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Etiological Models of Function, Trying to Describe the Repercussion of Sociological Ambiance on the Identifications of a Regional Architecture

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Abstract

This attempt aims to demonstrate the immense impact of sociological basics, hindsight and demeanors on the putative architecture in a country within a special era. It would be inferred from an epistemological point of view that whenever most people cannot cope with social unforeseeable crisis and these factors can circumscribe their daily life, then, reciprocally, the majority of them tend not to have coherently identified architecture due to the lack of consistency in the most supportive circumstances in the society. This process needs previous cognition to be handled and prevent avoiding identified architecture. In this paper, bricolage approach has been utilized. We would first elaborate on the hypothesis of this quantitative research via meta-studies of expert's remarks, then, in order to access the cited target, we would work on the basis of a logical-argumentative mode, while analyzing the literature review and data through "textual narrative synthesis" method. In the last stage, a survey would be conducted among the Iranian architects about the social status and its impact on the contemporary architecture during the last century in Iran. Findings, indicate that etiologically, by augmenting shared insight of all people in a society, retrospective perception can be maintained after the crisis; results also demonstrate that these social common perceptions are derived from a long-term convenience to nation, so that people can have broaden insights toward the value of identified and united culture and Architecture. Thus, a new step toward prospective progress in architectural and urban field can be made and cities would behold more concordant buildings which are enriched in identity and aesthetics; ergo, all people can benefit from the derived spiritual advantages of identified architectures.

Keywords: Epistemology- Etiology- Identified Architecture - Social Perception- Cognition

Introduction

Fundamentally, the prevalent cognition makes the accepted perception toward every application in a society which is existed due to peoples' demands. When a crisis happens, what is important is to maintain the retrospective mentality and heritage cognitively on account of principals. This procedure should be done by all people. Statistics have shown that the explanatory role of function in social evolution would be met by people who have or gained required cognition. Furthermore, several studies have indicated that this mentioned cognition would be derived from social reliefs. So, we can claim that for urging the majority of those who are in charge of scheduling built areas; not only architects, but also ordinary people have the responsibility to collaborate in to identifying distorted cognitions, which are derived from maladaptive beliefs, and then try to amend them because it can seriously affect architectural sphere of actions. It would be right around the corner that when general people have enough convenience in their daily life, thereupon, intrinsic value would be more crucial to them than extrinsic values and heterogeneity within the nation would be precluded.

In line with this fundamental postulate, the authors of treatment manuals for Cognitive Behavior Therapy (CBT) invariably describe techniques for modifying the meaning of thoughts (e.g. Beck, Rush, Shaw, & Emery, 1979). Hackmann (1997) in common with these authors draws attention to specific techniques for challenging the meaning of dysfunctional thoughts on the basis of their internal logics. Blagys and Hilsenroth (2002) conducted a review of the psychotherapy process literature and found that evaluating, challenging and modifying thoughts was one of the hallmarks that distinguished Cognitive Behavioral Therapy (CBT) practice from that of other therapies. Through this way, we can mitigate and enhance people's moral perception much more efficient and faster than other ways.

Besides, a long-term goal for making durability is reached while complying with personification of the identity by the time a crisis like socio-cultural, socio-economic or an

anthology of crisis happen in which time the whole nation are susceptible to be torn by mental strife *i.e.*, insincerity increase. For some times then, disinterestedness of employers for having contribution in achieving concordant construction with others would be intensified; in this circumstance, the society would have taken distorted cultural dimensions. Therefore, identification of the pure cultural heritage and potentials for having integrated modern architecture would be endangered and etiologically architecture loses its coherence in a region. In this paper, we demonstrate that naturally, social crisis within a period of time, greatly affect the atmosphere of that society which can directly changes the people's vista toward living. So, as moral issues affect man's deliberation, the mentality of legislators, entrepreneurs and ordinary people toward constructions and built environment, would deviate from ethical regulations. As a result, the whole regional architecture, then, would be under the chaotic demand and embodiment. We aim to prove through investigations that by the consideration of epistemology, architect's hindsight and cognition can improve these anomalies, gradually and during cognitive therapy. Results would be shown through the etiological models and with regard to the previous literature review; in addition from the conducted experiment, which reveals there is strong reciprocity between sociological crisis and unidentified architecture (which leads to the lack of unity, creativity and sense of beautification). In conclusion, ultimate results lead to positive appeases to a susceptible society, also it verifies that by boosting up the people's social welfare and ethical indulgence, precognition and hindsight in the society, after a crisis, people can easily maintain morality by each other's side and preserve the sense of unity within the society, so the sustaining identity and aesthetics would be derived clearly and Architectural principal would be regarded.

