

Architectural Education and Culture: Review of Literature and Synthesis of Linkage Model through Communication Theories

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Abstract:

This paper will justify the core argument that the two entities; architectural education and culture are connected to each other while having several dimensions and applications to many disciplines. It also signifies that these both entities are communicated to society in a distinct manner according to its context where anthropological sense of culture and disciplinary position of architectural education have been sanctioned by society. Having a capacity in terms of theoretical and practical aspects, in tangible and intangible forms, integrated in architectural education; culture is explorable in several aspects, cultural sensitivity being one of them. It will establish the linkage between Architectural Education and Communication Theories while focusing on architectural education and its relation to culture to underpin the linkage. This paper aims to explore the connection of culture and architectural education through means of communication being common ground between two. The research adopts qualitative method through literature review for developing a conceptual framework to identify the “undefined means” in theory of Architectural Reception and “channel” in Theory of Communication. It explores the connection of two entities; Architectural Education and Culture through their common application ground as society, of which both are attributes. The findings identify that cultural sensitivity exists as “channel” to communicate the content through the “mean” of architectural education, when the linkage between architectural education and culture is explored. It concludes in the development of a model of architectural education and cultural sensitivity presenting their linkages signifying cultural sensitivity as an effective attribute of architectural education.

Key Words: Architectural Education, Culture, Cultural Sensitivity, Communication.

1. Introduction:

Architectural education in all its social and educational respects has a well-established history of evolution. It has come a long way to arrive at its present form of curriculum driven academic structure after being merged, translated and derived from various factors. While it has always been connected to society through its application, it has also been embedded within cultural aspects. Architectural education also serves as a medium to connect architecture and a specific cultural setting, i.e society. The changing attribute of culture has vastly contributed to the present form of architectural education. In order to connect architectural education to society in an effective manner, there is a need to identify the possible linkages that are imperative to assess the cultural values. In this regard, architectural education is dealt as an effective mode of communication to society through its application in several forms. The attributes of architectural education, which respond well to the societal requirements, need to be translated and communicated in best of their form so as to benefit the society. Cultural sensitivity is explored here as a potential effective attribute of architectural education. Some of the significant theories are discussed here to establish a connecting theoretical framework.

2. Research Premise And Objectives:

This research initially presents an argument that architectural education is communicated to the society in a specific cultural setting through some means that requires to be identified. The exploration in this research takes into account the existing communication theories available in literature on which these mean/s may be based upon. Therefore, there is a need to signify and establish the linkage between architectural education and culture based on the common grounds of their communication to the society. In this regard, it is anticipated that communication models that have been developed through history may contribute in identifying the knowledge gap that exists in the continuity and translation of communication models into architectural reception.

The broader objectives of this research originate from the contemporary considerations about the linkage between architectural education and culture. Since both entities are being communicated to the society through several means, it is important to establish a clear prospect as to how these two have been in strong connection with each other since past times. Moreover, it is also significant to highlight that the future deliberations of linking architectural education to culture are being communicated not only in individual societies, but also in a holistic manner through world forums like UNESCO and RIBA. These forums have been discussing the value and use of culture in built environment of several societies, yet a very minimal focus has been laid towards architectural education specifically. While at the same time the formal architectural education is potentially linked with cultural values. Hence, it shares a common ideology which is likely to flourish in future for several societies in the dissemination of architectural education. Therefore, the main objectives of research are firstly, to synthesise an integrative literature and secondly to establish a linkage between architectural education and cultural sensitivity in an appropriate form which can be further explored for future research.

3. Methodology:

This research basically adopts a qualitative approach for the exploration and uses the method of literature

review. There are different kinds of literature review that any qualitative research can use. Researchers have described that the commonly used type of literature review as semi-systematic review generally adopts the type of analysis which can be useful for detecting themes, theoretical perspectives, or common issues within a specific research discipline or methodology or for identifying components of a theoretical concept (Ward, House, & Hamer, 2009). Although this research accommodates some features of semi-systematic literature review like overview of the research area and historical developments, yet it requires some additions to establish the findings in a specific manner i.e the synthesis of a model. Therefore, in addition to semi-systematic review, it further focuses on the integrative literature review method which has been described by scholars as an effective and useful method of reviewing literature for social sciences. Snyder, (2019) quotes scholarly description of integrative literature review which usually has a different purpose, in research methods with the aim to assess, critique, and synthesize the literature on a research topic in a way that enables new theoretical frameworks and perspectives to emerge. (Torraco,2005). He further explains that the purpose of integrative literature review is usually not to cover all articles ever published on the topic but rather to combine perspectives and insights from different fields or research traditions. It is also an important factor that an integrative review method should result in the advancement of knowledge and theoretical frameworks, rather than in a simply overview or description of a research area. That is, it should not be descriptive or historical type of review only but should preferably generate a new conceptual framework or theory. (Torraco,2005).

