

A Survey About Cultural Relation Joints between Iran and Austria to Design House of Culture

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Abstract: Austria's in terms of cultural, geographical and historical position has plenty of monuments which have been left of the past and are reminder of the country's history. On the one hand, raising awareness of social, cultural, artistic, learning skills, and the introduction of cultural experiences between Iran and Austria, and on the other hand checking the status of weather and climate in different regions, for the development and regional planning, is necessary, and the result is an approach to design a house of culture in harmony with the climate. In this paper, we first review and discuss about common cultural relations between Iran and Austria to construct Iran Culture House in Austria. In this paper, analytical method - is descriptive. Data collection method is as follows. Library resources and the Internet, surveying books and articles, analysis and case studies, observation and discussion with experts.

Keywords: Architecture, House of Culture, Austria, In Harmony with the Climate, Common Cultural Relations between Iran and Austria

1. Introduction

Culture alone is too broad as a topic to associate with the concept of design, therefore before entering into discussion of how culture shapes the home, first became acquainted with the culture in order to restrict and moving it closer to an object-oriented, more accurate understanding of the relationship between them to be found. Due to the massive dimensions culture that has caused to describe many social phenomena and human affairs, different definitions have been proposed. According to Malinowski, culture is a collection of artifacts, goods, technical processes, ideas, habits and inherited values and unique reality. According to Taylor look, culture, broadly in ethnology, is a complex set of knowledge, belief, art, morals, law, customs and other capabilities and habits is the human being as a member of the business community achieves. Inglehart defines culture: a system of attitudes, values and knowledge, which are widely shared among people and transmitted from generation to generation. According to the words of Claude Lévi-Strauss, culture is the foundation system of common meaning and

understanding (Bonianian, 2008).

Hofstede refers to two distinct cultures, one culture in music, painting, literature, and so the effect and its emphasis is on a product and a "hand-made" and it forms cultural heritage. And other "mental software" is the collective phenomena and all the people who are involved in the living environment and distinguishes the members of one group from another. This type of culture, including institutions, legal system, method of governance, family patterns and social norms and all activities, interactions and transactions and future society (Hofstede, 2010).

Due to Schein point of view, culture is a pattern of basic assumptions and beliefs that a social group (group, organization, society) to solve two fundamental problems adapting to the external environment (survival mode) and creating internal consistency (the way of being together) has been, Created and discovered. This model has proven the validity of the findings in the way of these groups is beneficial and effective. As a result, the right way of perceiving, thinking, feeling and behavior is transferred to the next generation (Schein, 2010).

According to Holton, culture is a toolkit contains actions

and habits that will help us to understand the world (such as science and religion) and act on it (such as technology) and also a source of emotional institutions (such as national identity) and values (such as freedom and justice) due to derive their identity and justify their actions to give them (Holton, 2011).

Macdonald describes culture, the way of thinking, feeling and act together in ways that shape their lives, defines (2009, Macdonald).

According to Rapoport definition, "culture consists of a set of values and beliefs, ideals of a group of people in the process of learning culture (3), to be transferred among members of that group and his meant from learning culture is, transmitting values and ideas generation to generation among members of the same culture" (Rapoport, 1980: 9).

According to Iran's rich cultural and architectural identity, specialists in recovery features contemporary architecture, history and its traditional commitment to take action and according to the understanding of the common features between Iran and Austria can reach the intersection of architecture that this share can be effective in improving relations between both countries and their closer links. But given the extent of the culture, to understand the connection between them on how culture affects forms of architecture, This issue requires further restrict the funds or dimensions that are in direct contact and interact closely with the design concept. In this paper, we first review and description of common cultural relations between Iran and Austria to discuss Iran Culture House in Austria.

2. Definitions and Basic Concepts

We somewhat get answered if we accept that the perception of beauty is not just a inherited phenomenon and that beauty should be taught to become understood. Beauty is not just an instinctive and irregular phenomenon. If we have not learned that beauty and what criteria is and how it is perceived, we will remain in the most superficial layers' perception of beauty.

