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Original Research Article

Improving Everyday Life Considering the Distant and Nearby Aspects of Architecture*

Somayeh Khani¹, Parisa Hashempour^{2**}, Mohammadali Keynejad³, Morteza Mirgholami⁴

1. Ph.D. Islamic Architecture, Architecture and Urbanism College, Tabriz Islamic Art University, Tabriz, Iran.
2. Associated Professor of Architecture and Urbanism College, Tabriz Islamic Art University, Tabriz, Iran.
3. Professor of Environmental Engineering, Tabriz Islamic Art University, Tabriz, Iran.
4. Associated Professor of Urban Design College, Tabriz Islamic Art University, Tabriz, Iran.

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Abstract

Problem statement: From the late twentieth century onwards, with the advent of globalization, architecture became a tool for branding to turn cities into places of capital attraction. This policy encouraged architecture to separate from the context and create contrast. As a result, the architecture turned into specialized knowledge and artistic work and was separated from everyday life.

Research objective: Architecture and everyday life have distant and nearby aspects and are the context for emerging the distant and nearby disciplines. The current study has dealt with the distant aspect of modern architecture and later on. The architecture can improve the aspects of everyday life that are in the lower layers by applying the knowledge of human sciences and social science and affect the human community.

Research method: The current study tries to explain the relationship and effect between architecture and everyday life using retroductive approach. First, the concept of everyday life is investigated in a descriptive-analytical study and using the documentation studies. Then, the current study introduces the space manifestations of everyday life according to the perspectives of various thinkers and using the qualitative content analysis, studies these opinions and introduces its components and categories.

Conclusion: The findings of the current research indicate that architecture is not limited to an objective or subjective phenomenon and it cannot be reduced to the form and function. The architecture knowledge has three components of knowledge, art and value that have been neglected in the post-modern era. Everyday life also has three components of spatial practice, representation of space and representational space and each component of the architecture affects the aspects of everyday life. The current research addressed the value components of architecture and the representational space of everyday life as a part of the further aspects of architecture and everyday life. Architecture helps reduce the dominance of the different systems on space and improve everyday life in public spaces. Therefore, architecture is specialized knowledge, an art and simultaneously linked with everyday life.

Keywords: *Architecture, Everyday Life, Lefebvre, Distant Order, Nearby Order.*

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** Corresponding author: +984135539206, p.hashempour@tabriziau.ac.ir

Introduction and problem statement

As we know, the perceptions of architects from space and forming the built environment are neutral and passive (Dadashpour & Yazdanian, 2019). The architects have no specific opinion about the impacts of their buildings. A part of this passivity of the architects is due to the deficit in the theoretical foundations (Lang, 2004, 7). The relationship between architecture and its context is the maximum investigation of the ecological environment in case of consideration, while the effect of architects on the life of citizens is considered in the urban design area. However, in the current era, recognizing a specific boundary between architecture and urban design is not easy (Lang, 2006). During the recent decades, an approach has shifted in social theories around spatial concepts. Architectural studies since the 1980s have been widely referred to by theorists such as Foucault, Derrida, Eagleton, Giddens, Lefebvre, Habermas, Bourdieu and Harvey (Dovey, 1999). Also, everyday life is an emerging phenomenon in the social sciences and sociology. Previously, everyday life was considered obvious and lacking the value to deepen into it (Lefebvre, 1991; Gouldner, 2017). However, it is the self-evident perception of everyday life that makes it a valuable social research subject (Featherstone, 1995, 55). Since the late twentieth and early 21st century, social and cultural theorists have increasingly conceptualized everyday life as a much more controversial field. Some have talked about the third sociology (Sztompka, 2008). While the first sociology considered organizations, institutions, the second sociology investigated behavior and actions and the third sociology discussed the social embodiment in social events.

Everyday life has two different aspects: the first aspect is the familiar and close meaning of everydayness, which is considered insignificant and evident. Another aspect is the distant or metaphorical meaning of everyday life, which refers to the superior power, the tool of domination, alienation and isolation of human (Javadi, 2011, 34-46). Architecture, like everyday life, has also two aspects, distant and nearby. The

practical area and architectural theories explained the nearby aspect of architecture. The concern of most of the architectural theories is two subjects: one subject is the practice and the other one is the knowledge (Johnson, 2005, 69-74). Kostof also considers the interpretation of the practical area of architecture based on two groups of conditions by emphasizing the investigation of medieval architecture. These conditions are the perspective of the era to the built product and the significant change in the architecture since the fall of the Roman emperor; i.e., turning it into an intellectual activity and experimental skill which could be learned in the area limited to the master and student (Kostof, 2002, 115). Such a duality of knowledge and practice has affected the history of architecture and contemporary architecture and led to the positive and normative theories in the architectural theories (Lang, 2004; Wang, 2006; Moore & Zube, 1997). In the distant aspect of architecture, the built space can determine the access and impenetrability of the space for citizens and lead to the space control in the interest of the special groups in its lateral layers. Kim Dovey considered architecture as a mediating built space in which the power of social activities has been manifested (Dovey, 2009, 2). Based on Foucault's perceptions, Cuthbert also believed that the control concept is latent in the center of the social system and more or less control is not a matter of fact but, it is in the historical relationship between the social control and personal rights. In the recent century, this relationship has changed from the physical status to the psychological status, from body to the mind, from anxiety and threat to encouragement and persuasion, from dominance to the conversation and from active consumption to the passive response. Moreover, it has changed from social space to the heterotopic spaces, as Foucault stated, which is outside the social body of the participation and from the aimless movements of industrial capitalism to the order of the new world (Cuthbert, 2006). Various philosophical schools of thought today, from Jürgen Habermas's modernism to Michel Foucault's postmodernism, reject Descartes' philosophy. According to them, Descartes, by

founding science and philosophy based on abstract subjects, has separated science from the specific world or the living world. Such a separation, the result of which is alienation, the emergence of inequality, the domination of science and instrumental actions over nature and the distortion of human relations in modern society (Lajavardi, 2006, 178). According to this logic, architecture has become a science that has distanced itself from the biological world. Also, it has been reduced to the realms of utopia, functionalism and aesthetics. In cases where architecture targeted man, it is limited to the perceptual realms of an individual. (Lang, 2004; Gibson, 1979; Maslow, 1943; Ittelson, 1960; Appleyard, 1973).