Literature review:

1. Etiology:

1.1. The role of etiological theory of function to define a phenomena :

The etiological theory of function is first and foremost concerned with the definition of the term 'function'. The role of function attribution in explanations receives much less attention than in conclusion; however, the etiological account has a very attractive feature for philosophers who favor a causal theory of explanation. The etiological account promises to reconcile the idea that function attributions concern consequences with the idea that function attributions are explanatory on a causal theory of explanation. The designer of the causal theory, Wesley Salmon, was among the first to appreciate this connection between the causal theory of explanation and the etiological account of function (Salmon, 1989).

But how could an appeal be existed to consequences which causally explain the presence of an item, since those consequences occur only after the production of that item? The answer of the etiological theory is as ingenious as it is simple: the functions of a certain item in a certain individual are a subset, not of the present consequences of that item but rather, of the past consequences of that item in ancestral organisms. Past consequences, of course, can be causally effective and the etiological account identifies the functions of an item with those past consequences that were, as a matter of fact, causally effective in the evolution of the item to which the function is attributed.

On the etiological account, function attributions are normative and teleological. They tell us what an item should do or what

it is supposed to do and they do so, on the basis of what that item is for. That the etiological theory does not apply to talk of functions in functional biology rather is shown by the following considerations. First, when supporting function attributions, biologists do not provide the kind of evidence that is needed to draw conclusions about why a certain item, behavior or trait was selected in the past. Second, the way in which biologists appeal to functions in explanations is quite different from the way in which such appeals should be used according to the etiological theory. (Neander, 1991)

1.2. The role of etiological theory of function to define the process of human artifacts

Wouters claims that, both, design and selection explanations, explain in a certain sense which shows why a trait is presented. In the case of a design explanation, the next part says that the character which the item has, is useful because that function is better performed if the item is the way it is, than in some other conceivable way. (Arno G. Wouters, 2003) Both Neander (1991) and Millikan (1998) claim that function attributions have an indispensable role in categorizing items and behaviors. The etiological theory is the only one that accounts for this role of function attributions.

The etiological theory accounts for this feature by defining the function of an item or behavior not on the ground of the actual properties and propensities of that item or behavior, but in terms of its history. Neander (1991) points out that function of human artifacts are effects of which the designer or user believes or hopes that will occur and for which the item is selected. Such effects need not have occurred in the past. Since, it is aimed to account biological functions; only this point shall be ignored. The definition of "proper function" is intended as a theoretical definition of function or purpose. It is an attempt to describe a unitary phenomenon that lies behind all sorts of cases in which we ascribe purposes of functions to things, which phenomenon normally accounts for the existence of the various analogies upon which applications of the notion "purpose of function" customarily rest. My claim is that, actual body organs and systems, actual actions and purposive behaviors, artifacts, words and grammatical forms, and many customs, etc., all have proper functions and that these proper functions correspond to their functions or purposes, ordinarily so called. (Millikan, 1998).

2. Ethics

2.1. Intersubjectivity and its essential role in the society

Intersubjectivity is a key term defined in philosophy, psychology, sociology, and anthropology to conceptualize the psychological relationships between people. It is usually used in contrast to solipsistic individual experience, emphasizing our inherently social being.

Christine M. Korsgaard (2011) quote the Kant's idea in this regard, who asserted that "We use the term "good" in two contexts: as a form of evaluation, and to denominate the final end of action, or in our case, the human good". It is started from the question that, what evaluative and final goodness people have to do with each other? Do we use the same term because we talk about "the human good" and "the good life"? Do we evaluate a life and its circumstances in general? If so, how do we go about doing that? Most things are evaluated with respect to their fitness to perform their function, but life and its circumstances do not have a function. Korsgaard (2011) contrasts three theories of the final good as intersubjective issues; an objective realist theory that identifies the final good with participation in intrinsically

valuable activities; a hedonist theory that identifies the final good with pleasure or agreeable consciousness; and Aristotle's account, which identifies an entity's final good with its well-functioning. The first two theories suggest that evaluative goodness depends on final goodness; a thing is well-functioning when its functioning contributes to its final good. Aristotle's theory suggests an almost opposite relationship between evaluative and final goodness. It suggests that an entity is capable of a final good when it functions by being aware of its own evaluative goodness; that is, by being aware of its own well or ill functioning.

This is because such an entity functions by developing evaluative attitudes; desire and aversion, pleasure and pain; toward things which affect its own functioning. Human are entities that function by being aware of their own functioning. According to Kantian value theory, when things are good for their own sake and are not characterized by a metaphysical property of intrinsic value, they are valuable because someone values them for their own sake, and because we reflectively endorse that value; that is to say, we legislate that value in accordance with the moral law. All of goods are normative, because human beings reflectively endorse what is naturally good. This theory explains why value exists and what has it, while avoiding the metaphysical appeal to intrinsic values.

According to Christine vista, intersubjectivity is people's capacity for treating each other rightly, and relating to them well in general; it is in part, the outward expression of an integrity that must be achieved inwardly by the self, that is what Plato, Aristotle and Kant implied in common.