Cultural environment for artists is an essential requirement. Environment for the growth and promotion of community attitudes and thoughts of people who can have a great impact on the whole society, the environment for talents of this group of people.

One of the most basic and most important aspects of development in any society, is people's awareness and knowledge society.

In this regard, one of the goals of cultural collections, inform the public and to acquaint the public with the culture in the society. And it is evident that public awareness about the culture (history and current status) can have an effective role in the transformation of society and culture with today's needs and keep pace with technological progress and information.

Prevent the blind imitation and provide an informed and positive imitation.

Because of designing the Cultural-Social spaces,

especially the issue of designing cultural houses and neighborhoods is the significant issues in contemporary architecture, the main issue of this research is the optimal location for the design and architecture of this building and according to the principles, criteria, the appropriate and effective use of materials, resolve this place's requirement.

2.1. Overview of Culture

Recognizing culture as its substantive and its applications in various fields and areas of architecture, sociology, literature, history, psychology, science and training, ethics, philosophy and science and to achieve its relationship with ideology, technology, ethnography, phenomenology, economy, politics, religions, knowledge and understanding of other cultures and foreign nations compositional elements and reinforcing factors and damaging it during Genesis and historical evolution, all in "cognition culture", issues that it is essential to deal with them.

Every person sees culture as his own perspective and look at it in from of his applicant "need" is known for and provided a definition in this way and now that the number has more than 450 definitions not only did not open it but also knots of true knowledge, according to Lucas Henry and doctor Mollasalehi and doctor Shariatmadari in this case (1). "T.S.Eliot," says in the book About Culture:

"Today we see that culture attracts the attention of policy men, not by the politicians are always cultural, But also for the culture as a means of well-known policy and as well as something that is desirable community and the government's duty to promote it." (Hamid Shahrokhi, p. 99)

Understanding the concept of culture through a science or special knowledge is not possible, because the issue of culture, is not particular for a group of people and social group and it rooted in all aspects of human life and scientific should be responsible for meeting the human needs of its own angle. Therefore, the attitude to the particular dimension of culture and limited view is incorrect and incomplete, but as we'll say, Because of the importance of certain specific issues about knowledge or a certain scientific group for those companions are existed. Of course, all they have right point of view, those who reviewed culture in dimension and angles of each side, and then, giving it meaning, but with such type of review, the result is a natural and simple analysis. This kind of definitions, interpreted by one of the following:

1. Method of transmission of culture with its own confusion.
2. Defining culture as incomplete and the introduction of the domain by its definition.
3. Understand the perspective of the current status of the process acquired outside of the culture.
4. Restricted review and absolute in a particular territory of all cultural realms.
5. Lack of discrimination between human culture and human culture. But what which helps full understanding of the reality and the concept of culture is avoiding the "general review" and engage in analysis and interpretation because if the discussion, is unique in the field of general concepts, we

will not reach anything more than generalizations and without getting minor cases, knowing and aggregating informations generally will not result for our application field. Long-academic discussions is witness to the fact that there have been existed in our research centers during the past half-decade and the result is keeping their minds busy by the cost of depriving of having a dynamism rich and national culture and derived us like absorbable filings, forced to move in the orbit of foreign culture (Pajouhande, 1995).

2.2. Culture from the Sight of Thinkers

One of the first comprehensive definition of culture in 1871 is presented by Tyler He believed that culture consists of a set of science, knowledge, arts, thoughts, beliefs, laws and regulations and customs, traditions and in short, its all the lessons and habits that a person is receiving as a member of society. Spencer in his book "Principles of Sociology", described the culture as a super physical environment and he sought to separate the culture of physical and natural factors. He believed that the super physical environment is certain to humans while humans and other animals have in common is the two environments. Culture can be defined as complex learned behaviors and beliefs characteristic of a given society. None of the the definitions have presented in culture by great knowledge and thought, are generally complete but they generally place in one of three forms below:

Particular form of the culture expression in a particular process will result in the form of dimensions and overall impression in the type of application in the particular major, when combined with other natural elements, a special procedure will result and represents the shape and type and amount of presence in a corner of the vast territory culture.

