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Designing Museum of Anthropology with Attitude of Preserving Regional Indexes in Hormoz Island

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Abstract

Various geographical regions in Iran can be appropriate subject for study in the field of anthropology museum. This research addresses anthropology study and museum design in Hormoz port. Designing anthropological museum in Hormoz port can be a step in identifying and preserving the regional indexes in this area. In this museum, various valuable parts can be shown such as clothing style, architectural type and art and a lot of cultural and historic identity symbols and regional indexes. Thus, the main question of this paper is: how can one achieve an appropriate solution for anthropology museum building design by relying on regional indexes? On anthropology museum, by establishing appropriate solution and regional people participation, who show interest in promoting and preserving their own regional culture, these museums can be established easier than common museums. In this paper, given the wide range of study in theoretical basics and framework, descriptive-analytical as well as analytical and comparative methodology is used. Therefore, this study offers design solutions based on regional culture preservation.

Keywords: Museum, Anthropology museum, Museum design, Regional indexes, Hormoz port.

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Introduction

Anthropology is a science based on studies regarding a certain group or population about social problems and relations and traditional institutions. The subject of anthropology science is culture. Culture is all human effects or everything made by human being. Culture is of three main components including cultural element, cultural combination and cultural area (Khashei, 2011). Cultural element is the smallest definable cultural component. Cultural combination also is consisted of all cultural elements with consistent functions and cultural area is derived from cultural elements and combination with geographical and locational dimension. These three components of culture, each one can be regarded as a useful theme for bringing up in anthropology museum (Richards & Plamer, 2010).

In an anthropological museum, some items can be brought up such as: beliefs, rituals and traditions, language of livelihood, housing, technics, arts, foods, clothing and other life aspects in various societies especially in Iran. Cultural land of Iran is a realm which by historical and archeological studies enjoys a precious architectural and urbanity history. Situation of this plateau in global geography and passage of various ethnic and cultural groups have brought about diversified cultures and history. This gave occasion to plenty of single-buildings, complexes, cities and historical areas in this region, thus maintaining them with any economic, cultural or combinational purposes calls for discipline. In recent decades, some methods are devised and defined; however, the subject of historical areas is less addressed not with merely archeological viewpoint, but by a look in land scale and its cultural viewpoint (Hanachi, 2007).

Numerous and diversified geographical regions are all over the country and they can expand the subjects, some areas such mountainous (Zagros and Alborz), desert, forest, northern and southern beaches and people of lush prairies etc. all are appropriate subjects for study and presentation on anthropology museum that considering the extensiveness of regional indexes and culture in Iran. In this paper, anthropology studies and museum design are addressed for Hormoz port. Designing anthropology museum design in Hormoz port one of Persian Gulf islands is a step toward identifying and preserving regional indexes in this area. In this museum, one can exhibit various parts such as booths for showing people life in the region, clothing style, type of architecture and art and many cultural and historical identity symbols of these people and in general regional indexes. Thus, the main question of this paper is: how one can achieve an appropriate solution for designing the building of anthropology museum by relying to regional indexes?

Literature review

Some studies have been carried out regarding the subject of study: Lee & Hang (2012) in the study of regional architecture and establishing contemporary regional architecture have studied the regional architecture for contemporary architecture. Chen (2011) examined the traditional forms of Chinese markets of their cultural symbols and they note that tradition and regional architecture should be adopted extensively in contemporary urban architecture and design for achieving cultural identity and social integrity.

Kingston & Heath (2009) studied the cultural identity of youth among new emerging markets. In this study, it is noted that global identity in present-day cities is situated against local identity and gave occasion to challenging and forgetting the local identity.

Mazaheri et al (2013) in the study of regional culture and architecture affected by urban development opines that among main and essential components which play the vital role in transferring the regional culture, one can mention definitely architecture of any region. Given that architecture creates the city in a part to whole (small to big) movement, culture and architecture consistent with the culture can be deemed as a heritage for formation and development of city. Sharafi (2013) studied the role of Lorestan regional culture in establishing the resistance literature. In this study, it is noted that the subject of regional history and culture have been addressed since long time ago by enthusiasts of ancient culture and it sets foot in arena of new culture as folklore.

