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Redesigning Bazaar Physical Structure According to its Dealing Culture Structure

Case Study: Arab Bazaar in Ahvaz City

Abstract:

The Bazaar physical structure is formed from the arrangement syntax of division units, Interfaces, joints and boundaries to each other and the Arabic Bazaar also follows this example. This structure is the result of arrangement syntax of division units with linear pattern around an axis. Culture is a life style of people that fulfill their needs with its "pattern variable" based on the values of their culture. The Arabs as roles of buyers and sellers use a dealing pattern in this bazaar that is different from others. Interactions between each role lead to the formation of networks with different contents. The networks tie to each other and form dealing culture structures. The Current physical structures are not in accord with the dealing culture structure thus leading to irregularity. The changed structure of shops with the counter of vendors that put beside of shop can be indicate inappropriateness of physical structure and dealing culture structure with them in bazaar. The inappropriateness of two structure has led to irregularities in bazaar.

The aim of this research is to solve this problem by using the general structure connection model based on the system theory for physical structures. Therefore, the present research to achieve the associating of physical and cultural structure as the aim seek to answers these questions:

1. How can is designed the physical structure according to culture structure?
2. How can is designed form of components and their relations between them in physical structure according with networks and relations between them in culture structure?
3. How can is designed elements of components and relations between them in physical structure with content and pattern variable in culture structure?

Hence the dealing culture structure in the Ahwaz Arab Bazaar was identified using the ethnographic method based on the network theory, and the results were used in the redesign of the physical structure. Culture regularity in the dealing networks is the result of this study that facilitates the dealing of goods and information in the bazaar. In this study, the framework was presented for use in the design process by network theory and Parsons' cultural theory that used mainly in sociological studies. The model of culture structure was extracted by output of ethnographic research method and interpretive method and it was used as one of the criteria for choosing of physical structure design. Creating the possibility of comparing physical body in correspondence with culture is other result of the culture structure model obtained. It is recommended to use the results obtained in redesigning other old bazaar.

Key word: Redesigning, physical structure, dealing culture structure, Arabs bazaar

1. INTRODUCTION:

The fitness of physical structure with dealing culture structure for interposition of Arab bazaar is the result of studying numerous examples of bazaar design and bazaar concept in various aspects. Social and physical dimensions are the most important dimensions of other in this study. In the social dimension, the bazaar is space that composed of networks of agents that are linked together [1]. In the physical dimension, the bazaar as a name of place is the receptacle for business activities where goods are exchanged between the seller and the buyer[2-4].

In this dimension, arrangement of the component of bazaar creates different structure such as cruciate, liner and complex [5, 6]. The process of studies identified the distance from physical body studies to social studies of bazaar. Although bazaar studies are rich in any of the dimensions, there seems to be a weak link between the dimensions of the market. For the link between these dimensions in the market, it was assumed that the physical body of bazaar, with any pattern that it has, is a suitable receptacle for the type of networks in which they deal. The types and content of networks that interact with each other creates the structure for dealing network that can be called a culture structure. The bazaar culture structure was investigated by ethnographic method and bazaar physical structure by survey and descriptive methods. In the majority of sources that have been reviews of the bazaar physical dimension were finitely used this research method and other similar methods in designing or redesigning in the bazaar. However, in some cases of intervention on bazaar for example "Restructuring and Reconstruction of the Old Souk – Al Bawaba Square in Tyre" project were used social studies to classify the users of the bazaar, but specific research method has been not used for identify of dealing network specifically[7]. In the "Rehabilitation of Tabriz Bazaar" project which won the Aga Khan Award, it seems that the role of dealing networks is somewhat considered through ethnographic studies [8]. Though, in the design projects of "Central Market Koudougou, Burkina Faso" and "Grand Market in Ouahigouya, Burkina Faso"[9] has been paid attention to dealing culture of native user and it seems that design according to dealing culture but the lack of ethnographic research and the use of their results in design is quite evident. With regard to the above, the associating of physical and cultural structure has become especially important in design of Arab bazaar. Values and norms in the culture structure result in different patterns in the physical structure. In structuralism thinking, the patterns used in the physical structures are due to infra-structure. Thus by identifying this infra-structure the different structures can be reproduced. The patterns of the physical structure in the redesigning of the Arabs bazaar are extracted from the infra-structure in the specified culture. This means that the cultural structure is considered as the infra-structure in the redesigning of the physical structure. To discover the cultural dealing structure patterns, first, the foundations of this structure have to be identified. Then by interpreting the infra-structure and the super-structure, the rules and patterns of the cultural structures are extracted. Therefore the structures of the physical and dealing culture associate with them, thus indicating the importance of these structures in the Arab bazaar of Ahvaz city center, because the pattern incompatibility of these two structures result in irregularities in the bazaar. Therefore, it is necessary to identify the patterns of the dealing culture structure and then using this pattern to redesign the physical structure and correct this irregularity. In this physical structure, the Arabs have changed the components and their relationship to each other. Most of the physical structure borders of the shops have been expanding from the original boundaries and the informal structure of the peddler's stalls have also become an extension connected to the shop. In addition to borders, division units, Interfaces and joints are also changed based on the shops boundaries extend. The Arab dealing culture has caused the physical structure to change according to the pattern variables and the contents of the dealing network ties. As a result, the bazaar has seen irregularities.

