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Urban Housing and the Interaction Effects of Architecture and Sociology

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ARTICLE INFO	ABSTRACT
	The general understanding of human dwelling or being in the earth and its corresponding environment has had various architectural responses in traditional and modern thought. The space in which man inhabits and transforms it into his dwelling is a place in which he represents, shapes, lives with and reconstructs a part of his existence and identity over and over again, consciously and unconsciously, in a constant process and every moment, consciously and unconsciously. Man becomes aware of himself when he has chosen a dwelling and has established his existence in human society. Therefore, the concept of dwelling has always been associated with individual and social actions throughout history and has occupied the minds of thinkers. Housing has various spatial, architectural, physical, economic, social, financial, psychological, and medical dimensions. The objectives of this paper are the necessity of paying attention to the current of contemporary housing architecture by exploring and searching in both architectural and sociological images. In this method, taking into account comparative studies and the ideas of theorists, an attempt was made to explain the conceptual dimensions of society and society, culture and identity in urban housing. The results showed that desirable spaces for contemporary urban housing that can meet the needs of citizens and can encourage them to participate in public areas by attracting their satisfaction is necessary, including the role of communal spaces in residential areas The contemporary city is more decisive.

Introduction

The most fundamental issue of architecture is housing. Housing as a platform for human life is in contact and interaction with other aspects of his life. In every part of the world, different houses are found according to the needs and necessities of life. These different forms are themselves the result of many factors that have forced man to dwell in a particular form of housing and have made the influence of various biological and social factors directly or indirectly in determining the type of housing undeniable. Appropriate response of housing to various human needs such as physiological needs (home as shelter), psychological comfort and sense of security (home as privacy and identification factor), social and aesthetic needs (home as a social and cultural unit) turn the residential environment into a platform for intellectual, spiritual and psychological development of human beings (Bourdieu, 1984).

A person's dwelling and place of residence is a physical that reflects a sign of his individual and collective self. This is true for all societies, including Iranian society. When we talk about the relationship between sociological ideas and the form of housing as a product of design, we have undoubtedly included various elements and components that require interdisciplinary research (Bourdieu, 1984)..

According to Jones, the present era is the age of tech-oriented social innovation. In this era, the range of factors influencing design is much greater than in the past, as Bourdieu points out (Bourdieu, 1984).. Geographical place is never socially neutral or impartial, or in Simmel's words, the modern city is "not a spatial identity with sociological results, but a sociological identity that has been formed in a spatial way." From this perspective, in order to reach the elements and factors that shape such a space, and consequently to construct the bodies that human beings choose from among many based on their choices and choices. We need knowledge that informs us about Iranian society, Iranian individuality and lifestyle, and its choices and habits in the process of daily life, so that we can look for tangible signs in a housing that the Iranian person, in a particular way, builds according to his needs and tastes (Ahmadi et al., 2021).

In the architecture of the past of the Iranian house, we see the best response to the needs of the inhabitants in all aspects in a completely harmonious way. Iran before the arrival of Western technology and culture can be considered as an example of a traditional society. In a traditional society, there is usually no need to look at the past, where everything proceeds according to a predetermined order. Social and Cultural Actions and Reactions In a repetitive way and according to habit and tradition, they come one after the other, and they also reach a kind of refinement and transparency. Architecture and other arts follow the same enduring pattern. These social and cultural actions and reactions create a style of life that has maintained its presence for several millennia, regardless of political, religious or other tendencies, and exists as a legacy for today's Iranian lifestyle, and aspects of this tradition are still valid and displayed in daily life. With the advent of modernism and the influence of Western culture due to the unconscious imitation of imported thinking, the use of native culture and the Iranian lifestyle, which has been neglected as a living heritage (the ritual of the living dead) in all aspects, including the architecture of the Iranian house. Now, it is necessary to pay attention to when the path of habit has been broken, and from what period and in what fields the choice between the traditional past and the imported technology and thinking of the West has begun. The lack of harmony between the physical and spatial structure of the Iranian house with the Iranian-Islamic lifestyle and the consequent creation of a new spatial