Anthropology museum: the pattern of using development in museum

Development means consistency of what gets in cultural structure with features of domestic culture, that is to say, featuring the changes by domestic culture direction. In other word, establishing a dynamic balance between national (domestic) culture with imported components, planned guidance of changes and developments along improving and growth of people society and life (Mehrizi, 2005).

In Iranian culture, development is a new term, however not a new concept. It is deep rooted and historical issue. Prominent feature of Iran culture is mixture of any new phenomenon with regional culture components and setting forth a well-grown culture and this is the secret of dynamism and survival of Iran culture. Conflating the various manifestations of civility of various nations since Achaemenid era is a developmental mutation in global culture and civilization history.

Glorious culture and civilization of 9th through 12th centuries stems from Islamic teachings and Persian culture heritage, and this is product of a huge cultural development. When

successors of Genghis converted to Islam and accepted Iranian culture and instead of making blood bath, savants in Maragheh observatory started to observe the stars. When they demolished the Alamout stronghold, they established the cyan dome in the large plain of Sultaniyeh and in this manner obvious manifestation of cultural development occurred (Tohidfam, 2006).

The development in the abovementioned meaning is the driving force of cultural movement and continuance. Everywhere without development is the endpoint of this stream. All of nations and cultures have been died and forgotten in a section of history and failed to redevelop. That is, they failed to bring about the aforementioned consistency. With this definition anything paying contribution in the consistency process is along with cultural development (Carmona, 2010). Museum has the potential to do this.

Museum is a cultural venue for introducing and educating. It exhibits the object and shows its value and through the object it conveys the viewer to understanding and learning. It makes people aware and informed. Object is product of interaction of understanding and behavior and emerges within behavioral patterns whether technical, traditional etc. Object is the embodiment with behavioral and mental form. Any object is embodiment of a work and thinking process which made it and itself turns into a path for another process. Any object contains a branch and field of the culture. It is begun since the past and it flows within today and its image can be found at tomorrow.

Therefore, if today we exhibit what is associated with the past and its link with present-day is interrupted and if we exhibit a set of objects with a determined theme without relation with the cultural generality and system of society, this kind of museums are considered as museum, however without developmental role. Museum should see the distant past and the future in the horizon of today in the objects. It should bring to the view the cultural continuance and bring its secret and trick in the spirit of objects, it should be the exhibition of secret and the teacher (Mirshekaraei, 2011).

This museum is along with cultural development, in such museum the hidden power is put into action and these are the features consistent with anthropology museums. From this viewpoint, the museum which exhibit the object of ancient time which are called archeological or historical anthropology, if they can link themselves with present-day, and show the cultural continuance and show the modality and reason of the interruption, they can be used along the development.

The object which is studied in anthropological study and is placed in anthropological museums booths and thereby is named as anthropological object, it is an object which in any

times it has been made has maintained its role until current time among people. The same definition is enough that the studied object in anthropological study can be used along with cultural development, because this object anyhow has managed to tune itself with changes and survive until now. Anthropological museums are a set of such objects or they should be in this manner.

Recognizing local cultures

The discussion of recognizing local cultures, exchanging experience and participating in a collective endeavor is one for expanding new ideas of architecture in the scale of a world which its corners are being known more and more. This can be happened based on scientifically understand the matter in its place. Recognizing old architecture either those known more prominently as monuments or those brought up as regional architecture unfold many issues about regions architecture culture and it also paves the way for required tools for devising any theory which serves as a basis for architectural revival method (Elin, 2013).

Beforehand, transferring cultures experiences are discussed. However, we can allude to problems which are identical to it or inseparable from it. Any kind of architectural-urban experience in any land develops in relation with socioeconomic and cultural infrastructure of people and it reflects for present-day designers a special continuity with formulas and facilities of doctrinal dynamism and the extent of intervening of taste of developers (the effect of gradual repairing on the building). This in its ideal conditions only brings up some discussions in scientific framework and follows mere human and social intentions. In other words, they are not of political and economic purposes of present day and cannot serve as a means for dominance of a culture on another (Felamaki, 2012).

If people of various lands with their own special architectural culture fail to be familiar with their architectural culture in the suitable manner which deserves the present-day worldwide architectural cultural richness, then they may repair their buildings with more difficulties and with irreversible mistakes. Scientific gathering and analysis of lands past architectural cultures can provide the most important tool for repairing architects.