For this purpose, Ethnographic research methods and techniques of observing, filming and interviewing were used to identify the dealing culture structure. The physical structure is identified with systemic approach based on the "general structure connection model" and the posteriori research methods.

The results of the research show that the theory of networks and Parsons cultural theory as well as the structuralism of Strauss that previously used in sociology is Generalizable and usable in urban design process models. In addition, the generalizations of structuralism of Strauss, Saussure and Chomsky to the design process models help to patterns and rules of urban structures design.

2. THEORETICAL FRAMEWORK:

In this study, to accord the physical structure with the dealing culture structure, the bazaar concept is investigated based on the network theory and from the structuralism point of view. In this study, the Bazaar is considered as a complex of the connections between sub-network actors who deal in a specific physical structure. In order to identify the Arab cultural structure in the bazaar, the set of value ties have been investigated for each actor and the tie connections between the actors with different pattern contents, indicating a network arrangement pattern that is the structure of the dealing culture. The model of the Cultural structure with its components (networks), relation patterns and the rules between them, provide the possibility of according the physical structures with the dealing culture structure. Therefore, the components, relations and the rules between them, in the culture structure, should be according to those in the physical structures.

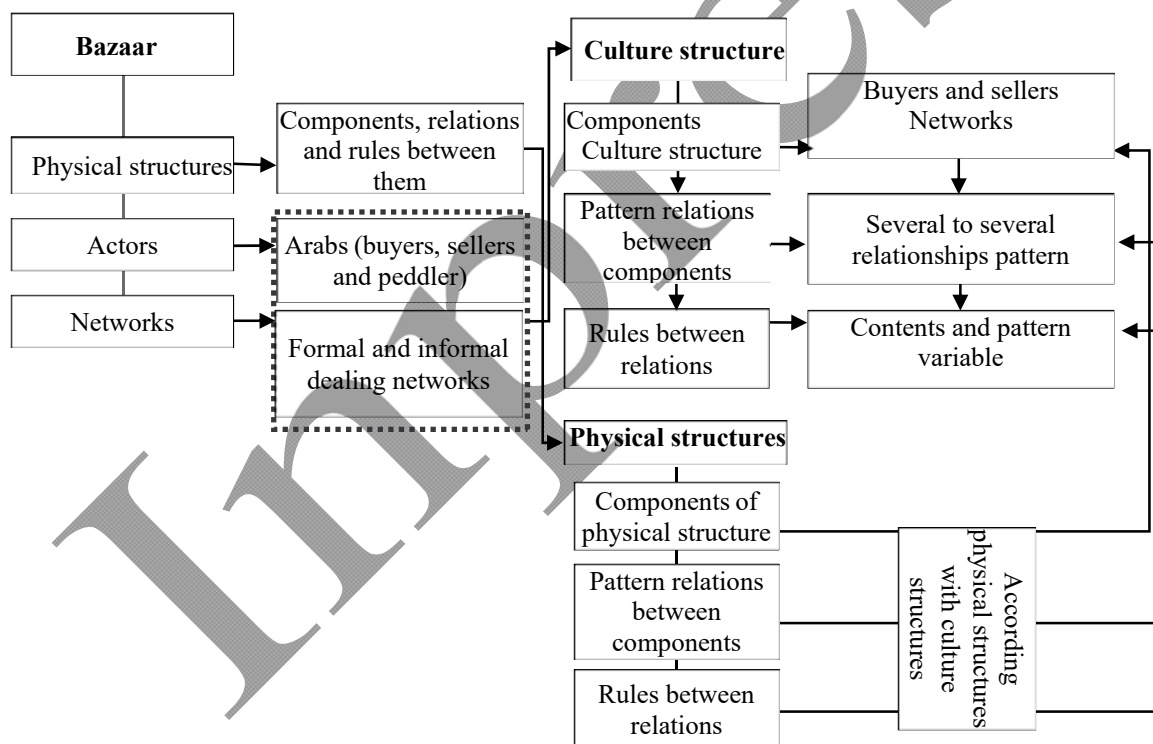


Figure 1: Theoretical framework

3. THEORETICAL FOUNDATIONS:

3.1 STRUCTURE

The literal meaning of structure is "a set of methods that can be used to connect the parts of things"[10]. In this definition, structure is introduced as a method. In other words, structure is regarded as a quality, namely "arrangement (sorting) different parts of things to a pattern or system, so that each section is connected to another" [10]. This definition of "structure" considers means and methods within

