

THE DWELLING AS INTROJECTION OF THE FAMILY

PhD Thesis – Summary

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This research is aimed at evaluating the dwelling paradigm, while using the family and its parental and family relationships as an analytical anchor. Architectural theory and practice are often criticized for providing a stereotypical image of the dwelling as an exogenous object, eluding what the inside of the dwelling has to offer. Within this context, the present thesis proposes refocusing the act of housing on the human element, on its active core, as an act that can lead to a theoretical and practical dwelling restoration. The family can become a valid referential landmark of housing, favouring therefore a much-needed novel and distinct perspective. Embracing this new perspective, the dwelling ceases to be an external object, becoming a semantic coating around its inhabitants. *Dasein*¹, or the human being *here*, finds in dwelling a *locus* of existence. In its turn, the dwelling finds in its residents an existential pretext. The reciprocal relationship generated between the two items, the residence and the residents, is what that makes a difference between a static inclusion, such as *Sein-In* and an authentic inclusion, as *In-Sein*¹. In an ideal scenario, the dwelling and the family bestow a voice on each other (C. Thompson, quoted by Grati [1, p. 137]). Thus, they develop a special *dialogism*², transcending the simple level of dialogue, defining themselves at an ontological level.

In fact, what would the dwelling be without its dweller?

Being structured in three main parts, the thesis assigns the first part to its introductory, contextual notions, as well as to presentation of the general notions of dwelling and family. The preliminary part of the research provides therefore a structural *corpus* for the following part of the thesis, making a selection of relevant pieces of information, useful in the complex process of understanding of the relationship between them.

Chapter 1. PRELIMINARY INFORMATION

The introductory chapter explains a part of the terminology, stating the main scope and objectives of the research and offering as well a comprehensive description of the methodology employed. The literature review has been doubled by a series of quantitative and qualitative studies, oriented on specific themes, all presented in the appendix of the thesis, gathering an approximate amount of 700 questioned subjects.

The present thesis is aimed at facilitating the comprehensive understanding of the complex phenomenon developed between the dwelling and its dweller, using an approach that transcends architectural theory, pleading for a transdisciplinary approach. The thesis focuses

¹ The terms *Dasein*, *Sein-In*, *In-Sein*, taken from Martin Heidegger's book „*Sein und Zeit*”, explained by G. Liiceanu, course 7.2. UAIUM, „*Introducere în filosofie*” [2].

² The term *dialogism*, taken from Mikhail Bakhtin, explained as a *continuum* dialogue between the two items, expressed through the relation Me- Other [3, p. 22]. The dialogical poesis of M. Bakhtin has been described as a „strategy of endowing the other with voice” (C. Thompson, quoted by Grati [3, p. 137]).

rather on general features that can be spotted and particularized in terms of culture, geographical area and local specificities. Occasionally, some of the information inside the thesis was focused on a specific geographical area (western part of Romania), aimed at particularizing and intercepting the specific features of the area and temporal context. Thus, the general frame identified in the first part of the thesis has its correspondent in the last section (Chapter 6), highlighting the features of the dwelling and of the families, *here and now*.

Following this new paradigm, as the title itself suggests, the dwelling is required to become an introjection of its insideness, giving up a good part of present stereotypes characterising architectural practice. In order to simplify this issue, seemingly complex from the beginning, and in order to maintain a conceptual control of the entire process, several **structural principles** were chosen, thus providing guidance and coherence throughout the thesis: the **transdisciplinary principle**, **emergentism**, the **empathy principle**, the **reciprocity principle** and, last but not least, the **principle of balance**.

Transdisciplinarity, promoted by Sean McNelis, Roderick J. Lawrence, Basarab Nicolescu or Cosmin Caciuc, criticizes the self-sufficient character of architecture, facilitating the access to humanistic and social sciences knowledge. Consequently, architectural practice and theory may be complemented by all these sciences, filling up the dehumanized gap of housing.

The emergentism principle, recently brought to foreground by Sarah Robinson, Juhani Pallasmaa or Otto Friedrich Bollnow, argues for the role and impact of the built environment (especially the role of indwelling) on the human, collective and individual development. Supported by neuroscience, this principle pleads for what is known as *influential magnetism*, in which the proximity and the built environment can become potential that stimulates or, if necessary, depreciates its content.

The principle of empathy provides a valid referential anchorage of the residential space, concentrating it around the family and the individual. This principle appears recurrently throughout the thesis, with a particular reference to how architects influence the dyad habitation / family relationship, but also with reference to the way architects relate to the expectations, values and life style of those who live in their houses.

Derived from emergentism, the principle of reciprocity, reflection and synaesthesia is supported by many theories of aesthetics, psychology, environmental psychology and phenomenology. Because the built environment can stimulate the positive introjection of its resident, this principle relies on the emotional processes as a bridge between the dwelling and its inhabitant, favouring a reciprocal reflection between the two. The principle of reciprocity articulates introjective laws around living and family, which make it important to reconsider both factors entering into the dialogue.

The principle of equilibrium, this *Nemesis* of the dwelling, completes all of the above-mentioned principles, raising our awareness on the processes of regulation and self-regulation between family and dwelling, through the concept of residential homeostasis. Family and habitation, like any living organisms, live to the extent to which there is a balance between what they give and what they receive. The investment made by residents in the dwelling quates to a later reward, returned under a different form as a benefit. The internal balance, referred to in chapter 4.2 under the term *residential homeostasis*, is a manifestation of this principle inside the residential landscape. Over time, each family-residential system develops a certain type of mutual response, particularly a response that is considered to be the most effective in conferring a homeostasis status, a response that changes and modulates in different situations during family dynamics. This latter principle, detailed in Chapter 4.2, argues once again for the importance of both factors that enter into the systemic dwelling / family relationship.

Chapter 2. DWELLING

The second chapter, assigned to the dwelling, centres the study around some theoretical and practical information, useful in understanding the symbiotic functioning between the dwelling and the dweller. This chapter attempts to capture some features of the concept of dwelling, highlighted from a perspective that prepares the ground for a dual analysis with the family. The main purpose of this part of the thesis is to provide familiarization with various notions and concepts associated with housing, to capture the transformation of the house into the home and to intercept the living space through various subjective lenses. In addition, the subchapter dedicated to dwelling functions draws the attention to a multivalent, highly personal discourse in dialogue with the family, thus preparing the ground for the theme of Chapter 4.