Role of culture in regional architecture

It is architect who interacts with culture and cultural setting and underscores the necessity of attention to cultural, geographical and climate features of a certain region. The region is referred to as a geographical region with identical human and climate parameters. Difference in region gives occasion to architectural type. For this reason, in similar climates, there is

different regional architecture, because cultural implications of a society give rise to such differences. This is the nature of regional architecture which recognizes two essential relations, relation with cultural setting from one side and relation with natural setting from other side. Present-day culture is based on experience and knowledge of the past as well as on the events occurs for human being throughout history (Alpago Novello, 2005).

In various regions, it is a building that exhibits the past and its culture, by examining accurately the buildings; one can throw light upon its culture. As we know the culture covers a vast domain, for example, the clothing style of each region can be studied comparatively with regard to the architecture of the region.

Culture has bearing on the formation of architectural space through two ways:

—Through establishing behavioral rules and traditions which result in occurrence of functional organization and spatial hierarchy.

—Through establishing beliefs and signs in the physical form of symbols, archetypes and metaphors which give rise to meaning in the architectural space.

Table (1). Culture and architecture relation model based on fourfold definition

Area of definition of culture	Architecture	Architecture and culture
Sociology	The product of superposition of social parameters	Functional
Aesthetic	As an art product which encompass the subjective excellence ultimate	Conceptual
Anthropology	As a setting for human life encompassing and effecting on actions	Conceptual Functional
Psychology	Product of the type of human mental attitude toward his own surrounding setting	Perceptual

Architecture as the human life setting serves as a mirror of culture of the society and closely interacts with structural, historical, political and socioeconomic features of that society. People of any land use material things to build the architectural work to protect their values

and norms. In other sense, architecture is any kind of building which changes the material environment based on the subjective framework. Using psychological definitions of culture, a comprehensive definition of culture in regional architecture can be derived.