it and these methods are used by the model and the system. According to the meanings provided in dictionaries, it can be said: "The structure is the usage of the methods in accordance with the pattern, which connects the components with a specific shape and arrangement for a certain purpose". According to Saussure, language has two orders of Syntagmatic and associative relations that can lead to different combinations of sentence[11]. Syntagmatic relations justify the connections between elements in the chain and sentences and depend on the substituent group or class that this element affiliates to it[12]. So Saussure knows language as a structure of sign and meaning (words), which come together and make up the text by the rules of grammar (succession and syntagmatic rules). Such structure has a hierarchy that puts the elements together under the laws to form a means transmission system[13]. After Saussure, Levi-Strauss enters structuralism to sociology. In his structure method, rather than considering the nature of the phenomenon, every phenomenon will be studied based on the relationships with the other phenomena. So we can say what constitutes the basis of this structuralism is discovering the unconscious nature of collective phenomena which studies the unconscious infrastructure of the variable conscious phenomena[14]. In this approach, the social structure is considered as the dialectic between superstructure and infrastructures, and by social interaction as the raw material which constitute the social structure rules, we can realize these structures. The social construction is actually the outer protests of behavior in social interaction that are understandable in the context of a system[15]. Strauss hierarchal interpretation of the structure differs from Saussure. Saussure defines the structure at different levels of components and the connection between them, while the structure levels in Strauss's view are the levels of components and its combinations in the form of a structure in different layers based on the primary structures or infrastructure. However, based on Chomsky's theory of syntactic structures in linguistics, infrastructures are basic or core sentences that are converted to the superstructure by transformational rules. The transformation enables extracting the derivative sentences from the determined nuclear sentences[16]. This structuralism is placed in the syntactic structures of the generative grammar. In generative grammar a set of syntactic structures is generated in the form of sentences [17]. According to expressed definitions and concepts, "structure" can be seen as a hierarchy of elements, which are connected, based on proven relationships with each other. The consequence of this is a system where the role and position of each element is determined by a fixed relationship. So in order to design or produce each structure, some components are needed:

1. The relationships or structure patterns based on fundamental and basic patterns or prior structures.
2. The structural elements.
3. The structure rules in order to maintain the constant and primary relations during growth or change in construction. These rules will be determined based on different theories:
 - A. According to Saussure opinion, these rule are divided into two categories: rules relating to how the different elements accord together (the rules of succession) and the rules of the elements selection or the possibility of placing elements in the structure according to semantic similarity or association (the rules of Syntagmatic).
 - (B) According to Chomsky's theories, the Generation and conversion rules cause to generate the derivative structures from the instinctive "fixed patterns". The rules are the interpretation from myriad of true expressed or heard statements.
 - (C) According to Strauss, the generating of new structures is always based on fixed patterns that pre-existed in the communities. That is why the structure rules (e.g. rules of marriage) will be fixed at different times.

3.2 CULTURE:

Culture is the explicit and implicit patterns that shared by a relatively large group of people and transmitted from generation to another generation [18]. In anthropology, Culture means a system of shared meanings between individuals, groups, organizations or community. The meaning system is based on social interaction and learned through life and is ultimately passed on and will be used by people to interpret social behavior [19]. So to understand social behavior, we should be able to understand the meaning in each specific culture because cultural meanings are conveyed through behavior [20]. Culture as a way of life refers to a network of learned patterns of meanings that people have used in social interactions and is shared [21]. Different theorists have defined the concept of culture in relation to the actions between actors. Social action necessarily implies that subject-actors must

choose among various possible ways of acting and which are sometimes pattern variables. People will have a value choice in social interactions among the various behavioral patterns. The decisions that actors make against various models is derived from values they have [22]. Rapoport considers all environment as the result of electing solutions between all the possible options and as the basis and common feature of all designed activities [23]. Talcott Parsons explains "pattern variables" that are the number of polar alternatives of possible "orientation-selection". This is a variable in various communities with different social systems. In the social system, interactions are based on the orientation-selection models. These orientations indicate the clusters of choice [24]. He suggests that in every interaction where the actor connects with other actors, he or she is faced with five choices or tendencies which are two-by-two Opposite. These ten choices include: 1. Affectivity-Affective Neutrality, 2- Self-orientation-collectivity-orientation, 3- Universalism-particularism, 4- Ascription-Achievement, and 5- Specificity-Diffuseness [25].

3.3 BAZAAR

Investigating the meanings of the term "market" indicates that the majority of meanings refer to the "place names" of the market. The place is the function of commodity exchange or where a group of people gathers to exchange. Markets in Iran can be defined in terms of the social and economic aspects. Economic aspects of the market can be considered as a pricing mechanism and as an entity [26]. However, in the social dimension, the market can be described as a network of activists, including wholesalers, brokers, retailers and others. Networks facilitate the exchange [1]. Network, means that a batch of contacts and communications between individuals and groups that practice a member of a network to interact with other people [1]. In network analysis, we mainly consider the form and content of the relationship between the nodes rather than the character and attributes of actors. Knoke and Kuklinski divide the relations content into multiple types:

- Transaction relations: actors exchange control over physical or symbolic media, such as economic sales and purchases.
- Communication relations: links between the actors are channels of communications within the system.

Boundary penetration relations: ties between the actors are subcomponents of the system held in common.

- Instrumental relations: actors contact each other in an effort to secure valuable goods, services, or information.
- Authority/power relations: identifying rights and obligations of actors to issue and obey commands [27].

In network theory, social structures are the orderly pattern of relations between the actors and the position and role that they have in a network subgroup and how they connect with other actors occupying a position in the network and make up the new positions. A unique opportunity which creates a bunch of links [28].

According to the definitions, it can be said that: "The market is a **place** with its specific structure that **actors** exchange certain goods in the form of **networks**. Therefore, the markets can be classified based on three concepts: "place", "actor" and "Network". The two compound concepts of the "bazaar physical structure" and the "bazaar culture structure" can be extracted based on these three concepts. In the "bazaar physical structure" concept, the market is investigated as a place with its specific structure and in the "bazaar culture structure" the actors and the relation Networks between them are investigated.