structure in contemporary housing has caused conflict and damage to the existing cultural and social values. The question is, how do religion, tradition, culture, history, and society, which constitute the lifestyle, affect the physical and semantic structure of the house space, and how in the present era, a new form of lifestyle has emerged in the Iranian housing space, and how can it be related to the cultural and historical roles of the traditional house? Also, in the modern and post-modern era, what are the effects of the changes and complexities of people's lifestyles and the physical changes of the house space on each other, and what is the role of the physical structure of the house in the evolution of the concept of lifestyle, and how can the physical structure of housing architecture and the Iranian lifestyle be interacted? And this issue is raised as to what are the characteristics of the physical structure of contemporary Iranian housing in order to be able to meet the diverse traditional and modern needs of today's societies in order to promote the Iranian-Islamic lifestyle in Iranian housing according to socio-cultural values. In fact, answering these questions will lead to achieving appropriate solutions to identify effective paradigms in the relationship between the lifestyle and the architecture of the Iranian house and to recognize the logical relationship between the Iranian lifestyle and contemporary housing architecture in Iran (Hojjat & Moazzami, 2012).

The first characteristic of the identity of space is the patterns that lie in it, because the identity of each place is derived from the continuous repetition of certain patterns of events in that place, and each spatial pattern has an event pattern that is associated with it, but every city, every neighborhood, and every building has a specific set of these patterns of events according to its dominant culture. Each culture has always modeled its events with the name of physical elements It determines the place in which the culture is prevalent (Hojjat & Moazzami, 2012). ().

In this study, an attempt was made to explain the relationship between the characteristics and components affecting and influenced by sociology and architecture (by reading the related theories and opinions and theories) in the formation of the contemporary Iranian house as follows and the dialectical interaction between these components was investigated and explored. Therefore, the purpose of this study was to identify the effective paradigms in the relationship between social factors and contemporary housing architecture and the recognition of the logical relationship between the two and the determination of the examples and effective sociological components in the physical structure of the traditional and contemporary Iranian house and the comparative comparison of these two categories. In this method, considering the comparative studies, it is tried to explain the effects of this structure on the transformation of social and cultural concepts and then to present a comprehensive model of the physical structure of contemporary Iranian housing that responds to the diverse traditional and modern needs of today's societies, in order to promote the lifestyle in contemporary Iranian housing according to cultural, ritual and social values.

Literature Review:
-Housing

Housing in the Persian word means a place of residence and a place that is in peace. It is located in front of diverse and noisy spaces, it is a place where people take refuge after daily efforts away from the hustle and bustle of work and activities for rest and a healthy life. The meaning of "home" also means the place of landing and descent (Moin, 1983). In fact, the word "dwelling" is derived from the word "dwelling" which means resting after moving, dwelling, inner tranquility, and human beings.

Housing in a theoretical and content framework has been a reference for most researchers and thinkers. With a philosophical approach and from a phenomenological perspective, Heidegger talks about the two concepts of "residence" and "residence". He emphasizes that there is no dwelling in every dwelling. According to Heidegger, dwelling is the process during which man transforms "being a place" into a home and harmonizes with the four main sources of thought, namely God, himself, heaven, and earth(Barati, 2003). In this regard, Nürburg-Schultz, relying on the ideas of Heidegger and Piaget, explains and interprets the "spirit of place" as the main component explaining the quality of residential spaces and considers the way to achieve it depends on subjective concepts and human experience of space.

"Centralized and nameless quality" is a category that Christopher Alexander refers to in determining the theoretical framework of housing and defines it as "the work that stays in the mind." Relying on the human aspects of the construction of living spaces, he points out the design method of using the "model language" and believes that this method provides the best visual expression of the invisible qualities of housing(Madani, & Shafaei, 2013). In this framework, with a social approach and from an anthropological perspective, Rappaport considers housing as a multi-domain space that is the result of the action of various factors and is basically a phenomenon dependent on the "culture" of societies. From his point of view, housing should have the most compatibility and harmony with the lifestyle of its residents, and the importance of meaning and association in the residential space is the most important component that people are looking for.

- Society and Society.

