

Peoples Building the Relationship between Social Theories and their Influence on Architectural Theories

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Abstract: *Different cultures and behaviors in different societies have led to differences in architectural output. As a result, there have been differences in architectural styles, and their ideas and meanings have changed. The research is based on the problem of weakness in understanding the relationship between social theories and their influence on architectural theories, which has drawn on the influence of some specialists in cultural anthropology and the influence of their writings on enriching the theory of architecture and ways of understanding it. The research deals with the views of Ruth Benedict, Cultural and personal personality theory. The research assumes that there is a close relationship between the ideas of the researcher (Ruth Benedict), theories and architectural ideas. The research aims to highlight the ideas put forward by the writer and researcher (Ruth Benedict), and the statement of the impact of those views in the field of architecture, and then devise the most important ideas put forward and discussed according to the concepts presented in the field of architecture.*

Keywords: urban issue; building design; social theory; architectural theory

1. Introduction

There is no doubt that architecture is the fabrication of societies, and women reflect the truths of the cultures, convictions, and behaviors of those societies. Differences arose between different styles of architecture, and varied their ideas and meanings, and thus forms and forms of composition.

There are many thinkers and theoreticians who have written in human and many other scientific fields. Their views in the field of architecture have a great influence. Among them are David Baum and Einstein in the field of physics, Jacques Derrida and Dialloz in the field of literature, Hegel and Kant and Heidegger in philosophy, Jean Biagier and Herbert Reid In the field of educational knowledge, and many others.

The research sought to shed light on one of these fields (Ruth Benedict), whose writings on the peoples had a great impact in the field of community architecture, which considers that those views The effect of architecture theory in general. The research started with a general knowledge problem. There is a lack of clarity in the understanding of the relationship between social theories and their impact on architectural theories and a special problem related to the social writer Ruth Benedict. The academic and research level did not shed light on the extent of the writer's influence in the field Architecture.

The research assumed a close relationship between the ideas of the social researcher (Ruth Benedict), theories and architectural ideas. The research aims to highlight the ideas presented by the writer and social researcher (Ruth Benedict), and the impact of those views in the field of architecture, after the recognition of the life of the writer, and review the most prominent of her writings, was devised

the most important ideas, These views according to concepts presented in the field of architecture.

About the life of Ruth Benedict, an American social researcher. She was born in 1887 and died in 1948 and specialized in anthropology. She focused her research on the applied approach as a method To accomplish. Her research focused on the analysis of different human societies and the extraction.

1 Her father died when she was two years old. The death of her father divided her world into two parts: "When my father died, my world was divided into two parts ... the first part is the world of the dead, where my father is the most beautiful and the most tranquil world." The second world is the world of turmoil, chaos, and conflict in which I lived. I learned and studied (what culture) and started to feel it, and I thought it was possible to see culture comprehensively. Most of her work was in the study of cultures by analyzing the literature and art of these cultures and through this, she was able to discover several things that were thus integrated into certain images she drew to reflect these cultures from her point of view. Ruth Benedict entered Columbia University in 1921 and was educated by an anthropologist named Franz Boas, who supervised her doctoral studies as a social view. It was tough and tough. Ruth wrote poetry and poetry under a pseudonym until the early 1930's. Her supervisor was nicknamed "The Father of American Anthropology". His students reflected most of his views and were greatly influenced by Roth. She became an important and influential element of her life until her death, and she compensated her for her father in 1923. She began her doctorate at the University of North America and discussed the culture of individuals through religious experience. I began to look for an interesting interaction relationship between individual creativity and culture patterns, Susan K. Hochman. (Benedict) was the ideal role that has the ability to express the ideas of his teacher, began the journey of her life searching for a meaning to her life .. Found her partner (Benedict) late, met Stanly Benedict, a specialist in life chemistry. Benedict began a series of field studies in 1922 in various societies and ended in 1926. She was able to formulate

her experience that crystallized her theory (culture is personality whittled). In 1941, the Office of War Information asked her to write about European and Asian cultures. She focused her efforts on Japan by using Japanese propaganda films to study the concept of their culture, and also met with a group of Japanese soldiers as well as their publications. After the war in 1945 (where she was in Connecticut) she was invited to visit Germany to study employment problems, but her health problems prevented her from going there. A year later I wrote her book about the Japanese.