Architecture can affect the lives of citizens by forming the space. According to Johnson, studying the architectural theory cannot be done disregarding the social relations and referring to the political, cultural and material areas affecting it (Johnson, 2005, 73). In the Architects' neglecting of the social aspects of space, the ruling thinking and the superior power of society to increase capital were directed to the ownership of space. Therefore, a deal was made in which one party was the architect and another party was a powerful contractor and the deal item was the architectural space. What has been neglected in this deal was a society that spends most of its time in these spaces. This deal's results were the violation of the rights of the majority, privatization of the public space, the depression of citizens and creative destruction of houses of the poor groups in the interest of those in power and capital. It went too distant that Rogers stated that there is money that makes the cities, not the architects (Rogers, 2008). However, the question of the current research is how to improve this life given the effect of architecture on the principal part of everyday life. In recent decades, a spatial and verbal approach change (Lefebvre, 1991; Castells, 1977) has occurred. On the one hand, it highlights the social components of the space and on the other hand, it has prioritized the interpretation of citizens' lives a priority. These two approach changes are the motivation and aim of the current study to explain the effect of architecture as one of the forming environment sciences in everyday life.

Research method

The current study aims to explain the impact of architecture on everyday life using the retroductive approach (Blaikie, 2005) and the mechanism of the causal relationship between these two concepts. Therefore, the data obtained from the library studies first were analyzed using qualitative content analysis with the approach of inductive (conventional content analysis) and directed content analysis.

Considering that there is no specific theoretical framework on the relationship between architecture and the concept of everyday life, an attempt was made to obtain a theoretical understanding of everyday life using inductive content analysis of the documents. Different opinions on the concept of everyday life and the spatial representation of these opinions were extracted and the mentioned concepts were classified. In this process, the present ideas were analyzed and compared using Lefebvre's theories on everyday life and directed content analysis. This comparison was used to code the categories (Fig. 1).

On the other hand, the different movements of architecture were reviewed in an analytical-descriptive and historical-interpretive study. The current study intends to investigate the metaphorical concept and the latent power beyond the architectural objects.

By analyzing the everyday life and the practice area of architecture, it was indicated that the two concepts have distant and nearby aspects. According to this analysis, architecture has always been mentioned as a tool to control space. The majority of the thinkers believe that everyday life is the arena of gathering and encounters. Everyday life tries to use the architecture to induce the order that serves the privileged thinking system which attempts to dominant an ideology on the society. Finally, three main concepts were determined for everyday life: routine, power and resistance against the power (Figs. 2 & 3).

Research background and theoretical framework

• Everyday life

Everyday life is an area that is full of challenges and

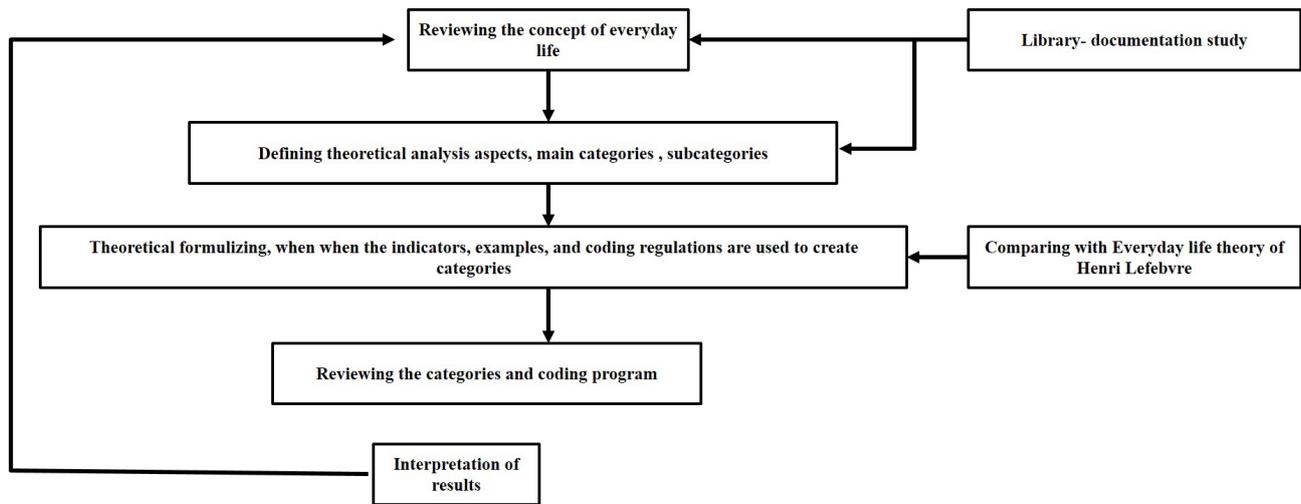


Fig. 1. The process of content analysis of everyday life documents. Source: authors.