3.4 BAZAAR PHYSICAL STRUCTURE:

According to "structure" definition, the "general structure connection model" is used for determining "physical structure" components [29]. Then the relations between components and the rules between relations are scrutinized, which determines the arrangement syntax of the components. Therefore, the division units, Interfaces, joints and boundaries are structure components, which according to various relations and rules and the arrangement syntax of components will determine the different structural levels of the bazaar. Rules specify syntagmatic syntax of the components together with the different arrangement in physical structure.

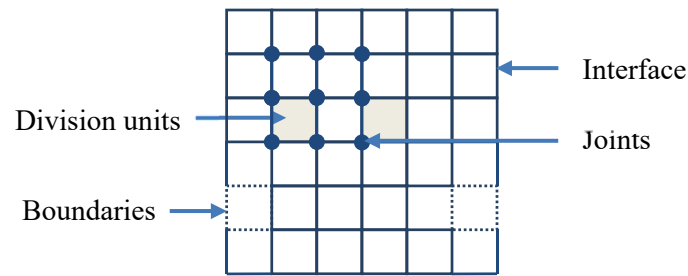


Figure 2. general structure connection model
Source: [29]

3.5 BAZAAR CULTURE STRUCTURE

According to definitions, culture can be considered as a structure of interactions between actors, with different roles, on the basis of their particular values and norms. Connections among these patterns form a whole and compose a system. Interaction between actors includes choosing between several "pattern variable" due to particular values. To discover the culture structure such as physical structure the components, connections and rules between them should be identified. The structure components in culture are the actors. By identifying the connections between actors and repeating them in a synchronize relationship the connection patterns between actors can be extracted. The extracted pattern is then interpreted on the basis of "pattern variables" and content of its ties to discover the rules of the cultural structure. Rules are the specifying generative syntax of dealing networks in the cultural structure. Actor connection patterns and the rules between them, form the networks in the Bazaar. In this study "Bazaar culture structure" is a combination of the unique ties between dealing networks and their arrangements in that specific culture.

4. RESEARCH METHOD:

In this study, the ethnography research method is used to understand the Arabs dealing culture. Based on the theories of Parsons and the general structure connection model, the Arabs dealing culture structure is offered. In the ethnography study, researchers describe the precise behavior of people in of particular culture in the field of practice and try to see their value systems and understand their behavioral norms from the same people's viewpoint [30]. Ethnography is also a method for the analysis of social structures that indicate the social relationships based on its patterns and logical models by examining and interpreting the context in which the behaviors are embedded [31]. In this study posterior data collection was done with the etic approach and the data has been analyzed using the "methodology of interpretation". Therefore, in extracting the culture structural rules, the interpretation method was used to determine the meaning of interactions based on the pattern variables and the tie Content. The first step was by "unstructured observation" in the Field. In the "unstructured observation" that is applied in the preliminary stages of research, the objective is achieving general information and finding the appropriate criterions to evaluate a subject. In the observation without participation method, the observer simply pursues the events in the role of viewer without intervention and analyzes the social activities. This type of observation is structured and operationalized using coded the observation table. After that, the observer only focuses on the types of coded behavior. Using the coded observation table that is the basis of the interaction analysis, behaviors can be categorized [32]. To find patterns of action, the category of actions characteristics are recorded at each level in the bazaar. In these tables, the repeat rate of each actions is recorded for action [33]. The shape of actions that have the most abundant are depicted by sociogram and are introduced as action patterns. The sociogram is a technique for deriving actors' behavioral maps in which relationships between members of a group are drawn [34]. In fact, the sociogram as a Technique of represent the formal properties of social configuration is represent chains of connection among actors in one group. In the sociogram shapes, individuals represent by points and their social relationships to one another by line. This shapes are similar to graphs [35].