4. Theoretical Framework:

The core idea of this research takes into account the concept of Hermeneutics, which is the science of interpretation and has been widely used since the beginning of 17th century. Hermeneutics is a Latin version of a Greek term "Hermeneutic" meaning to interpret and it states about texts as a form of expression of ideas (later expressed as a variable of culture), and has been used by Plato in a number of dialogues before being formally used as a philosophical theory by Hans-Georg Gadamer in twentieth century. Gadamer's philosophical theory presented Hermeneutics

as a notion to clarify further the conditions in which understanding, or interpretation takes place itself, instead of developing a procedure of understanding or interpretation. Hermeneutics has been used and applied to several knowledge areas depending upon the wide range of its definitions. It is this characteristic of the term, that enables it to be interpreted effectively and allows it to be considered as the mother of many theories in social sciences. (Palmer, 1999) has mentioned thirty-six different fields of human activity in relevance to Hermeneutics. Gallagher (1992) has gathered a collection of definitions of Hermeneutics from various historical and scholarly sources. He highlights differences and commonalities in conceptions of hermeneutics while elaborating different definitions. Some of these which are significantly relevant to further development of theoretical framework for coordinating the relationship of culture and communication. Hermeneutics was defined broadly by several scholars by considering different aspects broadly. Some of the definitions are very relevant here such as “the art of understanding” (Schleiermacher, 1833), “task of understanding texts” (Palmer, 1980), “study of the explicit and implicit rules governing textual commentary” (Ricoeur, 1981), “critique of historical reason” (Dilthey, 1911), “phenomenological analysis of human existence” (Heidegger, 1927), “letting the cultural and historical distances speak again by written word or character” (Gadamer, 1960), and above all “theory or philosophy of the interpretation of meaning” (Bleicher, 1980). These deliberations highlight the multidimensional properties of hermeneutics and its tendency to be applied in several social science disciplines.

Furthermore, Gallagher has traced the development of hermeneutics theory through writings of Romantics, Dilthey, Husserl, Heidegger and Gadamer. He also simplifies the origin and application of hermeneutics by categorizing it into four approaches:

1. Conservative Hermeneutics: Based on concepts of the scholars in nineteenth century by Schleiermacher and Dilthey, hermeneutics refers to the interpretation which aims to reproduce the meaning or intention of the author / creator.

2. Moderate Hermeneutics: Developed by theorists as Gadamer and Ricoeur with argument that no method can guarantee an absolute objective interpretation as the receiver end is always equipped with prejudices of historical existence which are embedded in an individual’s language, time, and place rather beyond that. Therefore, this concept is a somewhat optimistic view of interpretation as interpretation involves creativity not just reproduction.

3. Radical Hermeneutics: Based on the core ideas of Heidegger, radical approach suggests deconstructing the meaning of a text by replacing it with some metaphysical concepts like unity, identity, meaning or translations.

4. Critical Hermeneutics: This refers to a combination of conservative and radical hermeneutics, which is radical to an extent that its social aims continue a tradition, and on the other hand it is conservative to an extent that it suggests accomplishing an ideology free situation.

Therefore, it can be stated that by virtue of its nomenclature, hermeneutics bears the tendency to be expressed and translated as an attribute of education and hence offers the society a cultural variable. Naimi, (2012) has narrated that Gadamer’s philosophical hermeneutics aims to explain the coherence between interpretation, understanding and application. This application encircles many attributes of society including education. An elaboration on the preconception of educational experience presented by Gallagher, further establishes the theory to connect it to a more tangible form of theory, which was used by scholars. He argues that educational experiences are both formal and informal but there is no form of education, which is without interpretation. The student assimilates the pedagogical presentation to his own comprehension or allows his comprehension to accommodate itself to presentation, and this process is same for teacher as well. However, he has excluded the concept of hidden curriculum from this theory that may involve another dimension. This conceptual development is also relevant to the process of architectural education wherein the modes of dissemination of knowledge include theoretical understandings as well as applications to the society, both in hidden and apparent forms of curriculum.

Therefore, Gallagher's thoughts conclude that interpretation is a universal feature of all human activity and can be envisioned to be applied to any segment including education. Moreover, that educational experience is always hermeneutical in nature. Building upon the theory of interpretation (Hermeneutics), Hans-Robert Jauss, a German scholar and academician (1960) developed the theory of reception. Based on the broader sense of radical approach, he suggested hermeneutics to be developed and utilized as a discipline, which includes written, verbal and non-verbal forms of communications. One of Jauss's significant writings; *Literary History as a Challenge to Literary Theory* (1960-1970), explains the origin of reception theory. He highlighted the neglected factor of reception in the explanation and application of philosophical hermeneutics. He has argued that the reception of literary works in all its forms is unthinkable without the active participation of addressees. While Heidegger's phenomenology suggested interpreter's, historical placement creating certain expectations comprising anticipatory understanding, Gadamer translates the same characteristic of tradition into a means of actualization of a particular lived experience. Following this ideology, Jauss suggests addressing the raised concern in a reciprocal manner which argues that how the reception of a work influences society and vice versa. Here the historical placement for the actualization of learned behaviours holds a pivotal standing and suggests architectural education to be positioned in a setting wherein the historical background of learning provides the basis for the translations of behaviours and cultures.

This concept further helps to strengthen the connection of architectural education and culture. Moreover, Eckert (1984) has also discussed Jauss's idea for the introduction of an alternative for interpretive system by arguing that "if teaching literature, and studying it, is part of a large humanist enterprise, then teachers and students cannot ignore the need for some discussion of historical and aesthetic values which comprise the tradition of a work's reception." He also suggests the curricula especially literature course to be more engaging for discussion of historical conditions of reception. This new linkage and derived form of theory, termed as reception theory has been widely applied to many disciplines of social sciences including architecture.

