

Investigating environmental factors affecting the number of social interactions in Armenian churches in Tehran

Abstract

In Armenian architecture, church architecture is of special importance and churches are the most lasting type of buildings belonging to this architecture. Many churches of this architecture were formed during the 20th century in different parts of the geographical context of Iran today in different cultural and political conditions. In different historical periods, we have witnessed the migration of these people to Iran due to Iran's neighborhood with the Armenian people. The first coherent migration of Armenians to Iran dates back to the beginning of the 13th century, when they chose the cities of Tabriz and Maragheh as their settlements. At the beginning of the 17th century, some old Jolfai Armenians settled in Isfahan by order of Shah Abbas. Religion was very important for these people and that's why they started to build a church in this city. Safavid culture and art as well as the city of Isfahan have influenced the churches built in this area. At the end of the 18th century, by the order of Agha Mohammad Khan, several Iranian Armenians immigrated to Tehran and built a church in Tehran. One of the roles of religion in every religion and profession is effective communication between people and improvement of social relations, and religious places are also a space for this to happen. Paying attention to environmental factors in religious places can increase these relationships to some extent. In this article, we discuss these factors in St. Mary's Church.

Keywords: Church, social interactions, religion, religious places, Armenian architecture

**Hanieh Ghasemi Zad1*,
Mohammad
Behzadpour2**

- 1- Department of Architecture,
Faculty of Engineering, Saveh
Branch, Islamic Azad University,
Saveh, Iran. Email:
qasemihanieh16@gmail.com
- 2- Department of Architecture,
Hashtgerd Branch, Islamic Azad
University, Hashtgerd, Iran.
Email:
mohammad.behzadpour@hiau.ac.
ir

Introduction

Background research:

Some of the research that has been carried out on the subject of this research, which has been somewhat helpful in this research, are as follows:

Titus Burckhardt commented on the art of Christianity and Islam in the book "Fundamentals of Christian Art" translated by Amir Nasri (2010). Regarding the art and architecture of Armenians in Iran, there is also the book "Christian Churches in Iran" by Andranik Hoyan (1383), in which he described the types of churches.

Manoukian (2014) in an article titled "Armenian Immigrants in Iran" examines the history and reason for the arrival of Armenians in Iran and the political and cultural conditions governing the society at that time. He also introduces and reviews the churches built by them. to do

Simoni (2013) in the article "Searching the history of the monastic complex of St. Thaddeus" by examining and analyses several examples of churches similar to the church of St. Thaddeus analyzes the relationship of this building with a non-Christian temple and concludes that the relationship This building is considered forbidden with any non-Christian temple and any kind of connection, including change of use, being built on the remains or simply on the site of a hypothetical temple.

Marutkhanian (1382) in an article entitled "Armenian Decorative Patterns" deals with the most important patterns used in all the decorative patterns of Christian art. Many of these motifs have been used in the arrangement of the Armenian Gospels.

Row	Book title, dissertation, research	year of publication	Place of publication	the writer writers	obtained results
1	Basics of Christian art	1390	Hekmat magazine	Titus Buckhardt, Amir Nasri	Explaining the principles of Armenian art and architecture in Iran
2	Armenian immigrants in Iran	1394	Peyman Cultural Quarterly	Manukyan	Investigating the history and reasons for the arrival of Armenians in

					Iran and the political and cultural conditions governing the society at that time
3	A search into the history of the monastic community of Saint Thaddeus	1391	Peyman Cultural Quarterly	Simony	It denies the connection of the Church of St. Thaddeus with any other non-Christian temple.
4	Armenian decorative motifs	1382	Peyman Cultural Quarterly	Marutkhanian	An examination of the patterns used in all the decorative patterns of Christian art.
5	Public spaces and factors affecting collective life		Bagh Nazar magazine	Daneshpur, Charkhchian	Investigating factors affecting community life and urban spaces

A group of reviewed articles was in the field of analysis of churches in Iran and Tehran, which examined the plans, history of the building, and their similarities and differences. The other category of articles was articles that examined the evolution of churches that were located in Gotagon areas such as Tehran, Isfahan, and Azerbaijan. In the section on social interactions, two categories were created: the first category of articles that were in the field of defining Iran and investigated the factors in the squares, urban spaces, mosques of Iran, and the second category of non-Iranian articles that investigated the interactions in the specialized field of churches and They were analyzing. In the following article, we will review and describe the obtained summary.

Research Methods

This article is "descriptive-analytical". First, written sources related to the topic were collected and the necessary information was extracted and analyzed from them. Then the samples of existing churches were examined to explain the factors affecting the number of social interactions in Armenian churches during the evolution of their architecture. The statistical population of the research includes Armenians living in Tehran, and the method of data collection in the study area is library and internet methods, and the tool used for analysis is a questionnaire, and it is analyzed by SPSS software.

Theoretical Foundations

Since the beginning of creation, man has had a deep tendency to worship and the sense of worship has always been with him. Therefore, he started building places of worship to get a safe shelter on this earth. In all divine religions, religious buildings are examples of sacred art and they all have a common essence of holiness and belief in God and the absolute truth (Sartipipoor, M. 2008). Christ (PBUH) has brought to his followers until today, the effects of which can be seen in the architecture of churches (Deravansian, N., Karim masihi, A. 2017). In the 3rd century AD, Grigor Losavorich invited the Armenian people to the religion of Christ, and since that date, most Armenians consider themselves affiliated with the Church of the Armenian Apostles and the Gregorian religion, which is one of the independent branches of the Christian religion. (Nersisians, E. 2015) The present-day country of Armenia, which is part of ancient Urartu, is the first land that officially accepted Christianity, built the oldest churches, and converted old temples into churches (Poomaderi, Et al. 2019). Armenians are one of the ethnic groups that have been cooperating with Iranians in political, social, cultural, scientific and research issues for a long time. (Ghaffari Jabbari,S, Khezeri, A 2019) Despite the religious differences between Iranians and Armenians, there has been cultural and social closeness, and the customs of these ethnic groups have been mixed with each other.(Asgar, Dirbaz, Rahimi,M, Dinmohammadi,M.2020) The relationship

between the nations living in the two geographies of Iran and Armenia has a long history. Since the Achaemenid period, Armenians have lived in the vast territory of Iran as refugees, but a group of Armenians since 1012 AH/1604 AD. Later, they settled in present-day Iran (Khorshidi arabshahkhan, Sevda. 2018) One of the active and living influential religious communities in Iran are the Armenian Christians, and the recognition and constructive interaction with this group can be considered one of the priorities of the intra-structural inter-religious and inter-cultural discourse in Iran (Ebrahimi gorgani, P, Marasi,M. 2018) Armenians are Aryans and the same race as Iranians, who have many common beliefs. (Javadi, S. 2014) Armenians peoples are the most important and largest social groups that have preserved their cultural (linguistic, ethnic) identity over time and continued their cultural life. Some of these ethnic groups have been a part of the nation of Iran and the land of Iran (Persians) since the dawn of history, and a group has joined it throughout history and become an inseparable part of it. Iranian Armenians are among the ethnic groups that have joined this nation throughout history and are now a part of it. A small group that has a specific people and land, in the course of its eventful history, has migrated or migrated to other lands and accepted the host land as its main homeland.

