

Investigating the approach of socialization and strengthening social interactions for designing residential town of engineers

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Abstract:

The quality of the environment affects human behavior, the micro-communities of human beings need creative thinking and ideas. Social environments have a significant impact on collective behaviors and social interactions. Nowadays achieving social indicators in housing with a sustainable approach is one of the goals that have been considered. The most important issue in the field of research is recognizing and examining the value of spaces in residential environments to achieve social life, in which it leads human to be social in public residential spaces. Paying attention to social relations with neighbors and people to create Social relationships are proportionate to the presence of individuals in their realm of life. The concept of neighborhood is being responsible for creating social relationships, influencing people living in the complex and community-based life. In this research, by satisfying the human need to communicate and interact with others, creating collective spaces in different scales such as commercial and recreational spaces in residential complexes, the presence of people in these spaces leads to the socialization of collective space and the factor in which the space achieves success. By explaining and identifying the components of socialization in the collective spaces of residential complexes, such spaces can be prepared for the presence of people in the space.

Keywords: residential complexes, social interactions, economic approach

1. Introduction :

Changes in the scale of housing from monogamous to multi-family and the physical structure of neighborhoods, due to the growing urbanization and attention to different needs in the concept of housing, has led the planners and designers in the design of residential complexes to organize space in terms of various forms and content (social). One of these dimensions in the social field is given in the form of the concept of social capital. Social capital has different dimensions objectively and mentally that in residential complexes, considering the quantitative and qualitative capabilities of public spaces, it seems necessary to address it. (Rasoulzadeh et al., 2019).

2- Problem statement:

We live in a world where materialistic ideas dominate all aspects of human life; Legal possession is the first relation in order to create a connection between man and space. The degradation of human life to the level of physical needs, the loss of a sense of belonging, the separation of people from each other, the lack of social interactions and many other things are the signs of modern life. According to Nurberg Schultz, many people feel that their lives are meaningless and alienated from themselves. This is what Heidegger means by homelessness. This meaningfulness or homelessness has affected

various phenomena, including architecture, and in all architectural products, the house has become the most homeless. Perhaps because it is more relevant to human life than any other body; It affects and is effective. (Mr. Latifi, Azadeh, 2018) Today, human beings are required to live in groups for various reasons and in groups of several families, which not only do not enjoy the benefits of collective life, but also consider it as the factor for disturbing and damaging the sense of privacy and personal life. This issue causes problems and disorders in the lives of residents and as a result makes people more distant and lonely day by day. Privacy and human and space arenas in today's housing have been destroyed. Even families are dissatisfied with various other issues such as children's playground, neighborhood privacy, shading and visual aristocracy, and so on. In the meantime, it must be possible to strike a balance between solitude and social interaction of human beings, which is possible through physical concepts as well as socio-cultural concepts that create psychological contexts. Considering that in Iranian culture, being a neighbor has long been considered a very intimate relationship and the neighbors formed a large family, so if today in Iranian cities, neighbors are alienated and the atmosphere of residential neighborhoods is cold and it is dry, because intimacy and social life have no role in the design of residential complexes and neighborhoods. (Amar Mohammadi, Moghaddasi, 2017) Due to the growth of urbanization, the pattern of housing production has changed and also the need for mass production has reduced the quality of designs. Man has been created as a social being and has to interact with other people to achieve his physical and mental needs. In the past, social interactions have taken place in the public spaces that exist in each neighborhood. But in the contemporary era, despite the vertical connections that have been created in residential complexes, the lack of spaces in which interactions take place is quite felt that not paying attention to this basic human need to interact with others, in addition creating unsustainable architecture can introduce invincibility to the individual and society. (Rahmani, Mina, Morteza Siddiq, 2014).