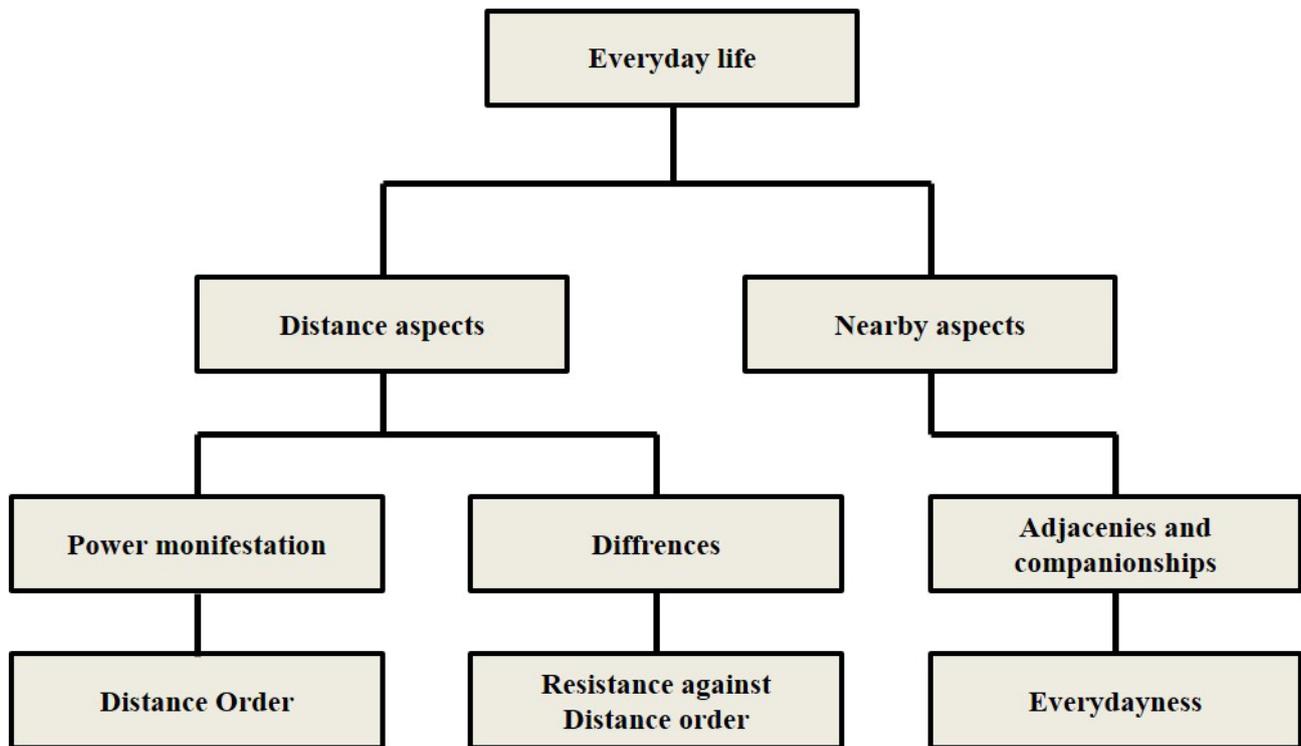


Fig. 2. The distant and nearby aspects of daily life. Source: authors.

conflicts. Spaces and places that used to be marginalized due to the homogenous and static ethnic communities are pluralistic and full of conflicts (Bennett, 2007). De Certeau stated that the realm of resistance in everyday life prevents it from being conquered by the constructive system of culture and cultural goods. This

resistance is not a mere synonym for disagreement but also can be the result of the motionless and accepting the situation and the creative forms of appropriating the situations (Kazemi, 2005, 114). Henri Lefebvre, in the book *Everyday Life in the Modern World* (Lefebvre, 1971), explained that how the life of

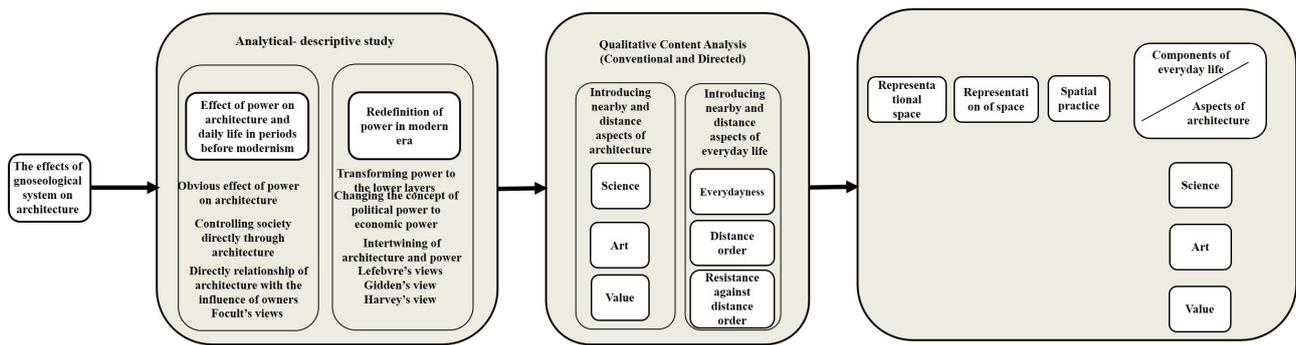


Fig. 3. The impact of gnoseological systems on the architecture. Source: authors.

individuals is built through the decisions that they do not participate in making them. The routine human is surrounded by the resources and needs in everyday life. Therefore, he unconsciously regenerates the roles that are imposed by the middle class. Such a regeneration of modern everyday life occurs with triple moves. The first step is to socializing through the generalization of the society and then, this process is followed up by intense personalization, resulting in the privatization eventually.

The third step is that the capitalistic societies transform the people into a set of separated consumers (Lefebvre, 1991, 15).

The ideas of different thinkers on everyday life were classified into sub-categories using qualitative content analysis (Table 1). These sub-categories were divided into the main categories and then divided into different concepts.

• **Different aspects of architecture**

In the 1960s, Lefebvre recognized a historical shift from time to space. While Foucault knew space as the preparation of political technology and scientific discourse for the transition from absolute power to disciplinary power, Lefebvre considered the space dominance in association with the regeneration of capitalism and believed that space is the result of the strong process of production (Ronberger, 2014, 259). The occupied space by different groups is one of the places that the power is fixed and realized in the

most intangible form. Power utilizes knowledge as a tool for exercising power and knowledge can be turned into a reference for power manifestation (Rafieian, Yazdaniyan & Dadashpour, 2017, 89). As knowledge evolved with human society, architecture has evolved with the gnoseological discontinuities of knowledge.

The differences between various architectural movements are due to the widespread gnoseological area from which architecture was benefited in the twentieth century. Table 2 presents an analytical study of the different epistemological systems of science and their impact on architecture.

With the advent of the new capitalism, architecture became a tool by which different brands were defined. The iconic architecture helped create a new identity for cities, attracting capital, tourists and the rich to a city. Outstanding architectural projects, along with renowned designers, could transform a city economically (Knox, 2010, 135). Cities compete for global status by advertising iconic buildings. By choosing modern and technology-oriented architectures from renowned architects, political and economic elites can create multinational urban spaces that meet the needs of the multinational capitalist class. The combination of these factors has caused today's architecture to become increasingly distant from the social context and the audience of such architectures to become a global community. The product of this view

Table 1. Content analysis of the ideas of various thinkers on everyday life. Source: authors.

