

Research Paper

## Explaining the Components of Cultural Anthropology in the Open Spaces of Residential Buildings in Tabriz, Iran

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### Abstract

This study investigated the role of different indexes in open spaces of residential buildings in Tabriz, Iran. The main objective of the study was to assess the indexes with a higher level of effectiveness. Using a quantitative method, both descriptive and analytical data were entered into SPSS, and structural equation modeling (SEM) was done using Smart PLS software. The case study included open spaces in Tabriz. The sample included 380 inhabitants of Tabriz residential buildings. The indexes were divided into two groups of central indexes and dispersion indexes. The important factor in central indexes was average; meanwhile, variance and standard deviation were the determinative factors in the peripheral indexes. Cultural anthropology of buildings' open spaces showed that FA in emotional indexes and culture of open spaces grading had the highest level. Perceptual indexes were in the medium level, and physical indexes had the lowest level. Finally, the common classification of indexes included inspirations, memories, dreams, feelings, failure, thrill, ownership, sense of power, safety and security, and disappointment. Special attention should be paid to different dimensions such as cultural anthropology and issues related to human beings in public spaces, which cannot be solved with a single approach. Further studies are required to confirm the findings of this study in other cities and different cultural and societal levels and contexts.

**Keywords:** Cultural architecture, Anthropology, Open spaces, Residential buildings, Diversity.

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### 1. INTRODUCTION

The engagement of the anthropologist with modern urban design has been shockingly slight. Setha Low's *theorizing the City: the New Urban Anthropology Reader from 1999* opened with the address of "why the city has been theorized inside anthropology", and in showing disdain toward Low's endeavors, the circumstance has still scarcely changed (Moo & Smith, 2013).

This study aimed to identify the interaction between cultural anthropology and the construction of residential buildings in Tabriz, Iran. In fact, we sought to assess the elements affecting the formation of human and social interactions in the open spaces of the residential complexes. To answer this important question, we extensively examined the theoretical foundations through scrutinizing the related literature, and the results formed

the initial framework of the research. The framework turned into a questionnaire and was distributed among the citizens of Tabriz.

This study is a field research. In terms of the purpose of this research, it is classified as an applied study, and in terms of the method of data collection, it is classified as a quantitative study. The main tool for data collection was a questionnaire. The questionnaire was distributed among the citizens of Tabriz and its results were examined through statistical analysis.

In recent years, attention to non-physical aspects and architecture of residential spaces has received more attention among researchers. The fact that urban and residential spaces need something beyond the physical aspects has been reconsidered. In the age of modernism and due to the special conditions that the world had in those years, the only necessary component of residential spaces was housing people, while over time we found that other reasons were involved in this field, including the anthropological and social qualities. As it is clear,

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designing residential complexes without considering the social and cultural components is an unwise and incomplete decision that can cause other problems for citizens. The significance of this research is that it evaluates the aspects of housing that are usually less important. Our main hypotheses are as follows:

1. Physical indexes are positively associated with cultural anthropology on open spaces in residential buildings.

2. Perceptual indexes are positively associated with cultural anthropology on open spaces in residential buildings.

3. Emotional Indexes are positively associated with cultural anthropology on open spaces in residential buildings.

4. Cultural anthropology of buildings' open spaces can be fostered through a multidimensional approach.

## 2. NON-REPRESENTATIONAL METHODOLOG

The technique paper straightforwardly deserts the "fixation with representation" (Vannini, 2015) that has been so risky for ethnography.

Non-representational inquire about techniques, as clarified by Vannini, withdraw shape Thrift's non-representational hypothesis (Thrift, 2008), which "concerns itself with hone, activity, and execution" (Morse et al, 2002), and it bargains with the stream itself and isn't fixated with meaning.

It is social more than personal and extraordinarily centered on materials, developments, and emotional bodies in its tests in building "modern shapes of life". For such a program, Vannini proposes that analysts center on "occasions, relations, shows and exhibitions, influences, and foundations" (Vannini, 2015).

Both foundations and occasions are a valuable way of reclassifying the field itself when "bunches are now not firmly territorialized" (Appadurai, 1996). In case occasions are a way of gathering collectives, foundations are where this gathering happens and stabilizes.

A great case for combining both occasions and foundations is the book entitled "what may be a city" (Steinberg and Shields, 2008).