Society and society are considered as basic concepts in social geography and sociology. The concept of community to society has been used in various forms as synonyms of social organization, social organization, and social system. The terms society and society are among the basic topics of general sociology, but unfortunately, these two terms are often used inappropriately and incorrectly. The German sociologist Ferdinand Tunis was one of the first people to distinguish the two terms from each other in social studies, sociology, and society, and to define these two terms separately (Hu et al., 2008). According to Talcott Parsons, community is the home of activists who share a limited space with each other, and this sphere is the base on which they carry out most of their activities. They carry out their daily activities within its limits. From the perspective of social geographers, a community is a set of interactions between individuals and different groups of people that are established in a particular place, and these people are united and connected with each other through dependence and common interests (Gerhardt, 2001).

Society[1] is one of the concepts that is very difficult to equivalent and translate into Persian, and this is mainly due to the lack of precedent and existence of this concept in the Iranian culture and society of the lawyers of the East ((Hu et al., 2008)). Even this concept has been defined in the tradition of Hellenistic and Western cities to mean villages, towns, cities, neighborhoods, and even the international community (with a specific territory and geographical boundaries).

The word community is derived from the Latin root of the word public participation. In Persian, the term community is derived from the Arabic language and has been used to mean community, mass, commonality, general consensus, and the biological similarity of a group of animals or plants of a geographical area with equal conditions. From a sociological point of view, a community

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[1] Community

refers to a group of people who have strong and lasting ties and sometimes have a common geographical location. Also, its members participate regularly in social activities. The members of this group have a strong identification with the group (). A community is a set of interactions between individuals and different groups of people that are established in a particular place and these people are based on their affiliations and interests. They are united and connected with each other (GoldJ and Kolb, 1997). Sociologists define this term based on the relationships between a group of individuals and the existence of a standard for the performance of a set of values, despite a society of norms, a shared history and identity, and in short, culture.

Jamaat is one of the traditional sociological concepts whose concept has changed rapidly and this process of change is still continuing. The concept of community is now changing as a result of important social, political, and cultural developments. Sociologists generally consider traditional community to be a special form of social organization that is formed based on small groups, such as neighborhoods, small towns, and areas that are limited in terms of space. Anthropologists have applied it to groups that are culturally defined (Sarookhani, 1991). The social system of many animals, especially humans, live in a social system. A social system consists of a group of individuals who have a direct or indirect relationship with each other for a specific purpose. The living environment of each individual is a set of social systems. In each of these systems, There are common expectations of the roles and behaviors of the members. The social system is related to the communicative processes of human survival. Since the norms, roles, and communication processes are learnable, they differ in different cultures. Human behavior cannot be understood without a connection to a social system, and a culture cannot be known without reference to the terrestrial or geographical environment. This is also true for the general public and for architects (Azdanloo, 2007).

- Concepts and components of contemporary housing

Initially, it is difficult to achieve a framework in which to define the determinants and influencers of housing quality. As Robert Venturi points out, "Housing is the most complex type of building that becomes architecture, because the design of it is more than just a response to the plan. Housing presents a public and at the same time private life of the residents, which will be different for each individual. (Ghaznavian, 2010). Different societies consider many different criteria for evaluating-houses, which are formed based on the dignity and rank of individuals, mental schemasand images, ideals, legality, etiquette, and social etiquette.

Habitation expresses the establishment of a meaningful connection between man and the given environment that results from the attempt to find identity (to a place of belonging). Man becomes aware of himself when he has chosen a dwelling and established his existence. Therefore, the concept of habitation has always occupied the minds of thinkers throughout history. Before the formation of modernity in the eighteenth century, Western societies were engaged in thoughts and thoughts The other was the idea of "rationalism", "rationality", and "human-centeredness", which are referred to today as the slogan of modernity. The period of this intellectual transformation has been equal to the peak of the deep-rooted and original Iranian architecture, which many years ago created buildings based on wisdom, rationality, and the high status of human beings. Iranian architects have identified various factors affecting the place of residence and created the grounds for the creation of vernacular architecture specific to each region. Native architecture that has been formed based on various elements such as culture, economy, livelihood, and climatic factors It is with the architecture of another region (Barati, 2003).

- A) What is Housing from the Perspective of Sociology, Anthropology, and Environmental Psychology
- (b) An analysis of the cultural-biological paradigms affecting the formation of the concept of home-housing today.