Describing the importance, role, impact, mentioned the domain list, in other words, what it means, is out of the truth but it is implicit or guaranteed.

Constituent elements, conceptual components, other side effects that require substantive cultural life in the community, along with its various situations and scenarios

2.3. Definition of Culture

In Persian "Culture" is made by two parts "Far + Hang", Far means glory, greatness, great, mighty, Hang meant categories, groups. Culture consists of values that the members of a given group follow, and material they produce. Values are abstract ideals, while the norms and principles are certain rules that are expected people to observe them. Norms represent the dos and don'ts of social life. So that a monogamous marriage, being faithful to one partner, an important value in most Western societies. In many cultures the other person is allowed to have a couple at a time.

Culture elements include:

1. Religious
2. Language
3. Civilization
4. Subjective and objective history
5. Values and symbolic order

2.4. Cultural Features

Culture is general but it's also special: For example, food is the needs of all peoples and human communities, but each nation has certain dietary practices and tools.

Culture is variable but stable: all social phenomena to the appropriate time and place, etc, needs and patents subject change it form.

The apparent stability of his word, in any cultural aspect can not be found. Culture accepting is mandatory but optional:

Stability in terms of appearance word can not be found in any of the aspects of culture, but this transformation is too slow which was not significant in everyday observations and looks almost constant.

Culture accepting is mandatory but optional: culture encompasses all our social life but rarely manifests itself imposes on us. Among the diversity of human culture, there are some common features. If these features at all, or nearly all societies are found, are called common cultural features. A known culture is not complex, like a language without grammar is complex. All cultures have a particular form of family system, in which values and norms are related to child care. The institution of marriage is a general cultural features.

2.5. Forms of Culture

Culture is divided into two parts, material and spiritual. Generally, it's exists in all of definitions. The impressive material culture are tangible, measurable and quantitative social phenomena such techniques, tools, innovations and products to topics and issues that are not measurable in cultural system. Such beliefs, language, art, literature and nutrition that actually they consist cultural identity in a nation. Some scientists have called the material culture, civilization and they considered the non-material part is culture.

2.6. Some Concepts Related to Culture

Culture Organization: Each culture is organized in a way to allow individuals and groups to provide effective mutual relations.

Cultural Element: It's said to the smallest unit of culture that may to be an act, object or symbol.

Cultural Complex: a complex set of elements attributed to the culture.

Institution: The system of social relations and organized pattern in which essential functions and meeting the needs of individual and group is possible.

Cultural Unity: organizational and operational integration of cultural elements which all have the same function.

Cultural relativism: If we validate the cultures of other groups only to the value of motives and analyzing the understanding of behavioral patterns, it can be nearly impossible.

Cultural Impact: A person who is under the influence of foreign cultural environment and living aside of those people in their basic beliefs that not common with him, is the

cultural trauma.

Cultural Transformation: People to give up their customs, traditions, values and traditions to accept new values and traditions inflexible and less strict. There are less cultures in the history that not changed into finalized cultural transformation.

Cultural Backwardness: occurs when the non-material elements of culture tries to keep itself in the transformations of material culture.

Acculturation: A cultural element is taken from another culture; this process is called acculturation. In such cultures that have direct contact with each other can be changed both at the same time. This change may be much deeper in one these cultures from the other one.