The relationship between cultural accumulations and its components of religion, heritage, and society, individual behavior, etc., in order to reach out to the character of these communities and thus identify their cultural identity.

The most important works (Ruth Pinkett):

The three most famous works of Ruth are the most important ones

- 1) Patterns of culture Patterns of culture
- 2) The Races of Mankind
- 3) Chrysanthemum and Sword The Chrysanthemum and Sword.

And their culture. The most important thing that characterized the work (Ruth Bnkt) uniqueness in terms of the integration of scientific material. In 1946 I went back to Columbia University and there were problems in her department and with the university administration. In the spring of 1946, Benedict began her last major project. Where she was able to get the value of (ten thousand dollars) to build (Columbia University Research in contemporary culture project), and as a continuity with this project (Ruth Benedict) last dreams by moving to Europe to see the first side is accurate in the appointment of cultures and was done in Czechoslovakia, Poland, the Netherlands, and Belgium were happy during her research life the journey of research life was her long. Ruth Benedict died on 17 September 1948 at the age of 69 years and was awarded a full professorship in July. She was not able to teach in this position. Two months after her death, the death of the scientist and sociologist and anthropologist Ruth Benedict, (10).

First book: Patterns of Culture Patterns of Culture.

One of the most important works of Benedict, issued in 1934 and translated into fourteen foreign languages, was published in several editions. The fundamental idea (for patterns of cultures) is that the writer reflects her view of human culture as "the personality of authority," or "the personality of authority."

And that every culture is selected through a wide range of human potential, although only certain characteristics will be the leading personality of the society, which will work on the characterization of individuals in that society.

She also expressed her ideas about the "relativism of cultures" in this book, which she expressed: "Every culture has a moral obligation or a moral imperative. It can be understood only when it studies that culture as a whole and in all its aspects."

As this metaphor will not express any real meaning to the behavior of the people belonging Benedict considered Benedict (morality is a relative issue) by studying different societies. Benedict gave evidence that the values of these societies belong to coherent cultural systems, It must,

therefore, be respected, although there is disagreement with some other anthropologists about it.

Especially since most anthropologists rely on customary traditions to explain societal phenomena, and not to focus on cultural boundaries. In contrast to Benedict's approach to her work as her point of view was to adopt, understand and explain culture as a whole and to avoid studying passages from it (Linda Smircich, 1983, p.p.341-346).

Ruth Benedict proved that cultural patterns are a subset of the total culture and gave evidence that there are values in these cultural patterns belonging to cultural systems extended in the tradition, although there are some values in those cultures do not agree with them personally, but must Be respectful. She further confirmed that Indigenous communities with ethnic cultures can be peaceful, polite, and so on, if they can change a range of circumstances. I.e., they attribute cultural characteristics to the surrounding circumstances. In the case of changing circumstances, cultural patterns change negatively or positively and this is the essence of the descriptive philosophy and the general intellectual climate in which Ruth Benedict grew up. There is the principle of determinism and the principle of returning the results to their environmental causes, (7).

"This book represents a new generation of culture that can be seen as a bridge between those who make individual achievements and those who organize public human achievements. (Punkt) highlighted the three cultural characteristics of Pueblo Indians, Dobu Island, Kwakiutl, and Pueblo Indians. They say that they are stable and homogeneous people, as they are classified as Apollonians, And (Dionysian) and the concept of antagonism between them through The concept of Greek godliness and the conflict between them (Apollo) and Dayonis and its reflection on the Greek civilization of Phamataz Abad (Apollo) is calm and regular even in their celebrations, while the worshipers of Dayonis are chaotic, wild and indifferent. The Apologists have an existential sense and a conviction of the continuity of life after death, unlike the Dionysian who have the conviction to continue after death by observing the rituals of death" (10).