After Hurricane Katrina, the city of New Orleans was changed by researchers from a wide range of disciplines. Opposite to other things about the same point, creators did not center on calamity administration and social disparities portrayals, which may clarify what happened and incite reflection on how to arrange and oversee this and other cities.

Instead, they utilized Katrina as an occasion that produces the infrastructural and social foundation unfurl in numerous ways that they regularly do, and hence, they challenged current thoughts of what cities "are and can (or ought to) be" (Steinberg and Shields, 2008). Be that as it may, we don't require such colossal characteristic risks to work with occasions.

This can be the case within the work of Obrador Pons almost mass tourism. In order "to deliver a livelier account of the shoreline that consolidated a sense of

performativity and satisfaction", he examined ordinary occasions.

His center on dynamic relations with materials and streams permits him to think of haptic encounters as making sandcastles, indeed of sun-bathing as a way of connection. That's not only superficial and gluttonous, "but as evidencing how the modern world still motivates profound and effective connection" (Obrador-Pons, 2009).

This work is still making "accounts of" and still does not have the exploratory approach. Ingold and Vannini are looking for hands-on work. Nevertheless, it appears how leaving from relations, doings and influences, and minutes of charm can open us "to the aggravating and captivating components of nature" through "a sense of wonder at minor encounters" that can lead to more observational ventures.

Two methods are used in this study. The first is content analysis, which is a documentary method that systematically, objectively, and quantitatively examines communication messages. This method is considered a concealer in the classification of methods, which examines the obvious content of the messages contained in a text and therefore does not enter into the interpretation and semiotics of the content of the message. Content analysis is a great way to answer questions about the content of a message. Although in the early approaches, it was claimed that content analysis could address the characteristics of the author and the impact on the audience in addition to the content of the message, today the latter two functions are considered possible only in a combination of field and documentary methods. Content analysis is used in a range of disciplines of library and information sciences (information science and science), information management, Scientometrics, communication sciences, sociology, psychology, linguistics, and media studies.

Quantitative content analysis is usually considered when referring to content analysis as a method. However, today qualitative content analysis is also mentioned in documentary research methods, which is the same as thematic or thematic content analysis. In qualitative content analysis, an attempt is made to identify and extract the content categories in communication messages by open, pivotal, and contextual coding.

Thrift's non-representational hypothesis is connected to encapsulation and tangible exploration rehearses. For him, relations between body and things, indeed a detached body just like the one described by Obrador Pons, address "the robustness of the world".

Perhaps that's why in Thrift and Vannini's offer a localized site does not characterize the field. Opposite to the classical definition of hands-on work as "the seriously ponder of constrained regions", 'site' is instead "a dynamic and continuously deficient incarnation of occasions" (Thrift, 2008).

The questionnaire had 77 Likert scale questions to survey the hypotheses. Out of 40,000 inhabitants, Cochran's formula was used to select 380 samples by 5% error level and selection of open space samples based on

the cluster analysis. The structural model of the research evaluates the Partial Least Squares through Smart PLS software. The results of t-value show that significant levels are more than the standard 1.96 for all the routes by the confidence level of 95%, and the Central Tendency and Dispersion are measured standing on the Factor Analysis (FA) in the SPSS, Version 24.0., and structural equation modeling (SEM) was done using Smart PLS software.

The sample included 380 inhabitants (190 males and 190 females) of Tabriz residential buildings. Participants in the age range of 25-34 years had the highest frequency (115 individuals equal to 30%), and those in the age range of 55 years or older had the lowest frequency (38 individuals equal to 10%).

The indexes were divided into two groups of central indexes and dispersion indexes. The important factor in central indexes was average; meanwhile, variance and standard deviation were the determinative factors in the peripheral indexes.

Questions were designed based on a 5-point Likert scale from "strongly agree" to "strongly disagree". For analysis of questions to each option, a value (1 to 5) was given (5=strongly agree and 1=strongly disagree).

### **3. THEORETICAL FRAMEWORK**

As indicated by Julier (2000), absorbing ethnography in the plan interaction brings about imaginative, helpful, and fascinating results. Blomberg, Giacomi, Mosher, and Swenton-Wall (1993) took the same course claiming that the cornerstones of ethnography – all-encompassing considering, open-mindedness, collecting 'emic' accounts, etc. would be of advantage to architects by empowering more prominent understanding of buyer needs. The most grinding point emerges from the fact that anthropologists think about the whole society whereas the plan is confined to a characterized range.