2.7. House of Culture

In general and briefly, establishing goals of House of Culture are as follows:

Knowledge and recognition of the Iranian people in order to introduce the hidden values in these ways:

1. Collecting and recording the material and spiritual culture people's phenomena.
2. Introducing people culture as alive and vibrant cultural heritage part.
3. Introducing the culture of ethnic groups and people of different regions of the country as a factor in maintaining cultural identity, national unity and solidarity, regional and global.
4. Attempting to explain the scientific status of popular culture.

5. Paying attention to the nature of human culture, as an independent academic discipline.

6. Paying attention the potential value and culture of the people in governance and its continuity.

According to the objectives stated above, the range of activities of the House of Culture is expressed as follows. To achieve the objectives of the House of Culture, summarizes the activities of the center should be as follows (people culture, 2003):

1. Establishing and managing specialized, research and cultural libraries
2. Trying to collect books and manuscripts and protection of cultural heritage
3. Translating and writing articles, texts and books on culture in foreign languages
4. Performing establishing and headquarters activities, Establishment and Administration of Press Center to publish books, publication, etc.
5. Publishing of books, publications and artistic and cultural articles for Exiles.
6. Organizing congresses and conferences in various cultural fields
7. Cultural exhibitions such as the Book Fair
8. Design and holding cultural-art free short courses.
9. Release and publication of pamphlets, magazine, periodical specialized in other languages and with local and foreign authors in the field of cultures.

10. Accepting the order of management designs proportional to House of Culture goals.

11. Contribute to the plethora of studies on the culture of other countries.

12. Communicate with the scientific and cultural centers at home and abroad, through cultural exchange (such as books, newspapers, software, etc.)

13. Attempt to fund through revenues from the House of Culture activities and participation or investments in companies and cultural institutions as well as through aid and Gifts

14. Scientific - cultural tours for those interested in learning more about Iranian culture.

2.8. Classification of Cultural Centers and Art

Culture houses and arts-based approach to one of the axes of the three personality (Identity), content (Insights) and their institutions:

* Character-driven culture and arts houses: Include cultural homes and artistic of child, teenager, young, students, girls, lady, elderly, etc.

* Content-centric culture and arts houses: Include thinking, Quran, loyalty, revolution, sustainability, art, nations, law, families (races), Exercise, work, knowledge, health, environment, information technology etc.

* Institution-based culture and arts houses, including families, schools and town.

3. Austria Culture Summery

Austria is a country with brilliant civilization and rich culture. To understanding the culture of this country, the situations of geographical, historical and ethnic should be considered. Its specific geographical location, not only made this country the center of trade and commerce, but also made it the confluence of European cultures such as the Germanic, Latin and Slavic. The cultural effects of ancient civilizations such as the Roman people and other immigrant groups to this country such as the Hungarians, Slavs Established a base of overlapping and non-Austrian Culture and thus, the Austrian changed into set of antecedents cultural experiences and nationalities and ethnic diversity that live in this country. After spending about a thousand years of the Austrian Habsburg imperial ruling laws and expanding the power of their government, Austrian culture got known and mixed with Western Europe and the Mediterranean region spiritual environment; with many ups and downs until the second half of the nineteenth century, the Industrial Revolution led to the growth and progress. In medieval times, culture was synonymous and considered by reading and writing with the exceptionally low level. They were a handful of nobles who knew reading and writing. First the target of schools and churches and monasteries was teaching reading and writing to the few and chosen people, then seven sciences were added: grammar, semantics and rhetoric, logic, music, arithmetic, geometry and astronomy. At that time, any exploration and scientific research and interpretation of