A cultural nation whose people have different national identities, but they have not severed their ethnic, religious, and cultural ties with their original land and homeland, and their ethnic dispersion and mixing with others is an obstacle to maintaining and perpetuating their distinct cultural identity. Has not been. The history of Armenians living in Iran, especially in the Azerbaijan region, dates back to more than two thousand years ago when two of the apostles of Jesus (PBUH) entered the Azerbaijan region to preach Christianity and traveled to Armenia from there and finally to Azerbaijan again. came back and one of them was buried in this area (Thaddeus the Holy), despite this long history of Armenian life in Iran, the history of their social life as an ethnic community dates back to four hundred years ago, that is, when Shah Abbas Safavid Jolfa region was moved to Isfahan and several other Iranian cities (Mahdavi, M, Tavakoli, F. 2009). At the beginning of the 11th century AH/17th century, Shah Abbas I moved groups of Armenian families from their homes in Jolfa and Yerevan to Isfahan and its suburbs. The presence of Armenians in Isfahan and its suburbs was considered as immigrant groups who did not have the right to choose their place and were moved to these areas (Hashem zade dorche abedi, H, Abtahi, A, Booshasb gooshe, F. 2020). The influence of climatic characteristics on their culture and art can be expected after the settlement of Armenians (Rashadi, H, Shadloo, D, Iranpoor, A. 2020) Armenians are one of the most stable Indo-European peoples who have never seen security

and comfort in the ups and downs of their 3000 years of life and have always faced foreign invaders with various cultural, religious, military, political, and social factors. There have been conflicts. They have not yet, after the passage of many centuries, raised the demand for independence and autonomy on the ground, although these conflicts have been accompanied by failure and even catastrophic massacres in many cases. The special geographical position of Armenia and its location between the empires of Iran, Rome, Ottoman, and other neighboring nations such as Arabs and Russians, from ancient times until now, has created the ground for the penetration and influence of different and sometimes conflicting cultures and beliefs between them. Is. Armenians are still proud that they were the first people in the world to recognize Christianity in 301 AD due to the efforts of Grigor Roshangar (Losavrich), the first religious leader of Armenians, in Armenia (Teymoori, A., Heydari, H. 2017). History of friendship between two Iranian and Armenian peoples several thousand years ago; That is, it goes back to the time of the existence of Indo-European peoples. Since then, in important historical events, Iranians and Armenians have always participated together and often unitedly (Ahmadi, K. 2009). Throughout history, Iranian people have greatly valued religion and religious events and have always tried to preserve religious monuments and ceremonies.

Each of the ethnic groups and nationalities in this country, with any religious orientation, has been the guardians of the precious relics of their beliefs. Considering the long history of the presence of Christians in Iran, with different religious tendencies, many buildings and places are belonging to them, such as neighborhoods, villages, churches, mosques, schools, cemeteries, etc. in all parts of the country. can be seen (Avedian, S. 2013). The influence of Iranian culture and art on the artistic creativity of the Armenians of this period is not hidden from anyone. Armenian artists and intellectuals of Iran learned what they found close to their taste from Iranians and established the foundations of their new culture and art in the land of Iran (Yoonansian, I. 2013). It is so rooted that it can only be compared to one soul in two bodies. Considering the historical ups and downs between the two countries and the transfer of Armenian land between the great empires of that time, that is, the operators of Greece, Rome, and Iran, the Armenian nation has never lost its true identity and has always had strong elements of religion. , culture, art, and language have preserved their identity and character (Shiravand, M. 2011). Due to the historical presence of two peoples, Christians and Assyrians, in the geographical area of Iran today, many churches are left over from different periods and cultural-political conditions. In recent centuries, these examples have been completed with the churches of other nations and religions (Simoni, P. 2010).

History of Armenian churches in Iran

As a religious institution, the Armenian Church has two simultaneous roles in the ethnic identity of Armenians; On the one hand, it is considered one of the important elements of Armenian identity, and on the other hand, it is one of the important factors of preserving and reproducing the elements and symbols of Armenian ethnic identity. The position of the church as the cultural and intellectual center of the Armenians is the result of the deep religious feelings of the Armenians and their strong attachment to their religion and has turned it into the central point of the life of this nation (Tavakoli, F. 2010). Armenian registered. These migrations have often been associated with the relocation of a large number of human populations who, for various reasons, willingly or unwillingly, have left their homeland forever for another destination. Since ancient times, the land of Iran has been the closest place for Armenian immigrants to live due to its proximity to the habitat of the Armenian people and different interactions and exchanges affected by historical events, and at one point in time it was considered the most important settlement for them, where huge groups of It accommodated Armenian immigrants. Due to the geographical extent, population dispersion, special events, the dynamics of economic institutions, and the multiplicity of religious, educational, and cultural places, these settlements have acquired unique characteristics, the examples of which with such a breadth and variety in none of the other Armenian settlements in other lands are not visible(Manookian, A. 2015). The architectural characteristics of each people and nation originate from their religious beliefs, culture, and beliefs, and without knowing the ethnic-religious characteristics of a land, it is not possible to know and analyze the architecture of that land(Khanmohammadi, B., Bakhshae, H. 2018). Since the beginning of creation, man has been inclined towards worship and the sense of worship has always been with him. Therefore, he started building places of worship to get a safe shelter on this earth. Christianity, as one of the divine freedoms, has brought concepts and values to its followers from the time of Christ's birth until today, the effects of which can be seen in the architecture of churches (Deravansian, N., Karim masihi, A. 2017). The deep roots of historical, cultural, and behavioral relations are deeply rooted in the soul and soul of the two nations of Iran and Armenia, given the historical ups and downs between the two countries and the transfer of the land of Armenia between the great powers of that time - that is, Rome, Greece, and Iran - the Armenian nation has never lost its true identity and the culture, art, language, and religion of this nation have always preserved its identity(Azadian, A, Ghazarian, A. 2015).

The architecture of Armenian churches in Iran

In terms of architectural style, early Armenian churches had the modified shape of pre-Christian temples, which evolved

over the following centuries and had different architectural styles. The dome, which is one of the important parts of the church building, was first used in the 4th century AD. How to build Armenian churches in Iran can be divided into the main parts: 1- Native Armenian churches. 2- Non-native Armenian churches. Native Armenian churches are those churches that were mostly located in the northwestern regions of Iran, where Armenians lived before Christianity, and the original construction of some of them dates back to the 4th century AD. The architecture of churches in this region of Iran follows the architecture of churches in Armenia. The second category is the churches that were built by non-native Armenians and immigrants in most parts of Iran, and their investigation will be incomplete without considering the history of Armenians' settlement in that place (Hospian, S. 2004). During hundreds of years of living in areas outside their land, Armenians have created various buildings, including churches, in the entire region of the Middle East, and these works, apart from the religious aspect, have cultural values that, unfortunately, today's world It has witnessed their destruction by the countries of the region, and the only country that not only preserves but also restores these works as human heritage and has registered several buildings as part of its cultural heritage is the Islamic Republic of Iran, which deserves a lot of appreciation and thanks. (Hospian, S. 2004) Some ancient works carry institutional values and messages based on the beliefs and beliefs of ancient humans, embodied in the form of works of art and in the fabric of its roles. (Garavand,A, Rezakhanloo,R. 2018).