Having always had a privileged place in architectural theory and practice, housing remains today a powerful stack on which architecture and architects advocate their role in society. This favoured position is all the more justified since the architectural interest is doubled by a related interest of the most diverse science spectrum. The perspectives of various sciences on housing are integrated, in this chapter, with information about the familiarity and intimacy of the act of living experienced by each individual. Living is actually a personal way of occupying the space and an act of forging a common space that embodies both the dwelling and the inhabitant [2, p. 13]. The house is therefore an expression of our existence in space, a reason for the configuration of the world. The idea is taken from Martin Buber, who stated in "Le Problème de l'Homme" that "we live the world as we live our home" [2, p. 17].

The dwelling has been and will probably continue to be a subject of ambivalent concepts. There is an intensively-studied, largely-debated theoretical perspective, running parallel to an individual, subjective perspective, developed intimately over time in a daily routine. There is also the home seen from the outside, as an object placed in the world, within the urban network and the built proximity, which coexists consistently or dissonantly with the inner, universally experienced universe. There is the shell of dwelling, the *raum*, which takes over and modulates internal and external emanations (as it results in more detail in subchapter 4.6) and there is a living interspace, the *spatium in extensio*³ that gives substance to the dwelling and articulates it on personal values. The ambivalence between physical, configuration and emotional space, in which feelings and emotions are collected, also remains an ambivalent recurrent subject associated with dwelling [3, p. 23].

The opposing living dyads are also brought to the forefront by feminist literature, which advocates an undistorted and unidentified image of the house, able to capture its oppressive side. Katherine Brickell mentions the book by Tony Chapman and Jenny Hockey [4], the feminist studies of Badger and Folbre, Olwig, Young, der Schro, Daniel Miller's anthropological studies, surprising intra-family bargaining relationships, or gestures of exclusion, oppressive, all able to complement the concept of dwelling with its negative facet [5, p. 226].

The transition from "house" to "home" is also analysed in this chapter. Even though this passage marks a threshold that can not be established in scientific terms, this subchapter aims to identify some landmarks in this positive metamorphosis so that this process can be more easily identified and located in reality. I specified *process* because home does not exist *per se*, but it is an action that is instituted and maintained as long as some minimal conditions are established, determined differently from person to person, from family to family.

The journey from *house* to *home* is a personal process with the physical space, usually over a longer period of time. This personal narrative subjectively legitimizes some of the most important features and processes associated with the notion of *home*: **identity and sense of**

³ The syntagm „*spatium in extensio*” coined by M. Heidegger, quoted by N. Leach [340, pp. 101, 102].

belonging (Tucker and Hammond, quoted by ten Brinke [6, p. 6]), **space appropriation** [62], **relational processes** (Smith, quoted by ten Brinke [6, p. 6]) and **emotional processes** (Gonzalez, quoted by ten Brinke [6, p. 7]). In this context, *home* becomes a small piece of the universe, claimed by the presence of elements and actions, overlapped with feelings (Alon Gussow quoted by Fox [8, p. 16]).

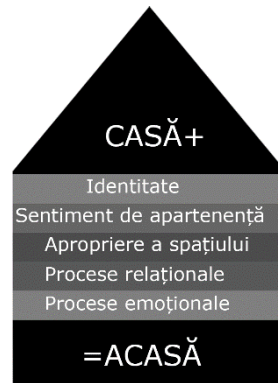


Figure 0.1. The transition house / home

The last section of this chapter explores residential functions, insisting on how living and family are both a product of synthesis and interpretation of the historical and cultural context in which they are placed. This is the reason why the functions of living cannot be decontextualized, receiving first cultural and temporal validity so that they can afterwards be legitimized from the inside. The classification of residential functions helps to understand the diverse and specific needs of family and individuals. By structuring dwelling functions according to the subject to which they are addressed, there can be find extra-familial, intra-family and individual functions. By considering the executive character, there can be find pragmatic or symbolic residential functions. The pragmatic functions can be divided in structural, non-structural or strictly executive ones. Classifying them based on the period of time in which they manifest themselves may result in temporary, definitive or substitute functions (see Figure 2.2).



PRAGMATICE		SIMBOLIC - AFECTIVE
STRUCTURALE	EXECUTIVE	
<ul style="list-style-type: none"> • îndeplinire nevoi fiziologice • asigurare adăpost • reproducere / procreere • funcție homeostazică <small>reglare între membrii familiei</small> • securitate socială și psihologică <small>J. Pallasmaa</small> • securitate ontologică <small>H. Easthope</small> • asigurare a intimității • apartenență la o unitate rezidențială/ unitate socială (familia) • identitatea și atașamentul de loc <small>„... casa devine cel mai puternic semn al sinelui pentru cel care o locuiește.” T. Poldma</small> 	<ul style="list-style-type: none"> • funcție axiologică <small>Yildirim Y.</small> • socializare intrafamilială/ spațiu psihosocial • odihnă, regenerare <small>C. Day</small> • evoluare/ dezvoltare personală <small>C. Marcus</small> • indicator al relațiilor purtate în cadrul familiei/ al ierarhiilor familiale <small>Blunt și Dowling</small> • spațiu de muncă • preparare și servire hrană • păstrare igienă • relaxare/ distracție <small>A. Mihalache</small> • funcție educativă <small>L. Hirvi</small> • reglare a sexualității • funcție decorativă • depozitar al lucrurilor valoroase • suport fizic și emoțional • apropiere/ teritorializare/ control spațial • mijloc de reglare/ autoreglare, sursă de alienare <small>Opasala și Jää, C. Marcus</small> • starea de bine, influențată de satisfacția locuirii/ satisfacția vieții 	<ul style="list-style-type: none"> • funcție ideologică • funcție reflexivă • funcție eudaimonică • funcție emoțional-afectivă <small>Blunt și Dowling</small> • suport în procesul de construire a identității <small>I. Babescu, Yildirim Y.</small> • statut identitar, al sinelui individual și al sinelui colectiv, familial <small>J. Pallasmaa</small> • furnizarea unei imagini recognoscibile a sinelui • mediator între ființa noastră socială și ființa noastră privată, intimă <small>J. Pallasmaa</small> • „intervallum mundi” <small>Le Breton</small> • auto-validare <small>C. Marcus</small> • casa, un „cosmos al simțurilor” <small>L. Hirvi</small> • funcție referențială <small>D. Sorea</small> • reprezentare simbolică a semnificațiilor personale asociate casei <small>E. Cassirer</small> • expresie personală <small>C. Marcus</small> • protecția sănătății spirituale
Semantica locuirii. Funcțiile rezidențiale		
<ul style="list-style-type: none"> • apărare/ protecție/ retragere și securitate <small>A. Graham, C. Graham</small> • funcție homeostazică <small>reglare între familie și societate</small> • securitate socială și psihologică <small>prin apartenența la locuire/ familie</small> • apartenență socială/ comunitară/ culturală 	<ul style="list-style-type: none"> • funcție axiologică pentru raportarea (ierarhică) la societate • unitate de consum • socializare extrafamilială facilitează, autorizează și legitimizează legăturile cu exteriorul. 	<ul style="list-style-type: none"> • filtru semantic • reprezentare socială (reală sau disimulată) • casa ca instrument al creșterii stimei de sine față de exterioritate <small>Harris și Brown</small> • casa ca „mundus minor” <small>Le Breton</small> • statut identitar, la nivel comunitar/ cultural <small>F. Bloucaș</small> • depozitar al valorilor societale <small>Blunt și Dowling</small>