It is clear that the root of the contemporary crisis lies in the deficiencies in the cognition of schools and their social contexts. This issue doubles the necessity of special study in the field of sociology and the norms governing the relations between society and architecture. Considering the objective conditions of today's society, the necessity of creating a social context for architecture based on a specific cognitive model that is flexible and compatible with the conditions of our society today, by explaining the sociology of society, in addition to analyzing the social contexts of contemporary Iranian architecture, in a differential-definite manner, to present ideas and suggestions to resolve the contradictions between the sociology of contemporary Iranian architecture and the pluralistic view and the creation of the hour in the world, as well as the creation of internal and intrinsic creativity Social phenomena, especially architecture, are discussed in this article. In this study, an attempt was made to investigate the influence and influence of sociological components on architecture and vice versa in a specific procedure in native housing (Ghaznavian, 2010).

Rappaport refers to the house as an institution with a multidimensional function, saying, "The house is more of a multidimensional function than a physical structure. Since the construction of the house itself is a cultural matter, its form and organization are also naturally influenced by the culture of which the house is a product. Since the distant past, the house has been more than a shelter for human beings, and the spiritual and religious aspects of the house are fully evident in all stages of the construction of the house until its settlement and use" (Rappaport, 2012). In a general view, any environment that is somehow related to a person's life is a constructive part of his life, his needs, and the way he responds to his needs. Table 1 shows the main components of contemporary urban housing.

Table 1- Main Components of Contemporary Urban Housing

Main theorists	Criteria to be Measured	Cognitive Components of Contemporary Housing
Abu-Nylander. Ola Wentling.W James. D.Ghazzeh, T. Appleyard	Changeability , proper layout of space, presence of intermediate areas, proper separability of spaces, neat appearance and good appearance	Physical
Brian Lawson, Basolo, V. & Strong, D. Barker, R, G. Ola Nylander. Jan lang. Kiyo Izumi	Suitable communal spaces, beautiful views, suitable reception spaces	functional
Leon N.J.habraken, Newman, Oscar Amos Rapoport, Amerigo,M & Aragones, J. Clare Cooper, Altman, Aaron Pastalan, I.Galster,G. Hesser.	Respect for privacy, communication with neighbors, maintaining social dignity, participation in design, social fabric of residents, sense of	Social

	security, lack of	
Amos Rapoport, Herbert Gens, Raymond Desmond Lawson, Brayan Williams, Hall, Bachelard, Stuart Gasto Morris, Evans & J.L.Nesser, Hajdeger Martin Mccoy, J.Hipp.	Creating a sense of identity, a sense of belonging, containing cultural symbols and signs, a sense of familiarity and association, creating a sense of dwelling	Cultural

The general findings of the component analysis show that the factors driving the desirability of housing for most people are based on the existing samples, patterns, and prototypes that they have seen. These reactions are often unconscious and based on being pervasive to other people, and are derived directly from the physical form. Most people make the evaluation of the quality of housing in the first place contingent on the characteristics they see. His physical appearance and formal features motivate him the most. The findings confirm that people are more interested in formal physical distinctions than content in explaining the concept of home being good. Naturally, people do not believe in characteristics that make them look very different from the social context. Therefore, it can be argued that the use of objective and tangible methods that refer to the visual expression of the structure of the invisible problems of desirable housing is a way to prevent monotony and a purely functional view of housing.

- Sociological Concepts of Housing

The dominant literature on human and environmental studies shows that the study of physical space requires consideration of activities in it. Barker has emphasized the collective-behavioral nature of activity spaces and has emphasized collective interactions in activity spaces as a capability for space (Foley, 1980).

Although most of the researches have been conducted in relation to the sociological components of housing, the way of establishing collective interactions in all areas of the man-made environment, including private, semi-public, and public spaces, has been emphasized. In particular, the establishment of collective relations at the level of users of a private environment such as housing is also emphasized because of its impact on the quality of life. In fact, the importance of the sociability of space is so great that many theorists have emphasized the effect of this quality on attachment to the place of life. According to these views, attachment to place is not only strengthened by physical aspects of a place, but also the quality of social interactions in a place affects attachment to place.