Tehran city churches:

The reasons for the presence of Armenians in Tehran are different from the region of Azerbaijan, where Armenians are the native inhabitants, and Isfahan, where they were moved there as a result of forced migration during the time of Shah Abbas Safavi. Apart from the initially forced transfers, the increase in the population of Armenians in Tehran occurred at the end of the 19th century and the beginning of the 20th century and should be considered as part of the general tendency towards the capital. Of course, the migration of Iranian Armenians to Armenia in the years after the Second World War also had a great impact on the movement of people from different cities and villages to the city of Tehran. (Simoni, P. 2016).Tehran is the most important gathering center of religious followers in Iran. Religious minorities are influential groups in society. A correct and comprehensive understanding of how these groups interact with the surrounding environment is effective in understanding social structures(Afshar, H., Khamseh, H., Bahramzadeh, M. 2020). The urban churches of Tehran should be divided into several groups in terms of time and architectural appearance. Early churches, some of which, such as St. George's Church, have been replaced over time and

a newer building has been built in their place, forming the first group. These churches were built at the beginning of the Armenian settlement in Tehran and at the same time as the booming period of Armenian architecture in Isfahan. These buildings, of which the Thaddeus Bardokimeus Church in Molvi Crossroads, which was built in 1808 AD, is a remaining example, should be considered along the architecture of Isfahan churches. The plan of the pillared hall, dome or small bell tower, brick materials, and simplicity in general and details are the characteristics of this group of buildings (Simoni, P. 2015).

Thaddeus and Bartokimeus Church, the first Armenian place of worship in Tehran

The Church of Thaddeus and Bartokimeus was registered in the list of national monuments of Iran on 26 November 1378 with the number 2500. Thaddeus and Bartokimeus were two of the apostles of Jesus Christ who immigrated to Armenia to preach Christianity in the first half of the first century AD and were martyred on the way. For this reason, the Armenians of Tehran named the first church built in the capital of Iran after these two holy apostles. Saint Thaddeus Church is the oldest Armenian church in Tehran. This church was built with an area of 350 square meters and includes an entrance, a connecting space, a courtyard, a courtyard, and a nave. The space of the nave is more than one meter below the level of the central courtyard and the level of the courtyard is also nearly 1.5 meters below the public passage. It seems that the builders of the building deliberately reduced its height compared to the neighboring buildings. Therefore, although this building is built near a public road, it does not have a view worthy of attention. In addition, despite the possibility of a direct connection between the churchyard and the public passage, the entrance of the building was deliberately created at the end of a narrow and private alley that branches off from the public passage and is deducted from the church property to completely separate the churchyard from the public passage. In other words, to make it difficult for non-Armenians to access the courtyard and also to hide the religious ceremonies from the eyes of others, the builders refused to create an entry in the public passage. Also, the main entrance does not go directly to the courtyard of the church. Rather, it first leads to a tomb-shaped space, and then, by changing the angle, it reaches the courtyard. Another point worth noting is that this church has almost no bell tower and its bell is placed in front of the entrance door of the nave and at an accessible height. Undoubtedly, the intentional reduction of the building's height, the removal of its bell tower, and the complicated access to its main spaces indicate the existence of some kind of religious restriction for Armenians at the time of building the building (Marnoosian, A., Karimian, H. 2007).

Saint George Church

The Church of St. George was registered in the list of national monuments of Iran on July 19, 1357, with the number 1621. George is the name of an Armenian general who was martyred in 303 AD while fighting for the promotion of Christianity. For this reason, the Armenians of Tehran have named their second church built in Tehran during the Qajar era after him. Unlike what was mentioned about Thaddeus and Bartokimeus Church, this church has a height worthy of attention and a tall bell that can be seen from the surrounding neighborhoods. In addition, its entrance is directly from the public thoroughfare and the adjacent alley is named the church alley. The entrance to the building does not have any twists and turns and any passerby can easily enter the courtyard or look inside the courtyard from outside. Considering the architectural form, spatial organization, and environmental communication of this church, there is no doubt that its builders have built it in a very satisfactory condition and without worrying about social pressures. In other words, Armenians were in a relatively privileged social position during the construction of this building and did not face any problem in creating interaction with the majority of Muslims in the neighborhoods around the church (Marnoosian, A., Karimian, H. 2007).

Holy Sarkis Church

Holy Sarkis Church, which is the largest church in Tehran, has a single-nave plan, built on a low elevation, and taking into account the houses on both sides of the altar, on the east side of the building and the main entrance corridor, on the west side of the building, The church has a cruciform plan from the inside. The height of the church ceiling, influenced by the Church of the Holy Mary of Ani city, was built very high and the lack of columns under the dome caused a very large space to be created in the courtyard of the church. The altar of the church is semi-circular and according to the tradition of Armenian churches, it is located on the eastern side of the building. Its floor is higher than the floor of the church courtyard and has three skylights. On top of the outer walls of the middle part of the court, there is a centaur, which has an open angle to match the top of the walls of the eastern and western courts and is usually low in height. In each of the walls of the middle court, three narrow skylights extend from the top to the bottom of the wall, but two skylights, similar to the skylights of the middle court, are used in the walls of the east and west courts. The windows of the skylights are engraved with paintings with Armenian national and religious themes (Hospian, S. 2014).

Holy Mary Church


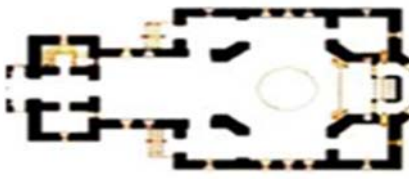
St. Mary's Church was built in 1938 AD (1317 CE) and is the work of the famous Georgian architect Nikolai Markov. As we know, Markov designed and built many works in Tehran during the relevant period. Unlike its predecessors in Tehran, this building has been designed with a strong focus on the

historical architecture of the Armenian church, both in terms of plan and volume. Although in the plan, it is most similar to the churches of the northern regions of Armenia, which are on the border of Georgia, and in the proportions of the dome, it is closer to the Georgian church than to the Armenian church. The more interesting and slightly strange issue is that the Russian Orthodox Church in Tehran, which was built by this architect in 1944, was designed and executed with the same plan as the Church of the Holy Mary, while the conventional architecture of the Russian church is completely different from the Armenian culture (Khanmohammadi, B., Bakhshaei, H. 2018). The Church of St. Mary on Rus Sefey with dimensions of 19.8 x 45.32 meters and an area of 550 square meters is built with gray basalt stone. To enter the church, there are stairs in the west of Sefa and the two northern and southern arms of Sefa, in front of the three entrances of the church. The plan of the church, both outside and inside, is in the shape of a cross, and according to the tradition of Armenian churches, its altar is on the east side. The church has a main twelve-sided dome with twelve skylights above the chapel and a belfry dome with six columns on the west side. The main dome of the church, which does not follow Armenian architecture in any way, was built under the influence of Byzantine architecture, which was popular in Georgia and Russia. The main entrance, which is located on the west side of the building, has a door head in the architectural style of churches of the 4th and 5th centuries AD in Armenia, which has given this part a special beauty by reducing the thickness of the two walls on both sides of the door and placing two columns. Apart from dome skylights, the building has skylights in all directions. On the eastern, northern, and southern sides, there is three large skylights side by side, which on the outside, have decorations in the form of

column facades, column heads, and the arch above the column influenced by the decorations of the external walls of churches from the 9th to the 13th centuries in Armenia (Hospian, H. 2013).