Figure 0.2. Residential functions. Classification (personal contribution)

It is obvious that these functions listed above are not characterized by concomitance, but rather by an alternation over time, in relation to family dynamics, personal dynamics, or society dynamics. Of all the functions, the structural ones have the highest degree of stability, ideally being permanently assured. Analyzing the functions of housing by age groups, an increase may be observed of the amount of these functions as we get adults, so that, later on, these functions become minimal again. This phenomenon has a maximum of residential needs and implicitly of functions, in the adult period, and the liminal stages of life restrict these needs to the minimal ones.

Chapter 3. FAMILY

In order to provide some general knowledge unfamiliar to housing theory, this section of the thesis elucidates some family mechanisms, some functions family performs in relation with the residential ones, some roles of the members and their metamorphosis over time. Dwelling is an active content of family relationships, whilst its configuration can fertilize or hinder certain parental or family practices. The expectations we have from housing are also modulated by family characteristics and dynamics, inducing their resonance in everyday life. This chapter aims to introduce us into a realm of differences and family diversity, to facilitate the understanding of the complexity behind the family process and, ultimately, to make a pledge for dwelling that has to comply to the needs and expectations of this family diversity.

The chapter begins with a disambiguation of the notion of "family", required to understand the applicative framework of the thesis. *Family* is a committed term for social sciences, referring to two or more persons, linked by marriage, adoption, or blood link [9]. According to Murdock, the family is "a social group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes, or at least two adults who have an approved sexual relationship and one or more children of their own or adopted by adults who are sexually related "[11, p. 3]. Popenoe's recent definition implies the existence of an adult or two adults not necessarily of the same sex and not necessarily married, adapting to the recent extent of single-parent, same-sex families cohabiting [12]. All these standardized definitions may be different from the definitions assumed by the collective mentality of each culture or society.

Much of the sociological studies of the last decade signal the presence of a critique of

family sociology, addressing in particular the heteronomy of the theoretical framework with which it operates [13, p. 135]. Morgan, Ribbens, McCarthy and Edwards criticize the prescriptive and rigid tendencies of the social family social concept, coming with the proposal to accommodate a diversity that comes as a reconciliation between these traditional tendencies and those currently encountered in everyday life [14]. In this regard, it is proposed to extend this theoretical framework as a solution, in order to include the recent changes that occur at the family level in all societies. David Morgan, for example, proposes to use the word "family" not as a noun, as it has been until recently, but as an adjective, thus seeking to create an inclusive concept of all family practices that can be identified today. In the absence of this subtle expansion of the term "family", there is a risk of re-thinking this concept. Especially in response to the feminist movement and the gay rights movement, this plurality of family term aims to include more marital categories that function according to family-specific domestic laws. Perverting the notion of family and amplifying the meanings attached to this concept requires a reconsideration of this term in any current study. The family, now and here, must behave in an elastic sense, including the multitude of real life scenarios [16, p. 1]. This disambiguation of the family term is of interest because it helps to demarcate the co-residency groups that are the subject of this study.

The two main components of the family are **structure** and **function**. Smith states that the structure refers to the number of family members with the designation of each person's position, and the function refers to the way in which "the families meet the physical and psychological needs of the members in order to fulfil their survival and maintenance needs" [11, p. 3]. The stamp of each family is determined by the coexistence and overlapping of three layers of configurations, each with its own specificity, which in fact generates its particularity. According to Walsh [17], these categories are made up of the **family system of beliefs**, taken indirectly from a macro-social scale, **organizational patterns** and **communicative or relational processes**.

The communicative or relational processes are a distinctive mark of the procession undertaken between the part and the whole, between the individual and the family. Family operation in optimal parameters is directly dependent on the optimum operation of the part. Interdependence between family members is as important as independence. A healthy family can not exist without simultaneously assuring these two component processes, in doses regulated organically by each family. This reality obliges the residential landscape to conform to spatial needs derived from both processes, so that both individual and collective ones can find their place in the living. Subchapter 4.3 details the way in which this balance between the party and the whole is actually realized, emphasizing the connotations and hierarchies that derive from them.

Within a nuclear family, there may be established three types of relationships between its members: parental relationships, marital relationships, and fraternal relationships. In general, they are mutually determined, generating the distinctive mark of family relationships. The peculiarity of these relationships requires a tailored adaptation of specific needs, each type of relationship being asked to be accommodated in certain residential configurations. To illustrate, we take into account the four typological categories of couple and family life divided by Jean Kellerhalls [18, p. 103] according to the degree of internal cohesion and external integration, as shown in Figure 3.2: bastion type, parallel type, companion and association type.

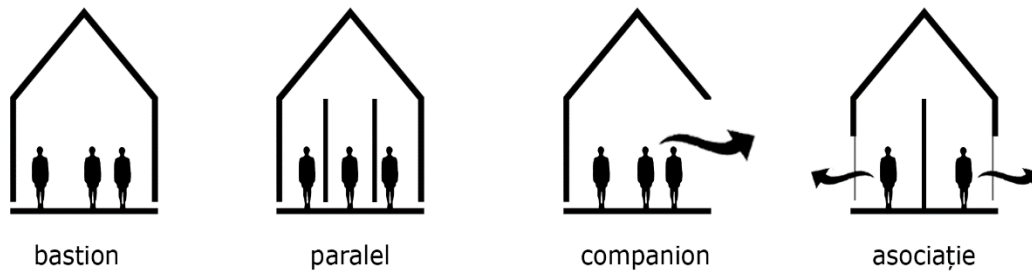


Figure 0.1. Family categories, after internal cohesion and external integration, according to Jean Kellerhalls (graphic interpretation of literature review)

The bastion family type is a centralized family, in which the group is focused on itself, with minimal contacts with the outside. This family fits into an introverted dwelling, which has large spaces of socialization, with secondary private spaces. **The parallel family type** is characterized by introversion and inner autonomy. The roles within the family are very different, the areas of interest of the members are divergent. The house of this type of family needs minimal communication with the outside, and also needs more residential, relatively autonomous, highly introverted residential cells. **The companion family type** is open to the outside but at the same time possesses internal fusion. The home may be extroverted to allow family ties with the outside, may contain cells for personal privatizations, but it needs spaces for internal socialization of family members. **The association type of family** is characterized by the inner autonomy of the members, doubled by an opening rather to the outside than to the inside area. Residential cells must cover the individualization needs of the members, structures that can group one or more members. Common spaces are formally inserted within the house, being used only occasionally for intra-family socializing.