Thinkers and Theorists	Concepts	Categories	Sub-Categories
Henri Lefebvre	<ul style="list-style-type: none"> - Alienation of modern human. - Criticizing spatial trialectics. 	<ul style="list-style-type: none"> - Social production of urban space - Introducing spatial trialectics 	<ul style="list-style-type: none"> - Social control and spatial control - Being free from spatial duality - Creating urban memory - People's right in using and producing cultural, social, and physical spaces - The right of not expelling from the centrality and using it - The collective use of spaces and the right of socializing and mixing with the society
Heidegger	<ul style="list-style-type: none"> - Routine and constant repetition of patterns, sadness, and uniformities 	<ul style="list-style-type: none"> - Paying attention to the lived experiences - Dasein plan or being in the world 	<ul style="list-style-type: none"> - Right of being in the space and conquering the space - Presence - Creating urban memory - The right of residents to use the space comprehensively
Marx	<ul style="list-style-type: none"> The commodification of everyday life 	<ul style="list-style-type: none"> - Overcoming alienation and fetishism - Sub- commodity of goods 	<ul style="list-style-type: none"> - Democracy - Having access to the service - People's right to residence and societies - The right of the intrusive and sudden strangers and migrants
Lukacs	<ul style="list-style-type: none"> - Reification of daily life - The class critique of the proletariat 	<ul style="list-style-type: none"> - Overcoming reification - Social and revolutionary praxis of the working class 	<ul style="list-style-type: none"> - Providing service - The right of not expelling from the centrality and using it - Empowerment - Democracy - absence of discrimination
Zimmel	<ul style="list-style-type: none"> - Mere attention to everyday life The alienating aspects of modern life and the gap between objective and subjective culture 	<ul style="list-style-type: none"> - Paying attention to the small phenomena and experiences of everyday life - Paying attention to the subjective culture 	<ul style="list-style-type: none"> - Social mix - Presence - Urban memory - Occupying space - Design right and beauties of the urban area
Benjamin	<ul style="list-style-type: none"> - Incapability in transferring the experiences - Accumulation of immediate experiences 	<ul style="list-style-type: none"> - Paying attention to the details of the material world and collective and exchangeable experiences - Representation of social differences 	<ul style="list-style-type: none"> - Public presence and social inclusion - The collective use of space and vitality - Occupying space - The right of socializing and mixing with the society
De Certeau	<ul style="list-style-type: none"> Colonization of everyday life Criticizing strategy 	<ul style="list-style-type: none"> - Resistance against colonialism and capitalism - Interpretation of cultural behaviors such as tactic 	<ul style="list-style-type: none"> - Spatial control - Self- regulation - People's intervention in producing cultural, physical, and social space - Social solidarity
Giddens	<ul style="list-style-type: none"> The insignificance of everyday social interaction 	<ul style="list-style-type: none"> Structural rigidity and efforts of actors 	<ul style="list-style-type: none"> - Social control - Occupying space - People's right in using and producing social, physical, and cultural spaces
Habermas	<ul style="list-style-type: none"> - Colonization of the lifeworld by the system 	<ul style="list-style-type: none"> - System and lifeworld - Introducing communicative action and social solidarity 	<ul style="list-style-type: none"> - Belonging to the urban society - Effectiveness - Empowerment - The assembly of different tastes - People's residence right and communities

is the marginalization of everyday life and the context in which architecture is implemented. With the globalization movement since the late twentieth century and the significant political and

economic evolutions, the political and business contractors employed architects and urban designers to meet the new political and economic conditions. Besides, any architectural evaluation would not

Table 2. Different epistemological systems of science and their impact on architecture. Source: authors.

Epistemological system	Characteristics	Manifestation in Architecture
Pre- classic era (Until the middle of the seventeenth century)	<ul style="list-style-type: none"> - Knowledge system based on similarity and homology. - Four kinds of relations between phenomena: ease, imitation, analogy, and conformity. - Rhythmic unity between signifier and signified. - The connection and correlation between the text and the phenomenon. 	<ul style="list-style-type: none"> - Overcoming the principles of symmetry, unity, hierarchy, and spatial contrast. - Urban organic texture. - Sequential views and visual contrasts. - Construction of ritual buildings on the hills and the most important part of the city. - The architecture of religious buildings as the prominent element of the skyline.
Classic era (until the end of the eighteenth century)	<ul style="list-style-type: none"> - Representation, the epistemological criterion of the classic era, and signifier and signified are the two aspects of it. - The language was freed from phenomena and entered the world of images. <ul style="list-style-type: none"> - The main function is to know the principle of differentiation and separation. - Analysis replaced the allegory. - Separation of science and history. - The dominance of a positivist and naturalistic approach - Language and meaning adapted with each other and were linked to knowledge. - The emergence of three areas in the realm of science: language analysis; Wealth analysis; emergence and evolution of natural phenomena. - Value and money became the basis of wealth analysis. 	<ul style="list-style-type: none"> - Entering the area of differences, challenges, and inconsistencies - Elements such as symmetry, improvisation, unity, and perfection disappeared. - Architecture gradually became involved in population, health, and the city. Architecture became the subject of using the space layout for economic- political purposes. - Architecture as a function of the goals and techniques of community management. - The control and division of space and time became the fundamental means that knowledge and power were increasingly applied to all areas of society. - Haussmann’s actions in Paris to control and monitor society
New era (until 1950)	<p>The introduction of work, life, and language, the three main modern categories over time.</p> <ul style="list-style-type: none"> - The emergence of history as an aspect of existence in scientific activities. - Attention to function and analogy as two basic concepts in any process. <ul style="list-style-type: none"> - The emergence of biology, political economy, and genealogy of words. - The theory of labor became the basis of the political economy. - The emergence of the theory of division of labor and accumulation of capital and determination of the value of labor by the market. <ul style="list-style-type: none"> - The concept of time entered the language. <p>With the advent of biology, political economy, and the genealogy of words, the man was born: as a biological organism; As a worker; And as an orator creature.</p> <ul style="list-style-type: none"> - Man is both the indicator of knowledge and the subject. - The limitation and loneliness of man replace the category of representation. - The emergence of different duals: the opposition of the transcendental experimental realm; - Oscillation between self- awareness and unconsciousness; - Developing the origin of knowledge and being cut off from one’s origin. 	<p>The contrast in the skyline.</p> <ul style="list-style-type: none"> - Extensive development of science and technology after the industrial revolution. - The buildings in contrast with history in terms of materials, color, form, height. <ul style="list-style-type: none"> - Variety in the skyline by the emergence of new forces. - Various faces and indicators of the different social classes. - The hierarchy of the urban skyline from the public spaces to the private spaces <ul style="list-style-type: none"> - The social reforms movements by architecture. - The idealists and utopia movements <p>The emergence of the architect as a hero: architect as the main decision- maker of the architecture projects</p> <ul style="list-style-type: none"> - The minimization of the architecture to the objective aspects (Form and function, absolute and relative spaces, mass and space).
The era of beyond human (from 1950 onwards)	<ul style="list-style-type: none"> - The subject comes out of the circuit of reflection to the margin. - New areas for thinking: psychology, Ethnology, and new linguistics in contrast with conventional knowledge. - The emergence of social sciences (psychology, literature, sociology) along with humanities (biology, economy, linguistics). - The social sciences provide a semantic interpretation of the living, eloquent, and productive human being. - The humanities and experimental sciences prove their subjectivity and stability by relying on the concepts of experimental sciences. - The social sciences play an interpretive and hermeneutic role for the three sciences of biology, economics, and linguistics. 	<ul style="list-style-type: none"> - The emergence of skyscrapers belonging to emerging economic classes. - Architecture regardless of the skyline in the service of capital accumulation. - Irregularities and heterogeneity in the physical construction of the city. <ul style="list-style-type: none"> - Heterogeneous urban image and dispersion of the main elements of the city and the impact of capital on the development of cities - Architecture at the service of the political economy of space. - Prioritization of exchange value over consumption value in architecture. - Architecture as a tool of separation, an option for different classes. - Architecture as a tool of domination and occupation of space - Architecture causes the emergence of dualities in society. <ul style="list-style-type: none"> - Architecture as the dominance of everyday life.