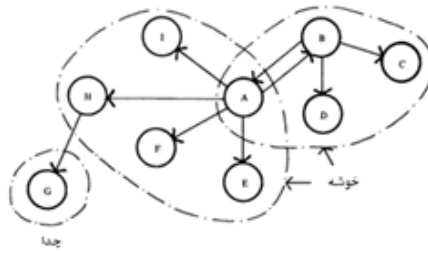


Figure 3: View sociogram with line and dot
Source: [35]

After direct observations and the recording of events, the written descriptive report of the interaction, dealing form, arrangement syntax of the shops and the peddlers counter are provided. This report is specifically provided to answer the quiddity (what) question to achieve a clear image of the Arab dealing culture. Then using reports and reviewing the theoretical fundamentals and framework, the structure observation is used at the next step to explore the culture structure. Then in this step the observations are based on interaction between buyer-seller- peddlers (Pairwise relations permutation of actors with each other). "Pattern variables" and tie Contents is also classified. For further completion, precision and focus on action the filming techniques have also been used. In addition to the fixed filming of a commercial unit in a period time, the total units of bazaar were also filmed in order to examine the actions throughout the bazaar. To recognize these ties is used observation, and "semi-structured" interviews [36]. Data from observation and interviews is classified in the Table 3 based on the relationships between the actors and the type of relationships. Classified data were analyzed using thematic analysis. In the Thematic analysis method, a number of concepts and fundamental meaning patterns are extracted using data classification and categorization [37]. By comparison and analysis of data obtained from a table 3, the tie patterns, type of pattern variables and tie contents are determined in bazaar.

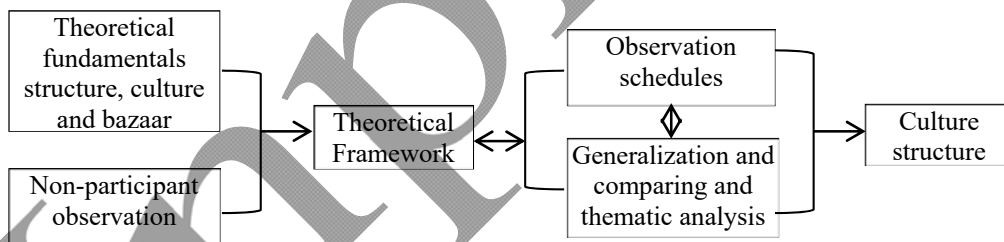


Figure 3. Ethnographic research process

5. Discussion

5.1 AHVAZ ARAB BAZAAR RECOGNITION:

Location of Arab Bazaar in the City:

Arab bazaar is located in the center of Ahvaz city. This part of the city formed during the Qajar era at the same time with new development of new Ahvaz as a commercial harbor.



Figure 4: Location of Arab bazaar in Ahvaz city

5.2 RECOGNITION OF ARAB BAZAAR PHYSICAL STRUCTURE

Recognition of bazaar physical structure is based on physical structure theory and general structure connection model. Structure rules will be adjusted according to Saussure's structuralism. In level 1, bazaar physical structure as a whole, beside of another bazaars have formed a checkered structure (Figure 5).



Figure 5. Map of Arab bazaar physical structure, beside of another bazaars in level 1

The syntagmatic of two parallel blocks with each other formed the structure in level 2 (Table 1) based on the linear pattern. In level 3 (Table 2), syntagmatic of shops alongside and against each other has formed bazaar physical structure.

Table 3: Description of structure in level 3

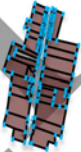








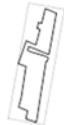



Physical structure components						
joints	Interfaces		boundaries		division units	
						
Interfaces intersection points in each block formed joint point and joints between two blocks are line hypothetical from along intersections.	Interfaces are coinciding with shop boundaries. And interfaces between two block are hypothetical surface from along interfaces with bazaar axis.		Barred rectangular boundaries for each division units.		elongation of shops is Perpendicular to the bazaar axis	
Checkedered pattern					Pattern structure	
Syntagmatic shops in both directions and in front to each other also both directions of bazaar axis.					Rule structures	





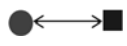
Table 4: Description of structure in level 2