Church of St. Gregory

The building of this church, which is located in the Majidieh neighborhood, was started in 1975 and finished in 1983. This church was designed by the Armenian architect Girair Simonian and is said to be an adaptation of the historical church of Saint Heripsimeh in Armenia. In plan, this church is more similar to another group of Armenian churches, i.e. single-altar cruciform plan, which is mostly seen in small churches. The external volume, especially the proportions of the dome of the Church of Gregor Roshangar, is similar to the Church of Saint Heripsime. In the interior, there is even more similarity with the mentioned church. The interesting corners of the Church of Saint Heripsimeh have been replaced here with narrow vertical skylights, which create a similar but brighter spatial feeling. Simplifying the transition from the square plan to the circle under the dome and the corners inside, simplifying the volume of the dome stem outside, designing the bell tower at the entrance using the cross design, and emphasizing the entrance using lines and planes. Against the volume-oriented nature of Armenian architecture, some of the noteworthy innovations are under the influence of modern architecture. It should be emphasized once again that this building, like the Holy Sarkis Church while, makes visible use of modern technology (visible metal beams under the dome in this church), and abstraction means simplifying the volumes; It is completely faithful to the architecture of the Armenian church in the interior and the exterior volume (Simoni, P. 2015).

Churches of Tehran							
RO W		The name of the church		Materials used	Roof Coatings	The dominant plan	The state of the altar
1	Anatomical/spatial relations/geometry/accessibility	Holy Mary Church	 	stone	Arch and dome with a central dome	Basilica plan	on the east side


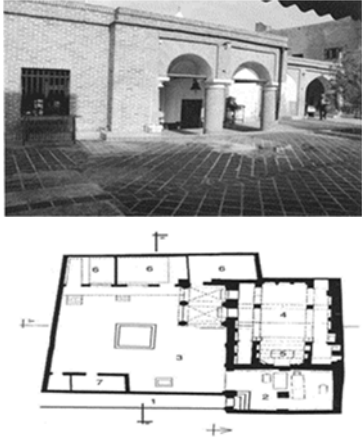

2	Anatomical/spatial relations/geometry/accessibility	Church of St. Gregory		stone	Arch and dome with a central dome	Single altar cruciform plan	on the east side
3	Anatomical/spatial relations/geometry/accessibility	Saint Thaddeus Bartokimeus Church		brick	Arch and dome	Cross plan	on the east side
4	Anatomical/spatial relations/geometry/accessibility	Holy Sarkis Church		stone	Arch and dome	Cross plan	On the east side with two rooms on either side

Table number 1

Investigating the status of churches in Tehran

Sources: the author

Social interactions

The word “interaction” in Dehkhoda’s dictionary means “to trade with each other”. In the current situation, social interactions and collective feelings in local communities, and sensory attachments to a place are disappearing. Strengthening the interactions that result from social movements in collective spaces increases the possibility of social encounters in behavioral centers and helps to strengthen the social and cultural aspects of the urban structure (Ghods, H., Bemanian, M., Moradi nasab, H. 2018). Every social interaction has a

situation and happens in a special place and in a special period of time; Therefore, social interaction is limited to spatial and temporal divisions (Mansour makhani, S. 2015). Social interaction brings the attitudes of people with different mental backgrounds and characteristics closer to each other (Zahraee, B., Pazhoohan fard, M. 2019). One of the most important human needs is communication and interactions, especially at the social level (Razavizadeh, E, Kian ersi, M. 2019). When people interact with other community members, they feel a stronger connection to their place and community (Cheshmeh ghasabani, M, Laghaee, H, Habib, F. 2019). Perhaps social development can be considered the most important aspect of every person's development (Moghtader, B, Etesam, I, Matin, M. 2020). Social interaction and communication can be

a physical issue, a look, a conversation and communication between people, which itself requires the definition of appropriate events and activities, and as a result, the role of people in the space and their membership in groups and social networks (Nasiri, R., Mohammad esmaeil, E., Amiri, G., Nasiri, M., 2018). Socialization is a learning process and also the basis of human freedom and individuality (Azizi, F., Bonyadi naeini, A., Mosayebi, A., 2019). Public spaces are an important element in the formation of social interactions among its residents (Karimi, B., Dehnad, N., 2019). If we assume that the city is like a living being, it needs vitality, vitality and social interactions to continue living (Rahmati safar, Gh., Ali Mansour, R., Zehi soudabeh, H., Javan, F., 2018). Investigating and recognizing the intervening factors affecting the sense of identity can be useful in solving the problem of lack of social interactions and identity crisis in today's cities and localities (Moradi Bidgani, N., Khani zadeh, M., 2021). The urban space is the container and the place of the social life of people, which is formed based on rationalistic intellectual foundations, civil participation of society members, and the behaviors of the society formed based on human values. Social interaction means 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, relationships without meaning are not included in this definition. Social interaction and communication between people require the definition of appropriate events and activities, and as a result, the role of people in the space and their membership in groups and social networks. This social interaction and people's participation can be considered the main and essential element of urban space content, which affects human relations and urban activities (Salimi, A., 2021). Social interaction means 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, relationships without meaning are not

included in this definition. Of course, there are other definitions for social interactions, for example, social interaction and communication can be a physical issue, a look, a conversation, and communication between people, which itself requires the definition of appropriate events and activities and as a result, role play. People are in space and their membership is in groups and social networks (Behzadfar, M., Tahmasebi, A., 2013).

Adequate knowledge of human beings and how they communicate with others can be effective in shaping the environment for more interaction and communication. Therefore, in this process, by examining human beings as social being that has different quantitative and qualitative levels of social interactions, it becomes important to know behavioral positions and social occasions and activities with potential capacities for social actions and meaningful relationships. slow Different people tend to have different levels of social interaction. The definition of the desired level of interaction is obtained subjectively from people's statements and objectively from the normative stance towards a good life. Both have a definition of high value and have a social and political orientation (Behzadfar, M., Tahmasebi, A., 2013). Lang divides the camps and places of behavior in buildings and neighborhoods into two types from the point of view of the possibility of social interaction: first, places that are built considering the possibility of people's interaction, and second, places where interaction takes place. Social is the result of other functional purposes and it thinks that architects and urban designers consider buildings and the city to be the first type of place design (Ghalambar dezfooli, M., Naghizadeh, M., 2014). Architectural space can be considered an important component in human interaction with others. As an organized system, dynamic and prone to learning, humans can modify their behavior against changes in the architectural space (Salehi nia, M., Memarina, G., 2009).