The second culture, Dobu Island, was assisted by another researcher. The culture of the third has been her professor data to paint their character, confirmed (Benedict Benedict) that each culture a great director is different from other cultures and thus will develop that culture and beliefs and institutions in the way through which these institutions reflect their political orientation, which emphasizes the same asymmetry In attitudes and their uniqueness towards the meanings of essential life, (8).

The message that Benedict wanted to convey through her book (Patterns of Cultures) is the importance of intellectual achievement of acquired human behavior, despite the multiplicity of nations' cultures or determinants, The biological result is that all species are human, or even the environmental and material conditions surrounding human societies and their different influences. The result is that culture is what these patterns are, meaning that any human being anywhere in the world is impossible to be born and

seen with the eyes of the pure ocean. His first look will be on the cultural reflection of his society, so the first thing he will have is his way of thinking, thus identifying what is right or wrong relative to the culture of his society. Culture is not a biological heritage of man, They are n Liege different effects, the intervention of the elements of a group the importance of these elements vary from society to society, we find one of them in religion, and in other literature, and so, (9).

This leads us to the theme of identity. Each of the peoples has its special behavior and distinctive character, which has emerged in its productions with a special identity. The theme of identity in architecture has been raised widely, as each community has its own architectural identity.

Identity:

Habraken traces the role played by handicrafts in expressing the identities that define identity because the product belongs to the system, which in turn is linked to a larger system. Artisan production is a cultural expression using the form that will be identified as part of the socio-cultural system. The product has the ability to express the cultural bonds derived from the customs and traditions, therefore, the production of the style and the model of the expression of identity, so the physical dimension, which is the basis of the physical image of the form of production, one of the most important elements of the emergence of identity, all the proposals relating to the style and style agree that there are features Within the model system are directly related to social, cultural and architectural identity, (2). Identity is not static or rigid; it is transformed with time, and it is not a tangible thing. It is connected to the light that civilization has left throughout history, and we find it through our understanding of ourselves and our environment. It is necessary to understand the principles and contents and then apply them in their surroundings within a comprehensive set of customs Traditions and materials available as well as climate twins as an important factor in the birth of identity.

Cultural Identity and Spaces Culture Identity and Spaces:

Identity: A complex and dynamic phenomenon, a process of continuous evolution of the elements and relations between them, and identity or identity can be characterized by a particular structure. Thinking deeply about the subject of identity necessarily leads us to consider the phenomenon of difference and the limits of the formative function of individuals in particular and of the general cultural identity in general.

And how these limits can be exploited as a traditional (traditional) method. On the basis of this function, the culture of unity and stability is established - but with proportions - while respecting the divergence and the relative difference between the interactions of the members of society. There are some questions asked by the researcher (Clair-Zoe Koenig), who is looking at the world of cultural identity and found (according to him) answers in the treatises (Benedict) were some possible answers and some answers can be applied.

The questions were: What can be done to:

- 1) Becomes the cultural boundaries between the intertwined and implicit ... More effective?
- 2) Areas of silence in the culture to become interactive areas of dialogue.
- 3) Spaces in (mabin) to become spaces of interaction and cultural exchange.

The places need to have spaces for stable living in order to open minds as well as to activate inter-cultural and implicit cultural communication and peaceful interaction. This is what the ideas of disassembly in literature and architecture suggest. This leads us to the ideas of disassembly in architecture.

2. Disassembly of architecture

The work of deconstructionist thought on the restoration of hidden and hidden social values and values and their manifestation in interstitial spaces, devoted to deconstruction as areas of cultural dialogue, looked for implicit relations rather than explicit relations. They did not look for the phenomenon and its form but sought the opposite meanings of that phenomenon.

The opposite positions in society are the same according to time and place. Therefore, the deconstruction allowed the scope of these concepts by dialogue, and each concept has an opposite side to it. Which transformed it from a state of stability into a state of unstable interaction. Thus, the society came to the conclusion of the supremacy of monotheism which requires preference of one position over the other.