be completed disregarding the widespread social changes (Adam, 2006, 1-2). In this regard, the prominent architects such as Rem Koolhaas, Renzo Piano, Frank Gehry, Richard Meier, Norman Foster, Richard Rogers, Mario Botta, Santiago Calatrava and Jacques Herzog were supported by business journals, architectural newsletters and having relationships with critics and chief editors and they were encouraged and advertised by significant professional prizes such as Pritzker Prize (McNeill, 2009, 50-84).

When the privileged ideology tries to attract global capital, spaces and land use become standardized. The standard spaces make the space users more comfortable by the presence of reputable global brands, pedestrian streets, attractive showcases of stores with minimal designs, playing with colors and glamorous cafes. Furthermore, by the absence of vendors and peddlers, the standard spaces make users spend more time in the space, shopping and spend money with comfort. However, these spaces are not necessarily the reflection of the everyday life of that city, like what was portrayed in the “Biutiful” 2010 film directed by Inarritu. This movie shows the narrated alleys and less seen spaces of Barcelona and the relations of its residents that are much more different from the fascinating beauties and postal card of the Barcelona Port.

Knox has mentioned the social-political effects of the recent decades’ evolutions on architecture and urban design. The competitiveness of property development and construction, combined with the increasing entrepreneurship of urban governments and the increasing materialism of popular culture, led to large-scale construction projects and the construction of complexes with mixed and multi-purpose applications and led to intensifying the construction of coastal areas. Globalization made the cities to be interdependent and increased the conditions for competing in the attraction of the capital (Knox, 2010, 95).

The architecture can lead to the privatization of the public spaces in addition to creating a brand for a city. Increasingly, public spaces in the city will be taken over by private ownership with authority and it will

expropriate weaker social groups. Globalization, the use of architect-stars and creating prominent buildings lead to attracting investors, tourists and owners of the global brands and increasing the land and housing price and building. The weaker classes are expelled from these regions by an increase in the land and housing price. Space will be provided for the rich and non-native groups. One of the reasons for disagreement of the migration cities with the increasing presence of tourists is the process of dispossession from the local people. The authors’ direct experience of Catalan separatist protests in Barcelona shows the same effect of globalization on the expropriation of local peoples and the replacement of urban centers with expensive commercial and administrative areas. Madanipour believed that the space production process can be analyzed from the perspective of different groups of agents involved. These groups can create a contentious atmosphere that addresses only one group’s needs and interests while undermining others. This conflict has long been interpreted as a conflict between exchange value and the use-value (Madanipour, 2012, 105). It is the duality of exchange and use value that ultimately leads to the expropriation of the weaker groups and their marginalization. According to Zukin, this new social ecology acts as a key ultrastructure in cultural change (Zukin, 1991).

The architecture has turned into an identification tool by creating this new ecology. Klingmann used the brandscape for this phenomenon. According to him, we reached a phase of extensive capitalism that culture is applied to convey commercial messages. Also, all of the boundaries between design, concept, content and good and bad form has been faded. He stated that architecture can use the brand-making solutions constructively to release the architecture from its form, aesthetics and morality challenges (Klingmann, 2007, 84). Brandscape affected the everyday life and intimacy of the architecture of the cities. City centers that were a combination of independent butcher shops, news agencies, book stores, green groceries and the stores administrated by families, quickly filled with standard retail stores,

fast food chains, mobile stores and fashion stores presenting the world fashion (Knox & Mayer, 2009). Architecture is not only utilized for accumulation and attraction of the capital but also, the ideologies and various governments used architecture for consolidating their power. In an interview with Cairns, Noam Chomsky considered the scattering of the cities a kind of social engineering and emphasized the role of architects in the recent economic depression. He also mentioned the hidden power in architectural projects such as the project of the wall of the US- Mexico and calls it violent architecture (Cairns, 2017, 40-42). On the other hand, the architecture witnesses forming a type of critical architecture that challenges the mentioned architecture. The concepts mentioned in the fifteenth Venice Biennale Festival in 2016 directed by Alejandro Aravena, the Chilean architect, indicate the signs of changes in the architecture paradigm and the position of the architect and approaches the architecture from a mere specialized practice the task of which is to form the space to the society and everyday life. The people must be taken into account as the users of the living building in the process of architecture. Also, the architect will be a facilitator and social activist rather than a decision-maker. Stephen Jay Gould (2002) divided knowledge into three areas: Science, values and art. The Science area

indicates different professions. Architecture refers to the specialization of environment, civil engineering, political economy, psychology, sociology and so on. The art also seeks the aesthetics aspects of everyday life. The area of values refers to the human experiences, ideals, customs and traditions, identity and sense of belonging and so on in the architectural spaces. In recent decades, the area of values has been neglected in architecture. The area of art also has been reduced to a formalistic perspective (Fig. 4). As a result, architecture has become a specialized science from the realm of knowledge in these three areas and this specialization of architecture in the modern world has weakened its connection with everyday life.