Not only the way family members function in relation to housing is important, but also the way in which intergenerational interference is being established. There is a difference between geographical proximity and psychological distance, Kagitcibasi identifying three categories of intergenerational interaction [12]: (material and emotional) **interdependence**; **independence and synthesis** between the two styles, relying on material independence and emotional dependence between generations. Each of these categories has its homologue in a pattern of habitation, interdependence between generations being associated with possible family reunions, while independence can be associated with separate housing (see Figure 3.7).

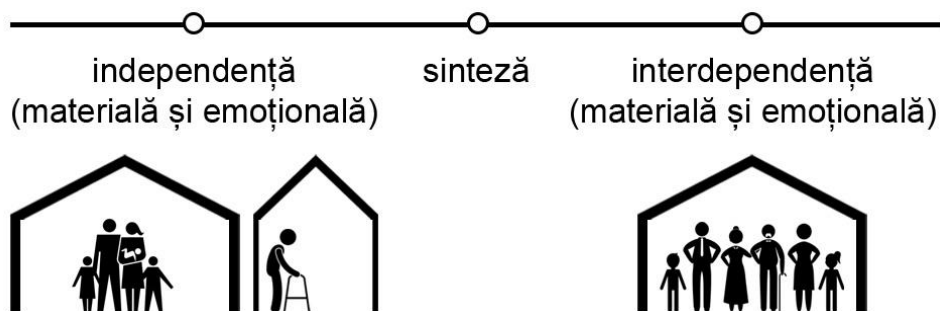


Figure 0.2. Generational interference (graphic interpretation of literature review)

Family style and the parenting style adopted can also be a valid and viable indicator of residential needs. **Parenting style** "refers to all the behaviours and emotions parents have towards their children and to the way the parent approaches the relationship with their child" [104]. **Family style** refers to the totality of behaviour and emotions among members, placing more emphasis on family socialization and referring to "preserving and transmitting traditional values, ways of accepting imposed social rules, family-specific general atmosphere" [19].

Based on the content, Baumrind identifies three categories of parental behaviours:

autocrat style, authoritarian style, permissive style, styles that in everyday life can be intertwined or overlapped within the same family. In 1983, Maccoby and Martin proposed the addition of the fourth parenting style, the **negligent** or neglectful one [20].

The two extremes of these parenting styles are "**attachment parenting**", which proposes a gentle parenting style, deep attachment, an instinctual return to the primary human values, versus the autocratic style, vertically, more remote style that rejects the sacrifice maternal as the child's supreme good, aiming at conferring an independent character on the growth of children. If families with pronounced hierarchies, with vertical relationships, are valuing individual residential spaces, horizontal families are prioritizing spaces for group cohesion. Configuration of residential night space and parent / child sleep patterns are a valid indicator of dominant parenting style.

While the previous chapter presented the functions that the dwelling fulfils within the family and outside of it, this part of the thesis gives a detailed presentation of the functions of the family. Important both at the macro and the micro-social level, family functions gain internal validity for each individual member, thus making each family organism unique.

As far as the family is concerned, a series of changes in its structure and functionality observed over time are giving to this social construct a temporal and geographical relativism. All these changes not only capture the evolution of society itself, but also reflect how it responds to exogenous, macrosystemic factors. Europe's marital and family patterns and obligations have been constantly changing over time, being radically influenced by Christian perceptions, the industrial age, and recent changes in society. The history of Europe reveals a general predilection for the nuclear family, and Romanian culture, until recently, revealed a valorisation of the extended, patriarchal family. The imprint of the socialist period is also visible at the level of the Romanian family, differentiating it and its parental model from Western societies. Symmetry of recent family syntaxes in Romanian society has been inertial since the macro sociological and political changes since 1989, increasingly drawing them closer to Western patterns.

The analysis of family stereotypes comes in the last part of Chapter Three to capture its evolution and transition over time. The classical paradigm of the family is often associated with the patriarchal structure, in which the father's role sometimes holds sacred valences in relation to other members. While woman is often associated with the house or with children care, the man is often defined by the work outside the home. The role of children varies from a socio-cultural a temporal context to another, involving a wide range of parenting behaviours.

We are nowadays witnessing a dramatic change in relational configurations, as well as in family syntaxes. The tendency to de-traditionalize the family may be observed in the family-group establishment phase and also afterwards, in the family member relationships.

The **new paradigm of the family** shows the tendency to equalize marital rights and responsibilities, balancing the two roles within the family. The social, economic and political conditions have radically changed in the last period, creating the premises of a normative change of the family institution and, implicitly, of the roles of each member. The fight for gender equality, which began in the 1960s, with an immediate impact on Western societies and an inertial impact in other European societies, is still one of the major determinants of changing the family paradigm, especially regarding women's role. The profound change of the family structure induced inherently a change of the concept of marriage as well.

The new family paradigm includes a mosaic of attributions assigned to the father, including economic and emotional support, much more than it did until recently. Women's access to education has also brought a change to their roles within the family, with tendencies for conjugal roles symmetrisation. The role of children has also changed, especially in Western societies, manifesting a predilection for a static, sustained, inactive, hyper-protected role within the family.

To summarize the narrative thread of the thesis, after a preliminary introductory part, able to familiarize us with the aim, the objectives and the theme of the thesis, the following two chapters have assumed the role of introducing us into a realm of familiarity both with the subject of dwelling, as well as that of the family. Avoiding to deal with topics that are highly debated in the literature and avoiding any exhaustive claim, through the selected information these two chapters are preparing a fertile territory for the following ones.