Book II The Race of the Human Race The Races of Man Kind:

"The world is shrinking," she said. "There are thirty-seven nations now united by one central cause of victory and enslavement," she said. This unity among the nations, unlike the original characteristics of these nations, included most of the different human In this book, Ruth Benedict emphasizes that all the inhabitants of the earth are one family, and all human beings must be encouraged to join with others and not to avenge or fight among themselves. All humans have the same number of teeth, the same bone sizes, and the same feelings and feelings. So we all came from one source, despite the different colors and shapes of our heads and the texture of our hair. The best scientists can not test human minds to classify them.

This book is by far the simplest anthropological educational literature for students of the early age groups, which explained the simple concept of races of the human race and how played the race the key role in the transformation and transformation of societies and the impact on the culture of communities negatively and positively, therefore focus on the concept that the culture of the community of It is not possible to be subject to race standards and rapid changes, and we must treat them as the basis of understanding human diversity, [12].

One of her most important comments on the impact of the physical environment on changing and determining the behavior of individuals, was her view that the cultural

institutions that are performing Communities will be built as a product of the urban environment, but at the same time will be included in the cultural values that will rebuild the urban environment according to the community culture, and this can be inferred from the first drawings of the human race, which can identify the potential within each community either The effect of the environment on it, or what it aspires to achieve, is therefore necessary to adapt the physical environment of its culture. Therefore, Benedict's thought is limited to the human behavior of the societies, and the existence of this behavior is linked to the historical existence of the ancestors through their ideas in the neighborhood E, and their behavior to get to the implementation of these ideas in their surrounding environment and adherence to the urban built.

It is not logical to connect them to the natural environment in absolute or even large terms, without reference to the human content of asociety. On the contrary, the constant interaction between individuals and societies within the physical structure of the place to express social transformations, Symbolic signs, with a degree of human awareness at the stages of shaping the patterns of cultures of each society.¹²

This is what the theory of architecture suggested about the ideas of globalization. At the same time, Benedict emphasized post-World War I and apartheid societies, and the deterioration of culture and crime levels in the southern part of the United States rather than in the northern part. Because of the economic situation, the individual's income and thus the educational and health publicity and cultural facilities. If we can reflect the existence of these variables. The south has become much better off from the north. We see the role of the ocean and how to adapt to it. It says that intelligence has nothing to do with the sex of human beings because the whole human race has the same form of blood (Benedict returns to connect cultural differences with different environmental influences).

3. Globalization in Architecture

The international style advocates assume that human societies (regardless of their geographical, environmental and cultural characteristics) must be subject to and shared in a common way of life, and As an inevitable rational and economic consequence of the role played by modern technology in the liberation of man and the architect from natural constraints and limited structural and operational possibilities, which have previously been major obstacles to human progress to overcome the challenges of nature.

This undoubtedly leads to the rapprochement and similarity between the various humanitarian communities in the world, especially in the areas of the urban environment and at all levels in the city, to the smallest detail in the individual buildings. (2), globalization is a contemporary phenomenon posed by Marshall MacLohan and identified the most important pillars of:

- 1) Lack of distinction between the behaviors of individuals and communities as it is based on melting cultural differences between different communities.
- 2) Fast-moving and limitless

- 3) have a close link with the communications technology, which was the basis of the foundation.
- 4) Differences in the local peculiarities of different cultures have gone beyond their melting into globalization.

Book III: Chrysanthemum and the Sword The Chrysanthemum and the Sword:

In this book, Benedict attempted to establish a new methodology for the study of anthropology, namely, remote anthropology. Because of the inability to reach certain societies, it was suggested that the culture of these societies could be studied through their newspapers, films, recordings, stories, novels and so on.

Especially after the Second World War, when it wanted to study (Nazi Germany and Japan, under Hirohito), where it proved that when studying the cultural output can be a clear understanding of the patterns of cultures of these communities may be some weaknesses in some sites of those studies. But in general, the healing picture can be drawn through these studies of these cultural patterns rather than details. This leads us to what was put into the field of architecture from the concept of virtual architecture .