In this manner, it can be considered that creators ought to move their point of view to receive an anthropological perspective determined from the consumer's encounter with reality. This pressure is shown in two principal zones: the first being the length of examination while the second spotlights the result of the exploration. While anthropologists draw upon the past (be that as it may) to highlight the show, planners utilize the display to foresee a conceivable future. Another contrast between architects and anthropologists, as Hunt (2011) accurately focused, lies within the *raison d'être* of creators (to intercede in a socio-material day by day exercises), whereas anthropologists center on a sense of conservation by depiction and attempt their best to take off the society they are considering untouched.

Connected anthropologists, on the other hand, stem from their capacity to require portion in their investigation. In this manner, they stand between architects and graphic anthropologists. By rekindling the wrangle about social legacy, we must be arranged for potential corrections to the enactment that permit bolster and assurance without passing into inactivity and loss of

motion. On the other hand, we have to lock in a perusing of the existing enactment that encourages and assists objectives instead of hindering and restricting them.

In 1984, George Stocking opened the arrangement History of Human studies depicting the rise of what he called "the constitutive encounter of social/cultural human studies": hands-on work by member perception (Stocking, 1992).

In "The ethnographer's enchantment" he followed the significance for anthropologists to encounter the life of the 'other' up to Spencer and Gillen's cooperation in a field start ceremony.

On that event, Gillen himself had required a lot of exertions in getting this custom going. The two researchers and their managers must be doled out to ancestral symbols to have the option to take part in it during no under a quarter of a year.

Concurring to Stocking, the monograph, created with the assembled information, is characteristically advanced because it does not depend on anymore on the categories built up by the *Notes and Queries* but clarifies a "totalizing social execution" that changed past thoughts about how totemic caught on until that point (stocking, 1992).

From that point on, "seriously" work began to have more significance than "overviews" in ethnographic undertakings just like the ones that included Malinowski.

In fact, there were two characteristics for fieldwork: getting to acquire the "feeling" and being "in touch" (Malinowski, 2002).

The individuals you're considering and joining the information obtained in a "coherent entirety" are a portion of Malinowski's "self-mythology" (Stocking, 1992) as the model ethnographer.

However, these are not the only characteristics of classic fieldwork.

Additionally, the words and illustrations utilized to follow them in the early history of ethnographic work are inclined towards the inevitable and the tactile. However, this study investigated how the methodological particularities of securing this encapsulated information stay within the center of a few of the most recent wrangles about the qualities and purposes of the anthropological endeavor.

In addition, it assessed how this methodological identity can make human studies profitable for design and plan-based hones, making both advances.

The closest articles related to the research topic are presented in Table 1.

**Table 1.** The Previous Studies about the Topic

Title	Author(s)	Year of Publication	Important points	results	Relation with this article
Anthropological Theories of Body, Space, and Culture	Setha Low	2003	Epitomized space is the area where human involvement and awareness take on fabric and spatial form.	Anthropological speculations of body, space, and culture draw on a wide extend of philosophical and epistemological traditions—from the positivism of Hall’s crave to degree the estimate of the social spaces encompassing the body in this hypothesis of proxemics to the phenomenology of Merleau-Ponty and Heidegger in Richardson’s (1984) conception of the body being-in-the-plaza or being-in-the-market.	This article is a philosophical discussion of our subject
Anthropology and Architecture: A Misplaced Conversation	Adam Jasper	2017	Expressly welcomed anthropologists to compose almost design, and engineering scholars to type in approximately human studies.	By proposing engineering not of objects, but of relations, maybe the anthropological approach had been trying to find.	Practical suggestions between anthropological and architectural issues
Anthropology of Urban Space: Identities and Places in the Postmodern City	GIUSEPPE LICARI	2011	Symbolism of foundation of urban contexts. Minutes that create the building of character processes.	As human studies, proposes, we have assumed that men were originally creatures who wandered in space uprooting themselves where there were more assets which this roaming soul go with them indeed now.	Historical view of anthropology, architecture and the city
Architecture and Anthropology. Working in between Concepts	Anda-Ioana Sfintes	2019	This article puts together related principal concepts in design and human studies a designer that suits the ever-changing social needs; Of socio-spatial intuitive as cultivated by the plan; of the boundary as an energetic connection between spaces and – more than that – between their social components; of the in-between as the foremost socially, sincerely, experiential, and transformative modern space through	Architectural anthropology – as an in-between teach – starts to require shape, taking after the consistent results of distinguishing the qualities and openings of such a multidisciplinary approach. It demonstrates valuable in drawing nearer subjects like extraordinary destitution as well as in-between spaces (harder to restrict into the hypotheses of a single teach since of their	The need to react to the challenges of nowadays has driven to consider multidisciplinary approaches as imperative.