The second part of the paper (Chapter 4, 5 and 6) focuses on the substantial personal contribution of the research, by capturing the dialectical relationship and the processes of residential homeostasis that ensure the balanced functioning of the two poles, dwelling and family. The introjective character of their relationship is captured along this section, by identifying the various daily hypostases that mark their relational symbiosis. The temporal and geographical context is intercepting a generic framework for the dwelling, in its relationship with the family. Making a selection of the defining features of the present, this part of the paper is highlighting elements that can modify and rearrange the current residential discourse. The recent change of family concept, configuration and relationship between members requires an implicit housing reconsideration. The housing theory is required to be immersed with various social sciences and humanities' knowledge, so as to psychologically, socially and behaviourally, understand the deep, conscious or unconscious needs of individuals today.

Chapter 4. DWELLING/ FAMILY DYAD

In an ideal scenario, the house we live in not only come to accompany the experiences and rituals of our daily rhythm, but it also takes over and compensates for external, sometimes internal shortcomings, so that housing and the resident succeed, through complementarity, to define each other at an ontological level. We live our homes, and in time, they come to live us too. Both us and our homes receive and give, both physically and metaphorically.

What determines the dwelling / family relationship and what are the mutual export and import operations at the level of these two factors? These are just some of the questions that the next subchapter tries to answer. In order to understand the symbiotic relationship between dwelling and family, we must first reflect on the factors that influence the way in which the housing, the family and their relationship are all emerging. In order to explain the complex conditionality and how these determinative factors can reverberate into the family system and back into the dwelling, we appeal to the theory of ecological systems of development, promoted by psychologist Urie Bronfenbrenner [22]. By translating this theory into the residential spectrum, we find a list of influential spheres, concentrically overlapped over the relational nucleus: macrosystem, exosystem, mesosystem, microsystem. The cronosystem brings the temporal imprint, overlapping all these spheres (see Figure 4.1).

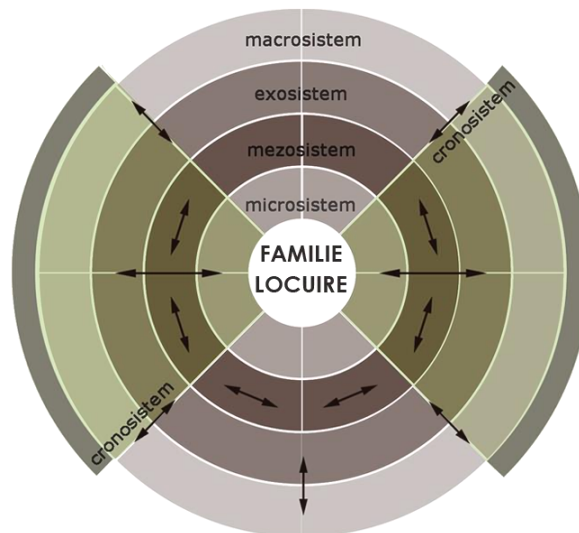


Figure 0.1. Model of Bronfenbrenner's ecological system, applied to dwelling
 ((graphic interpretation of literature review))

Macrosystem is the largest level of indirect influence, including for example norms and cultural values, psycho-social values, societal ideologies, historical conditions, political-economic systems, religious system, laws and policies of governance, housing policies and social conditions. Macrosystem describes the generic framework in which housing and family are placed, with their top-down influences. By restricting the influential area, we reach the **exosystem** which establishes the proximal, horizontal influence, rather indirect, including for example the neighbourhoods, the extended family or the proximal environment of the family. The **microsystem** includes the narrowest and direct level of influence, reaching a more familiar area, which, unlike the previous ones, can be controlled more easily by the architect and by the end user. This category includes the everyday routine of family members, family, school or professional circumstances, sometimes religious circumstances. If the microsystem is shaping of the housing, the **mesosystem** captures all relational constellations established between the various microsystem categories. Having all these spheres as influence, the dwelling/ family dyad is manifesting also as a relational organism, with reciprocal influences between their two poles. A last influential system, the **chronosystem**, induces changes specific to the temporal context in which family and dwelling are being placed. Evaluated on a macro scale, the chronosystem is imprinting temporal and cultural specificity to the dwelling and to the family, legitimizing or rejecting certain spatial functions and residential family habits. On a micro scale, the chronosystem is imprinting specificity due to the life cycle and due to the dynamics associated with the different stages of family development.

This multi-system process overlaps, on a micro scale, its own interaction between family and dwelling. In order to be able to define this complex process in which family and dwelling continuously engage, there has been used the term **residential homeostasis**. Taken from medicine, the term *homeostasis* defines the property of an organism to maintain, within very close limits, the constants of its internal environment. The internal housing balance, referred to as residential homeostasis, is in fact a manifestation of this principle in the residential space. In this sense, the term residential homeostasis defines the internal regulation of the dweller within the dwelling, so regardless of the alterations occurring in the internal or external environment, it manages to maintain a state of internal stability. According to Yarnhouse and Sells (quoted by Meyer, Wood and Stanley [23, p. 163]), systemically all living organisms tend to operate in a steady state and homeostasis occurs when all the opposite variables reach a balance state (Miller, 1969, quoted by Meyer et al. [23, p. 163]). Any stimulus that is able to

improve internal homeostasis will be perceived as pleasant and any stimulus that alters internal homeostasis will be perceived as disturbing⁴.

Residential homeostasis generically gathers all internal processes between family and dwelling, capable of generating internal balance. It seeks internal balance, both personal and group balance, and in most cases, it is not enough to secure one of these two levels. The balance, manifested through mutual processes between dwelling and family, processes with circular causality, is in fact an attempt to adjust the expectations with permissiveness, the ideal with real, the past with the present, the interior with the outside. Figure 4.25 shows the synthesized schematic of the mechanisms of regulation between dwelling and family, with its multifaceted homeostatic manifestations. The residential homeostasis scheme presents a synthesis of processes that capture the way dwelling and family work together to the point where they reach a state of equilibrium.