The theme of virtual architecture:

The role of virtual reality as one of the most important computer applications since its emergence in the mid-fifties until now and its uses in architectural design and its impact through the main argument revolves around virtual reality and architectural creativity and will be influenced by the role of virtual architects, virtual reality: one of the products of digital technology Which has entered all areas of life, including architecture, by simulating reality by virtual representation and digital design that has facilitated two different tasks for the architect:

- 1) Test the design according to the data in digital and direct dealing with the employer
- 2) The creation of any design and simulation of a date or date is difficult to implement
- 3) Thus enabled the architect tools to move it into the design representative of his ideas and tested closely until the stage of conviction and correct all the gaps. Consequently, an inevitable result enabled the architect to produce non-standard forms or what is known as free architecture Which represents another level of thought and design philosophy alike, (1).

4. Benedict Study on Japanese Society

The principle of stimulation of chaos-dominated architecture is the result of an unseen thought of the designer, and an apparent thought of the recipient, which we find very evident in Benedict in analyzing the philosophy of Japanese society. Especially since the goal of the study is mainly to understand Japanese culture. The basis of the research in this area is the media organization of the Japanese Army. Its methodology differed significantly from that of the American Forces Media Foundation. The American forces were afraid to tell the families of the dead of their sons. And hides the movements of its media sectors while seeking camouflage and spreading rumors. While the media establishment of the Yayani Army was quite honest,

especially with regard to the announcement of the names of the dead members of the families, the military plan and the like. (This leads us to discuss the subject of frankness, honesty, and clarity as moral values enjoyed by the Japanese society and its reflection on the totality of its products).

Benedict also discussed what it was, especially when she asked about the difference of Asian peoples in this regard from the liberation of the inhabitants of the Western colonies, in whose opinion a hierarchy was made that made the Japanese at the top.

The characteristics of the Japanese society and its reflection on their urban reality, Benedict played a key role in understanding and exploring the Japanese emperor through Japanese popular culture. At the end of her work, she formulated her recommendations to President Roskilde, who was assigned to this work by the US Army Media Foundation in World War II. She did not know (Benedict) through her first work only (patterns of cultures), but through her last book, which studied Japanese society and culture, which was published in 1946. The Japanese ambassador in Pakistan said in a cultural forum: "There is an anthropological American writer A book about Japan supposed to be read by all Japanese students), (6).

This leads us to research the characteristics of Japanese society and reflect on its architecture. Kisho Kuro Kawa of Tokyo says that it has multicentric nature, (Multi-morphic multi-meanings).

The Visible and Invisible Traditions of Japanese Society **The visible and invisible tradition**

Invisible traditions include belief, philosophy, habits, the environment, psychology, lifestyle, sensation, sense of order, and others. While visual traditions are represented in architectural styles, forms, decorative elements and traditional acting arts. The Japanese (in contrast to Westerners) give great value and importance to invisible traditions. The nature of their country and their constant exposure to earthquakes and earthquakes have made their visible heritage for no more than twenty years. Therefore, their association with the media is weak and they preserve their thought and civilization with the invisible heritage and traditions behind the material works they have been able to convey from generation to generation. In contrast to Western civilization, which always seeks immortality for its architectural monuments (a Western architecture). Therefore it can be named Japanese empires (spirituality), temporary character, comprehensive sample, and dense society.



Figure 1: Traditional Japanese Architecture (Spiritual)
<https://www.pinterest.comref> :



Figure 2 (a): Modern Japanese architecture
<https://www.pinterest.com>



Figure 2(b): Modern Japanese architecture
<https://www.pinterest.com>

Benedict believes that the system in which it revolves consists of the principles, concepts, beliefs, and elements of each culture depends in turn on the conditions governing the societies of those cultures. As a comparison, we find that the more complex and difficult the conditions, the longer the beliefs of these cultures were stronger than the cultures of easy circumstances, we see this clearly in the Japanese culture where earthquakes and earthquakes that have deprived the people of faith in the material world and held to the values of the blind.