With the expansion of human societies and the promotion of human social needs for a better life and the limitations of residential spaces to do some of them, the need to be present in public spaces to do for some human minorities has become very important. Meeting the human need to connect with others and be together requires certain collective spaces, and public spaces have a variety of capabilities in this area. In urban spaces that have been introduced as buildings and legal and have specific applications such as cultural, commercial, service, the lack of such spaces, in addition to having the characteristics of a desirable public space, provide a suitable platform for these collective and social activities. These spaces are a good place for social interactions and play an important role in creating and promoting interactions and communication between people and their social life. By understanding how the man-made environment relates and the social relationships between individuals, architects and designers can be helped to design such spaces appropriately. (Khabaz Tarahi, Mahmoudi, 2017).

3- Diversity of residential architecture in Iran

The great land of Iran is one of the few countries in the world that has been able to create various architectures with its cultural and geographical features throughout history. This diversity can be seen even with a little accuracy even in the geographical divisions of a limited area. Various factors such as topography, climatic features, economic capabilities, livelihood, water resources, etc. in the land

of Iran have caused the emergence of different residential textures in terms of physical formation. This special geographical and climatic situation along with the intelligence of the past of this land in using natural energies such as wind and sun have joined hands to create this unique architecture, but it can be seen that today the people of this land are negligent and careless to the source and look for a source of inspiration and a model outside this land, for this reason, in this section, we have tried to briefly examine some important elements and details of architecture as well as the techniques used in the construction and design of residential architecture in Iran. (Ghobadian, 2001)

4- Culture and architecture

According to Yung, a small portion of the population is either introverted or extroverted in either dimension. As a result, in defining solutions, we are faced with a multifaceted architecture. Lewis Mumford in the book of the City in the combination of learned behavior, the result of behavior that historically defines culture as follows: Numerous studies of its elements used and transmitted by members of a community, in particular, show that culture have a direct impact on perception, embodiment Perceptual and human behavioral patterns. (Namazian, 2000) Wide and diverse concepts and meanings can be expressed for culture. Since every society and thought, based on its worldview, provides a definition of culture, but an overview of the definitions given to culture indicates their almost single root. No human action or product can be found that is not influenced by culture. Like other arts, techniques and human productions, architecture, in addition to its physical body, also has a genuine, real and spiritual aspect, which has been designed and built in response to human needs, both material and spiritual, in harmony with its spiritual aspect and life. Thus, a building has a body that is the manifestation of the culture and worldview of society. The word "architecture" in Iranian thought has always been based on the relationship between man and the supernatural. Architecture has a much higher meaning and a spiritual concept equal to the meanings of today's terminology and opinion. In Persian literature, the architect is referred to as "justice, fairness" and piety. Architecture refers to the correction, guidance of the heart, prosperity and salvation. Even in the case of the word "construction", which is mistakenly used today as a descendant of building architecture, it can be said that construction is "living". (Rikhtegaran, 1999) Thus, all the spiritual meanings of "Construction" are hidden in "making". It is noteworthy that Ibn Khaldun means culture as "Construction". In Iranian thought and culture, on the one hand, there is a belief that architecture is the art of shaping space according to the needs and view of man towards the world and man and the origin of the world and man and is related to the religious and secular culture of man. Semantics believe in the two worlds of matter and meaning and consider the body as a manifestation of the concepts of the world of meaning. In other words, architecture is about making a place. In fact, the body carries the codes that the semantic researcher must discover. Reconstruction of the world of meaning and the influence of the underworld and the building is his main work. The world constitutes the meaning of a part of a person's religious life, influencing his behavior and social relations. Researchers with a socio-cultural perspective enter the field of research from here and record and analyze behaviors, customs and its impact on human structures. (Taghizadeh 2002).