Julia W. Robinson (1990) has discussed the theory of Architectural reception, describing the basis for

developing the relationship between architect and receiver, being culturally aware. She has discussed the emic and etic perspective of cultural relativism by suggesting that the culture must be understandable within a distinct value system called society. These both terms are used in a non-anthropological sense, where emic refers to an insider's perspective and etic as a scientific perspective. The architect in this setting is an actor on both emic and etic sides being a part of the society at the same time but the dis-balance occurs when architectural education tends to offer an oversimplified character of the culture and thus its translation and communication. Since this cultural process is communicated through undefined means, therefore a knowledge gap appears while establishing the conceptual translation of interpretation and communication theories. Robinson also highlights that although cultural processes are predominantly unconscious, but this does not mean that the process should be left unaddressed or does not require conscious probes. This concept suggested culturally critical architectural education, with radical attributes from master-apprentice pattern, and explicit knowledge-based learning. This is further underpinned by the fact that contemporary curriculum-based model has the deeper capacity to understand and imply the cultural values in both adopted methods of theory and practical as offered in various parts of the world. Moreover, it is also understandable that the implicit content in any educational discipline including architecture has more tendency to grasp cultural considerations than the explicit contents disseminated. The same is valid in architectural design process wherein the cultural content has to be communicated through the designed environment for society. And thus, culturally critical architectural education by virtue of its essence, resonates with implicitly inducted cultural values in a more effective manner.

The derivation of reception theory for architecture takes into account the relationship of architect and the receiver. The receiver being a part of the society with a specific cultural setting should receive well-versed architecture, which is integrated with the embedded culture of the society. Here architectural education becomes the receptor medium to express the notions of culture in a way that provides a medium of expression of what it contains and also satisfies the needs of receiver. Therefore, it is significant for architectural education to take into account the best suitable content and methodologies to express the core of cultural body through its end product for society.

While developing this theory, it is assumed that architects, as professionals ought to receive the core of cultural notions of society through education and personal learning. In current times, it is acceptable for society and the field of architecture that this education has to be communicated through the curriculum based model of architectural education, hence it is also understandable that the cultural capital of the society requires to be integrated within the architectural academics at basic undergraduate level. Therefore, a systematic approach to address this may focus on the overlooked parts of architectural education, which can be helpful to bridge the gap. This systematic approach has to be well considered for the aspect of negating the dominance of historical vs contemporary methodology adopted for architectural education through several aspects. One such aspect, which is identified, is cultural sensitivity, which is an overlooked attribute of architectural education.

At this point, it is identified that there is a need to establish a linkage with basic theory of architectural reception, which is underpinned by hermeneutics. This identifies the gap as a need of a scientific exploration to find out what potential attribute of architectural education is appropriately fit as a mean to establish the linkage between architectural education and culture which is present in any society and architecture receives it with sensitivity. Moreover, the culture is not a stand-alone factor in any society, as it is embedded and developed in societies that collaborate with each other as well. Architectural education, therefore, is a collaborative process of thinking, planning and eventual development of built environment defining a culture. Before exploring the connectivity to the term cultural sensitivity to architectural education, it will be more appropriate to see the term culture itself and its theoretical position in literature which emphasizes its linkage with the architectural education.

5. Culture: Definition And Theories:

The word “culture” originates pre-historically from a Latin word “cultura” that means tilling of the soil. In many modern languages like English, the word is used in an objective sense with various meanings. Culture in its broadest sense is holistic cultivated behaviour; of a person’s learned and accumulated

experience which is socially transmitted, or more briefly, behaviour through social learning. In its generic sense, culture has been understood as a form of communication in a society. It may differ in different societies or geographical locations.

The term culture has been discussed in a scholarly manner through its anthropological sense, as a complex whole including knowledge, belief, art, morals, laws, customs and other capabilities and habits acquired by man as a member of society (Tylor 1871). Another approach to define culture is proposed by Brown (2000) as a way of life including the ideas, customs, skills, arts and tools that characterize a group of people in a period of time. Scholars have also defined culture as a commonality, which distinguishes the members of one group of people from another, may differ for individuals and is communicated from one generation to next, as the outcome of the interaction between the intelligence of man and his environment satisfying both his spiritual and physical needs (Tylor, 1871, Hofstede 1994, Matsumoto 1996).

The definitions of culture have originated several theories about the presence and application of culture in societies. One of the most important, widely discussed and recent theories of culture has been presented by Hofstede in the last few decades, where he defines culture as a collective programming of mind which is acquired during childhood when one is open to learning and assimilation. (Hofstede et al, 2010, 6). The idea is depicted in his model for level of mental programming as shown in Figure-1.