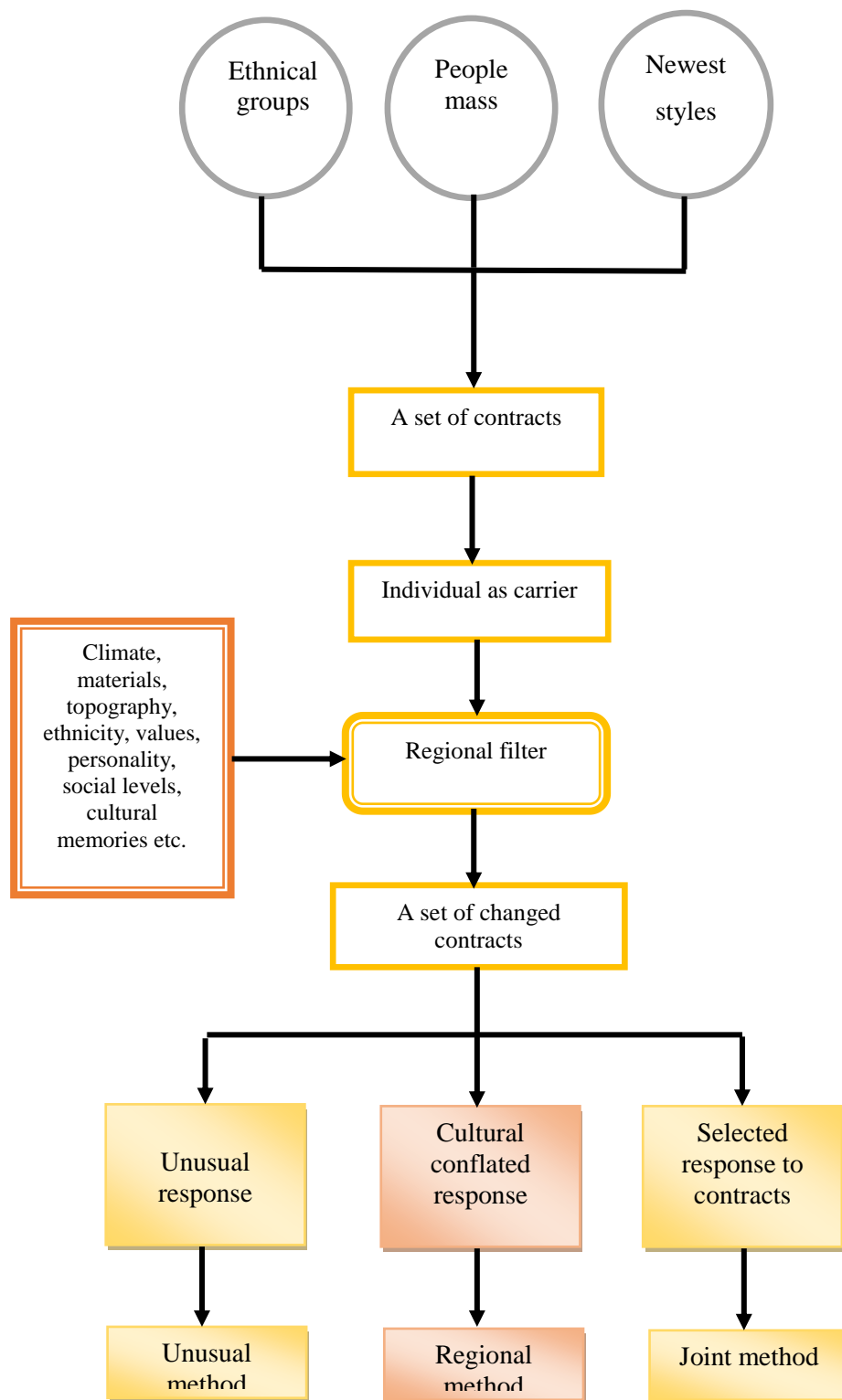


Figure (1): Structural model of achieving the regional method (Kingston & Heath, 2009)

Culture is deemed as an accurate important filter over this path which controls the set of contracts, once in the filter related to the region and once separately at the end of this path. Thus, one can draw the conclusion that culture is an effective factor in accepting the architectural event and it also gives rise to acceptance of this event in the society in regional architecture.

Hormoz Port

The area under study includes the Hormoz port and the surrounding coastal waters till depth of 6 m (wetland area) which cover an area up to 74.46 km square. This island is located at strait of Hormoz at the entry of Persian Gulf to Gulf of Oman. The land area of the island is 42.55 km square and the coastline is 30.15 km. Annual raining average is 108 mm and annual temperature average is 27.12 degree centigrade, island annual relative humidity is 70.6% (province statistical calendar, 2005).

Hormoz Island is basically a salt dome in which igneous and predominantly volcanic formation form the ruling lithological type and it is the location of a given formation called as series of Hormoz. This series include salt and rock salt and gypsum with masses and pieces of sedimentary and igneous rocks and forms a set of rocks with no similarity with any formation rows of second and third era which surrounds the salt domes (Hormozgan governor, 1998).

Regional identity potentials and resources

One of the most important resources for identity of place, space, and time is culture. Any kind of individual and social identity calls for individual and social continuance. This continuance takes place when there would be a significant past. From other side, the culture also is the most important and rich source of identity. As long as culture and cultural reserve and cultural components and signs and symbols lack in the culture, no identity would be developed.

Identity resources entail identity continuance. If there are enough resources, the identity is deeper. Hormoz port has primary parameters of identity because one can find the boundaries in place, time, and culture when compared with other place, time and culture. For this reason, it contains the parameters of identity. For bringing about the identity, understanding of people sensitivity to these resources is essential. Therefore, the same identity resources can be considered as the identity resource in cognitive and emotional dimensions. Now, what are these dimensions and aspects which can be considered as the regional identity resource in the province (Najafi, 2013)? Identity cognitive dimensions are:

- Awareness of existence of a regional group named as Hormoz Island, that is, people should have the awareness that there is a group considered as Hormoz regional people with determined behavioral and cultural features. Bringing about awareness from early childhood in a rational manner is of high importance.

- Second dimension is cognitive aspect of signs and representations such as institutions, rituals, traditions which are considered as regional identity signs and representations. For example music, folklore literature, various rituals with special attitudes and features, myths, history and events, literature, political and cultural figures, clothing, food and technology.