Title	Author(s)	Year of Publication	Important points	results	Relation with this article
			the inventiveness and the performances It encourages; of antropo-architecture as a balance between structural discernment and anthropological field research	situating) or minimal hones for which structural human studies “can give hypotheses and apparatuses that can back them in their hunt for inventive, inventive and cutting-edge practice”	
cultural geography of vernacular architecture in a cross-cultural context: houses of the Dai ethnic minority in South China	Rawiwan Oranratmanee	2019	The discoveries give understanding and information around the social topography of design in across-cultural settings.	The rationalization connections between culture and engineering, particularly how culture is communicated and symbolized in engineering and, alternatively, how designing reflects the divergences and convergences among distinctive societies.	The connection between cultural geography and indigenous architecture

**4. DEFINITIONS OF CULTURE**

Regarding the notion of culture, there have been different definitions as follows:

**Table 2.** Definitions of Anthropological Culture by Researchers

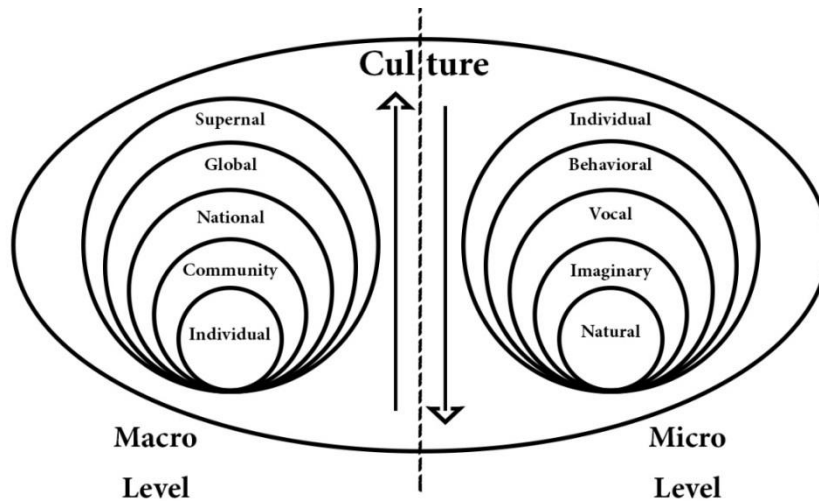
R	Researcher(s)	Definition
1	Herskovites	Culture is the man-made portion of the environment
2	Ruth Benedict	Culture isn't the substance of social life, but it is an arrangement and organization of social life
3	Bronislaw Kaspar Malinowski	Culture comprises of acquired artifacts, products, specialized preparations, thoughts, propensities, and values
4	Edward Burnet Tylor	Culture could be a complex entire that incorporates information, convictions, craftsmanship, ethics, law, traditions, and any other capabilities and propensities procured by man as a part of the society

The concept of social legacy itself growing, as well as improving and adapting implies and rebellious at transfer, shape a portion of a broader long-term extend for democratizing Turkish society. At issue is the idea of citizenship, the address of human rights, and, unavoidably, the basic address of a nation’s memory.

*4.1. Culture from David Harvey’s Point of View*

The culture was one of the aspects of describing cities besides physical, economic, social, and political factors; however, in the postmodern point of view, the culture is not solo dimensional and it contains all aspects of human presence in the world. In other words, culture leads human life from individual to community, from community to national, from national to global, and finally from global to supernal level. It names macro view, but in another view, we can see micro-level [75]. It leads human life from the individual to behavioral, from behavioral to vocal, from vocal to imaginary, and then from imaginary to the natural side of humanity [76]. Thus, culture covers all parts of human life and cannot be omitted from any level of life. In a nutshell, one cannot imagine human beings without culture (see Figure 1).

It seems that three factors including (1) how to live, (2) human beliefs, and (3) historical and geographical conditions are determinative factors when talking about culture. By making a relationship between these factors, it is possible to learn how the urban environment is made based on people's thoughts, culture, and beliefs in the cities. The city form is spatial and shapes the crystallization of civil-social life in the city and the activity which is the time-place axis (Daneshpour & Rousta, 2015). On the other hand, Bramely believed that city form with new development patterns reflects the economical, technological, and transportation conditions in a changing competitive framework (Bramley, 2005). So, city form before modernity was the product of the process which was in progress in the city; but the thing which happens for the modernity process in the city is to create a form that reduces its expectation from city to the lowest levels (Daneshpour et al, 2013).