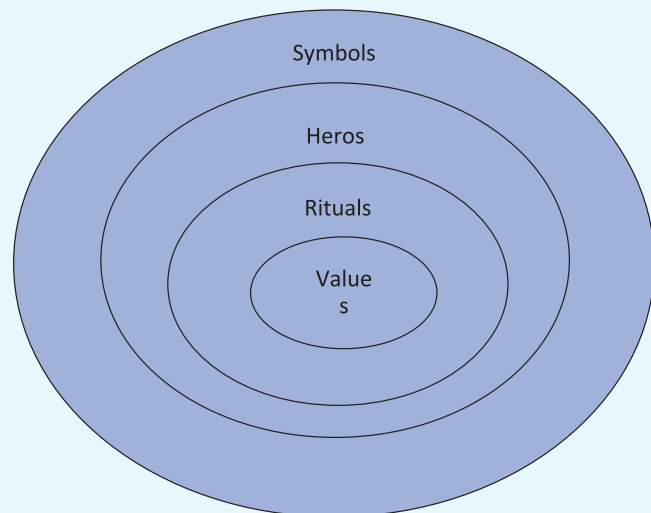


Figure-1: Hofstede's model for levels of mental programming.
Source: Spencer-Oatey, H. (2012) what is culture? A compilation of quotations.
Global Pad core concepts.

This collective programming is elaborated in three important levels, which is widely applicable to many aspects of social sciences including architecture. Here culture poses to be learned by a specific group or category called society. This model has also discussed core of culture as values with other manifestations shown in Figure-2, mentioning symbols, heroes, rituals, that can be reflected in practices. It describes that the values constitute relatively constant layer of culture. These values shape the institutions of a country, such as families, education systems, governments and laws. (Hosftede et al. 2010, 23-24)

Amongst different theories discussed, recently, Alfred Kroeber and Clyde Kluckhohn (1952) compiled 164 definitions of culture in their famous writing, *Culture: A Critical Review of Concepts and Definitions*, Kroeber has elaborated the attributes of culture as Eidos and Ethos respectively for formal appearance of culture and disposition of culture which determines its main themes and interests. A similar approach was adopted by Kluckhohn who describes that not everything in people's life may be visible to us and add to our knowledge through sensory observations (eyes and ears) called explicit attributes of culture. There are some implicit attributes of culture which are not obvious; motivations and impulses underpinning human action of which humans are not always aware themselves.

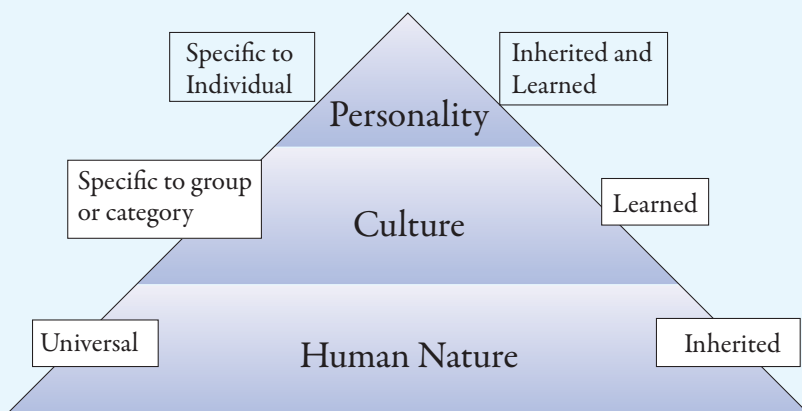


Figure-2: Hofstede's model for manifestations of culture

Source: Spencer-Oatey, H. (2012) *what is culture? A compilation of quotations. Global Pad core concepts.*

Focusing on the portion of architectural education as a section of education system described in the theory of cultural values of a society, it is important to connate the attributes of culture, which contribute to shape up the education in architecture. There are some implicit attributes of culture which are not obvious; motivations and impulses underpinning human action of which humans are not always aware themselves. Two different forms of culture widely acclaimed, accepted and applied to all societies around the world are tangible and intangible forms of culture. Tangible culture refers to the attributes, which are observed materially in a society, for instance, festivals, habits and built environment. On the contrary, intangible culture refers to the attributes which are not observed materially rather are hidden and embedded in a society, for instance, beliefs, religion, authority, communication style, sense of spirituality, knowledge and education. It is also understandable that intangible culture never disappears. It travels its own way with or without modifications through time, but tangible culture needs to be taken care of (Vandal 2015). United Nations Educational, Scientific and Cultural Organization UNESCO has been addressing intercultural understanding as one of its major aims through the mode of protecting cultural heritage for both tangible and intangible forms since 1945. It defines tangible and intangible cultures through the idea of cultural heritage. This cultural heritage as described by UNESCO exists in both tangible and intangible forms. (UNESCO 2014). Built environment as an ambassador of all social, cultural, political, environmental factors prevailing in a geographical area and architectural education as a discipline of education both appear to be strong modes of cultural communication in a society. Therefore, culture is a total representative way of life, including implicit and explicit attributes.

4.2: Integration of Culture With Architecture:

The discussion above implies that the culture is a holistic term communicated to and by society, composed of tangible and intangible attributes, having tendency to adapt change with time. This holistic approach for understanding culture and its attributes is derived here to be applied to investigate the status of culture and its application in architectural education.

Culture, therefore, is an entity which is communicated to the society through some mediums and holds some explore able dimensions in architectural education, while it is applied to a society. Communication is an important dimension of culture, with all its attributes and having tendency to grasp from a particular historical, social, political, religious, ethnical and several other attributes. One of the several means of communication is architectural education through which it disseminates culture in society. Hence, communication means, and methods hold a significant role in this scenario. Some of the significant communication theories are potentially relevant to the concept of architectural communication.