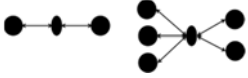

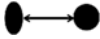
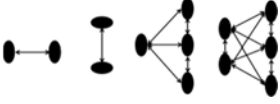
Physical structure components					
joints	Interfaces	boundaries		division units	
					
Imaginary line from along between division units in east and west	Interfaces formed from Two axes perpendicular to each other	barred rectangular boundaries with irregularly geometry		Structure formed two division units in east and west by elongation with bazaar axis	
Linear pattern				Pattern structure	
Syntagmatic blocks that parallel with each other in east and west of bazaar axis				Rule structures	

5.3 RECOGNITION OF ARAB DEALING CULTURE STRUCTURE:

In recognition of culture structure, discovering structure rules and recognition of infrastructure is conducted according to Strauss's structuralism. This infrastructure is considered as a permanent pattern then superstructures will be generated based on it in bazaar. The components of the dealing culture structures include buyer, seller, and peddler (dependent and independent) in Arab bazaar. The actors are tied each other with "pattern variable" and various contents which generate dealing networks in Arab bazaar. In field observations and ethnography data collection from Arab behavior in bazaar, connection patterns between actors has been investigated in the six categories with using pairwise relations permutation: connection between "buyers- buyers", "buyers- sellers", "sellers- sellers", "buyers- peddlers ", "Sellers- peddlers " and "peddlers - peddlers". Then these connections are put together and formed networks in bazaar in accordance with structure generated rules. Generative rules are discovered by interpretation of the type and content of ties according to cultural theory (Parsons Theory) and network theory. There are formal and informal dealing networks in Arab bazaar. Formal networks deal in shop and passage while informal networks deal in outside shops along the bazaar axis. Dependent informal networks are generally located in front of small shop in the north area of the bazaar; and independent networks generally located in front of passage and dilapidated and abandoned parts in the south and middle of the bazaar.

Table 3: Category, type and pattern ties between buyers, sellers and peddlers in Arab bazaar

Tie Contents	type of pattern variables	Tie patterns model	Tie patterns	Type & patterns of ties actors relations
Communication, sentiment, instrument, boundary penetration	Affectivity versus	  	One to one, one to Several & Several to several ties	Buyers- buyers
Transaction, sentiment	All of pattern variables	 	One to one & Several	buyers- sellers

			to One ties	
Transaction, sentiment	All of pattern variables		Several to One ties	Buyers- peddlers
Instrument, sentiment	Affectivity versus		One to one ties	Sellers- sellers
Instrument, sentiment, transaction	Private, Value-Orientation & Affectivity versus		One to one ties	Sellers- peddlers
Instrument, sentiment	Affectivity versus		One to one, Several to One & Several to several	Peddlers - peddlers

Each dealing network related to the others by a tie at any level and generated other networks in the higher level. Identified deal network by posteriori method in low level as an infrastructure that tied them to each other generated culture superstructure in higher levels. Identified two networks as an infrastructure that generated by tying buyers, sellers and peddlers to each other. These networks called "formal dealing network" and "informal dealing network"(figure 6, 7). Buyers and sellers are components of formal dealing network. The tie types between buyers and sellers are all of pattern variables with sentiment and sometimes transaction content. Tie patterns are one to one and several to one from one side and front of seller. Buyers and peddlers are components of informal dealing network. The tie types between buyers and sellers are all of pattern variables with sentiment, communication and sometimes transaction content. Tie patterns are one to several and several to several from four side of seller. In two networks, tie types between buyers is affectivity versus pattern variables with Communication, sentiment, instrument, boundary penetration content.