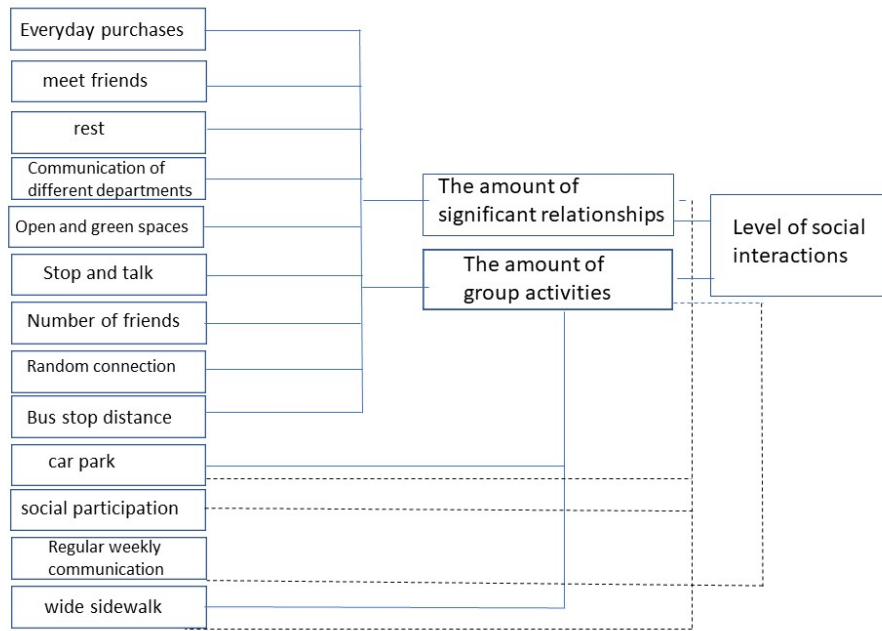


Chart 1: functional quality of activity, effective on the level of collective activities and meaningful relationships in urban spaces (source: Behzad Far and Tahmasabi, 2013).

Social interactions in churches

Churches have traditionally played a role in creating a sense of belonging where people feel valued and can build trusting relationships that are often referred to as social capital. The church is a place where people can connect with others and also receive help, warmth, and kindness, especially in times of distress (Wilma, G. 2016). Questionnaires have a significant role in all religions and are fundamentally different from other buildings. Places of worship are significant as places that allow the deepening of people's feelings, relationships, and bonds, both on an individual scale and a social scale (Ghoochani, M., Arabi, M., Rostamian, N. 2018). Social cohesion affects every aspect of our lives from happiness to economic prosperity (Pennington, M. 2020). The Christian religion is the ideal of Christ for the relationship with God as a father and man as a brother, which is gradually realized in personal experience and the history of the race (Taylor, G, 2010). Examining the position and performance of minorities is one of the issues that are included in the field of history and social science studies. These groups, which are usually known by different titles but in the general form of ethnic and religious minorities, are suitable examples for case studies due to their role and performance and their relations with governments and people, as well as the ups and downs of the issues they have experienced. They are in the field of historical sociology (Jaafari, A. 2012).

Urban public spaces

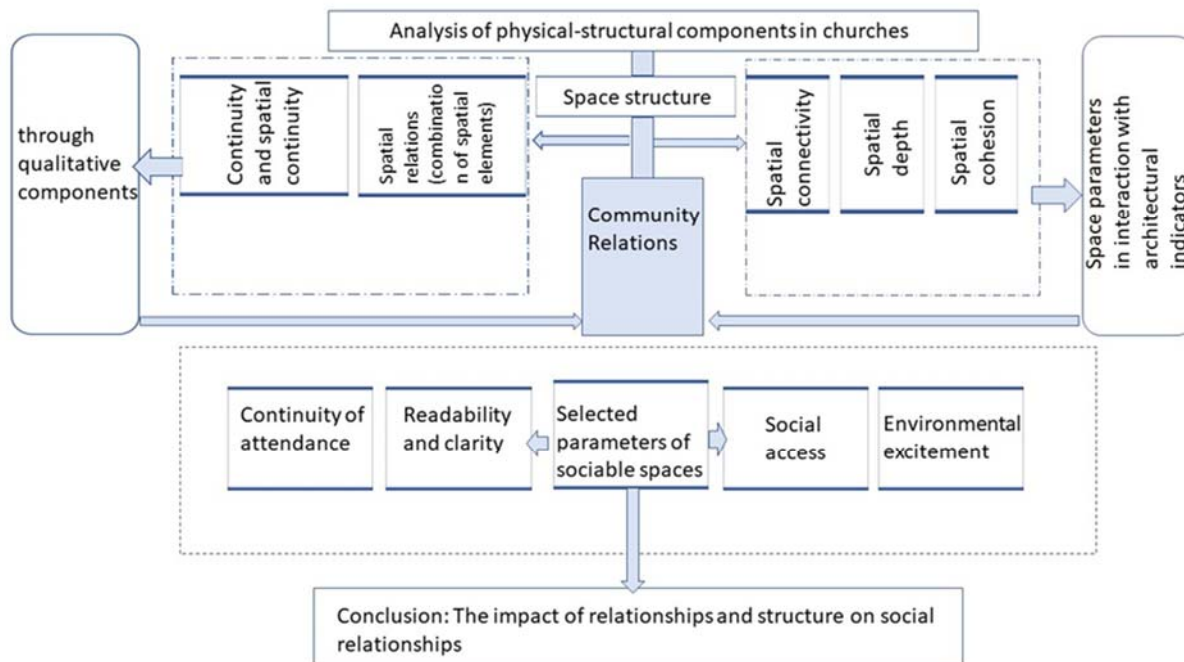
Public spaces are spaces where people and different social groups share, these spaces are a place to exchange ideas and

information and a place to form social networks. Such spaces are more than just a space, they are an experience, and the result of such interaction and experiences among different people and groups will be a sense of collective identity, self-respect (self-esteem), improvement of collective skills, and social participation. Such an interpretation of public spaces about the social bubble of humans has always been the focus of city planners and urban theorists since Aristotle. Meeting the human need to love and be together requires a physical location, and public spaces have the greatest capacity in this regard, but this is not possible without meeting basic human needs. A space can attract people that primarily provides the following needs: (Daneshpoor, H., Charkhchian, M. 2007) The public space of an open and accessible place or place is suitable for improving behavioral patterns (Shojaee, D., Partovi, P. 2015). Today, architects and urban designers pay special attention to the psychological understanding of human behavior. Because such behaviors are closely related to the physical environment (Mottalebi, G. 2001). The sense of belonging and attachment to a place is a higher level of the sense of place that finds a decisive role in every situation and space to benefit and continue the presence of humans in the place (Mozafaripoor, N. 2014). The urban space is the platform for the formation and strengthening of social relations to establish a sense of security and trust in the public space, and on the other hand, it is an important place for the formation of rituals that help to establish social relations and collective life. The positive presence of people in these spaces increases the sense of belonging and the spirit of cooperation (Ghalambar

dezfooli, M, Naghizadeh, M. 2014). Urban spaces are places that belong to the general citizens, they are not limited to the physical and physical aspect, and in fact, it is with the presence of humans and their activities that they gain meaning (Kashanijoo, K. 2010). Among the inner organs of every city and village, the place of worship has always had its special place, and religious buildings are considered to be the most basic elements of the texture, construction, and shape of cities. Therefore, mosques and religious buildings are the centers of

worship, social and cultural, an ancient identity that can never be separated from its social and urban structure (Hemmati , S., Zabihi, H., Kameli, M. 2014).The degree of success of urban spaces is proportional to the amount of use of that space and human presence in it (Bakhtiari, M., Nilipoor, M., Riazat, A. 2016). The basic components of social presence include free communication, group cohesion, and emotional expression (Zangoei, S. 2020).