In this regard, the term 'recognition' is used, meaningfully. Recognition proves usefulness in society because it shed light on emergent subjectivity. (Korsgaard, 2011)

One of the fundamental preoccupations of pure phenomenology which lies in the explanation of sense from the constituent intentionality's perspective and characterizes both the personal transcendental ego and the transcendental intersubjectivity, in fact, is the objective sense of the world developed intersubjectively. It should be noted that only the transcendental intersubjectivity, as an original structure which exists as a sense, has its focus in the self, which means that in order to provide its theme methodically, it is necessary to start from the transcendental ego. In addition, as the philosophers will state in later works, the world, as an existential phenomenon, is rich in significations which defines the subject perpetuity or transforms; it means that there is always, for everyone, a predetermined horizon of sense, and on the other side, our subjective conscience always comes with an excess of sense. (Petrescu, 2013)

2.2. Epistemological view point toward challenging attitude in Architecture

According to Mohd Zaidi (2002), when something is considered in it, it is named existent. The truth (knowledge) only occurs when the "permanence" or the universal meaning be compatible to the physical existence. Therefore, the more permanence an element has inherently in an object, the more real it is and the truer the perception is. Al-Ghazali defines the epistemology as a nature and a way of acquiring knowledge. In an epistemological process, it is the spirit of a thing, but not the thing itself that is apprehended. Al-Ghazali identified the soul (the permanence entity in God's creation) as the actual set of knowledge.

One of the issues in theoretical architecture which have been considered in recent decades is epistemology and its branches. The changeability of perception is one of the most important

issues considered in this field. It is related to subjects such as the role of creativity in architectural work, audience of the architectural work and the process of the perception for understanding the work's meaning. These subjects are derived from a branch in epistemology which is called "epistemology of texture". The basic idea in theoretical field which will be specified, is considering an architectural work as a texture so that its meaning could be reviewed based on its components such as its signs in a decoding process. (Mohd Zaidi, 2002).

2.3. Intrinsic vs. Extrinsic Value

2.3.1. What is Intrinsic Value?

The concept of intrinsic value has been characterized in terms of the value that something has "in itself," or "for its own sake," or "in its own right. For the moment, though, let us focus on what it means to say that something is valuable *for its own sake* as opposed to being valuable *for the sake of something else* to which it is related in some way. Intrinsic value has traditionally been thought to lie at the heart of ethics. Philosophers use a number of terms to refer to such value. Many philosophers take intrinsic value to be crucial to a variety of moral judgments. Many other theories also hold that what is right or wrong to do have at least something in part to do with the intrinsic value of the consequences of the actions which one can perform. Intrinsic value is also often taken to be pertinent to judgments about moral issues. It is good that justice is done and bad that justice is denied, in ways that appear intimately tied to intrinsic value. Finally, it is typically thought that judgments about *moral virtue and vice* also turn on questions of intrinsic value, as much as virtues are good and vices are bad, again in ways that appear closely connected to such value. (Mill, 1863)

All four types of moral judgments have been the subject of discussion since the dawn of western philosophy in ancient Greece. The Greeks themselves were especially concerned with questions about virtue and vice, and the concept of intrinsic value may be found at the work of their writings and in the writings of moral philosophers, ever since. Despite this fact, and rather surprisingly, it is only within the last one hundred years or so that this concept has itself been the subject of sustained scrutiny, and even within this relatively brief period the scrutiny has waxed and waned.

Many philosophers have followed Plato's lead in declaring pleasure intrinsically good and pain intrinsically bad. Aristotle (384–322 B.C.E.), like Plato, does not take pleasure and pain to be the only things that are intrinsically good and bad; although, some have maintained that this is indeed the case. Plato and Aristotle have thought that something besides pleasure and pain has intrinsic value. Life, consciousness, and activity; health and strength; pleasures and satisfactions of all or certain kinds; happiness, beatitude, contentment, etc.; truth; knowledge and true opinions of various kinds, understanding, wisdom; beauty, harmony, proportion in objects contemplated; aesthetic experience; morally good dispositions or virtues; mutual affection, love, friendship, cooperation; just distribution of goods and evils; harmony and proportion in one's own life; power and experiences of achievement; self-expression; freedom; peace, security; adventure and novelty; and good reputation, honor, esteem, etc., can be count as intrinsic value.

In the history of philosophy, relatively few people seem to have entertained doubts about the concept of intrinsic value. Much of the debate about intrinsic value has tended to be about how things actually have such value. However, once questions about this concept were raised, doubts about its

metaphysical implications, its moral significance, and even its coherence began to appear. One of the first theorists to raise such doubts and to press for a view quite different from the prevailing view was Axel Hägerström (1868–1939), who developed an account according to which ascriptions of value are neither true nor false. This view has come to be called “non-cognitivism.” The particular brand of non-cognitivism which proposed by Hägerström is usually called “emotivism,” since it asserts that ascriptions of value are being in essence expressions of emotion.