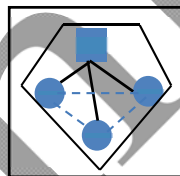


Figure 6: Tie model between actors in formal network

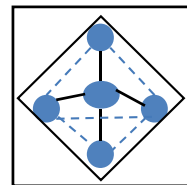
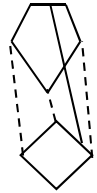
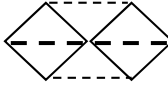
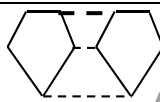
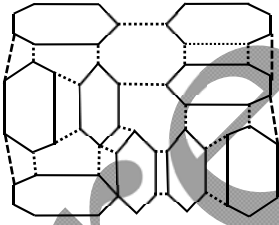


Figure 7: Tie model between actors in informal network

In higher level, infra-structure with pairwise tie to each other generated "formal- formal" and "informal-informal" networks. Networks tied in this level by buyer to each other with boundary penetration content and affectivity versus of pattern variables in formal- formal network but peddlers tied to each other also in "informal- informal" network. In this tie, the pattern variables are affectivity versus communication and sentiment content. In higher level (The whole bazaar) generated culture structures from tie these networks to each other.

Table 4: dealing culture structure of Arab bazaar

Tie Contents	type of pattern variables	Tie patterns model	networks	
Transaction contents between sellers & peddlers , boundary penetration contents between buyers	Affectivity versus, and private		formal-informal network	dealing culture structure of Arab bazaar in level 3
Communication, sentiment, instrument, boundary penetration contents between networks	Affectivity versus		informal-informal network	
Sentiment, boundary penetration, Communication contents between networks	Affectivity versus		formal- formal network	
Sentiment & Communication contents between networks			All network of bazaar	dealing culture structure of Arab bazaar

5.4 REDESIGNING ARAB BAZAAR:

To according the physical structure with culture structure in bazaar, blocks should be separated that can fit the network in blocks. Thus initially the arrangement syntax of culture structure networks is scrutinized then blocks are separated according to it. Each network generates central structure around the axes along dealing centers of peddler ' stalls and sellers' shops. In the offered model the imaginary axis of culture structure networks in Arab bazaar is shown. The axes where aggregations around two points of peddler ' stalls and sellers' shops are formed there. Based on this axes, two main aggregations center are shaped in bazaar that called "aggregation centers" and "focusing Centers". Focusing Centers are peddlers and sellers seating nodes; and aggregation centers are accumulation boundaries of buyer's networks. So, there are two types of center interconnected in each axis (Figure 8, 9).

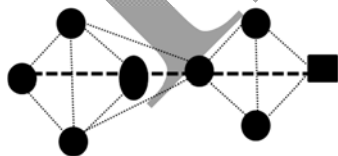


Figure 8: Pattern of tie between culture structure networks

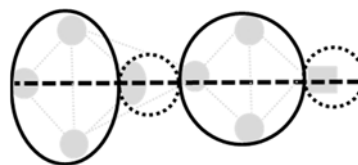
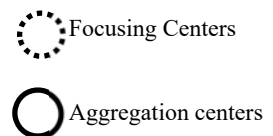


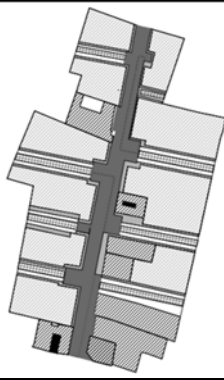
Figure 9: Centralized structure around an axis from tie of culture structure networks



Tying networks to each other generates network structure from centers and axes (Figure 10).

According to the dealing culture structure model, the bazaar physical structure in level 2 can be built. As a result, network structure with several centers and axes is physical structure according to culture structure (Figure 11, 12).

The syntax of axes and centers next to each other is shown in figure 12. Aggregation centers are considered among the focusing centers. Getaway centers that generate tie between networks in two side of bazaar are considered among these two centers. By displacing to syntax of each center instead of axes, the bazaar physical structure can be designed according to culture structure.

Suggested of structure			Alternative 1
Resulting Cultural			

In suggested design, all getaway centers are arranged on an axis. Aggregation centers and focusing centers are also arranged on an axis that is parallel to the axis of getaway centers. In this generated structure culture structure networks are very similar to existing deal networks in Arab bazaar. Focusing centers as Structure division units, Aggregation centers and getaway centers as interfaces are structure components in this level (Figure 13).