Then in cognitive dimension, one should note that there are identity resources, however the understanding of people toward them is essential. Here regional identity can be realized when people of Hormoz island would understand and know their culture aspects and traditions. The point is the cognitive dimension cannot be solely an identity resource; the completion to the cognitive identity is that people not only should have understanding of their cultural signs but also they should have sense of dependency. That is, they should be of emotional bond with regional environment and culture. Thus, people should deem themselves as regional people and attend in regional context (Kushki, 2014).

For understanding this dimension, answers to following questions can determine the identity signs. For example; to which extent people appreciate the membership to their region? What commitment they have toward their regional signs? How is the people attention to literature, poetry, history, dialect and in general their regional culture? Are they proud for having regional culture? These questions can serve as the second resource of identity. Anyway, existence of culture and internal components of regional culture reserve and topologic and environmental implications serve as the most essential regional identity resources, however, cognition and sentiment can operationalize the identity for people. Operationalizing identity in social events play a major role in survival of regional culture. For achieving this maintenance and protection, it is needed to establish significant identity versus neutral and ineffective identity (Eini, 2007).

Cultural and anthropological features

This feature includes rituals, language, religion, social structure and people cultural features. In this section, these features concisely are as follows:

➤ People customs and rituals

Hormoz island people are of special customs and rituals which with a slight difference can be seen all over the island. Cordiality, hospitality, unaffectedness of men and women of

Hormoz Island is in limelight. They are nobles and generous just like the sea surrounding them.



Figure (2): Nowruz ceremony of Hormoz Island (author)

➤ **Regional language and types of dialects**

Official language of Hormoz island people is Farsi and they speak with Bandari dialect. Common regional dialect of entire Hormozgan province varies from a city to another. The regional dialect which is spoken across Hormozgan province is a mixture of Persian (Farsi), Arabic and Hindi words and even English words which have entered in the province local dialect owing to communication of foreign traders and their residence in the area.

➤ **Religion and denomination**

Religion of Hormoz island people is Islam and they believe in two denominations namely Shia and Sunni. Followers of these two denominations from long time ago have lived together with peace and friendship and the meaning of unity and cordiality among them can be felt easily. In general, mosques of this island are built very gloriously which command the attention of any new comer and this shows the deep religious belief of Hormoz Island Muslim people.

➤ **Social structure**

Sociocultural setup of Hormoz Island is based on kinship and ethnical relations. Religious beliefs, fulfillment of the promise, collaboration, trusting the trusted one in the region are of high position among the people and many conflicts are resolved by the same manner. It is clear that with these important components, many social abnormalities are hurdled and familial bases are fostered and the link between families is fueled.

➤ **Hormoz Island people clothing**

Geographical environment has a great effect on the formation of clothing appearance and substance. Because clothing develops based on climate needs, economic status and people customs and rituals and religious beliefs and this bears resemblance to human life history. Furthermore, the role of traditional and cultural ceremonies like religious rituals, feasts and mourning should not be neglected in the selecting type and shape and even color of clothing. Similarly, social class, jobs and tasks also play a role in development of clothing. Among the most important clothes of men and women of Hormoz Island, one can mention Veduyi trousers, braid, Badeleh, Kandureh shirt, Jالبيل, Erni, Burqa, loincloth, thawb, headwear etc. (Khatibizadeh, 2010).



Figure (3): clothing of Hormoz island people (author)

➤ **Handicraft**

Ornamental and clothes industry has of old origin among artistic people of Hormoz island such as: needlework, badeleh, khus embroidery, braid, Shak weaving which are of high diversity and beauty and can be used as clothes, sheet and tablecloth.

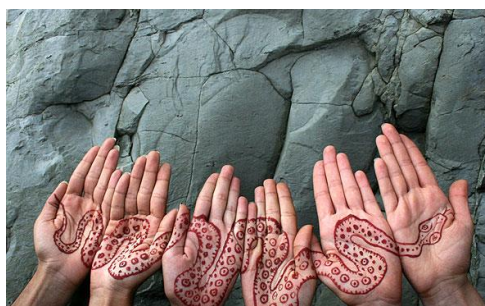


Figure (4): ornamental designs on the hand (author)

➤ **Wedding ceremony**

Wedding ceremony in Hormoz Island is one of the most enthusiastic and beautiful events of life which is a mixture of traditions and religious faith. Wedding ceremony has several stages in Hormoz Island such as: selecting spouse and propose, engagement, henna party, and wedding which each one is held with special ceremonies.