5- Social relations

According to Maslow's pyramid of human needs, people's needs are divided into two groups. The first category is material and physical needs, which if this category is satisfied, another range of needs

will be raised, which will return to the spiritual and psychological dimension of human needs. Accordingly, one of the innate needs of human beings is the need to establish interactions and social relations. (Abbaszadeh, 2012). Social relationships mean creating a relationship between two or more people that leads to a reaction between them, and this type of reaction is known to both parties. Therefore, meaningless relationships do not fall under this definition. Of course, there are other definitions of social interaction, for example, social interaction and communication can be a physical issue, a look, a conversation and between people, which itself requires the definition of appropriate events and activities and thus the role of people in Space and their membership in groups and social networks. (Behzadfar, 2013).

6- Social sustainability

Designing a space that does not attract people is difficult, the important question is how this is often done. At a time when new settlements are being planned and developed globally, there is a need for practical understanding and professional commitment to creating new cities and societies that are as economically and socially sustainable as they are socially sustainable. The expectation that societies will suddenly separate themselves from their social, cultural, and historical context is not only unrealistic, but also an unsustainable perception (Woodcraft, 2011).

6-1- What does social sustainability mean?

The Great Challenge of the 21st Century in Urban Design is Mastering Social Design and Ecology. The Oxford Institute for Sustainable Development defines social sustainability as follows:

How individuals, social groups and communities live together. It is start to achieve the goals of the "development models" they choose for their growth. On a more practical level, social sustainability results from actions in key areas of the issue, including the social realm of individuals and communities, which range from capacity building and skills development to environmental and spatial inequalities. In this sense, social sustainability combines traditional social policy and principles, such as quality and health, with emerging issues of participation, needs, social, economic, environmental, and, more recently, the concepts of happiness. Health and quality of life. The Jung Charity argues that social sustainability should be viewed as follows:

The process of creating successful and sustainable places that improve health (satisfaction) by understanding what people do in the places where they live and work Social stability combines physical realm design with social world design Infrastructure Places to support social and cultural life, social facilities, systems for citizen participation and space for people, and places to interact (Woodcraft, 2011)

7- Social sustainability approach in housing design

After the fever subsided, the styles that were prevalent in recent decades and in the postmodern era. Attention to humanistic architecture as a reproduction that must meet human needs in various dimensions, led to the formation of approaches known as social approach in housing design. The principle of human social approach is his culture and lifestyle. (Raisi, 2007) Architectural design can play a valuable role in the social sustainability of residential complexes. Just as social structures affect architecture, the opposite can also happen. A socially sustainable housing complex can help people

understand the benefits of sustainable living. According to the social attitude, housing is a product in relation to nature, society, ideology, worldview, lifestyle, social and psychological needs and most importantly the culture of the inhabitants. Design is based on life cycle, saving sustainable fuel consumption in the field of architecture. (Khaliji, 2002) Among these factors, the role of human factor and "human design and culture as a non-physical factor is far more significant than the other two components. This component can be a factor of construction, development or destruction and waste of the other two components. Unstable social conditions will eventually lead to environmental and economic instability.

Cultural criterion is the concept of sustainability expresses a definition of the spirit of the place of which architecture is a part. (Schultz, 2003) This idea is a reflection of anthropological views that consider people culturally related to place and relies on the belief that attention to culture is the most important factor in stabilizing architecture. (Einifar, 2009) In the cultural criterion of the concept of sustainability, cultural aspects of the sense of place and understanding of indigenous culture and social aspects are obtained from people's participation in shaping the living environment. This area is called social sustainability. It is necessary to build housing models based on Iranian culture, standards and values, and to avoid the pattern of building and embracing foreign culture. In this regard, the Supreme Leader of the Revolution has said that housing in the country, according to the real needs of people's lives, in accordance with their culture and spirit, preparing a plan to guide and organize an endogenous and sustainable development, requires attention to change. The economic, environmental and social aspects of the place, based on the knowledge and presence of the people, are cultural aspects in the process of planning, decision-making and implementation. (Ghomashchi, 1992). If the design process of residential complexes does not pay attention to the characteristics and features of the residents and their culture, it may face resistance and attitude of the residents and lead to instability. Reconstruction of war zones in Hoveyzeh, the earthquake-stricken villages of Ardabil in 1997 and the Nawab project and many other projects due to non-compliance with the cultural and social standards of the residents are evidence of this claim. It is necessary to develop housing planning in the country based on scientific principles and models in accordance with the culture of residents. If housing planning is done without considering the cultural characteristics of quality criteria and psychological needs of users and with a limited view and based on economic efficiency, etc., the result of such a monotonous and unprofessional approach will result in dissatisfaction of residents and unresponsiveness of designed complexes. The 1970s are a testament to this claim. In most areas of architectural design work, architects have lost interest in the social dimension of cultural aspects. From the consumerist culture of modernism, which distanced itself from everyday life and popular culture. The result of this experience in contemporary architecture today, according to Heidegger, is the homelessness of man.