4.3: Linkage Through Communication Theories:

The theories of communication discuss many related factors according to the context and era of which they are developed in and applied to. Historically Aristotle¹ (384-322 B.C) introduced a linear model of communication, shown in Figure-3, which was valid for oral communication, a segment of tangible culture of any society. This model was considered to be the first and most widely accepted model of communication and emerged in 300 B.C. This model had limitations to be translated into various settings because of the fact that it was a speaker centred model, while the role of audience is presented as a passive one, where they can only receive the communication. This makes the communication process only a one-way process, which leaves the model with a gap to explore.

Shannon and Weaver² (1948) further explored the communication attributes and presented their work in their famous writing "A Mathematical Theory of Communication". (Figure-4). The model discusses four important factors, Information source, Transmitter, receiver and destination. The model was initially used for technical communication but was later applied for all kinds of communications especially effective communications; a concept widely used in many social sciences disciplines.

¹ Greek philosopher and writer who studied physics, logic, mathematics etc.

² Shannon was an American mathematician and Weaver was a scientist. Both developed a theory together known as Shannon Weaver model of communication or "mother of all models".

Exploring further on the basis of Shannon weaver's model of communication, Berlos (1960) developed a Sender-Message-Channel-Receiver (SMCR) model of communication, which discusses the factors, which affect the communication and its components. Figure-5 shows the model which also discusses the role of encoding and decoding; the processes which take place before the sender sends the message and before the receiver receives the message. It has four components, which describe the communication process. These are; sender, message, channel and receiver. Each component is also affected by several factors mentioned in the model.

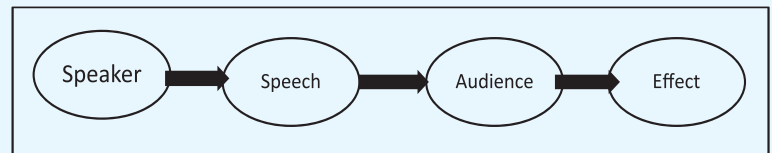


Figure-3 Aristotle's model of communication. (300 B.C).

Source: *Dynamics of mass communication*, by Joseph R. Dominik, 6th edition, 1999, Mc Graw Hill

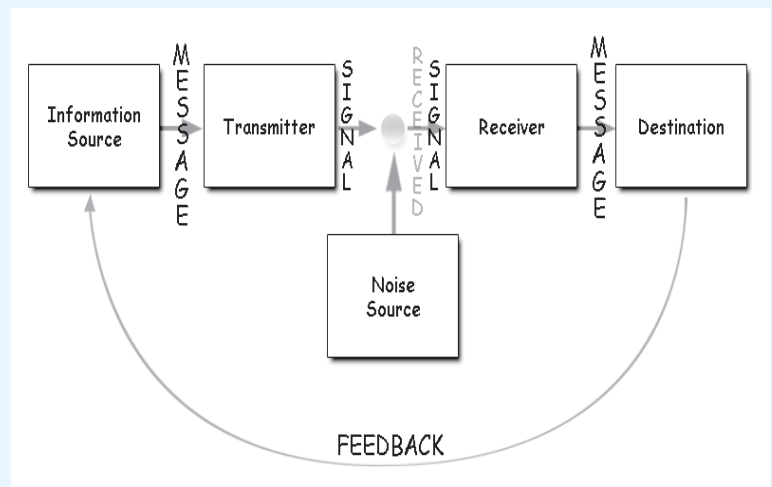


Figure-4 Shannon Weaver Model of communication

Source: *Dynamics of mass communication*, by Joseph R. Dominik, 6th edition, 1999, Mc Graw Hill

Berlos's model of communication discusses culture in two very important places. Firstly, in the section of source, describing culture as one of element of source section, and secondly, as an element of receiver section. Placement of culture in both sections, through the process of communication indicates that culture is transmitted and received from the source with a certain message, through a channel. This model is widely applied to many disciplines of social sciences.