Another type of metaphysical challenge to intrinsic value stems from the theory of “pragmatism”. According to the pragmatists, the world is constantly changing in such a way that the solution to one problem becomes the source of another; what is an end in one context is a means in another. It is clear that moral philosophers since ancient times have been concerned with the distinction between the value that something has for its own and the value that something has for the sake of something else to which it is related in some way. However, having been given the weight of tradition, it seems justifiable, even advisable, to continue to use the terms “intrinsic value” and “extrinsic value” to refer to these two types of value; if we do so, however, we should explicitly note that this practice is not itself intended to endorse, or reject, the view that intrinsic value supervenes on intrinsic properties alone. (Bradley, 2001)

2.3.3. What Is Extrinsic Value?

At the beginning, extrinsic value was said simply to be value that is not intrinsic. Later, once intrinsic value had been characterized as non-derivative value of a certain moral kind, extrinsic value was said more particularly to be derivative value of that same kind. It can be defined in this way: what is extrinsically good is good, not for its own sake, but for the sake of something else to which it is related in some way. For example, the goodness of helping others in time of need is plausibly thought to be extrinsic being derivative from the goodness of something else, such as these people's needs being satisfied, or their pleasure experiencing, to which helping them is related in some causal way.

It is sometimes said that there can be no extrinsic value without intrinsic value. This thesis admits several interpretations. First, it might mean that nothing can occur that is extrinsically good unless something else occurs that is intrinsically good, and that nothing can occur that is extrinsically bad unless something else occurs that is intrinsically bad. Second, it might mean that nothing can occur that is either extrinsically good or extrinsically bad unless something else occurs that is either intrinsically good or intrinsically bad. On both these interpretations, the thesis is dubious. On a third interpretation, however, the thesis might be true. That interpretation is this: nothing can occur that is either extrinsically good or extrinsically neutral or extrinsically bad unless something else occurs that is either intrinsically good or intrinsically neutral or intrinsically bad. This would be trivially true if the nonoccurrence of something intrinsically either good or bad entails the occurrence of something intrinsically neutral. But even if the thesis should turn out to be false on this third interpretation, too, it would nonetheless seem to be true on a fourth interpretation, according to which the concept of extrinsic value, in all its varieties, is to be understood in terms of the concept of intrinsic value. (Smith, 1948)

3. Cognition

3.1. Cognitive architecture

A cognitive architecture by itself can serve as a generic model of personality, without any significant addition or modification. A cognitive architecture can capture the fundamental invariance within an individual in terms of behavioral inclinations as well as the inevitable variability of behaviors. Various tests and simulations have been conducted within the cognitive architecture which shows that such a model which is reasonably stable is relatively flexible (in terms of person–situation interactions) and captures some major personality traits. (Wilson, 2014)

3.2. Cognitive studies and impacts on the people throughout the society

In the 1970s, research on the relationships between cognition and culture was very active. While, up till that time, the focus had been primarily on very general issues (such as the mean intelligence of cultural populations or ethno-cultural groups), research began to move away from such general issues in order to discern relationships between specific features of cognitive development, performance, specific features and experiences in particular cultures. While some of these broad generalizations have continued, researches have become more contextualized and focused on the particular features of individuals' home, school, or neighborhood experiences, and how these features impact their cognitive development and performance. Conceptions of cognitive abilities are now less ethnocentric; assessments are now more culturally appropriate, and interpretations and applications of the findings are now more in tune with the needs of people in the societies in which research is being carried out. (Berry, 2015)

Emotions are thought to be discrete entities (e.g., anger, sadness, happiness). Appraisal theories of emotion are introduced next, including psychological construction approaches.

Emotions are classified as emerging from specific ingredients of the mind and move away from the basic emotion approach and emphasize the variability and variety of emotion categories across cultures. Recent and past empirical evidence is provided throughout the article, providing support for both basic and non-basic theories of emotion. (Harris, 2015)

Embodied social cognition refers to the relation between bodily states and higher cognitive processes regulating social behavior. It may operate bottom-up (with sensory-motor system affecting cognition) or top-down (with higher cognitive processing, affecting motor responses and bodily feelings) (Suitner, 2015)

The study of relationship between the cultural and the mental issues in the social and human sciences stands at crossroads. The classical approach to this issue attempts to derive individual cognition from abstract cultural patterns external to the mind and conceives culture as an external, emergent order of symbols, organized as ‘systems.’ These internalized ‘symbols of mind’ provide the essential foundation of individual cognition. In contrast to this view, we have now growing set of perspectives emerging at the intersection of cognitive science, cultural and cognitive anthropology, developmental psychology, robotics, and the philosophy of mind and action. These ‘embodied’ approaches to cognition, reject the classical view of cognition as an organization of sense data via recourse to conventional cultural symbols. Instead, cognition is seen as tightly linked to practical action and as inherently ‘grounded’ in the non-arbitrary features of

human bodies as they relate to the material environment. (Lizardo, 2015)