**Fig 1.** The Relationship between Cultures with the Other Levels of Human Life (Harvey, 2006)

There were three approaches when human-made environment and the culture place in contrast to each other. First, the city is a geographical-local phenomenon in a paradigm image, and the city which has absolute cultural features introduces itself as a small world or a global city. Second, rely on environmental psychological approach; remind the mutual effect between environment and human culture in the poster of the physical setting, human activity, and cultural features. Third, consider the city as a social-spatial structure and culture producer, which makes a suitable context for culture-building (Naghizadeh et al, 2010). Understanding a construct and discipline is not possible without knowledge about its cultural concepts. Thus, sociocultural factors are so determinative in forming physical parts of the cities (Zayyari, 2003). In other words, the physical form of the city reflects the cultural features of urban people and their societies. All aspects of urban

planning and architecture are affected by the culture; and culture means everything we see or feel in life (Rezvani & Ahamdi, 2009).

#### 4.2. David Harvey's Space Types

Harvey proposed a theoretical table and set the triple division of supreme, relative, and social space-time up against the tripartite division of experienced conceptualized and lived space distinguished by Lefebvre.

The result could be a three-by-three framework that focuses on the crossing point and recommends diverse modalities of understanding the implications of space and space-time. He found it supportive to consider the combinations that emerge at diverse convergences inside the framework (Table 3).

**Table 3.** A framework of conceivable implications for space as a keyword (Harvey, 2006)

	Physical Indexes	Perceptual Indexes	Emotional Indexes
Absolute space	Walls, bridges, doors, stairways, floors, ceilings, streets, buildings, cities, mountains, continents, bodies of water, territorial markers, physical boundaries and barriers, gated communities, etc.	Cadastral and administrative maps; Euclidean geometry; landscape description; metaphors of confinement, open space, location, placement, and position	Sentiments of satisfaction around the hearth; sense of security or imprisonment from walled-in areas; sense of control from proprietorship, command, and mastery over space; fear of others
Relative space (time)	Circulation and streams of vitality, water, air, commodities, people groups, data, cash, capital; increasing speeds and diminutions within the contact of distance	Thematic and topological maps; non-Euclidean geometries and topology; perspectival drawings; allegories of arranged information, of movement, versatility, uprooting, speeding up, time-pace compression	Uneasiness at not getting to course on time; excite of moving into the obscure; disappointment in an activity stick; pressures or exhilarations of time-space compression, of speed, of movement
Absolute space (time)	Electromagnetic vitality streams and areas; social relations; rental and financial potential surfaces; contamination concentrations; vitality possibilities; sounds, odors, and sensations	Surrealism; existentialism; psycho-geographies; the internet; representations of internalization of forces and powers	Visions, fantasies, wants, disappointments, recollections, dreams, phantasms, psychic states (e.g., agoraphobia, vertigo, and claustrophobia)

The model which is presented by David Harvey in the form of a matrix is visible in the paradigm of Political Economy of Spaces. Harvey attempted to change the critiques about the space which has been presented by Cassirer before; in addition, Lefebvre completed those theories and made three classifications including Physical Indexes, Perceptual Indexes, and Emotional Indexes. Harvey used these classifications and made a matrix by putting them in contrast to the Absolute Space, Relative Space (time), and Absolute Space (time); the third one is referring to the Relational Space.

#### *4.3. Residential Buildings' Open Spaces*

Whether or not the constructors of modern houses are attempting to characterize a yearned or accomplished social status through obvious design, that's how the social first class in Tabriz translates the modern codes (Image 1 & 2).

A few planners, particularly allude to the seen social division between first-class families with "surnames" (meaning an assumed Turkish family history), and the "others" who require other procedures to draw in consideration and get social glory.

To get it the complexity of the strengths at work within the architect's social world, it is critical to consider that a college degree and being proficient are still prestigious factors to achieve high social status. Individuals of the upper class still have a place in the gathering of built-up designers and their clients. Numerous planners from well-to-do families ended up in capable positions. Small and effective elites have long functioned through a framework of common back and assurance. Subsequently, and straightforward basic demeanor toward each other has never been a portion of the architect's calling within the open spaces of Tabriz buildings.