Factors providing human needs in the environment	
rest	Physiological and mental comfort
Inactive employment	Active employment
Visual beauty and aesthetic dimensions	Discovery and mystery
safety	Social desirability resulting from the interaction of people



Examining the components of social interactions in the Church of Mary Magdas in Tehran		
Introduction of the church		
Completion of the questionnaire by the selected Armenian population	Data analysis in SPSS software	
Analysis of results from SPSS software	weak points	Solutions and suggestions

Discussion and analysis

Table 1 Smirnov Kalmograph test for research variables

Variable	Number	Average	standard deviation	K-S statistic	Significance level	Test result
physical	10	44.65	2.53	0.67	0.752	It is normal
Clarity	10	12.2	1.05	1.22	0.097	It is normal
Social access	10	10.1	1.11	1.05	0.217	It is normal
The geometry	10	9.8	1.32	1.24	.092	It is normal
Natural factors	10	12.55	1.27	1.06	0.208	It is normal
incorporeal	10	22.90	1.11	1.07	0.202	It is normal
Continuity of attendance	10	9.70	0.47	1.96	0.001	It is normal
The amount of group activity	10	13.20	1.00	1.24	0.089	It is normal

2) Physical content

To investigate the impact of physical content on the number of social interactions, we use a sample t-test. For physical content, we obtain the average of questions 1 to 12. According to Table 2, the significance level of 0.000 is lower than the value of 0.05. Therefore, physical content affects the number of social

interactions in the church. The obtained 95% confidence interval has a positive lower and upper limit and does not include the zero value, which indicates the significant impact of physical content on the number of social interactions in the church.

Table 2. A sample T-Tech test related to the impact of physical content on social interactions

Variable	Average	standard deviation	t statistic	Significance level	mean difference	95% confidence interval	
						lower limit	upper line
Physical content	3.72	0.21	15.23	0.00	0.72	0.62	0.81

1.2) Clarity component

Questions 1 to 3 are related to the clarity component. Table 3 shows the frequency distribution of the clarity component. The results show that among the 3 factors related to the clarity component, the factor of creating a sense of belonging and identity in the environment with an average of 4.6 and a

standard deviation of 0.50 has the greatest impact and the factor of suitable physical opportunities to sit, pause and think more in the space with The average of 3.65 and the standard deviation of 0.67 have the least effect on the number of social interactions in the church. Figures 1 to 3 show the bar chart of questions 1 to 3 according to the selected options.

Table 3 Frequency distribution of questions related to clarity component

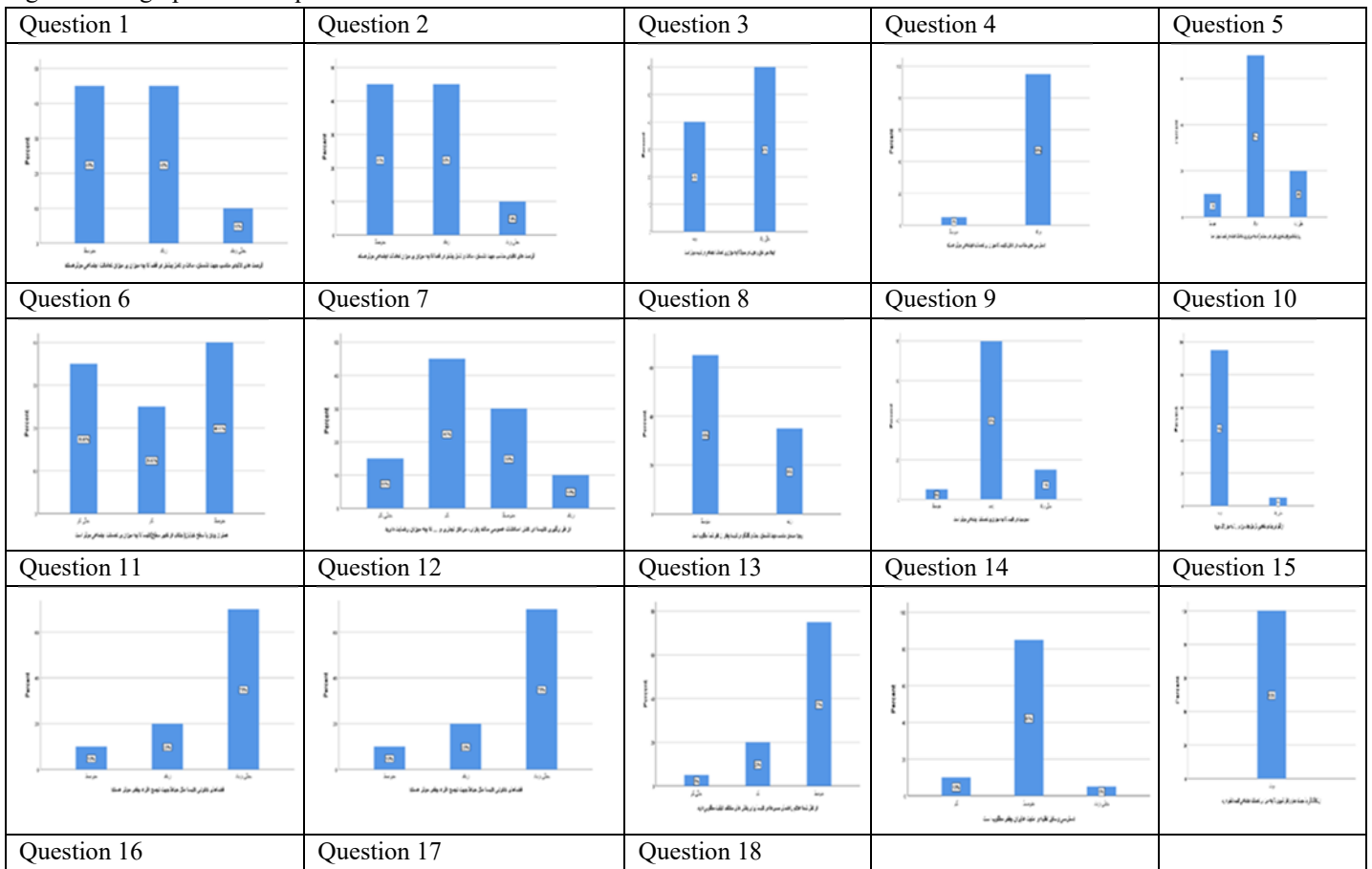
symbol	Clarity component	frequency/percentage	Options					Average	standard deviation
			very little	Low	medium	Much	very much		
S1	Suitable physical opportunities to sit, pause and think more in the space	frequency	0	0	9	9	2	3.65	0.67
		percentage	0	0	45	45	10		