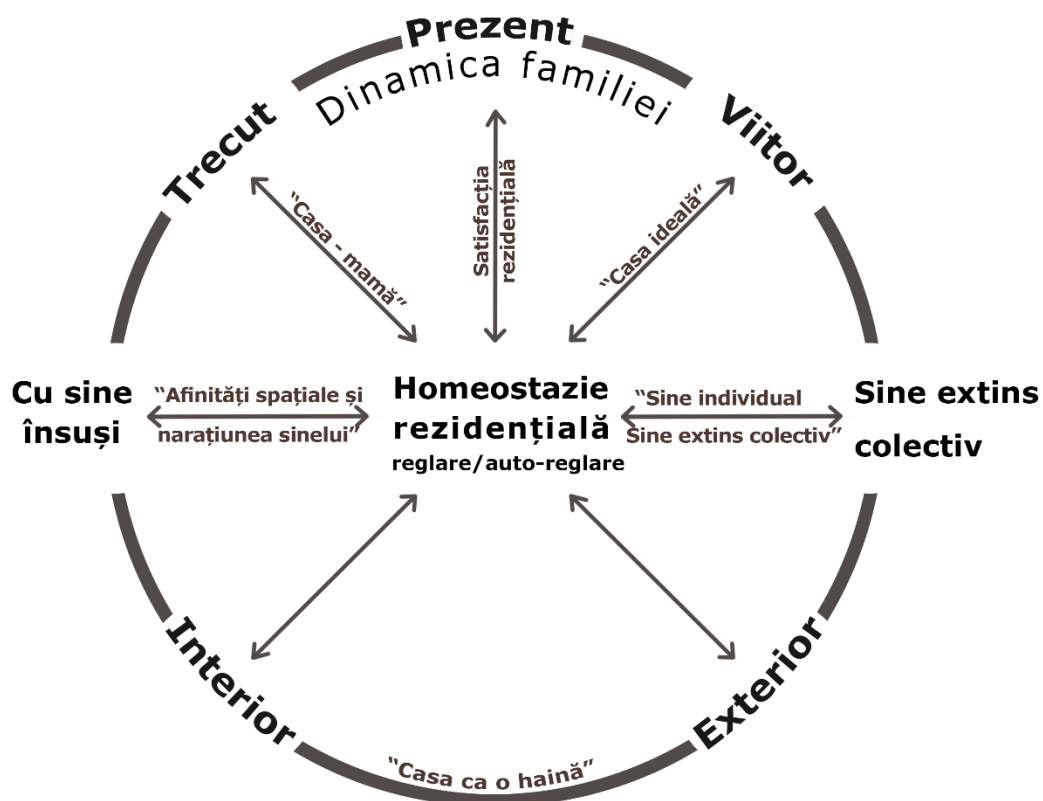


Figure 0.2. Residential homeostasis (personal contribution)

The following subchapters presents, explain and detail all these regulatory mechanisms, which in fact capture the way family adapts to housing, the way the housing adapts to the family and the way dwelling and dweller adapts to the exterior realm.

The first subchapter titled "*Individual Self. Collective self. Flux and Reflux*" treats the principle of relating and separating that takes place among family members as a continuum between being separated and being together. Based on information taken from Edward T. Hall's and Jasiah Kahane's proxemics theory, this thesis section pledges that housing must be referenced to space usage and to cultural and social norms. These latter determine the boundaries of personal and interpersonal space, which in turn determines a certain way of using the individual living space, related to family group space. In order to better define this equilibrium between individual and group, we appeal to examples from the extreme, which

⁴ Source: www.thefreedictionary.com, referring at the term *alliesthesia*, source accessed in 19.01.2017.

facilitate the understanding of the importance of placing the place somewhere in the middle of a balance. On the one hand, we have the individual-identity house, a kind of home-planet, self-sufficient (like the Little Prince's house), and on the other side we exemplify with the common identity house, which is permissive to collective needs, but obstructed to individual residential needs. Somewhere in the middle is ideally placed a balanced continuum between the individual, the family and the house.

The second subchapter dealing with residential homeostasis processes is entitled "***Spatial affinities and narrative-self. Territorialisation and appropriation***". Designed to capture self-regulating mechanisms, this section of the thesis details the way in which the resident inhabits the residence, through different narratives, territorialisation and privatization of places and spaces. All these processes, deeply marked by the exogenous and endogenous housing factors, are able to describe how each family member describes his own narrative and his own affective investment in the living space. The imprint of each individual in the living space can be identified by means of personal privatizations, which may be total or partial, prominent or ambiguous, exclusive or inclusive, successive or concurrent, depending on the control exercised by the family hierarchies, depending on the spatial allowances and, not least, depending on exogenous factors.

"***Mother-house. Residential Prerequisites***", the third section of homeostatic theme, details the way we are interconnected with previous housing experiences. The parent house, this locus of first dwelling knowledge, functions as a residential landmark to which, consciously or not, by drawing near or far from this model, we refer to the subsequent habitation. Knowledge of how these residential prerequisites are being installed and operated is essential for architects, in understanding the families they work for. All these reconciliation manifestations between the current residential space and the source home are part of the retrospective homeostasis repertoire.

The adjustment between the interior and the exterior is treated within the section of the thesis entitled "***The Home as a porous textile***". In analogy to the concept of porosity, the house is a coating that should simultaneously meet two osmotic requirements. It must be sufficiently permeable to allow for "breathing" inside and outside, and yet sufficiently protective to allow the collective and separate innermost gestures of its members. In the equation of the complex dialogue between inside and outside, the concept of stratification is also explained by overlapping its successive membranes, both inwards and outwards. Looking outwards, the successive membranes are generated by external determinations, macro and exosystem. Looking inwards, all relational-family configurations and configurations can be constituted as determinants of the inner layers. All these successive layers are continuously regulating the residential shell's osmosis, making it, by its variable density, more exposed to external factors, or, on the contrary, hyper-interiorized by lack of respiration to the external environment.

"***Family Dynamics and Specific Residential Needs***", a last subchapter dedicated to homeostasis processes, details all major adjustment throughout the life stages. Residential space is an active, potentiating part of the vast ontological discourse of the human being. The life cycle, beginning with the transitional period in the womb and ending with death, crosses a wide variety of physiological and spatial needs. Subject to some of the most diverse metamorphoses, the residential space has to take over all these modulations, adapting to all these unanticipated or planned changes, in order to accommodate the new family needs specific to each stage. The dynamics between the past, the present and the future highlights the necessity of homeostasis regulation also on the temporal axis, where housing is an auxiliary construct that enhances and sustains both individual and group development over time.

Chapter 5. DWELLING/ FAMILY RELATION TAKEN TO EXTREME POLES. BETWEEN THE IDEAL AND THE DISTOPIC SCENARIO

The previous chapter summarizes the way in which the internal residential balance can be ensured by fine-tuning the subsystems that compose it and re-compose it. The adjustment of family relational systems, together with proper regulation within the housing space, are overlapping to expand what we have defined in the previous chapters as residential homeostasis. This family / home ambivalence, manifested on the one hand in interior-exterior regulation, on the other hand in regulating the individual and the group, and in regulating the past, present and future, induces a dynamic in a continuous process of change. Despite the dynamics, the gross ratio between expectation, realization and ideal is manifested as an internalized conclusion by each individual, appreciating the residential quality as being appropriate, almost ideally or, on the contrary, dysfunctional.

