonies and weddings. Another religious ceremony usually performed in houses, as well as urban spaces, was “Ta’ziyeh” ceremonies. They usually took place in the courtyard due to the need for a large space. The pool at the center of the courtyard was usually covered with a wooden panel and used as a stage. People would watch the show from the courtyard, Iwan and rooftops.

- An important highlight in the lifestyle of Kashan’s people is the tight-knit relationship between family members; as mentioned by a 59-year-old medical specialist: “Under no circumstances were we allowed

to not be at the table at mealtime”. Aside from the fact that family members would gather for meals, family reunions and gatherings with relatives were very common. In wintertime, when the sun sets much earlier and the nights are longer, everyone would gather in the room around the “Korsi” and spend their time chatting and having nuts and other snacks until late. During the summer, these gatherings were usually moved to the “Sardab”, semi-open spaces and shaded areas in the courtyard. In most houses, a wooden bed would be placed in the yard during the summer, where families would gather, have their meals and chat.

Generally, in the social category, the following points were the most repetitive: the simultaneous living of extended families or several families in a house, social status and relationships with the neighborhood, separation of public and private spaces (Andaruni and Biruni), close relationships with neighbors, various uses of the Iwan, celebration of weddings and other ceremonies in the central courtyard, religious rites and Rawda Khwani in houses and the custom of spending the night together, especially during wintertime.

• **Economical categories**

- It is said that not long ago, almost one-third of Kashan’s people were involved in poetry weaving or “Sha’r-Baafi” (*Niyazi & Estarki, 2013, 82*). Kashan’s fabrics, namely silks, velvets, brocades and “sha’rbaafi” were renowned for their fine quality. Moreover, Kashan’s carpets were considered so prestigious that, Nasser Al-Din Shah Qajar gifted one of Kashan’s carpets on the occasion of Queen Victoria’s coronation, which today can be found in the Victoria and Albert Museum in London, England (*Chitsazian, 2013, 119 cited in Baghsheikhi, Kamrani, Nikoei & Baghsheikhi, 2020, 42*). Hence, in most houses spaces for work could be seen, most importantly spaces for “sha’rbaafi” and carpet weaving. According to the then French Ambassador in Iran, between 1906 and 1907, three thousand active velvet weaving workshops were located and actively producing, in houses (*Aubin, 2012, 278*).

- Textile and carpet production activities have

always taken place in part within homes and by their residents, particularly women and children. The active participation of women in providing for their family plays a vivid role in their memories, though rarely mentioned in literature.

- The architectural typology Kashan's houses made them appear similar from the outside and the inside, however, the economic status, origins and backgrounds, occupation and income levels of the family determined the size of the house and the number of decorations found in it.

In the economical category, assigning workspaces for carpet and fabric weaving, women's active participation in providing for their families and the impact of economic status on the architectural arrangement and style of the house, respectively, were found to be the most repetitive components.

Assessing tourists' understanding and perceptions of the traditional lifestyle in Kashan's houses

About half of the tourists cited the experience of a traditional space as the reason for choosing a

traditional hotel. Nevertheless, their understanding of traditional houses was almost as much as others citing other reasons for their choice. This suggests that the planning and redesign did not offer those curious and interested in any more insights.

Fig. 2 displays the understanding of each feature of the traditional lifestyle among Iranian and foreign tourists separately. The levels and hierarchies upon entering the houses and the separation of public and private spaces were the most perceived components. The various functions of the rooftop, the "Sardab", or other secondary spaces such as the "Pas-Sardab" were very little understood. In the process of adaptive reuse of these hotels, most of the "Pastous" (small closet-like rooms within large rooms) are turned into bathrooms. Hence, the tourist does not grasp what that space was originally meant for and its role in traditional life.