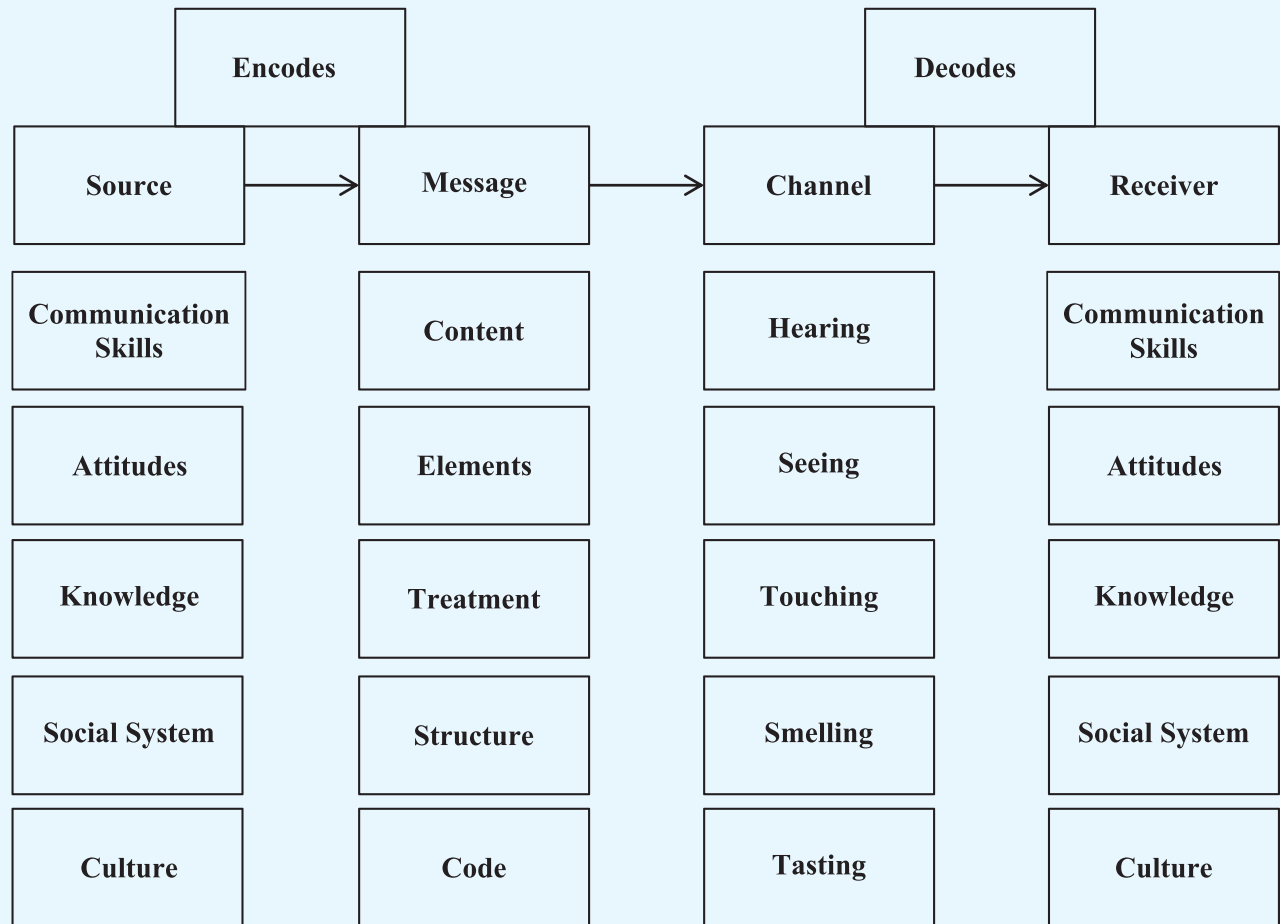


Figure-5: Berlos's SMCR model of communication.

Source: *Dynamics of mass communication*, by Joseph R. Dominik, 6th edition, 1999, Mc GrawHill

5: Conceptual Premise: Culture And Models of Communication:

From the literature review, a conceptual premise is drawn, presenting the linear relationships between following entities:

- Tangible and intangible cultures.
- Built environment and Architectural Education.

While culture is segmented in tangible and intangible forms, architectural education and built environment are dealt here as modes of cultural communication. Following major considerations in critical appraisal of literature review were taken into account regarding the composition of architectural education.

- A: Translational patterns of architectural education from apprenticeship to curriculum-based models.
- B: Futuristic concerns in scholarship towards assessing the status of culture in architectural education.

Figure-6 shows the conceptual premise wherein, it is identified through literature review that amongst all the models of teaching in architecture, two are of significant value; apprenticeship and curriculum based. All other methodologies involved in training of architects, which are mostly informal, are considered here as minor since they are derivatives of major models.

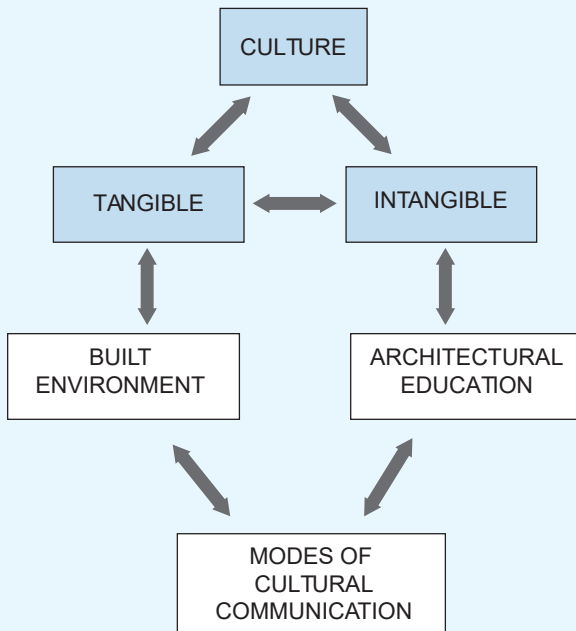


Figure-6: Conceptual Premise of culture
Source: Author

5.1: Cultural Sensitivity And Architectural Education:

The connection and continuity exhibited in communication theories and models depicts their applicability to many areas of social sciences including architectural education as an academic discipline in many societies. Therefore, while analysing the models of communication and their relevance to culture as seen in architectural education, it is important to explore the role of cultural sensitivity, which appears to be a reception link to receive the product of architectural education in any society. The term “Cultural sensitivity” is defined as the awareness of the existence of cultural differences and similarities and their effect on values, learning and behaviour. (Stafford, Bowman, Eking, Hanna & Lopoies-Defede, 1997). This awareness is reflected through tangible and intangible forms of culture in the society. Elaborating it further, a relationship of translation is established on the premise of effects of cultural differences. Wherein the values, learning and behaviour are translated through taught contents in architectural education and are reflected in built environment, which is a tangible form of culture. Therefore, “Culturally Sensitive Architectural Education” is defined here as the architectural education, which regards and responds to the cultural context and relates built environment

to culture. It considers related cultural values and variables defining the cultural sensitivity, for example relevance to social, historical, contextual, religious, national, ethnical etc conditions and sources of inspiration in design of the built environment.