This mostly clarifies why it is simpler for modelers and knowledge to center on the negative qualities and "bad" aesthetics within the towns than to examine their stance on modern architecture in the city.

The model on the cultural anthropology of residential buildings is drawn below; as it shows, from David Harvey's point of view, three different indexes exist to evaluate the cultural aspects of open spaces in Tabriz residential (see Figure 2).

Analysts in different areas of plan endeavor to make better-suited items for different end-users (Fischer & Sullivan, 2002). Terms such as 'inclusive design' and 'empathic design' complement the significance of making items that will serve the biggest populace conceivable.

In any case, when planning for end-users, one must not make needs-oriented items as it is made needs-oriented items, but, moreover, address what we term 'social ergonomics,' i.e., the social environment of the relationship between the end-user and the item.

In this dim zone, the designer's impacts are getting to be increasingly important, particularly when managing with shame through the plan.

## **5. FINDINGS AND DISCUSSION**

Architecture, characterized in an anthropologically more extensive system, uncovers modern perspectives of the human condition.

Based essentially on 'constructively', it shows up closely related to the subhuman and human presence.

Firmly identified with the humanities of natural surroundings, architecture shows significant new perspectives about the regional association, just as considering the development of early civilizations.

This ought to result in plan yields that through the engagement of extraordinary clients within the plan handle not as it meets their needs but, moreover, are appealing and usable to standard society.

More recently, Knight and Bichard (2011) portrayed a comprehensive plan as a plan reasoning that fuses different strategies to accomplish comprehensive results that address the issues of a truly assorted populace as well as a socially assorted one.

In any case, whereas comprehensive plan is certainly a critical concept, as of late the term has been criticized.

A central criticism would be that one cannot involve every representative user in the inclusive design process and consequently, designers may be leaning to meet one user's needs at the expense of another. This will frequently result in a plan that meets 'special needs' restricted to a comprehensive 'inclusive' plan (Bichard, 2015).

The terms culture and society are regularly utilized traded. In basic terms, society is continuously made up of individuals and the way they carry on is a culture.

A society isn't a culture, but it has a culture. Culture, on the other hand, maybe an item of the society. It alludes to the fabric viewpoints, as well as thoughts, meaning, and information that individuals share.

Culture has a place for a body of individuals who share a common convention. Society and culture are the two sides of the same coin.

The accentuation of one over the other has been the trademark of the two conventions in human studies, to be specific, social human studies of Turkish convention, and the social human studies of the Turkish tradition (see Figure 3).

The results of the table from inhabitants' point of view show that "memories" had the first place, followed by "inspirations" and "feelings". Moreover, the most unfavorable one was "accelerations". Finally, the grading indexes of the culture of open spaces are respectively spiritual presence for them, qualitative presence, and quantitative presence that are so desirable (see Table 4).

Cultural anthropology of buildings' open spaces shows that FA in emotional indexes and culture of open spaces grading had the highest level (80%). Perceptual indexes were in the medium level (60-80%), and physical indexes had the lowest level (less than 60%). Finally, the common classification of indexes included (1) inspirations, (2) memories, (3) dreams, (4) feelings, (5) failure, (6) thrill, (7) ownership, (8) sense of power, (9) safety and security, and (10) disappointment.

The t-student test results approved all hypotheses with different levels (Table 5 demonstrates the t-value test).