Among foreign tourists particularly, it was discovered through interviews that traditional furniture, lighting and heating systems items such as cushions, kerosene lamps, "Korsis" and dishes were poorly understood. A visit to these houses reveals that these elements were

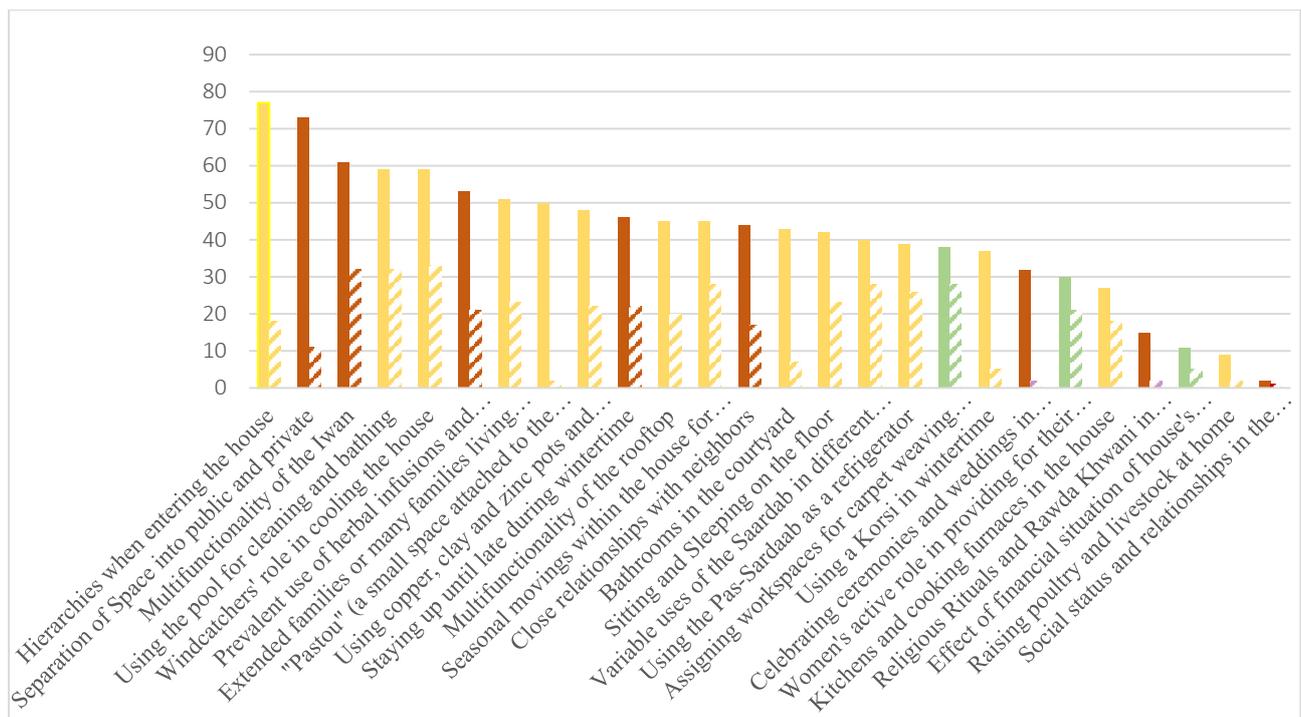


Fig. 2. Understanding of each feature among Iranian and foreign tourists. Source: authors.

lously considered in adaptive reuse and in the best of cases were only displayed as decoration to evoke old, nostalgic feelings. Meanwhile, it seems that these elements could have aided in the understanding of the building's lifetime, the changes that took place in its structure and the lifestyle of its inhabitants back in time. Other less paid attention to components includes cultural and religious ceremonies, the relationships among neighbors and the intertwining of their lives, which played an important role in the traditional lifestyle.

The tendency in the audience's response to express interest in repeating such an experience, in reply to the question pertaining a general description of their time at the hotel, reveals the connection formed with traditional houses. However, it is evident that people's understanding of life in them in the past is very poor. The audience's descriptions of their experience also demonstrate a gap in grasping the spirit of the traditional lifestyle. This is due to the mixture of original elements with dramatic, decorative elements included only to induce a sense of nostalgia. On the other hand, were these spaces redesigned with the conveyance and expression of the original, traditional lifestyle in mind, the implicit goal of inducing a historical spirit would be more attainable.