4. Architectural considerations

4.1. Nature of design process: Interactive architecture

Interactive architecture, suggests a process in which a dynamic and mutual relation will be created among all factors and parameters of design and the effects of each factor or parameter on final design will be considered. In fact, the main axis of the suggested approach is a comprehensive interaction with all various aspects of design, since the design problems have multi-aspects, mostly. Thus, the final design will be resulted based on these mutual relations and it is a production which will have a maximum and optimum adaption with all factors and parameters. What makes this attitude more significant and crucial is the chaotic situation that is produced in architecture and urban design of most cities especially in developing countries and leads to lack of identity in these cities. So, the interactive approach can be able to eliminate the challenges and create the fields of sustainable architecture and urban development through an effective method. However, this process encounters to some constraints and challenges along with some potentials which are discussed in this essay. (Parsaei *et al.*, 2015)

A designer first organized the design problem in order to understand it by using mind ability, then, offers the initial scheme based on creativity. The crucial steps of design process are formed in designer's mind, unconsciously; generating the concept is the most important part of them. Moreover, designers can improve their intellectual issues and a mind's ability by using some advices and ways. (Ayatollahi *et al.*, 2008)

Researches about design processes, which had started in the late of 1950s, purposed to retrieve the activities related to decision-making in designing in order to pursue a specific process from programming to final step of solution by designers through an effective and appropriate way. Therefore, design activities would be communicative, comparable, reversible and repeatable. (Laseau, 2001). Hence, design is an analytic process while it requires analyzing, evaluating and selecting. (Broadbent, 1973)

De Bono (1999) believes that design relies on the method of thinking which he calls 'design thinking'. So, the differences of design pattern are basically considered as a follower of design problem's status. Most design's definition has common features. First, the nature of design refers to a process, second, this process is goal-oriented, the goals such as designing, problem solving, removing needs and enhancing creating a new useful product. In this research, process means that a series of coherent and explicit actions binds goal and solution together. In the other words, logical and purposeful sequences of some actions are called process. Design method also needs both 'sequences of decisions' and 'design process and the way of design formation'; besides, sequences of decisions including 'analysis, synthesis, evaluation and decision' must be done in the stages of design process with a high level of details. Additionally, most of the researches done in the field of design processes emphasize on 'cognitive solution'. Hence, design problems are identified mostly through the attempts to solve them, so that it seems that problem and solution are formed together in design process. Interaction between design problem and its solution shows that analyzing the problem and identifying the various aspects of it support the mind's ability and designer's thought in order to achieve the solution. (Parsaei *et al.*, 2015)

Guilford (1950) illustrated a model consisting of six stages as general intellectual processes: 'Cognition, memory recording, memory retention, divergent production, convergent production and evaluation'. Usually, in designing, a problem comes from a client not a designer mind; a person who has a need but unable to solve the problem or even entirely understand of it without any help. Thus, client is a brilliant sample of problem source and also designs constraints. (Lawson, 1997)

4.2. Design constraints

Architectural domains are divided into two parts on each there are four groups of design generators (designer, client, user and legislator) which are influenced by different extent in their specific ways. These domains include the following:

Internal constraints: These constraints are created by relations among parts of an element or a system which was supposed to be designed. They give more freedom to designer and also they are the basis of the design. They include the numbers, size, different types and qualities and almost they are considered as the main part of design planning.

External constraints: This part gives more constraint to design and is not optional for a designer and also sometimes it determines the entire design. External constraints are the essence of the special or maybe a unique circumstance that makes the design distinctive. Parameters such as external constraints are created by some factors including context, position or special background which are implemented by the design. These constraints can come from designer, client, user or legislator, although each group has a different level of flexibility. (Parsaei *et al.*, 2015)

4.3. Interactive architectural approach

Architectural design process is a complex series of different variables in various levels and scales which has an interaction and effects on each other in order to provide the goals of an architecture project (Krishan, 1998). Hence, interaction means a mutual relation among two or more person or groups or systems. American dictionary explain the meaning of interaction as 'the activity of talking to other people or working together with them' and also 'a process by which two or more things have an effect on each other'. So, the 'Interactive architectural approach', which is called 'interactive architecture' here, is an approach that the mutual relations between the factors, groups and systems affecting architectural design process are analyzed based on it and the final architectural design will be a result of a relative balance of mutual interaction of all these factors, groups and systems. Since design problems are multi-aspects, the purpose of interactive design is to achieve a level that creates a kind of balanced mutual relation among different aspects. It is important to say that the balance does not necessarily mean the equality of each force, but it means to achieve a level to which the resultant of different forces and factors will be equated and neutralized by each other. So, the effectiveness of each various factors will be different. (Tavllaie, 2002)