Conclusion and discussion

Everyday life is a concept that, while primitive, has many complexities. Everyday life, on the other hand, deals with various specialized fields and sciences, including economy, politics, superior power, media, transportation, etc., each of which affects the everyday life of human beings in some way. The field of architectural sciences influences everyday life. This group views everyday life from their point of view and, consciously or unconsciously, directs everyday life in the direction they think. However, everyday life has other components. Everyday life

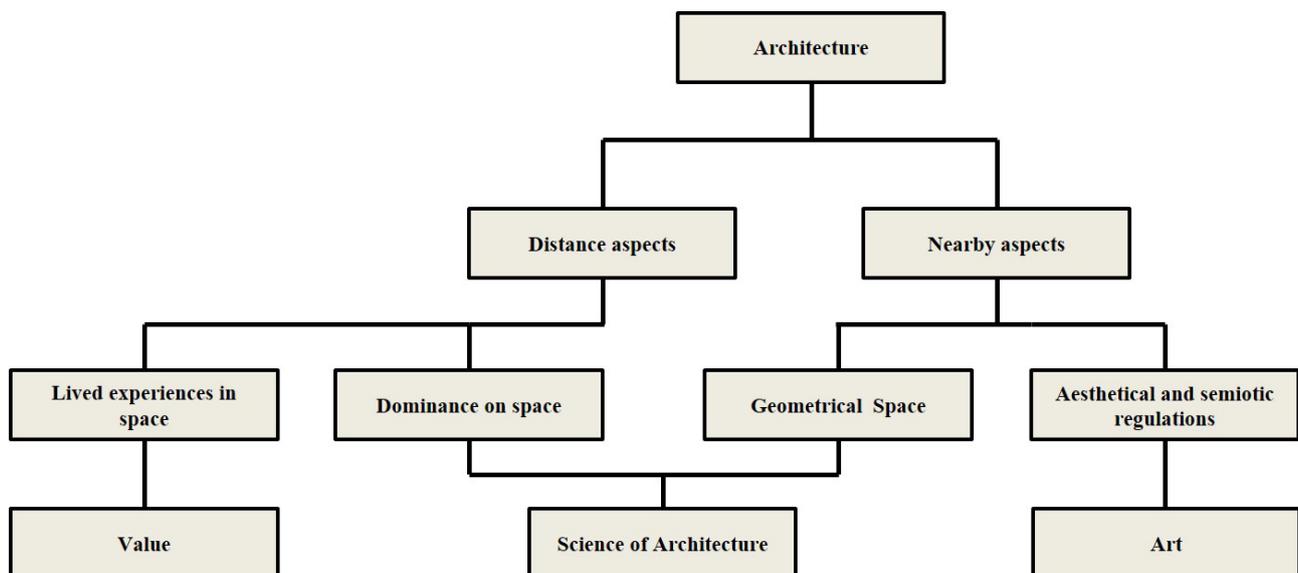


Fig. 4. the science of architecture and its distant and nearby aspects. Source: authors.

has a cultural and metaphorical aspect. All human actions that take place in everyday life are influenced by deep cultural-mythological and symbolic roots. Thus, daily life is an area of conflict, action and social interactions. Architecture in the value area can be effective in orienting conflicts and contradictions. It is this dimension of everyday life that can influence the concepts of social justice and human rights concerning each other.

Henri Lefebvre divided the existing reality of society into three layers. The first aspect is called nearby order that surrounded everyday life. The other aspect is the distant order or system, which tries to use the architecture to overcome everyday life. There is a layer between these two layers, which emerges as a mediation. This layer is the architecture and city that is the place for the encounter of the distant order and nearby order (Fig. 5).

The architectural and urban level, with its infrastructure, services and local power systems, acts as an enhancement station between distant order and everyday life. In Lefebvre’s view, everyday life is constantly exploited by distant order and its potentials are suppressed. The distant order also tries to dominate everyday life with the help of architects and urban planners. In the process of shaping and defining space, architecture can define or waste rights and is

not just a phenomenon between the designer and the employer. This process can strengthen or weaken the participation of residents in daily life. It can also become a tool for the dominant hegemony and lead to the alienation of the citizens. Vice versa, it can flourish the citizens’ talents. However, in all the periods, the architecture had a controller role in its hidden layers. In the pre-modern era, architecture had been a tool for governments to control society. After the modern era and by changes in the power and governing system of the society, architecture has become a science that, with subtler and sophisticated tricks, has continued to control space by many people, institutions and organizations in different times and places and many forms.

By proposing the abstract concept of space, Lefebvre intended to equip man with a theory that directs “social action” to overcome the social hegemony of capital. This was due to become an epoch-making event by freeing space from the capital. As a social thing that can affect the daily life of the people, if architecture becomes a service to the ruling power or ideology, it will subjugate everyday life as much as possible. However, if it contributes to the flourishing of everyday life, it can stand up to the prevailing domination and people can become aware of their rights to space (Fig. 6).

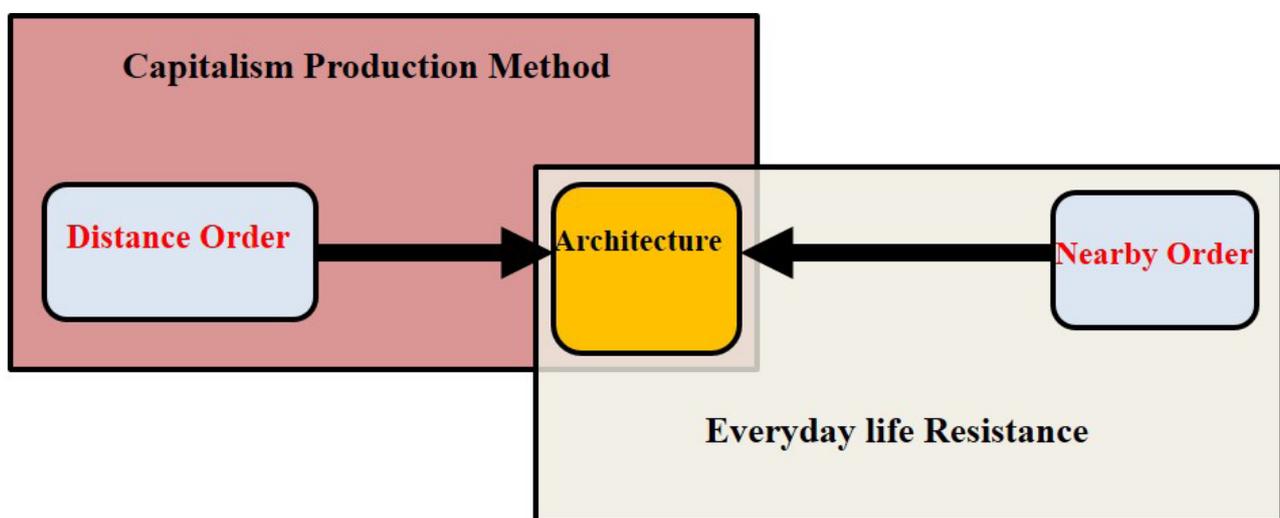


Fig. 5. The position of architecture among the distant and nearby orders. Source: authors.