witchcraft was excommunicated by the Church. However, churches have contributed more than other institutions in the development of culture. Trained monks in monasteries devoted their lives to serving the people and expand their knowledge. Churches had large contribution in the development of agriculture and industries such as glass. After several centuries, centers of education and research, was held the first time in monasteries and convents and churches were the first patron of the arts and they still working to complete this important task. Of course in the history, based on the church situation in society and its relations with the states, these types of task were done widespread or limited. With the advent of the industrial revolution, the cultural role of the church was removed, but did not much change its importance and validity. To this day in every town and village there are monks and monasteries and convents network and it is still active. Austria's most important legacy of the nobility and aristocracy is the buildings that were built by them and today only a few of them remained in the hands of the successors of the original creators. Most of their new owners are the central governments, govern orates, companies and firms and more than any other time these monuments and buildings are the place for cultural activities. These buildings are actually a place for grafting arts and sciences and galleries, museums, lectures, concerts and Stage performances will be held in those. For example, we can mention the Austrian University since 1365 AD is one of the oldest centers of academic education that existed in Germany in the world and now is housed at the Vienna Academy of Sciences. Austria is a small country in the heart of Europe.

All around the world know this country as a major force in the field of culture

Because it was the cultural center in Europe for long time and offered brilliant achievements in architecture, literature, painting in the world, but the greatest and most valuable cultural contribution in West Europe is in the field of music. This country has created cultural associations, as well as primary and secondary schools to expanding its culture in other countries, and by organizing music programs, lectures, films, book exhibitions tried to introduce and develop its own culture.

Cultural Relations Between Iran and Austria

On the one hand, presenting Islam as the second largest religion in Austria, with a population of about 400 thousand people on the other hand there are more than 40 thousand Iranians in a country that fortunately they are the most elite group in the foreign immigrants nations has made Austria as an attractive country for Iranian cultural activity.¹

Austrian Cultural Institute in Tehran has Fifty-year-old and it's active as one of the West unique global hotspot center and accepts 1600 learners of German language yearly. Austria is only Western country that formally has Cultural Institute in Tehran and even major events such the Islamic revolution did

not prevent the continuation of classes. The center has a library with 900 member states.

Unfortunately, stopping the Persian seat and Iranian studies at the University of Vienna, is one of the obvious deficiencies in cultural relations between the two countries.

One of the non-governmental organizations active in bilateral cultural relations, is an Austrian organization "Association of Austrian-Iran". This association has a long history and played an active role during the Iraq imposed war against Iran; in the treatment of our country diseases and chemical warfare in Vienna. After the war, Professor Gerhard Frey Lunge past president of the Association was replaced by Dr. Madertaner President of the Austrian Chamber of Commerce.

Since then, in addition to playing the role of cultural, participated with the Islamic Republic of Iran in some economic projects. Mr Madertaner, the community former President, played the positive role to make warmer the relations between the two countries and left the brilliant history of cooperation with Iranian institutions such as the Iranian Cultural Heritage Organization, Environmental Organizations and the Chamber of Commerce of the Islamic Republic of Iran. After his death in 2007, his successor was the former defense minister, Mr Faslabend. He was the head of Iran and Austria parliamentary friendship group in the Austrian parliament for long time, and in fact, he has claimed the same responsibility in a non-governmental organization. It is noteworthy that similar institutions in the Islamic Republic of Iran as the "Iran-Austria Friendship Association" by Mr. Seyed Abolfazl Razavi, a former member of parliament from the area in Isfahan province, was established in 2003 after obtaining the consent Interior Ministry. In order to communicate and introduce the culture of the two countries, some different non-governmental organizations have been created in Austria to introduction and recognition their culture to Austrian and enthusiasts by holding language training courses, holding lectures, exhibitions, concerts, film screenings, and introducing cultural events. Among these associations "Cultural Association of Iran and Austria" can be named which opened in Austria after the World War II. With the signing of the memorandum of cultural cooperation and memorandum of cooperation of the museum and exhibition between the two countries during the Austrian president traveling to Tehran in 1999, the cultural relations between the two countries has been dynamism and promoted considerable. Currently, several scientific and research cooperation agreement sporadically between Iran and the Austrian that can be pointed out to: the cooperation agreement between the Technical University of Amir Kabir such as the Austria Technical University of Leoben, MoU between University of Medical Sciences at the University of Graz Austrian cooperation agreement between the Ministry of Health, treatment and Medical education with the Ministry of transport and technology in Austria, the cooperation agreement between the presidential office technology cooperation with the Ministry of transport and technology in Austria, and a memorandum of understanding on tourism