Image (1 & 2). Open Spaces of Contemporary Residential Buildings in Tabriz

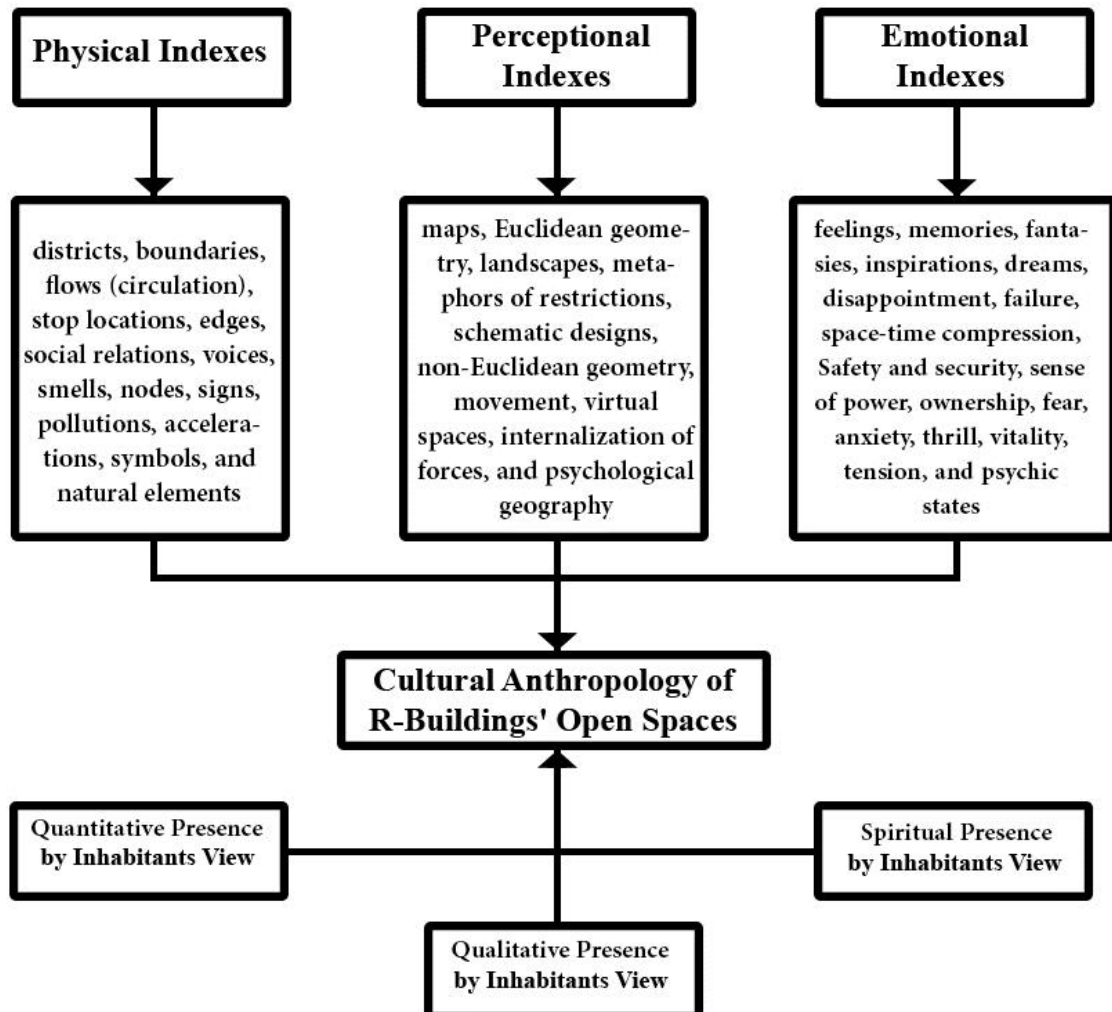


Fig 2. The Model of the Research



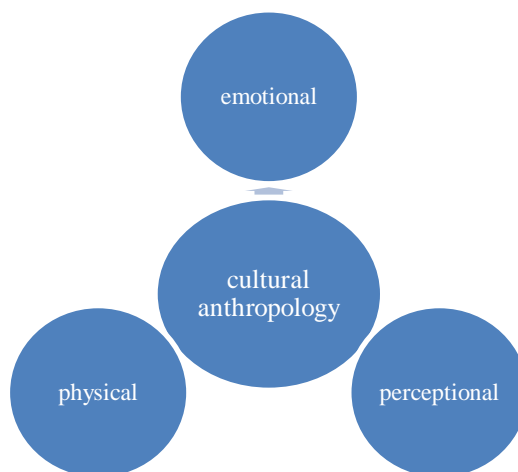


Fig 3. Graphical Abstract of the Findings

Table 4. Culture of Open Spaces Variables from Inhabitants’ Point of View

Components	Indexes	Correlation Coefficient	Var.	S.D.	Ave.
Physical Indexes	Districts, Boundaries, Flows (circulation), Stop locations, Edges, Social relations, Voices, Smells, Nodes, Signs, Pollutions, Accelerations, Symbols, Natural elements	0.54	1.41	1.102	1.62
Perceptual Indexes	Maps, Euclidean geometry, Landscapes, Metaphors of restrictions, Schematic designs, non-Euclidean geometry, Movement, Virtual spaces, Internalization of forces, Psychological geography	0.76	1.09	0.888	1.91
Emotional Indexes	Feelings, Memories, Fantasies, Inspirations, Dreams, Failure, Disappointment, Space-time compression, Safety and security, Sense of power, Ownership, Fear, Anxiety, Thrill, Vitality, Tension, Psychic states	0.84	0.69	0.832	2.98
Cultural Anthropology of Buildings’ Open Spaces	Quantitative Presence	0.81	0.84	0.829	2.85
	Qualitative Presence	0.89	0.68	0.688	3.35
	Spiritual Presence	0.95	0.62	0.641	3.90