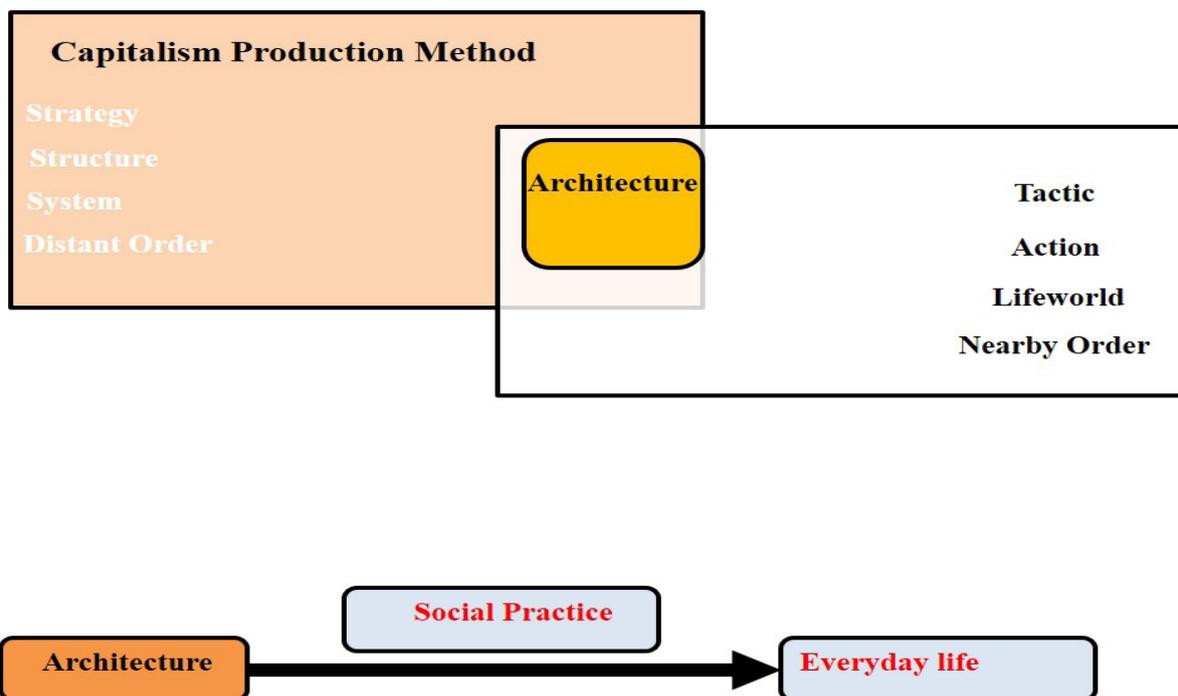


Fig. 6. The position of architecture between everyday life and capitalism. Source: authors.

Architecture is not just a specialized science conducted by expert architects; as architecture is not just a profession to be performed by professionals. Rather, architecture is a social act that affects the lives of citizens; It can oppress citizens in line with the goals of the dominant ideology by dominating the space, or it can be used as a tool for citizens to resist hegemony. Everyday life is the best manifestation of social life. Collective memories, sense of belonging, participation in space, right to the city, etc. are all manifested in everyday life. Mechanisms and social actors affect the point of different actions. These points of action will affect the improvement of daily life or its decline. Therefore, everyday life is an arena of various conflicts, disputes, conflicts, discourses, actions and interactions between the listed components (Figs. 7 & 8).

The results of the current study include the aspects of architecture science (i.e., science, art and value) that affect the components of everyday life (i.e., spatial behavior, space representation, representational space). Conventional theories of architecture have mainly dealt with the scientific and artistic aspects of architecture

that have affected the dimensions of spatial action and representation of space. However, they have neglected the value of architecture (Fig. 9).

The value can provide the fields of social spaces, social diversity and variety, maximum community presence, etc. However, architecture is not just a mental and specialized activity that takes shape in an architectural studio. Rather, the architect, as a facilitator, uses his creativity to bring together the demands of the employer and social needs. Also, part of the design process is conducted by the final users. Hence, the privatization of public spaces, the expropriation of vulnerable groups in society, the increase in the center-periphery distance, the commodification of housing and the deindustrialization of cities have become the topics of discussion for architects and urban planners in recent decades.

Fig. 9 includes the architecture science approaches (science, art and value) and components of everyday life (space action, representation of space and representational space).

The conventional and privileged approach of architecture knowledge has been the science and art

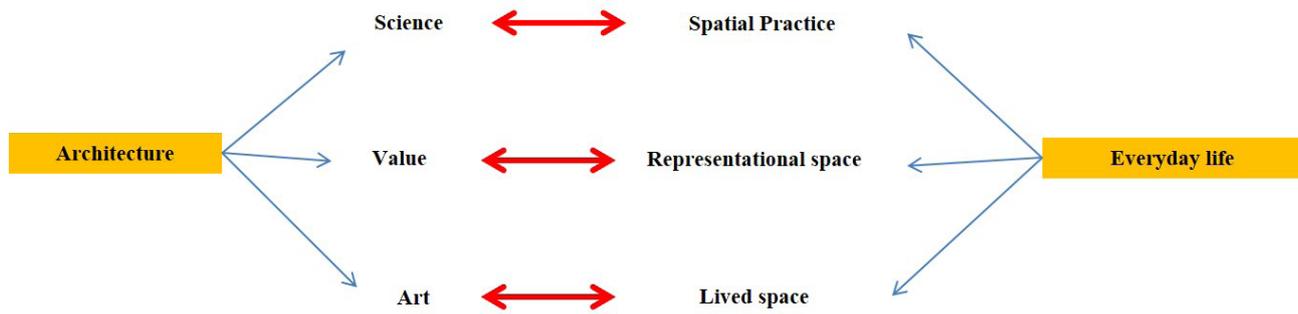


Fig. 7. The correspondence of architecture and daily life components. Source: authors.