➤ **Religious holidays and feasts**

People of Hormoz Island hold glorious religious ceremonies. They buy cookies, pastries and nuts and most importantly children feast clothes and go to visiting for 3 days. They call Eid al-Adha as “Gap” meaning great.

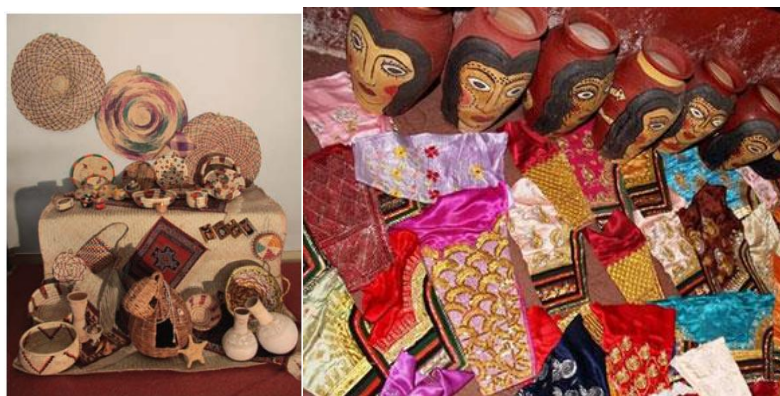


Figure (5): Hormoz island people handicraft

➤ **Pottery industry types**

One of pottery industry is vase which in local dialect is named as Jahleh and the interesting point is that using it one plays a musical instrument masterfully and this is the sign of art and creativity of people of this region. In the past, when there were no fiberglass and metal containers, they kept water in houses in the crock.

➤ **Mat weaving**

Mat and basket weaving with variety of application is provided by palm tree leaf (frond). Creative mind of artists of this region gives occasion to coloring the fronds with natural dyes (pomegranate peel, madder, etc.) pretty designs are drawn on made handicraft which catch the eyes of anyone praising art. This

handcraft is widespread in Hajiabad, Minab, Beshagard, Rudan, and Bastak due to abundant palm groves. Some mat weaving crafts are: fan, big tray and broom.

Verbal literature

Folklore literally means general public knowledge. This term refers to as public culture or literature and it includes all cases and concepts of real life of mass of people which is transferred verbally and chest by chest and from a generation to another. Collecting public culture endows background and identity to a nation and region. Hormoz Island is of rich verbal literature.

Summarizing and conclusion

For maintaining and survival of regional culture which serves as a type of cultural development and even economic development, anthropological museum can be considered as one the best solutions in this respect. Today it has been proven that in culture of any region or nation, if people are aware and informed about their cultural and environmental parameters, not only they reach to intellectual identity and would be able to have a special position in the age of globalization or have variety of creativities in various fields, but also they can reach to material resources. It seems that one can actualize this when all regional people would be of understanding of this point that their culture and environment is appropriate for them and to believe and pay attention to it. This is the reaching to regional identity which can be achieved by each one of regional culture members of Hormoz Island.

If there is a concern regarding Hormoz island regional culture and its maintenance, it is necessary to bring cultural components and regional traditions and other cultural resources and topological and environmental implications to ingraining the similar components within Hormoz island regional culture boundaries. There are several ways to do so and establishing anthropological museum is one of the solutions.

Another perspective regarding ingraining the regional culture is that some social processes should be changed. For example, all people should be converged with a population of regional identity appropriate with regional culture with each other. This gives the occasion to people to take part in Hormoz island regional culture. In Hormoz island regional culture one should attempt to people understand their regional culture on the everyday basis.

As Jencks notes, reaching to ingraining paves the way for abstracting people and society (in establishing regional culture) and relations between them. This issue has an important aspect that this ingraining of identity sets the stage for people to live the individual diversity and similarity based on regional culture in a framework of one single social arena, that is to say if we have various social classes in Hormoz island regional culture, people would think to the common regional identity within similarity principle in Hormoz island culture. Another solution is that similarity principle for people who are in various classes and generation should be internalized in their minds. This can be achieved when Hormoz island regional people communicate more and more in their everyday life with their regional culture components.

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