The quantitative analysis of questionnaires reveals that the success rate of the adaptive reuse of historical homes to introduce guests to the traditional lifestyle during their stay is generally less than 50%. A review of the understanding of components per category also shows that cultural and social components are better understood and perceived equally as well; however economic components are much less appreciated. In general, the more visible the components are in their physical features, the better perceived they are.

Conclusion

Adaptive reuse should be thought of as the relationships between spaces, memories and identities, to achieve conservation goals. This process can also be considered an opportunity in heterogeneous societies and adapted as a strategy for communication between generations and subcultures. Reviewing traditional

lifestyle features suggests that socio-cultural events which make for memorable reminiscences no longer occur in today's architecture of homes.

As the first step of this research in-depth interviews were carried out until reaching theoretical saturation. People were interviewed randomly at different times and places, hence reaching a wide audience from various socio-economic backgrounds. Nonetheless, there was a high level of similarity among their accounts and most components were frequently reported, indicating a dominant lifestyle in the traditional society of Kashan across different socio-economic strata. The consistency in the extracted repetitive components with expert's opinions and literature reviews show that although these sources confirm each other's results, written sources did not take the details of the traditional lifestyle fully into account; this may be a reason why the results in tourists' understanding were far from anticipated.

Codifying and categorizing the extracted components of the traditional lifestyle in Kashan's historical houses alludes to its complexity and multidimensionality. For instance, carpet weaving had not only a financial aspect to it, but rather it was one of the main daily activities in the house, particularly for women. The weaving of carpets strengthened the relationships between family members and neighbors who gathered to work, but also sang songs and recited poems; which are now part of their collective memories. Due to the notability of the financial aspects of carpet weaving in people's descriptions, it was grouped in the economical category. Yet, this component contains significant social and cultural aspects within. Hence, the multifunctional aspect of architectural spaces can also be attributed to the multifaceted habits and behaviors in this lifestyle.

The results in the second step of this research reveal that in the adaptive reuse of Kashan's historical houses to hotels has not been very successful in conveying the features of the traditional lifestyle, particularly pertaining intangible features. In addition to the physical aspects, non-physical features should also be taken into consideration to reach better results.

Physical features are insufficient and inadequate in expressing intangible features, insomuch as many components of lifestyle manifest in behaviors, relationships, customs and rituals. Tangible features and physical aspects can play an effective role in conveying the traditional lifestyle to hotel guests, as long as it is actively integrated within their experience during their stay at the hotel. For instance, traditional furniture and appliances should not only fulfill a decorative role but also compel guests to interact with them. Therefore, considering both the tangible and intangible dimensions of lifestyle components in interior design and planning aids tourists in their understanding of the traditional lifestyle.

The components in the social category are an important aspect of this lifestyle and their descriptions reveal the many hidden architectural features of these homes. To truly represent some social components, it is necessary to plan beyond the scale of a single building and in connection with the neighborhood to convey its social links. A better portrayal of these lifestyle features can add to the appeal of the stay at the hotel and prove financially beneficial.

Furthermore, all primary and secondary spaces should be taken into consideration, without secondary spaces falling under the shadow of primary spaces. All spaces, including open and semi-open spaces, should be designed and planned as such so that guests can experience all of them, expanding their experience from only exploring the lobby, courtyard and room to the whole building. As an example, the many potentials and multifunctionality of spaces such as the "Sardab" and rooftop -of which even Iranian tourists were unaware of- should be reaped.

Finally, it is suggested that the theoretical framework of the intervention of adaptive reuse in this type of building should be examined at a micro-scale in future research. This is owing to the fact that usually in the first phase of this type of project the building is renovated, then decorated to personal taste to evoke a traditional atmosphere. This approach leads to the destruction of many of the hidden values of the building.

Endnotes

1. A religious vow, or promise to do something (usually in the form of giving away food to neighbors, the poor, etc.) in exchange for God granting someone a wish.

2. A "tekyeh" is a place where Shiite Muslims gather to mourn Muharram. There are tekyeh in almost every Iranian city. They look like mosques but are used during the month of Muharram.

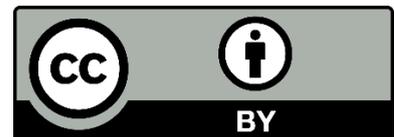
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