The multi mutual relations, which are created in interactive architecture, result in the dynamic collaboration of all groups and factors with design process, so that it can be considered as a kind of collaborative design. One of the bases of interactive architecture is the ability to be collaborative and base on this, the users, clients and citizens participate in design process. Hence, their (mental) images about places would be extracted

and then would be used to create new places and spaces. Another important result is producing of identical places with high level of sense of belonging. In addition, interactive architecture can be discussed in fields of sustainable architecture and sustainable development. In fact, interactive architectural approach can be used as an effective and practical method in order to achieve sustainability in architecture and development. The main purpose of sustainable development was to provide the basic requirements, enhance and improve the level of living for all and also better preservation and management of ecosystems to make a secure and blissful future. Interactive architectural approach is pursuing these topics and wants to achieve the high level of satisfaction in different aspects of an architectural design. (Sofalaie, 2002)

Fig. 1 illustrates the conceptual model of design process in interactive design, based on the inspiration from the ideas and models describing the design process in architecture and then develops and adapts them to the concepts of interactive architecture. An important point about the model is that all the stages of process are done based on multi mutual relations and the solution is not resulted only by one factor. Although the designer has a key role and manages the process and also is responsible to achieve the final solution, his affect is not unilateral and based on his desires. Points below add more details and useful tips in order to understand the model as well:

1. This model is designed based on multi mutual relations and the design process is done on that method.
2. In cognition stage, the different aspects of problem background must be studied and on that basis,

comprehensive information and perception of its nature is achieved. In this stage, the mutual relation among problems and its backgrounds must be discovered. These relations have a strategic and essential role in interactive architecture. Although depended on situations and circumstances some of the contexts may be attended more, all contexts must be studied enough. In interactive architecture, the relation with all contexts would be considered as well.

3. In cognition stage, different scientific tools and methods can be used as requirements. Semiology approach can be used as one of the methods which is capable to recognize and decode the architectural and urban environment and also the social-cultural context of problem.
4. The methods and researches in human sciences can be used in order to recognize the human values of problem and its background.
5. There will be more potential to do next stages of design and creating interaction among different factors, when designer recognizes the design contexts and problems and also discovers the relations, as well; however, the amount that designer success depends on various factors.
6. In next stage, the analyzing will be done based on studying and gathering information in cognition stage. Analyzing means organizing and arranging the problem. In analyzing stage, the attempt is to make logical connections among different factors of problem. In fact, a logical and systematically organization will be created between various groups and factors of problem, in this stage. Then, the design process will be advanced based on this logical organization.

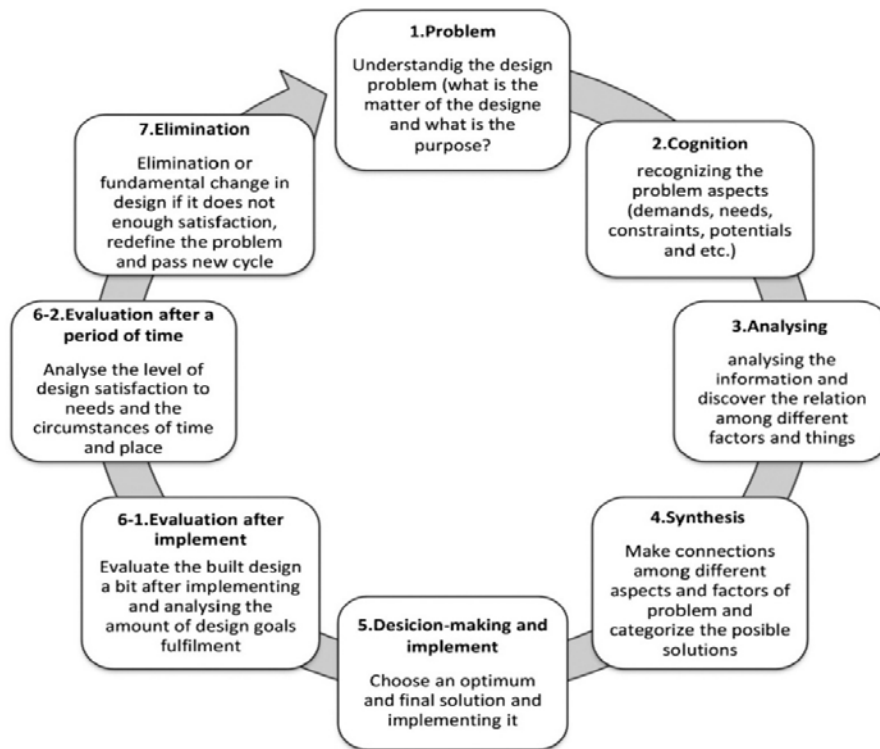


Fig: 1 Conceptual model of design process in interactive design (Parsaee *et al.*, 2015)

The relation between designer, client, user, legislator and also internal and external constraints, in interactive architectural approach can be illustrated as a conceptual model like Fig. 2. The points below can be mentioned based on the suggested model:

1. The purpose of interactive architectural approach is achieving a level that balanced the mutual relations which are established among all various factors.
2. This model is produced from information which is resulted in cognition stage.