This chapter deals with the two extremes of residential experience, the ideal experience and the dystopic one, in the desire to make the median experiences more visible. In chapter 4.2 we define the process of residential homeostasis, which ensures the internal regulation of an organism, whether individual or family, so that regardless of the alterations occurring in the internal or external environment, it manages to maintain the necessary stability. Internal, personal and group modulations are considered to be part of a spectrum of normality as long as homeostasis is active and takes over these variations, compensating and adjusting disruptive factors until it is arriving at a steady state. In concrete terms, this process involves an active co-operation of family, family relationships and dwelling factors. When one of the two, the family, or the dwelling is deficient, the other factor has to bring a greater contribution to the homeostatic balance, in the need to substitute the lack of the other. In residential space, adjustment and self-regulation at the level of family relationships is manifested through spatial adaptations and compensations that can counteract and contain relational shortcomings and dysfunctions. Spatial adjustment mechanisms are vital processes in all living and functional families, providing a valid source for residential homeostasis balance.

In a widely accepted sense, the ideal house calls for an ideological construct that harmoniously fulfils dwelling and family's functions, selecting with priority those that we consider to be the most important. The structural, executive and affective functions find their convergent realm in the ideal home, being subjectively adjusted by each of us. The perfect house encapsulates our own, internalized desires related to dwelling and family.

Differences between ideal residential models exist not only from one culture to another, from one social class to another, but also from one family member to the other. Even if it internalizes the same macrosystemic values, the perfect house becomes a specific, customized carrier of a generalized ideal of society. The personalized ideal house translates the individual value system, giving priority either to spatial configuration, to presence of certain people, either to an associated emotion. A local questionnaire revealed some characteristics specific to the ideal house of urban residents (see Annex 3). If most of the respondents have associated ideal living with the presence of the family, children and elderly have particularly associated it with the presence of tangible elements linked to playing activity or to ergonomic conditioning.

Ideal dwelling is a state that is fragmentarily portrayed in real life, being partially replicated in the everyday residential landscape. Dwelling as *locus sanctus* is also another form of this desirable extreme, which is partly and sequentially established by each of us. In fact, fantasies related to the ideal house are connected, according to R.Hill, to a compensation mechanism that makes up for the shortcomings and negative circumstances of current or past dwelling [24, pp. 307, 308]. At the other extreme, dystopic residences and families are placed in the realm of negative experiences. The reductive dwelling analysis exclusively from its positive experience compromises the comprehensive understanding of living as a complex phenomenon, with its positive and negative modulations over time. In fact, distortions of living/

family relation occur when homeostasis fails to compensate certain internal or external dysfunctions, when they persist for longer period, knowing different phases, from dysfunction to distortions and dystopia, and in extreme cases, to mutations. As such, a last section of this chapter is dedicated to the dysfunctions and dystopias installed in the dwelling / family relation, which come to show the importance of maintaining the family and residential system within homeostatic parameters.

As the subchapter "*Family and residential dystopia. Relational distortions*" is assessing, the house is rarely a place of harmony. The diversity of residential-family patterns can not be framed into a pattern where all families can be aligned. While admitting that many families can operate according to atypical or unfamiliar principles, maintaining a viable balance in comfortable parameters for all family members, we must also admit the necessity of residential diversity. The extent to which the parental dystopias can affect the housing is a questionable case. Given this variability, the task of an architect is not to heal family relationships. However, the home, through its configuration, can help to alleviate or amplify these dystopias. Perhaps the architect only needs to discover these dystopias, so that he/she can then find the way to translate into compensatory residential solutions.

Chapter 6. DWELLING/ FAMILY RELATION *HERE AND NOW*. BETWEEN PERCEPTION, EXPECTATION AND REALITY

At the interface between the past and the future, the present becomes in this chapter a tool that serves, through its history and critical analysis, the conclusions and recommendations of the next chapter. When evaluating the present times, a lot of issues rise with respect to dwelling and family relationships. Because the current Romanian reality is being better understood from the perspective of its recent past, Chapter 6.1, "*Recent Romanian Reality*", comes to elucidate the contextual premises of a socio-economic and political nature. The prerequisites of the socialist state can still be identified in Romanian family relationships, having a set of reminiscences that can affect the residential landscape. The period after 1989, presented in a separate subchapter, comes to elucidate the way in which the residential-familial relationship has emerged in the recent past.

A set of features characterizing the present, common to the whole of the European space, but specifically reflected in our national landscape, are presented in Chapter 6.2 and come to draw a framework on which the dwelling, the family and their relationship emerge. The society dynamics, the multitude of activities and commitments specific to the urban environment, demographic changes and instability, the stimulation and over-stimulation of the individual as an active subject of consumerism, the change of work / habitation and individual / nature, globalization, migration and amalgamation of cultures, society information, exposure to more and more technology, changing the family paradigm - all these features provide a specific framework against which the dwelling / family relation is defined, reinvented with each major change. The *principle of individualism* that concludes this framework has subtly established a privileged influential role, immersing all the other features presented above with its derived elements. In fact, most of the socio-economic changes that we live here and now lie, directly or indirectly, under the auspices of individuality, which by no means is a recent concept. Strongly marked by the principle of individualism, all recent changes in the concept of family have as a starting point the rupture between themselves and others. Starting from all these features of the present, a series of peculiarities of the family here and now and of the living here and now are presented in the same section of the thesis, reiterating the principles stated in previous chapters.

The triadic relationship between dwelling, family and architect, treated separately in subchapter 6.3, is another way to capture the different hypostasis of residential landscape, with its characteristics seen through different lenses. The architect often appears as a factor that

interferes with this relationship, thus influencing a substantial part of the residential and family habits, affecting housing satisfaction degree. How is this triadic relationship perceived by architects and how this relationship is shaped according to a qualitative study conducted with architects working in Timisoara, we find out in this chapter.

Not surprisingly, each of these points of view claims a special meaning to the way in which the present is perceived, on the one hand by architects and on the other by the family, as a direct beneficiary of living. This kaleidoscopic approach, faithful to the theory of empathy, serves the multiple categories of recommendations and conclusions included in Chapter 7. Knowing the different parenting and family styles and the associated tendencies can represent a first tool to anticipate the way in which the future is anticipated and, at the same time, constitute the premises for improving the residence/ resident relationship. As such, the conclusions of the last chapter propose a differentiated approach, taking into account, as the empathy theory proposes, the many points of view on the same subject in order to meet these differences in expectation.

The last part, related to the conclusions and recommendations, reflects on possible directions for improving the relationship between housing and family and transfers the theoretical results into a field of practical applications and recommendations, being of interest both to architects who design residential buildings and to third parties interested in thematic interconnection between family and home.