¹ Until 1987, about seventeen thousand Iranians were living in Austria. The figure in 1990 was more than thirty thousand people. Forty thousand Iranian figure is an estimate based on the year 2008 in Austria and officially is not provided by the authorities of the two countries.

cooperation between the two countries. Holding the four-month exhibition of "the Iranian art and culture in seven thousand years" in autumn 2000 in Austria is the rare Iranian cultural events in Europe, which was met with widespread acceptance. Opening the document exhibition in the history of relations between Iran and Austria (Coinciding with the visit of the President in March 2001) in Vienna is the other measures taken in the cultural sector. The presence of 400 thousand Muslims in this country and the difficulties in the way of cultural integration in Austrian society, has become a preoccupation of intellectual culture of Austria. Austrian officials have always been in their positions, its strong support to the subject of dialogue between Islam and Christianity, inter-religious dialogue and dialogue among civilizations has stated in this regard, several meetings have been held. In this regard, Austria have been detected that the Islamic Republic of Iran as one of the leading countries in these cases and there has been great cooperation between the two countries. "Dialogue between Islam and Christianity" between scholars of the two countries within the framework of international conferences and bilateral, is one of the common cultural cooperation between Iran and Austria and with existing relations among, it gradually manifested as a tradition. During the president visit to Vienna in March 2001, the roundtable religions was held in the presence of a considerable number of high-level political, religious, academic and Austria in the presidential palace. These presidents and about 10 people of Austrian scholars started to lecture and exchanged in the round table. The third Dialogue Conference was held between Islam and Christianity with the theme of peace and justice among scholars and scientists of the two countries and the threats facing it from 4 until 7 March 2002 in Tehran. Fourth round of the dialogue between religions was performed in 2005 in Vienna. According to a preset schedule, with the fourth round of talks to be held in Vienna on the third of November 2006. Due to the negative atmosphere created in the Muslim world, the program was canceled by Pope Benedict XVI's. Next round of dialogue between religions to the relevant authorities of the two countries was held in 2008 and it's in bilateral cultural relations in the work program. Institute of St. Gabriel from the Austrian and the Center Inter- Religious Dialogue Culture and Islamic Relations Organization from the Islamic Republic of Iran have the responsibility of organizing this program. According to the Austria international situation, this country has already hosted the international bilateral and concepts "dialogue of civilizations" several times with the participation of Iran. In September 2001 and June 2002, the international conference was held on the theme "Dialogue of Civilizations" initiative of the Austrian Foreign Ministry and attended by UN Secretary-General and some political figures and scientific world in Austria.

4. Conclusion and Summary

Cultural environment is an urgent need, not only for artists but also for all people. In fact, this is the environment for growth of community attitudes and also

people thoughts that can have a great impact on the whole society. It is the environment for this group of people to flourish their talents. One of the most basic and most important aspects of development in any society, is people's awareness and knowledge in society. In this regard, one of the goals of establishing a house of culture is to inform the public and acquainting the public with the culture in the society. It is evident that public awareness about the culture, history and current status, can have effective role in the transformation of society and culture with today's needs and keep pacing with technological advancements and also keep the information. Preventing the blind imitation and provide an informed and positive imitation. Designing of Socio-cultural spaces, specially designing of the cultural centers and neighborhood houses, are such notable topics in Iranian contemporary architecture, and it is an unavoidable necessity. In this paper, we first reviewed the common characteristics of Austrian cultural ties with Iran. Then a new model was presented to design the Iranian Culture House in Austria by an approach consistent with the climate. Using the offered model in the design and construction of culture houses in Europe, has many advantages including, appearing Iranian identity, sense of belonging and a sense of peace and satisfaction, and so on.

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