Benedict's views on cultural and religious coexistence and its impact on artistic production "There have been major developments in art, often separated from religious motives and needs, and art can be kept away from religion, even if both are at a high level of development," she says, drawing on examples from civilizations which she studied:

In the city of Pobelos, in the southwest of the United States, there are artistic compositions related to ceramics and textiles, which require respect for the artist because of any culture. Carried by the priests or exposed to the massacres are poorly constructed and the decorations are not neat and non-stylistic (not based on a certain style un-stylized).

It is known that museums reject such southern-Western religious things because they are below the level of skillful work. This separation between art and religion has not only Peplos, the tribes of South America and Siberia tend to discriminate themselves. The US environment it cites (Benedict) can, of course, prove itself. Based on the history of the more civilized groups.

There is ample intention of the crossroads of art and religion in Persia and Spain. The Spanish issue is particularly important. For many generations there are two conflicting cultures, one Islamic and another Christian, which together produce an almost universal art that is completely separate from religion, and in similar economic and climatic conditions, which produce complete religious art. So (Herbert Reid) believes that we will find enough evidence to adhere to the dialectic nature of art. It is not a product of social development and development, but it is one of the original elements that move towards the establishment of society.



Figure 7: The first picture, the skyline of the city port of Pasin in South Korea, the second explain the skyline of the city of London, the third, the social identity clarification.
<https://www.pinterest.comref>

The culture, as emphasized by Dr. Benedict (diversity and diversity in culture is the result of a complex mixture of cultural features). When these energies are isolated by the methodological approach, which we call art, we lose sight of the general model. As Freud observed in a similar situation. One of the methods of mental purpose (Calvin) is isolated from one psychological activity (dream) for example - in order to achieve the objectives of the analytical research. This activity is capable of detecting the laws that govern it and if it replaces it when it gets in contact with other forces. "The best thing to do," says Herbert Reid, "is to choose the

typical stages and then determine the relationship between the art of the stage and the rest of the dominant cultural features." (3).



Figure 8: Islamic architecture in Andalusia
<https://www.pinterest.comref>



Figure 9: Christian architecture in Andalusia
<https://www.pinterest.comref>

5. Conclusions

- 1) It became clear through the research that there is a close intellectual link between what was put in the field of sociology and anthropology and theories of architecture.
- 2) In her first book (Patterns of Cultures), the researcher Ruth Benedict presented ideas concerning the local identity of each culture, which appear in particular characteristics and stem from the physical and cultural influences of that environment.
- 3) Through the book (patterns of cultures) the research saw a clear approach to what was put in the field of architecture on the subject of identity and local privacy in the architectural output, as part of the artistic and human production.
- 4) The researcher, in his analysis of the book of the second researcher, (Race of the Human Race), noted that the researcher presents different ideas about what she presented in the first book, as it combines all human qualities in a single product. It refers to the thinking of globalization, Humanity in thought and expression.
- 5) This research leads to linking Benedict's ideas in her second book with the ideas of globalization in production The architect who appears to challenge the constants of space and time.
- 6) The researcher introduces through her third book, (Chrysanthemum and the sword), the ideas of the expression of the default of the cultures of the peoples that cannot reach them and there is no physical evidence to show us what the advantages, but documented in books, and leads us directly to the concept of virtual architecture based On written documents of behaviors that can be translated into virtual reality.
- 7) The researcher studied the Japanese society remotely and tried to understand its material and spiritual values, which were associated with its special characteristics.
- 8) Which dragged us to translate this study and reflect on the Japanese architecture and try to analyze according to Benedict's ideas in being honest, clear and flexible, carrying a lot of spiritual values is not visible.
- 9) Benedict's ideas related to the dismantling of architecture, which confirmed the existence of the spaces of the Mabin, which allow for cultural dialogue between values and their components.

6. Recommendations

- 1) In order to understand architecture, thought, philosophy and product, the concepts of all fields of knowledge must be identified, because this product shares both science and the arts.
- 2) Sociology and its theories have a very large role in understanding the products of the peoples. It is necessary to identify and interest in the ideas of sociologists, because they give a clear picture of the causes of those intellectual and ideological products, and even the technology that the peoples worked on.

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