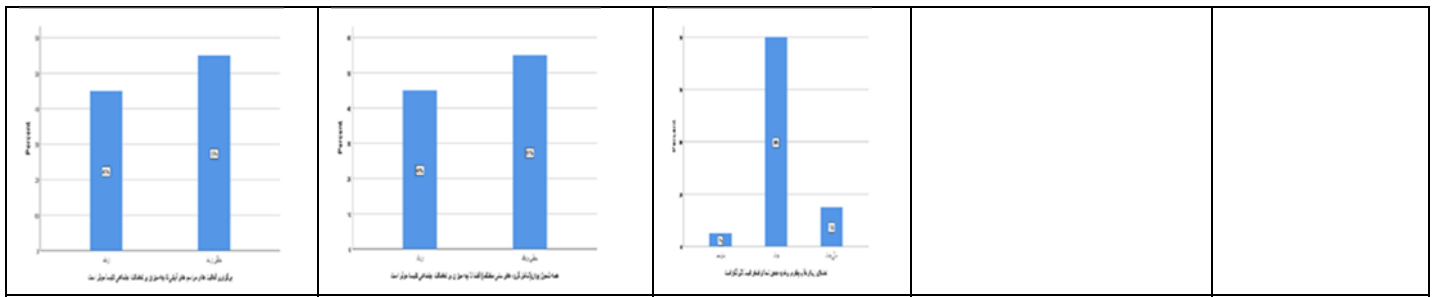
S2	Natural factors (light, greenery, etc.)	frequency	0	0	2	17	1	3.95	0.39
		percentage	0	0	10	85	5		
S3	Creating a sense of belonging and identity in the environment	frequency	0	0	0	8	12	4.60	0.50
		percentage	0	0	0	40	60		

Table 4. A sample t-test related to the effect of the clarity component on social interactions

Factor	Average	standard deviation	t statistic	Significance level	mean difference	95% confidence interval	
						lower limit	upper line
S1	3.65	0.67	4.33	0/000	0/65	0/34	0/96
S2	3.95	0.39	10.78	0/000	0/95	0/77	1/13
S3	4.60	0.50	14.23	0/000	1/60	1/36	1/84
Clarity	4.06	0.35	13.54	0/000	1/06	0/90	1/23

Figure 1 Bar graph table of questions





Conclusion

During the studies carried out and the review of the questionnaire presented by the author among 10 Armenian architects of this area, which are mentioned in the above tables, it can be concluded that the installation of suitable opportunities for sitting, pausing, and thinking more in the space, paying attention to the existence of natural factors, creating a sense of belonging and identity in the environment and considering the appropriate means of access have a great impact on the number of interactions between people. Paying attention to the installation of suitable furniture in the space, sufficient and suitable guide boards, holding celebrations and group rituals, paying attention to thermal comfort and the amount of light in the indoor environments, and proper ventilation are the factors that after examining the opinions of the users are among the influential factors. they take.

Acknowledgments

Thank you to dear professors Dr. Mohammad Behzadpour, Dr. Pionik Simoni, Dr. Shahen Hospian, and the Armenian Architects Association who helped me with this project.

Acknowledgment

I sincerely appreciate the management of the Armenian churches of Tehran who helped us in conducting the research.

Conflict of interest

None.

Financial support

None.

Ethics statement

None.

References:

- 1) Sartipipoor, M. (2008). The foundations of Islamic art in the thought of Titus Bookhart. Soffeh Journal, 17(46).
- 2) Deravansian, N., Karim masihi, A. (2017). Examining the architectural features of churches. Peyman Cultural Quarterly, 80.
- 3) Nersisians, E. (2015). Substitution of symbols over time; the blessing of grapes in the eyes of Armenians. Peyman Cultural Quarterly, 72.
- 4) Poornaderi, A., Izadi, M., Ghalenoee, M., Poornaderi, H. (2019). Understanding the morphological changes of the Armenian

- churches of New Julfa in interaction with the architecture of Isfahan. Bagh Nazar magazine, 16.
- 5) Ghaffari Jabbari,S, Khezeri, A(2019). Iranian architecture, an analysis of the architecture of Azerbaijani churches. Tahan Gostar Publishers.
- 6) Asgar, Dirbaz, Rahimi,M, Dinmohammadi,M.(2020). Investigating the place of God’s attributes in the beliefs of the Orthodox Armenians of Iran based on the wall painting of Vank Church. 48(2).
- 7) Khorshidi arabshakhan, Sevda.(2018). Examining the marriage ceremony in Masnavi Farhad Nameh, Iranian People’s Culture Magazine,55.
- 8) Ebrahimi gorgani, P, Marasi,M.(2018). A comparative study of the art of gilding Armenian religious texts of Isfahan with written Quranic gilding of Isfahan in the Safavid period, Scientific Research Quarterly of Comparative Art Studies,8(15).
- 9) Javadi, S. (2014). Continuation of signs and remains of Caucasian Mehri architecture in the churches of Armenia and Georgia. Bagh nazar Magazine, 11(31).
- 10) Mahdavi, M, Tavakoli, F. (2009). Armenian Ethnic Identity: A sociological study of Factors Affecting Armenian Ethnic Continuity (Study on Armenians in Tehran). Oloom Ejtemaee Research Letter, 3(4).
- 11) Hashem zade dorche abedi,H, Abtahi, A, Booshasb gooshe, F.(2020). An analysis on the migration and settlement of Armenian families in the suburbs of Isfahan during the Safavid period; Research sample: Lanjan region, Journal of Social History Research, 10(2).
- 12) Rashadi, H, Shadloo, D, Iranpoor,A.(2020). Designs and motifs in the carpets of the Armenian map of Kharghan district of Qazvin province,Bagh Nazar magazine,17(93).
- 13) Teymoori, A., Heydari, H. (2017). A Comparative Study of the Doctrine of the Armenian Church Among other Christian Sects. Peyman Cultural Quarterly, 81.
- 14) Ahmadi, K. (2009). History of friendship between Iranian and Armenian ethnic groups throughout history. Peyman Cultural Quarterly, 47.
- 15) Avedian, S. (2013). World Heritage Site of Historical Churches of Iran. Peyman Cultural Quarterly, 66.
- 16) Yoonansian, I. (2013). Armenian art and the weight of a minority among a nation. Peyman Cultural Quarterly, 64.
- 17) Shiravand, M. (2011). Historical and cultural interactions between Iran and Armenia from ancient times to the present day. Peyman Cultural Quarterly, 58.
- 18) Simoni, P. (2010). The monastic complex of St.stephen in the text of the architecture of the Armenian Church. Peyman Cultural Quarterly, 52.
- 19) Tavakoli, F. (2010). The role of the Armenian Church in the continuation of the Armenian identity. Peyman Cultural Quarterly, 52.
- 20) Manoorkian, A. (2015). Armenian immigrants in Iran. Peyman Cultural Quarterly,74.