Sociable environments encourage and encourage collective interactions, and social environments reduce the exclusion of collective interactions (Martin, 2007). In this regard, many recent studies have focused on the relationship between the characteristics of physical space and collective interactions. The focus of these researches is that in each environment, physical space acts as a spatial system and the characteristics of this spatial system affect the collective interactions of users

Sociological Components

- **Social Sustainability**

The changes that are necessary for a sustainable future are always the social constraints of any society. Some of the characteristics of a sustainable society in the social and cultural field are as follows: adequate use of the main capitals, inclusion and inclusion of racial and cultural diversity in order to increase social capital (enjoyment of education, growth and sustainable values, the purpose of the sustainability of the society, the preservation of a set of values, the promotion of social interaction and the enjoyment of the principles and the society in an urban area, cultural

contexts and customs and methods). It is the lives of individuals and urban dwellers who live in the city, a society that persists and insists on being sustainable (German and Latkin, 2012).

Social sustainability is a situation in which residents are satisfied with their lives and enjoy being in the neighborhood with other residents. The set of living conditions is such that with the passage of time, social interactions increase and most people become attached to their place of residence, so they unconsciously participate and coordinate in maintaining and improving the current situation. As a result, useful life and The material value of the residential units of this type of residence is higher than that of other places of residence in equal conditions. Social sustainability maximizes the productivity of your residential space (Gilboa and Matsui, 1991).

John Orton et al. (2009) believe that in explaining the concept of social sustainability, environmental and economic issues have been more dominant in the literature of sustainable development, but sustainable development has a third dimension that includes social issues. In the social approach to sustainable development، the position of the poor people and their basic needs is a priority. In this approach، the emphasis is on the three elements of empowerment، social justice and freedom of choice. Thus، meeting the material needs of the people is one of the priorities of sustainable development. Social emphasis is on eliminating injustice and imbalance at the level of societies. In sustainable development with a social approach, there are two concepts: first, participation or development from the bottom is based on the assumption that poor people should be prioritized as the main groups in the development process; second, empowerment, which is defined as providing the necessary tools and platforms to change the lives of the poor (Dubois et al., 2018).

- **Social Capital**

Therefore, today, social capital plays a much more important role than physical and human capital in organizations and societies, and networks of collective and group relations are a cohesion between human beings, organizations, and human beings and organizations with organizations. In the absence of social capital, other capitals lose their effectiveness and without social capital, the paths of cultural and economic development and evolution are followed. It is rugged and difficult. Social capital is a multidimensional concept that is influential in the social sciences and in many areas of society and has gained a special place in the literature related to development in a way that some consider it to be the missing link in development. Traditionally, capital has been classified into three general categories: natural capital, physical capital, and human capital. These capitals together form the wealth of a society and the basis for economic growth and development. are prepared. In this process, the composition of capitals changes (Kay, 2006). The studied indicators related to the concept of social capital are given in Table 2.

Table 2 - Indicators Examined in relation to the concept of social capital

Indicators Studied	Experts
Associative Participation and Social Trust	Putnam
Citizens' willingness to participate in social gatherings, participation in political choices and social trust.	Elliott and Halpern
Participation in collective activities, social trust, security and a sense of belonging	Forrest Vickers
Social participation in local associations, social trust, security, neighborhood and neighborhood relationships, friendship and family relationships, acceptance of diversity, value of life and work relationships	Bolin Vanix

- **Social Participation**

Social participation can be considered as a kind of purposeful action that is manifested in the interactive process between the actor and his social environment in order to achieve specific and predefined goals(Azkia & Ghaghari, 2001). In addition to social trust, organizational participation-is an institutional component in social capital that includesthe storage of the resources of organizations (such as neighborliness) and their relationships with other organizations and individuals, which leads to the acquisition of resources. Extralocal leadsand helps control and maintain the stability of the organization.

 In general, social participation can be defined as: " It is an organized process in which members of a society participate consciously and collectively with specific goals in mind and leads to the sharing of power resources.(Azkia & Ghaghari, 2001).

-Culture

The word culture, beyond its Persian meaning, which is interpreted as wisdom, knowledge, and literature, has different definitions from the perspective of different schools of thought and philosophy, but what is agreed upon by everyone is that culture is the historical summation of ideas, feelings, and skills that are embodied in different forms in human works (Mahdavi Nejad, 2004).