Table 5. The Results of t-student

Variables	t-value	Results	Confirmation Level
Physical Indexes	2.765	Confirmed	Acceptable
Perceptual Indexes	3.214	Confirmed	Acceptable
Emotional Indexes	5.864	Confirmed	So desirable
Cultural anthropology of buildings’ open spaces	6.846	Confirmed	So desirable

6. CONCLUSION

The main objective of this study was to identify and characterize the main components of cultural anthropology in the public spaces of Tabriz. We attempted to identify important and effective factors while examining the theoretical foundations and using the content analysis approach. These components were then distributed by a questionnaire among our case study located in Tabriz and analyzed by statistical software such as IBM SPSS, Version 24.0. (IBM Corp., Armonk, NY), and Smart PLS software.

The structure is the requested course of action of the parts. A structure of a classroom comprises the course of

action of windows, entryways, dividers, blackboards, seats, work areas, etc.

The essential components of a society are individuals. They are organized in totally different ways and in different relationships with each other. The fundamental teaching of a society comprises family, marriage, connection, financial organizations, political organizations, etc. In brief, social structure is a course of action of individuals in these social situations in relationship to each other. These courses of action offer assistance for the smooth working of the society.

Subsequently, building human studies keeps up that hypothetical horizons ought to be extended. The term design is characterized in better approaches by joining it into anthropological measurements. Seen thus, it implies

all those people and their natural relatives built and constructed.

The significance of plan human studies, within the eyes, lies not, as it were, as an all-encompassing approach, highlighting plan results, but also its part within the work of fabric and social anthropologists.

Not at all like anthropologists established within the teaching, we feel that it is vital to think and type in almost these ranges while implanted inside the craftsmanship and plan school. Besides, we require not, as it were originators to be committed to inquire about and hypothetically considering, but anthropologists to recognize the field of the plan as significant to the understanding of modern fabric and visual universes. As seen in this article, utilizing plan human studies all through the plan handles makes a difference for architects from all disciplines to way better get it their plan circumstance.

Tabriz buildings' open spaces have lots of emotional grades coming out of their sensitive culture that is related to their anthropological features. By the way, the perceptual values are so important too, as they are rational people. But the last indexes about the physical part of their human-made in buildings' open spaces are not so desirable and they do not make anything special right there. They are absolutely complicated as they believe in emotions much more than the physical aspects. In the contemporary era, Tabriz is not like of their own master life, they are changed by lots of issues as it concerns of their lifestyles. Then, their open spaces are not as well as their previous type of them. But, nowadays they are much more sensitive and rational about their circumstances. Finally, it is concluded that emotional indexes and cultural anthropology of residential buildings' open spaces are so desirable and also physical indexes and perceptual indexes are acceptable. Thus, the procedure of the research is confirmed, and it shows the maximum reliability about the findings of the paper. The open spaces model of Tabriz residential buildings is not solo-dimensional and has the great features to define as a sample modeling of non-representational methods of evaluation.

In this research, we faced several difficulties. First, the localization of research indicators and metrics was one of the difficulties we faced. This difficulty forced us to use more foreign sources, which may cast questions on the generalizability of the discoveries to the Iranian-Islamic setting.

Another difficulty in this research was related to the questionnaire. In many cases, the people who filled out the questionnaire usually did not spend enough time and paid less attention to it. So, some participants may have answered the questions carelessly. It is suggested that other researchers examine the challenges of establishing social and cultural relationships in public areas in residential complexes. Other researchers may work on issues such as the challenges of establishing social capital in public spaces, as well as the role of architecture and physical elements in promoting the cultural and social aspects of residential complexes.

## 7. SUGGESTIONS

1. Designing the open space of residential complexes in a way that is suitable for performing traditional ceremonies and rituals.
2. Creating play spaces for children.
3. Creating open parks between buildings.
4. Using the CPTED (design for security, mental comfort, and beauty of the environment.
5. Design the open spaces of residential buildings in order to strengthen the emotional and perceptual indexes.

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