- 21) Khanmohammadi, B., Bakhshae, H. (2018). Study of wall paintings of Haftvan Salma's historical church (part 2). *Peyman Cultural Quarterly*, 86.
- 22) Azadian, A, Ghazarian, A. (2015). A look at the cultural relations between Iran and Armenia. *Peyman Cultural Quarterly*, 73.
- 23) Hospian, S. (2004). A look at the cultural relations between Iran and Armenia. *Peyman Cultural Quarterly*, 27.
- 24) Hospian, S. (2004). A brief look at the history of the Armenian Church in Iran. *Peyman Cultural Quarterly*, 27.
- 25) Garavand,A, Rezakhanloo,R.(2018). Iconographical interpretation of animal motifs in the Qara Church, *Archaeological studies of Parse*.6(2).
- 26) Simoni, P. (2016, March 3). Architectural typology of Armenian churches in Iran. National Conference on Native Iranian Architecture and Urban Planning, Yazd, Iran.
- 27) Afshar, H., Khamesh, H., Bahramzadeh, M. (2020). A study of the religious architecture of religious minorities and their visibility in the context of Tehran. *Bastian Shenasi Parseh Scientific Quarterly*, 14(4).
- 28) Simoni, P. (2015, December 19). The architecture of Armenian churches in Iran. The first annual conference on architectural, urban planning, and urban management research, Tehran, Iran.
- 29) Marnoosian, A., Karimian, H. (2007). The first living and worship spaces of Armenians. *Peyman Cultural Quarterly*, 42.
- 30) Hospian, S. (2014). History and architecture of the Holy Circus Church in Tehran. *Peyman Cultural Quarterly*, 69.
- 31) Hospian, H. (2013). History and architecture of the Church of the Blessed Virgin Mary in Tehran. *Peyman Cultural Quarterly*, 66.
- 32) Ghods, H., Bemanian, M., Moradi nasab, H. (2018). Analysis of structural components of social interactions in sociable spaces (Sattarkhan St; Sadeghieh 1 st Square to Sadeghieh 2nd Square). *Quarterly Journal of Urban Development Planning*, 3(5).
- 33) Mansour makhani, S. (2015, December 19). The impact of social interactions on architecture and urban public space. The first annual conference on architectural, urban planning, and urban management research, Tehran, Iran.
- 34) Zahraee,B,Pazhoohan fard,M.(2019). The impact of the visual quality of academic spaces on students' social interactions; A case study of Gorgan, *Environmental science and technology*.21(1).
- 35) Razavizadeh,E, Kian ersi,M.(2019). Micro-components of functional quality in commercial spaces with the aim of promoting social interactions, *Scientific Quarterly Journal of Restoration and Architecture of Iran*.9(20).
- 36) Cheshmeh ghasabani, M, Laghaee,H, Habib,F.(2019).An analytical approach on the mechanism of the effect of the temporary landscape on the promotion of social interactions, *Hoviat shahr Magazine*.33(12).
- 37) Moghtader,B, Etesam,I, Matin,M.(2020). Developing a framework to promote social interactions in the architecture of industrial towns in rural areas of Tehran, *Journal of Islamic Art Studies*.39(17).
- 38) Nasiri,R, Mohammad esmaeil,E, Amiri,G, Nasiri,M.(2018). Investigating the effectiveness of reading stories on the social interactions of boys with autism, *Scientific Research Journal of Zanjan University of Medical Sciences*. 25(109)
- 39) Azizi, F, Bonyadi naeini, A, Mosayebi,A.(2019). Sustainable competitive advantage and organization brand image: Explaining the role of marketing strategy and customer social interactions, *Organizational resource management research*.8(4).
- 40) Karimi,B, Dehnad,N.(2019). Evaluating the role of effective components in the open space of residential complexes on the creation of social interactions, *Hoviat shahr Magazine*.37.
- 41) Rahmati safar,Gh, Ali Mansour,R,Zehi soudabeh,H,Javan,F.(2018). Investigating factors affecting the promotion of social interactions in urban parks (case study: Zabul city), *Journal of human geography research*.49(4).
- 42) Moradi Bidgani,N, Khani zadeh,M.(2021). Investigating factors affecting the promotion of social interactions (case example: Shiraz Persian Gulf commercial-entertainment complex),*Memari Shenasi Magazine*.3(15)
- 43) Salimi,A.(2021). Investigating the role of neighborhood territory in increasing the sense of belonging to the living environment and strengthening social interactions,*Memari Shenasi Magazine*.16(3).
- 44) Behzadfar, M., Tahmasebi, A. (2013). Identification and evaluation of components affecting social interactions- consolidation and development of citizenship relations in urban streets: a case study of Sanandaj. *Bagh Nazar Magazine*, 25(10).
- 45) Ghalambar dezfooli, M., Naghizadeh, M. (2014). Designing an urban space to promote social interactions- a case study: inter-neighborhood boulevard. *Hoviat Shahr Journal*, 8(17).
- 46) Salehi nia, M., Memarina, G. (2009). Socialization of urban space. *Honarhaye Ziba Journal*, 40.
- 47) Wilma, G. (2016). Social connectedness: The role of the local church in building community. Another journal article.
- 48) Ghoochani, M., Arabi, M., Rostamian, N. (2018). Analysis and comparison of symbolic concepts of geometry used in the physical elements of Islamic and Christian temples- Case study: Hakim Mosque and Vank Church in Isfahan. *Memari shenasi Journal*, 1(1).
- 49) Pennington, M. (2020). The church and social cohesion. Those
- 50) Taylor, Graham, The social function of the church,2010.
- 51) Jaafari, A. (2012). Historical Sociology of the status and Function of Religious Minorities in the City of Isfahan in the Safavi Period: A Case Study of the New Julfa Armenians of Isfahan in the Safavi Era. *Institute of Humanities and Cultural Studies*, 1(1).
- 52) Daneshpoor, H., Charkhchian, M. (2007). Public spaces and factors affecting collective life. *Bagh Nazar Magazine*, 7.
- 53) Shojaee, D., Partovi, P. (2015). Factors affecting the creation and promotion of sociability in public spaces in Tehran: A case study of public spaces in two neighborhoods and one district in District 7 of Tehran. *Bagh Nazar Magazine*,34(12).
- 54) Mottalebi, G. (2001). Environmental psychology is a new knowledge in the service of architecture and urban design. *Honarhaye Ziba Magazine*, the University of Tehran Press, 10.
- 55) Mozafaripoor, N. (2014). Identify the influential components in the input perspective of commercial and religious uses on promoting the sense of invitation. *Mnzar Shahr Research*, 1(1).
- 56) Ghalambar dezfooli, M, Naghizadeh, M. (2014). Designing an urban space to promote social interactions- A case study: Inter-neighborhood boulevard. *Hoviat Shahr Magazine*, 8(17).
- 57) Kashanjoo, K. (2010). Recognition of theoretical approaches to urban public spaces. *Hoviat Shahr Magazine*, 4(6).s
- 58) Hemmati , S., Zabihi, H., Kameli, M. (2014). An Analysis of the Role of mosque Yards in Islamic Cities: The Shrine of Imam Masoumeh Qom. *Iranian Islamic City Quarterly*.
- 59) Bakhtiari, M., Nilipoor, M., Riazat, A. (2016, September 7). The role of social interactions in Islamic cities with the approach of promoting urban vitality. *Tabriz, Iran*.
- 60) Zangoei, S.(2020). Investigating the effect of student satisfaction factors on online education in two types of theory and workshop courses in technical and vocational. *Karafan magazine*, 17(5).