The cultural sensitivity as incorporated in architectural education has been addressed by researchers and scholars across the world as well as in Pakistan. Architectural education in Pakistan has been strongly rooted in past of the geographical boundaries where the country is located. There have been strong influences on architectural education of Pakistan which are underpinned by several factors including culture as one of them. The realization of the architectural profession and discrepancy in the form of un-availability of proper school of architecture were the motivating factors for the government when in 1954, the first school for architectural education was founded in Karachi in province of Sindh by Pakistan Public Works Department (PWD) named as “Government School of Architecture”. A study conducted in this context reveals that Architectural education leads to an inference that culturally sensitive content is present in the curriculums/ course contents of architectural schools generally spread over all the years of study and specifically during mid-levels of the course where the understanding of the students is well- developed. (Pasha, 2019). Moreover, the study describes the expert opinions about cultural sensitivity appraising that cultural sensitivity is essential to not just architecture education but any type of education. Cultural sensitivity can mean as awareness to the history of architecture or theory, or it is awareness about cultural issues. In curriculum design of contemporary architectural education, it is related to knowledge and awareness, and to comprehension and application.

The critical review of literature also reveals that the scholarship in architectural education has shown its tendency towards the cultural sensitivity. The realization of the required change in the architectural education has opened up many relevant dimensions, where criticism by scholars has broadly surfaced. Scholars have interpreted multiple factors regarding architectural pedagogy in seminal theories. Some of these are referred as below. Robinson (1985) used anthropological approach to study architectural education in which the discipline of architecture was placed within a larger cultural context. It was

suggested that there is a need to define design education “culturally critical” in order to address the present imbalance of perspectives in schools of architecture.

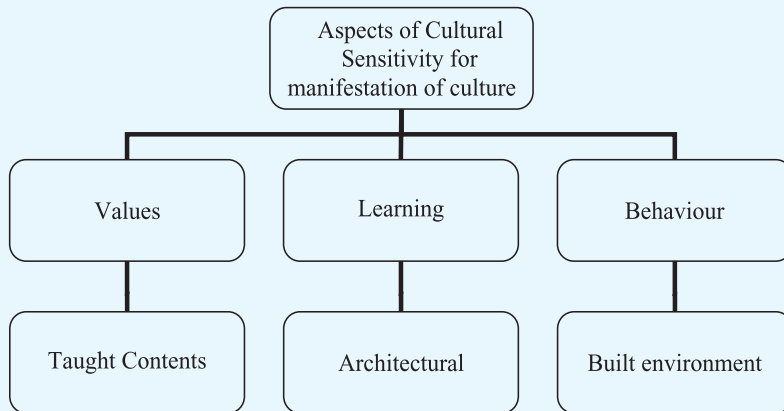


Figure-7: Effects of cultural sensitivity and its translation in architectural education.
Source: Author

While describing his views about placement of culture in architectural education Buchanan (2012), an architectural writer and lecturer states the issue as a need of time. He simplifies the core of the idea and relating it to basic allied fields wherein culture plays a pivotal role. He concludes his study by highlighting the urgent need to devise a sustainable, trans-modern (post-postmodern) culture where past and present were grounded in religious or spiritual traditions, making the whole idea as a challenge.

Different paradigms are discussed by Salama (1999), in the domain of architectural education as artistic paradigm and socio-behavioural and cultural paradigms. He has highlighted it by describing that there have been several attempts to invigorate the curricula of architecture to maintain the sense of timelessness by integrating different types of knowledge into architectural teaching practices. He highlights that unfortunately knowledge about cultural diversity has always been ignored or oversimplified. He describes the relationship between architectural knowledge, cultural diversity and architectural pedagogy and proposes a more effective integration of culture, as a form of knowledge, into the teaching practices in architectural education. This relationship in a simplified form is depicted in Plate-8 which shows the interrelationship of three main aspects of cultural sensitivity that can be analysed as manifestations of culture. These are; values, learning and behaviour. Salama has also identified five approaches that act as transformative pedagogy that

can bridge the gap between the artistic paradigm and socio-behavioural and cultural paradigms and help effectively in overcoming its underlying obstacles. These include: thinking globally and acting locally, reconciling lectures and studios, sensitizing students in human aspects of architecture, developing students' abilities to search and think critically, and integrating literature on behavioural research into teaching practices. Salam (2014) has also described ging paradigm of architectural education in his recent works. He raises a major point as the dismal state of stagnation and placidity that architecture and design pedagogy find in itself. It develops an argument that while the practice of design professions has changed significantly and continues to change, architectural and urban design education has been slow to react to these changes at best or resists change or adaptation at worst.

In contemporary times the scholarship in architectural education has also experienced debate in multiple factors, culture being one of them. The revised version of UIA / UNESCO Charter in 2014 considers culture as one of the major concerns in architectural education. The charter elaborates the goals and vision for futuristic architectural schools. One of the stated visions describes the cultural concerns as:

“A technological application which respects the people social, cultural and aesthetic needs.”