Culture is the leaven of civilizations, and the form of civilizations originates from their cultural nature. Culture is not an imposed and artificial state, but it is rooted in the soul of human beings, and gradually along with the formation of culture, human beings and then civilizations are built, and with the decline of cultures, civilizations also decline. Therefore, recognizing one's own culture and moving in the direction of cultural evolution is one of the basic needs of human beings. This is especially true in the present era (Mahdavi Nejad, 2004).

In the twentieth century, "culture" was used as a central concept in anthropology, encompassing all human phenomena and not merely the result of genetics. The term "culture" had two meanings, especially in American anthropology:

1. The Evolved Capacity and Capacity of Human Beings to Categorize and Express Experiences Through Symbols and Innovative Conceptual and Action.
2. Specific ways in which people live in different parts of the world, express their experiences in different ways, and act creatively. After the Second World War, this term, although with different meanings, gained more importance in other disciplines and scientific fields such as sociology, cultural studies, organizational psychology, and management sciences (Naghizadeh, 133).

- How culture came to be.

In contrast to unitarianism and pluralism in the past thoughts, evolutionism is considered, and in contrast to determinism or individualism in the past thoughts, the existence of the individual and the collective, or determinism and free will, is considered. According to this theory, the main origin of the emergence of culture is the orientation that the public chooses. From the sum of the numerous and plural choices of the people, a ruling and inclusive choice ultimately governs. The individual also makes many choices in his life, but in the sum of his choices, he necessarily makes a single choice, which is the main choice that the individual makes in his life. If a person chooses to worship God in his life, this choice or choice will affect all aspects of his life, behavior, morals, desires, thoughts, clothing, socializing, etc. He casts shadows. The same thing happens in society.

This means that society has many choices at the same time, and various social decisions are formed in different sectors. The choices of society are formed based on the concentrations of society and norms. These social concentrations and norms are initially formed based on the dominant orientation that the people of a society have adopted.(Orientation, Actions, Concentrations and Tendencies) (Naghizadeh, 133).

- Cultural Needs of the Society

If we call architecture construction based on mental molds, we will realize that the form and system of organizing the city and the architecture of each region are influenced by its cultural environment, and in this regard, it can be stated that basically understanding housing is possible through knowing the different layers of cultural influences. Some believe that architecture, like clothing and other human devices, is a means of adapting to the environment, without changing The structure of the human body and what makes this adaptation possible is his culture or in other words, his mental system (Mozaffar et al., 2012).

Unlike other living beings, human beings are influenced by the conditions of interaction with their fellow human beings, and based on these influences, their lifestyle, thoughts, and individual and social behavior are determined. Being a human being has made him endowed with privileges and opportunities so that he can advance himself and the fields around him. For this reason, it can be said that the most important characteristicof social man is his [2] socialization. Through the process of socialization, human beings transform from an organism with an undeveloped mind into a thinking, decision-making, creative, constructive, and equipped with individual and social communication skills. The set of these characteristics prepares a person to live in a developed, lawful, and rational society. By virtue of socialization, human beings acquire skills and communication mechanisms, adaptability, job searching, and identification of themselves and society. Man, as a social being, has thoughts, values, beliefs, and material and spiritual achievements that are called culture. Culture, in a specific sense, is closely related to socialization. In any society, organizing and regulating individual and social behaviors and interactions helps to improve the cultural, economic, and social systems of the society.

- Social space adapted to the culture

The concept of cultural hangouts was first introduced in the UK in 1987 by the BAAA Association. The use of the concept of cultural pathos as a part of urban planning was introduced in the late 1980s, and thinkers such as Bogarts Montgomery and Griffiths expressed this in their theories. Montgomery came up with the idea of cultural hangouts in 2003 with theories of urban growth, economic development, and urban design. In order to refine the concept of cultural places, he used the TI counter location model and expressed three common features of these places, which are : mixing of land use (functional mixing, night economy and small economic enterprises), suitable physical environment (rich morphology, diversity of building types, suitable public spaces) and cultural meaning (historical sense and progress, identity and design style). In Figure 1, the location model is shown (Parvizi, 2009).
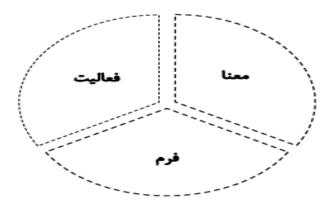
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[2] Association