(Madanipour, 2005).

Figure 1: Graphic Interpretation of the Young Sustainable Social Design Framework (Woodcraft, 2011)

8- Provisions of the principle of social stability

Facilities and social infrastructure

Cultural and social life

Interaction and impact

A Space for Growth (Jung Institute, 2011)

9- The need to pay attention to socio-cultural issues in housing design

Creating cities and communities that are economically, environmentally and socially sustainable, as well as responding to challenges such as population growth, migration and climate change, is one of the greatest issues of the century. (Woodcraft, 2011) The design and construction of residential complexes and their surroundings have a significant impact on the safety, health and quality of life of their residents. After skin and clothing, housing is called the "third skin" of man, which has the task of protecting man against environmental and social threats (heat, cold, rain, etc.). Human health needs a healthy home as much as it needs the first skin (UN Habitat, 2012) In addition to meeting the basic human need for shelter, housing design is an important factor in the social development of communities. Although traditional housing laws focus more on meeting the basic needs of society, such as building economical, dignified, and healthy homes, addressing secondary social needs, such as access to transportation and public facilities, as well as the ultimate human needs that lead to human excellence and become a community (such as education, skills, health, community participation, a sense of security, human values). The goal of sustainable housing design is to meet these needs (UN Habitat, 2012). Separating their social, cultural, and historical context all at once is not only unrealistic, but also an unsustainable perception (UN Habitat, 2011).

- Conclusion:

Yard design

1- In designing the yard and in order to deal with light, reducing the volume of the building, providing scale on the ground and determining the dividing lines of the yard.

2- Non-interference of spaces

In designing the desired complex, an attempt has been made to create these two spaces separately and to be designed inside the parking lot of the commercial complex, in order to create more peace and security, as well as not to interfere with the use of green space with pedestrians.

3- Accompaniment of work and life:

This creates a sense of unity and belonging to the neighborhood, social relations between neighbors and local management by residents. Also in the modern lifestyle pattern of studio house culture and

work at home due to limitations in urban spaces, economic issues, large number of labor and the nature of individual work is increasing so that this model also has many advantages and benefits and corresponds to the same traditional model of Iranian architecture. Therefore, it can be concluded that the people living in a neighborhood are from a cultural-economic stratum and the form and function of the collection is considered based on these socio-economic and cultural relations.

4. Pedestrian-based

The degree of pedestrian capability in urban spaces is directly related to security, pleasantness and attractiveness of the environment, accessibility, connectivity, socio-cultural issues, communication between land use and public transportation. In this regard, we can use the global experience and in order to increase the presence of more people in public spaces, by considering the local socio-cultural indicators affecting pedestrian movement, the level of pedestrian capability in the urban environment can be improved.

5- The hierarchy of collective spaces

One of the most important architectural design strategies in order to achieve social sustainability is to create collective, cultural and religious spaces. In traditional Iranian architecture, all these elements can be seen in the architecture of an urban neighborhood. By considering traditional architecture and sustainable design elements, a model for the arrangement of collective spaces can be achieved.

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