Chapter 7. CONCLUSIONS. PAST DWELLINGS. PRESENT THOUGHTS. FUTURE DWELLINGS

Going through the issues raised from the beginning of the paper to the end of the paper returns symmetrically the recurring question in the first pages: what is actually the relationship between dwelling and family and how can it be identified and improved? Once familiar with the benefits of a symbiosis of dwelling and family, how can we advocate, more sensitively and more effectively, an epistemology of dwelling in terms of its interiority?

The whole study traced a construct around these questions, like Exupéry's urn surrounding its interior perfume. Chapter 2 and 3 familiarized us with various information on dwelling and family, focusing especially on those notions considered essential in capturing the relationship between the two, while Chapter 4 presented their homeostatic mechanisms. The assumed symbiosis between dwelling and family has been demonstrated in Chapter 4 through various theoretical and practical arguments. We have also seen that living is often an introjection of the family and not necessarily an individual one, because it is being a subject to an intensely controlled process of family hierarchies. If the two extreme poles of the relationship had been introduced in Chapter 5, the penultimate section of the thesis provided us with a framework of the present times, which confirms that recent changes in society need an adequate adjustment in the living space. The triade architect / dwelling / family is an issue that also requires to be evaluated and re-evaluated. Chapter 6 analysed how this triadic relationship is manifested in the local professional landscape. The last part of the study summarized the conclusions derived from previous chapters, emphasizing the relevance of the dialogue between housing and family, in an attempt to emphasize their specific introjective character. Even if the significant contribution of the thesis results from the analysing the dyadic relationship between dwelling and family, the latter chapter comes to conclude, reaffirm and suggest a few measures that can be taken so that this relation can visibly be improved. As such, this part of the thesis complements the previous ones, synthesizing the conclusions and transferring the theoretical results into a practical field of recommendations, useful both in professional practice and in the (unprofessional) residential practice.

This work is about people and about the buildings that shelter them in the fascinating adventure of living. It's about believing in a connection between them that can be symbiotic, profoundly affective, healing, and influential. It is about the desire to create premises and foundations to support and stimulate this symbiotic relationship. All this in order to pursue one of the main aim of the thesis, namely to contribute to improving the quality of living and the relation between the residence and the resident, *now and here*. The objective of facilitating the understanding of the complex phenomenon between habitation and inhabitants has been accomplished by concretely defining those coordinates that can influence the way in which the habitation is configured (see chapter 4.2), notably by identifying those elements that can generate quality housing. Not only were these points identified, but also the desire to transcend the theory of architecture was accomplished by providing throughout the study elements of related sciences that helped to comprehend the complexities of the underlying phenomena of the interaction of the two items.

This research oscillates alongside it between general and private information. By highlighting of the general features of the relationship between the home and the family, it was aimed to easily realise an anamnesis of the professional context they belong to. The critical presentation of the current architectural practice, specific to the western part of the country, as well as the socio-economic context that characterizes the lived present, was also one of the tasks in this study. Maintaining equidistance and objectivity has also been a difficult task to fulfil, given the subjective features of any architect's job. This last chapter comes as a conclusion-synthesis of all previous ones, the given solutions and recommendations being given according to contextual specificities of eastern European urban area, presented in the previous chapter. The proposals and recommendations have as an aim to transform the sterile conventional relationship between dwelling/ dweller into a positive introjection, borrowing a series of ideas presented inside the thesis's corpus, aiming to improve the quality of living, with direct effects on life satisfaction.

The findings of this study are reflected on several levels, first on professional practice, and on housing practices. In addition to the theoretical contributions of the study, with a direct impact on housing theory, the present paper aims to rise awareness to professional body of the importance of their responsive and mature practice. Practical recommendations, whether general or customized to the current context of the Western part of Romania, come to complement the relevance of the study inside architectural practice. On the other hand, recommendations for non-professional awareness, as future owners and "consumers" of housing, come to facilitate a future dialogue with architects.

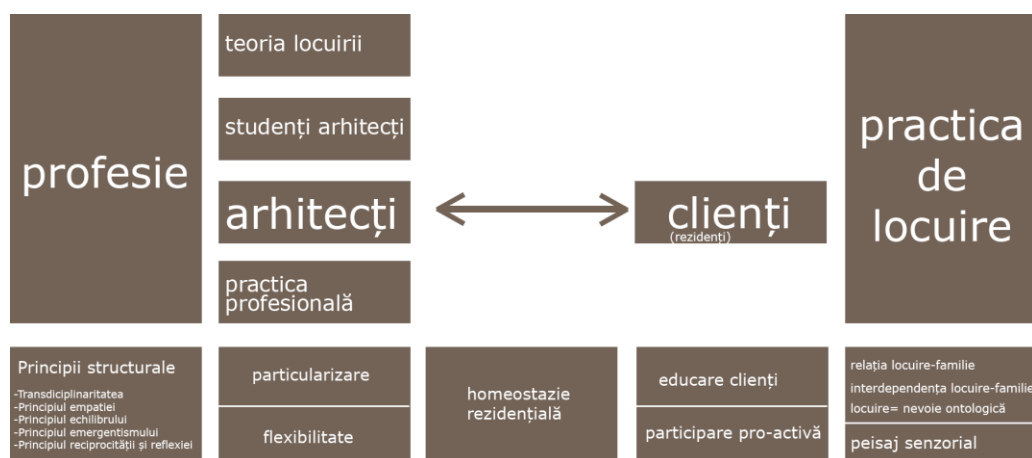


Figure 0.1. Synthesis of thesis's conclusions (personal contribution)

Starting from the discovery of the symbiosis between home and family, in its many remarkable ways of displaying, the present study is actually an **invitation to reconsider the act of living from a family perspective**. Fascinating, dynamic and unpredictable, exploring the dyadic relationship between dwelling and family, are aiming to improve residential dwelling and housing satisfaction.

Even though this concept of *home* is connected with extended cultural and identity spheres [8, p. 63], there is something specific in the way this concept is mirrored in each of us. The notion of *house* and *home* has attached personal meanings, personal symbols that resonate differently according to past, current and future experiences that we have, have had or anticipate that we will have with our own dwelling.

The present study proposes an epistemology of living from the perspective of its interiority through an exercise of placing family and familiarity in the centre of the act of living and dwelling. In this scenario, in a ceremony to retrieve the sentiment of comfort and familiarity, the inner, endogenous conditionals end up to take precedence over the exogenous ones. In this new hypothesis, the family becomes a living resource for housing and housing theory, which, once exploited, would only enhance its resources and values.

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