Such seminal considerations for inculcating the social and cultural aspects in architectural education have affected the futuristic approach of required improvements in a manner, which tends to regard culturally sensitivity in a holistic approach.

Table-1 shows the taxonomy of linear relationship between the three discussed entities; architectural education, cultural sensitivity and communication theories. It shows that the basic structures of these terms with their distinct attributes are interrelated to each other in a very linear manner which describes the application of architectural education. It also depicts that architectural education is communicated to the society in the built form through some channel. The structure of architectural education as knowledge, skill and application is linearly related to the awareness of similarities and differences of culture (cultural sensitivity) which are learnt through time and generations and are translated into behaviours by several tangible and intangible forms. These similar structures of architectural education and

cultural sensitivity are continuing to another linear relationship with communication theories through source, message, channel and receiver.

and the contemporary deliberations about connection of architectural education and culture.

| Structures | Architectural Education | Cultural Sensitivity | Communication Theories |
|------------|-------------------------|--|------------------------|
| | Knowledge | Awareness of similarities and differences in culture | Source |
| | Skill | Learnings through time / generations | Message |
| | Application | Translation through tangible and intangible forms | Channel |
| | Built Environment | Behaviours | Receiver |

Table-1: Taxonomy of linear relationship between architectural education, cultural sensitivity and communication theories. Source: Author

6: Findings: Development of Model:

The derivation of Theory of reception into the model of communication by Berlos (1960) has a wide potential to be integrated to the theory of architectural reception, wherein the basis for developing the relationship between architect and receiver, being culturally aware has been described. The theory of architectural reception by Robinson (985) describes the cultural process as communicated through undefined means. The commonalities of ideas in both theories and their wide range of application make these theories applicable to architectural education.

However, application of Berlos’s model to architectural education process reveals that the factor of “channel” is unidentified. Similarly, in Architectural theory of reception by Robinson it is described as “Undefined means”. Therefore, a significant knowledge gap is identified here at this point, which needs to be explored. Considering the relationship of entities of culture and architectural education, this gap (channel or undefined mean) is identified as “cultural sensitivity”, which provides a “channel” or “mean” to explore the status of culture in architectural education.

A model describing the relationship between architectural education and cultural sensitivity (AECS) is developed here which takes its basis from theories of architectural reception and model of communication. Figure-8 shows the model which is developed through the exploration in this research and depicts a linkage of architectural education and culture through the means of cultural sensitivity. This connotes with the theories of reception, theory of architectural reception, models of communication

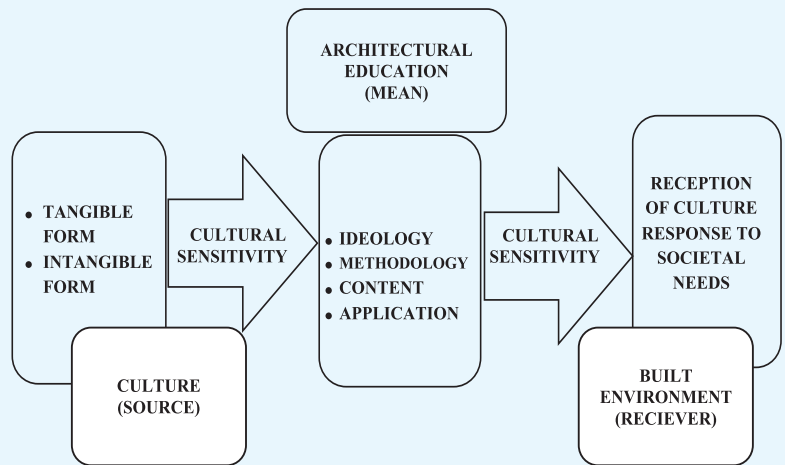


Figure-8: Model of architectural education and cultural sensitivity (AECS). Source: Author.

7: Conclusions:

The research meets the objectives of exploration through literature review and development of a model which establishes a linkage between architectural education and culture through communication theories. It signifies that architectural education in all its social and educational respects has been developed through a long way and communicated to the society through some means. While it has always been connected to society through its application, it has also been embedded with cultural aspects at the same time. Several significant theories of architecture, culture and communication in literature present the discrete discourse applicable to their specific disciplines of social sciences. Any exploration catering all three entities in holistic manner may result in developing a strong linkage between these entities, which can be applied to other disciplines like architectural education.

The research further highlights that in order to connect architectural education to society in an effective manner, there is a need for scientific exploration so as to identify the gaps. The attributes of architecture which are well responding to the societal requirements need to be translated in societies in their appropriate form so as to benefit the society. In this regard, architectural education is an effective mode of communication with the society through its application in several forms.

Moreover, it is also concluded that the philosophical interpretation of theory of Hermeneutics has further facilitated the development and translation of theory of reception and its applicability to the discipline of architectural education as it claimed to be potential for several social science disciplines. This potential attribute of theory of reception is also connoted to the theory of communication when all three entities of architectural education, cultural sensitivity and communication theory tend to exhibit a linear relationship with each other. Through this research cultural sensitivity is identified as a potential and effective attribute of architectural education, which may be further explored for futuristic research in its applied form in architectural education.

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