3. Different tools and methods can be used in order to recognize these groups and discover the relations among them. For instance, the methods like interview, questionnaire, discussion or observation can be used for recognizing the client and user.
4. There is a multi-relation among designer, user and legislator which is affected by internal and external constraints. In fact, this multi-relation is formed in a field of internal and external constraints. Therefore, the final production will be created in this field, too.
5. The balance is relative in this relation and it will be changed based on the circumstances of place and time. The relative balance is amount of adaption which results from different factors of a design.
6. Internal and external constraints act as the controller factors and also deterrent factors. Internal constraints result from the mutual relations among designer, client, user and legislator. External constraints affect these mutual relations from outside. Apparently, the internal constraints will be less when the adaption and flexibility would be produced more among these four groups, thus they understand each other better. (Parsaee *et al.*, 2015)

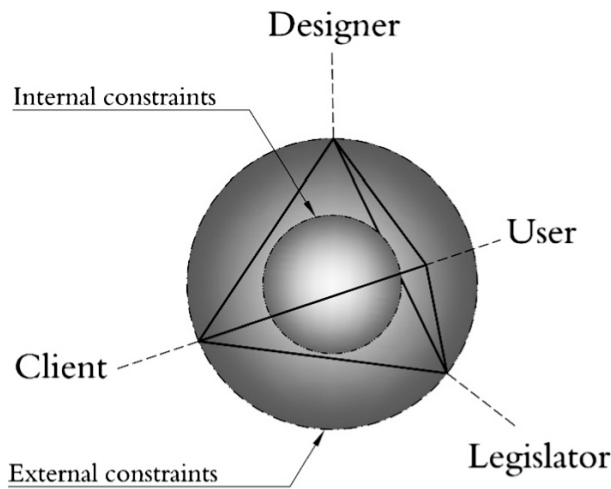


Fig: 2. the conceptual model of different aspects of design in interactive architecture (Parsaee *et al.*, 2015)

Methodology

Mixed methods were made regarding our hypothesis. First of all, considering the literature review, through a meta-synthesis approach, we dealt with theories and proved remarks about epistemological and etiological modals of function to describe social situations; furthermore, through this quantitative mixed method, we analyzed the important effects of intrinsic value on those impediments which would be derived from immediate crisis. We attribute social facilities to social welfare in terms of an epistemological point of view and ascribe it in to people`s life span; then as a result; we conclude the direct influence of virtues, which come on with practical function such as convenience, on the daily routine life of people and ultimately their perception toward cosmos. Interpretative frameworks were applied on the literature review to elaborate on the details and subtle roles. We cited a growing list of empirical studies that emphasize the interpretive frameworks. We gradually accomplish to define identification compatible with ethical issues such as intersubjectivity through the whole society, then, elaborate on architectural and design procedure.

In the second step, we conducted a survey on 15 architects in Isfahan- Iran to investigate about their vista and objectivity toward the impact of sociological ambiance on the identification of constructions in the recent decades. The survey was designed with an open-ended question and eleven Likert scaled questions (rating questions 1-7, 1 strongly disagree – 7 strongly agree). We inquire their mind set about their personal experience toward the impact of crisis changes and social perceptions. Below, you can behold the results which were made:

Table: 1. the open ended questions reveal some positive aspects of the experience

<i>Descriptive statistics for identified architecture</i>	Means of all responses
Survey questions	N=22
Heritages of Iranian architecture are all <i>identified and meaningful</i>	6.8
Contemporary architecture has been mostly made due to <i>correct principals</i>	1.5
People <i>get along with</i> architects` demands and advices	3.4
The <i>novel</i> buildings have been constructed voluntarily by architects	0.7
Our contemporary architecture have some <i>state-of the- art facts</i> to say for the next generations	2.1
Most people think about <i>social benefits</i> , rather that personal advantages	1.8
Architecture is influenced coherently with regard to people`s <i>perception</i>	4.9
Internal intentions for choosing the style of architecture for private building are derived from the beholden previous <i>heritage</i>	3.7
Most people tend to apply <i>modern architecture</i> in their building	4.8

Data Analysis:

The graph below depicts the procedure of working on epistemological matters, according to acquired experimental

results, to gain the accurate outcome in the prospective architecture:

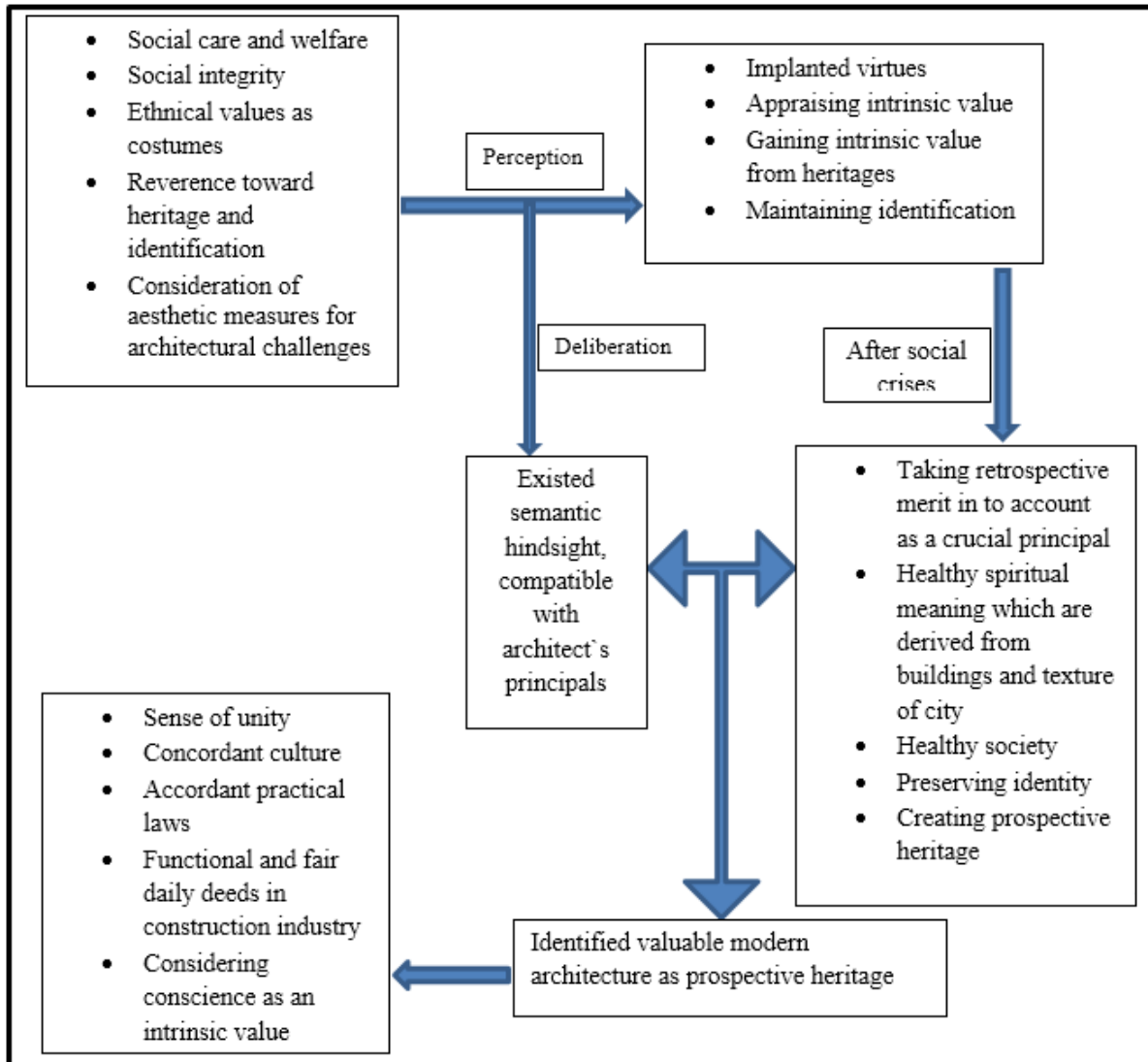


Fig: 1 elucidating the correlation of epistemological factors and ultimate results in architectural provisions

Conclusion:

Whilst, architects and experts with cognitive semantic insights can restrain social crisis influence in their professional occupation, the modality of general approach and demands of architecture are contingent upon streams inclined in prevalent lines, originated from the mentality of capitalists and ordinary people who aim to have private complexes. Hence, etiology defines the reciprocity between sociological crisis and non-identified architecture.

Within this research it would be verified that identified architecture is subjected to the assumptions and mentality of people during an era. As a matter of fact, sharing ideas among people within a society is an intersubjective challenge, therefore, by avoiding social disenfranchisement and increasing reliefs for citizens, such as providing social welfare, providing adequate access to public services and setting healthy economics, intrinsic values would be inculcated through the whole society; in other words, even after social functional crisis, we can refrain from dominated moral crisis, appreciate ethical apprehension and maintain benevolence in social communications as results of last applied disciplines, so we are about to guarantee the command of intrinsically considered architecture. It would also be justified through a philosophical movement that whenever people tend to get extrinsic value instead of intrinsic value

from a construction, whether it is private or public, identification of the architecture would be under the danger of ruining, but if in societies, people tend to show the given intrinsic value from architecture, then identified modern architecture regarding the values which derived from heritage and ethical culture, can be seen or being integrated with antecedent masterpieces.

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