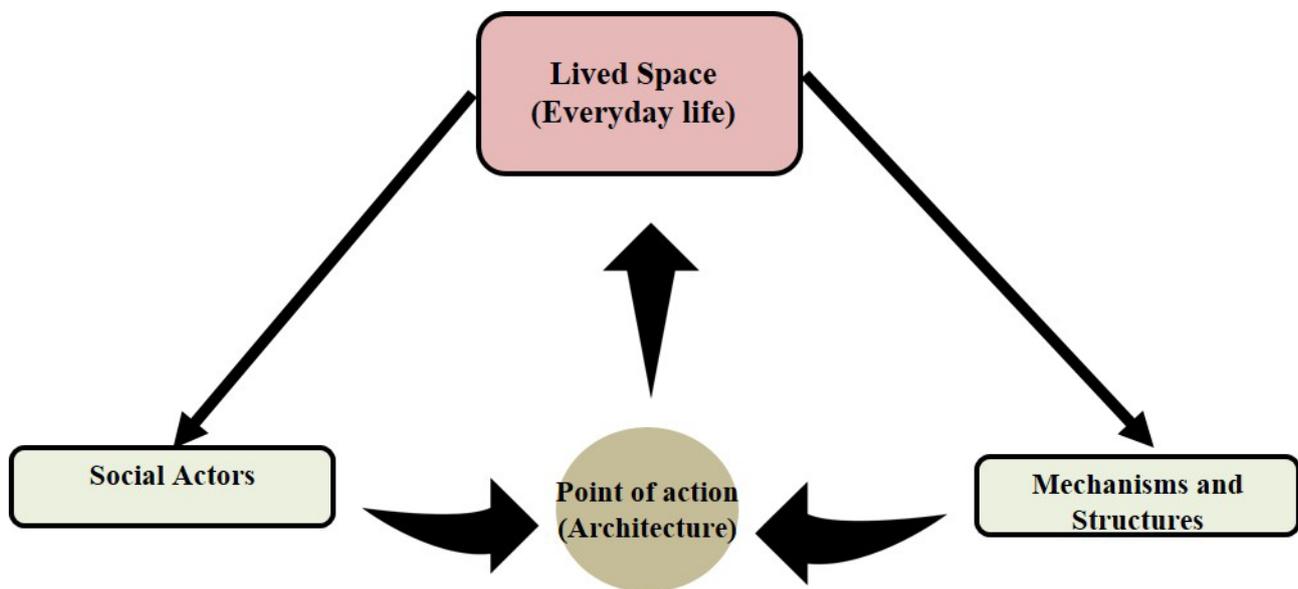


Fig. 8. The relationship between architecture, everyday life, and dominant structure. Source: authors.

of architecture that dealt with the tangible parts of space (i.e., space action) and representation of space (i.e., scientific theories and employers' demands) of everyday life. Therefore, by solving relationships or artistically encountering a work and then representing it with different software, the architect visualizes the spatial future of the building and shares it with the those who are affected most. However, the architect does not state the impact of this building on its context and representational space and modern architects do not accept this responsibility. The privileged architectural currents of the twentieth and 21st century can be classified using this perspective: modern architecture dealt with science and space action. Another current considers architecture as art derived from the

architect's mentality that creates an artistic work by creating new works, brandscape and in contrast with context. Both approaches depend on the expertise of the expert and are based on scientific theories and employer preferences and software simulation. The current research investigated the distant aspects of architecture and everyday life by studying the concept of everyday life. On the one hand, it introduces the value of architecture and, on the other hand, highlights the effects of architecture knowledge on the components of everyday life. On the other hand, architecture has the value aspect in addition to the science and art components. The value of architecture argues the effects of a design on different aspects of everyday life and becomes sensitive about the further aspects of the

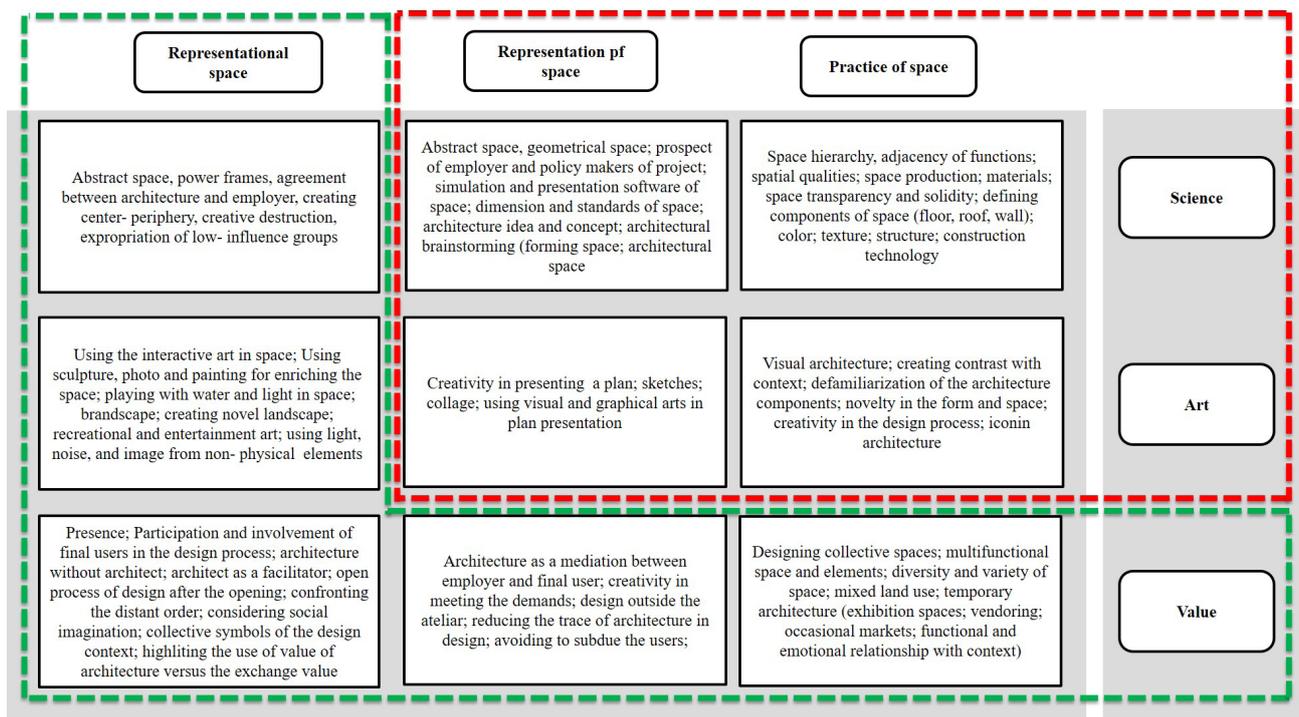


Fig. 9. The effectiveness of architecture on the everyday life components. Source: authors.

architectural design. Therefore, the architect does not only organize the space or create a new form. These results highlighted the further aspects of everyday life and the conscious and unconscious impact of architecture on this aspect of everyday life by studying the representational space. It also reveals the thoughts, intentions and different powers that are latent in the architecture. In addition to investigating the space action and its representation, the architect is obligated to consider the impact of the representational space of his work. In the representational space, the social aspects of architecture and their effects on everyday life are highlighted and reveal what the architects caused unconsciously. The value components of architecture and also the representational space can contribute to the reviewing of the architecture education. This would help the architects contribute to improving the everyday life and free from the current passivity.

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