Figure 1 - Location Model

In it, the three components of meaning, activity, and form together make up the place (Kanter, 1977)

-The relationship between architecture and culture

Architecture and culture have always been in the process of a two-way relationship. On the one hand, buildings are formed in different directions based on people's beliefs and culture, and issues such as the way of social interaction of residents, the form and shape of buildings, the way of communication of residential units and neighborhood complexes with the cultural spaces of the city, the number of floors and height of the building, the relationship between the buildings and the quality of access to the city's public services and services are among the issues that affect the beliefs, tastes, and customs of the people. It shows the city and the neighborhood. On the other hand, the degree of conformity of architectural constructions with cultural and value criteria such as observance of equality and justice in the distribution of urban services and facilities, observance of neighborhood, lack of visibility and superiority of building units, etc., shows the extent of the mutual impact of architecture and public culture. (Naghizadeh, 2018).

In traditional architecture, such values were beautifully incorporated into the urban structure. For example, in traditional cities, despite the difference in the economic level of the residents, this difference was not easily felt in the appearance and exterior of the buildings, and only by the physical presence in the interior spaces, the extent of people's enjoyment was determined. But in today's architecture, it is easy to recognize rich and poor people from the appearance of their buildings and easily measure the level of class distance. This trend has progressed to the extent that today's cities can be divided into aristocratic and poor areas (Parvizi, 2009). Controlling the view of the stranger and the lack of aristocracy by other building units in the past architecture and trying to do it in the development of cities and neighborhoods, was itself the main issue for the preservation of the privacy and protection and care of cultural anomalies, which has been ignored today in urban laws, especially in the construction of towers, as well as the construction of new cities and satellite towns. Paying attention to the main axes and axes of the city, as well as the definitiveness and prominent elements in each city, is also effective in the formation and emphasis on cultural values. What are the main axes in urban planning, what are the types of spaces and what categories do they remind human beings, or what spaces are exposed to the observer when moving in the city. Emphasizing on issues such as urban spaces such as mosques, husseiniyas, shrines, etc. As the landmarks of the main axes of the city are visible and noticed from any point, or instead of these spaces, other urban elements such as parks, skyscrapers, etc., or the fact that the city lacks any spatial indicators, indicates different cracks of the interaction and influence of beliefs, tastes, and acceptable values, and consequently the general culture. The components of urban spaces have a combination in structure that makes it impossible to separate them from each other and, if done, abstract.

Therefore, an architecture that is built taking into account the cultural and ideological conditions

that govern human societies and provides a suitable container to meet such needs, will naturally have a greater chance to create a sense of belonging and interest in the audience (Parvizi, 2009). .

Discussion & Conclusion

In the architectural body of housing, there are various elements, including human beings in the larger dimension of society, the characteristics of the environment and nature, the dominant economic, political, and social factors that include values and customs, etc. Are. Considering that human beings have often been the applicants of the mentioned culture and society center, it refers to the people living in contemporary cities, which due to the migration of different ethnic groups to cities and the existence of diverse cultures and personalities, the general characteristics of the Iranian people and their personality characteristics have been considered, which have been mentioned in detail in the previous chapters. Culture is a part of the social characteristics that express the characteristics and atmosphere of the culture and people of that society, according to the research assumptions that the concept of residence has always been linked with individual and social actions throughout history, and the housing and residence of a human being is a physical that reflects the sign of his individual and collective self. As Rapoport considers the culture and the resulting way of life as the main factor in the formation of the physical forms of houses, and other factors as changing factors. It is one of the factors that change social components (Blake et al., 1956).

The impact of the environment on human beings is not a new issue and has been the focus of philosophers and reformers since ancient times. For example, all those who have explained the characteristics of ideal cities and utopia have pointed to principles and values that naturally affect the formation of the environment and its mutually beneficial effect on individual behaviors and Collectively, they have had an impact. Just as human beings create an environment based on their beliefs, rituals, worldview, and culture, which can mirror their principles and values and help them to achieve them, environmental events and man-made elements also affect their behavior. In order to influence human behavior, it is better to take advantage of his inner characteristics, or in other words, his inner nature, and guide him on the path of transcendent and desired culture. Perhaps it is better to explain that in order to reach the transcendent culture of society, one must use the sense of identity or "this sameness"[3] of man with his space and environment in such a way that man searches for his identity in the identity of the environment, or in other words, considers the identity of the environment as his identity, or he gives such value and respect to the identity factors of the environment that he tries to transform his identity characteristics into Identity coordinates. Identity and the benefits derived from it in social memory and values are among the basic prerequisites for progress and growth. Identity provides the cohesion and harmony necessary to play the song of growth, but this does not mean the negation of cultural diversity. Basically, active identities have multiple cultures and colors while being cohesive (Parvizi, 2009).

Culture is a set of different hidden and internal or overt layers of any society, which can be categorized into 4 categories: symbols, behaviors, values, and beliefs. Beliefs shape the worldview of the people of any society, which is passed down from one generation to another, which usually has a high level of stability in societies. Values are less stable than beliefs. Therefore, culture, as the spiritual, material, and aggregated capital of any society, is the most important factor in preserving and strengthening the religious, national, and historical identity of that society.

According to the research approach, and the emphasis on the mutual effects of architectural and sociological ideas, they should be able to accommodate a wide range of people with different social characteristics, especially different age groups, social and ... They should be in themselves. Residential spaces are less welcomed by people than other spaces such as commercial and

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[3] Identity

recreational spaces, and this causes many of them to seek the fulfillment of their social needs in other public spaces. However, it should be noted that merely being present in other spaces does not lead to social interactions, and the individual responds only to a small part of his social needs, i.e., being in the community.

As a result, paying attention to the social dimensions of space in the design of residential spaces and the flow of residential space in Iran and finding the relationship between spatial qualities and sociological concepts, including sociability, is very important in the success of these spaces. Socialization is one of the concepts used in the field of sociology, which refers to spaces that are multi-purpose and provide many of the daily activities used by users and provide social harmony for users (Lennard, 1998). According to what has been said and the statistics obtained, the overall result will be as follows.

Promoting social interactions is one of the most important factors that plays a significant role in social sustainability. Individuals form social relationships based on their own interests and deal with them based on their specific expectations, norms, and roles. Therefore, the way a person is present in a place with others is a strong factor in a person's decision to stay. People are looking for places where there are people with similar characteristics in terms of ethnicity, religion, education, income, and race. The spaces that are considered for social interactions must have characteristics, so this sociological phenomenon of housing should be available to all citizens. Pay attention to the human dimensions of residential spaces and make it the cause of people's enthusiastic presence and participation. Participation in communal life is very effective in creating a residential space. The physical qualities of a public space such as stairs, water features, monuments, etc. It is effective in encouraging and attending people. According to Maslow's pyramid of human needs, the needs of individuals are divided into two groups, the first category is material and physical needs, and if this category is satisfied, another range of needs is proposed, which goes back to the spiritual and psychological dimension of human life. Other. Human beings cannot live without these social relationships. Therefore, in order to meet this need, human beings are forced to perform activities that are called "behavior", human behavior is the result of the individual's motivations and needs, the ability of the environment, the person's mental image of the outside world, and the result of his perception and the meaning that this image has for him.

Since citizenship is a social role and every social role includes duties and rights, therefore, according to Coleman, citizenship is also a type of social capital because it includes both expectations and norms of consistency or executive guarantee (Pourjafar & Mahmoodinejad, 2009).

However, social interactions are also a type of collective behavior and are social capital, so it is necessary to have a space appropriate to that activity and behavior in order to meet this need of citizens, so that these two factors, i.e. behavior and environment, can meet the needs of citizens in a two-way relationship with each other.

In the field of housing, communication and contacts between citizens, or in other words, social interactions between them, lead to a decrease in the sense of individualism and separation between individuals, and lead to their sense of belonging and participation in various issues related to residence and place of residence. The more interaction between people, the more they are interested in each other, and the more the environment in which the activity is performed.

According to the above, it is necessary to have desirable spaces for contemporary urban housing that can meet the needs of citizens and encourage them to participate in public spaces by attracting their satisfaction, among which the role of communal spaces in contemporary urban residential areas is more decisive.

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