



The Socio-Organic Movement of Information Age: Architecture Self Educating System in Post Professional Era

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Abstract

In critical assessments of social change, terms like mediatization, globalization, commercialization and individualization are the pioneer ones; according to Friedrich Krotz, these terms are parallel "meta-processes" which influence of society, culture and related interactions with long term effects. This parallelogram could possibly generate a "mediated globalizational approach", by means of local/global interactive reconsideration. Moreover, communication and information technology is a key factor in the so called consideration. "Mediatization" generates an environment of high degree of self-selective determination by the aid of social and cultural aspects of globalization.

During the mentioned "ization-process", the new term of "Mcdonaldization" represents another contemporary juxtaposition within globalization improvement; the metaphor of Mcdonaldization basically refers to the creation of a compact idea of education. The combination of 5 "ization"s and their structural relation opens up a new attitude toward the profession of architecture. This article will discuss the consequence of mentioned term (Globalization, Mediatization, Commercialization, Individualization And Mcdonaldization) in the lens of professionalism in architecture generates a valuable platform by means of systematic process and reflects itself on architecture education and practice. Mediated interpersonal communication, beside the interactive communicational facilities provided by internet such as weblogs (blogs) in the societies with barriers of communication has been developing new opportunities for self-determination and self-expression.

As a case, this socio-organic movement could be evaluated as strategic approach to Globalization/Mediatization from a local/regional innovative job-oriented group with globalized attitudes. The main aim of this research is to enhance, evaluate and boost this movement based on its communicational advantages and by surveying the "Archi-Blog" (the terms is used to describe a blog which is about architecture profession and related issues) via the transformation toward "multicultural working environments" which is open to cultural innovative issues and proposes a systematic method of "Post-Professional" Education in "Architecture and Urban Studies".

Keywords: Globalization, Mediatization, Commercialization, Individualization, Mcdonaldization, Archi-Blog, multicultural working environments.

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Introduction

Performance in design not only depends on the amount of knowledge but also the way knowledge would be used; Oxman (2004) call it "thinking skills": "If knowledge is stored and encoded in a way that makes it readily accessible and usable, it is more likely to be used". Cross (2001) in his well-

known paper "Designerly Ways Of Knowing: Design Discipline Versus Design Science" points out the three "what to know, how to know and how to find out" items in term of design knowledge. Meta-knowledge in this context is "the knowledge of how to organize what one knows" (Shen, et al., 2009: p.107) and how to develop it.

There is scholarly common sense which almost all design research community believe that knowledge and information are essential through the design (Chokhachian, 2014) ; The core of the historical and current media and communication change emphasize the fact that our present day world itself is increasingly penetrated by media (Hepp, 2013). We live in a mediatized world. But *what does this mean in practice and specifically in the architectural practice? And how is it going to change the educational bases of the profession with its progressive mediatization?* The term of "mediatization" as a "meta-concept" (Krotz, 2007) focuses on the communicative socio-symbolic attitude via globalization processes. Peng and Gero (2007) in the paper "Learning first-person knowledge through interactions: Towards effective design tools" by raising the idea of "situated agent" as an agent which "wraps around a design tool and constructs concepts from the interactions between the agent, the design problem and the use of the tool" and in the procedure of "Modelling Experience of Situated Agents", emphasise that the knowledge and experience are the structure of the design process.

An integrated approach enhanced by "mediatization" toward knowledged design in architecture would shape an analytic methodic attitude to revise the current movement in what we call "Socio-Organic Movement of Information Age" of architecture.

As Crossley (2000) rightly states, "any sociological phenomenon is hard to define precisely". This also goes for the term "social movement". On the most basic level a social movement can be seen as a "collective venture". Social movements should be studied because they are:

- 1) extremely prevalent in contemporary society.
- 2) permeate the smaller crevices of our life world in a multitude of ways.
- 3) key agents for bringing about change within societies.

Crossley's view on societies is that they are not static or stable. They flow! Social movements can be seen as the key currents within this flow. Movement actions trigger chains of events which cannot always be foreseen or controlled and they sometimes provoke backlashes and other unintended responses. This means that changes are not always intended and the "results" of social movements are uncertain (Crossley 2000, p.7-9). A similar view has Castells. He states that social movements (and insurgent politics) are unpredictable and they originate from:

- 1) the assertion of a cultural or political project.
- 2) an act of resistance against political institutions (perceived as unjust, illegitimate).

Social movements are formed by communication messages (the structure of communication in a

society) and spring up / live in the public sphere (the space of societal, meaningful interaction where ideas and values are formed, conveyed, supported, and resisted). Most importantly Castells conceptualizes social movements as "social actors with the aim for cultural change". Social change is something rooted in power relationships. It is multidimensional and must be seen as a process. The relationship between cultural change and social change is that interaction between cultural change (values and beliefs) and political change (institutional adoption) produces social change. The process of political change can be characterized as insurgent politics and insurgent politics operates the transition between cultural change and political change (Castells 2009, p.299-301).

Communication is essential for social movements and the control of socialized communication is the key to social power in society today (more than ever) according to Castells. The society of today is characterized as a "Network Society" (shift of society from a stable hierarchy to a more fluid network form in which the most powerful person in a network is the "spider", the one to whom everybody has to relate) (Eriksen 2007 p.71). In the network society, the public space where the social movements "come to live" are constituted of multimodal (multimedia) communication networks. Within these networks that the battle for social and political values takes place. Castells sees both positive and negative side of the network society regarding social change and social movements:

Positive: increased chance of entering the public space from multiple sources (ex. both social media and mainstream media), leading to an increased chance of enacting social and political change.

Negative: limiting the impact of expressions outside the networks (the fluid character of the network society consisting of multimodal, diversified, pervasive, inclusive, multiplicity of messages) (Castells 2009, p.301-302)

Communication is the foundation for the network society and therefore the means to communicate also becomes very important for the network society. Technology of Communication is the most important mean that shapes any given communicative environment today; therefore it is important for any social change in society today. The development of new technology of communication gives individuals new content, new forms and new rules to "make sense of meaning", which in turn can lead to social change. It is important to state that technology, does not produce cultural or political change. It must be seen more as a key tool for possible social change. It reinforces the chances for new messages and new messengers to populate networks of society at

large, thus reprogramming the networks around their values, interests, and projects (Castells 2009, p.412-414).

Metaprocesses as a way of explaining long-term developments¹

Traditionally, sociological and cultural thinking starts with the assumption that we live in a given culture and society. But if we look around, we may doubt whether such assumptions of stability still make sense and are valid. Stable states exist only for „moments“ in a constant flow of history and development. We can understand our changing world and its future shape only if we understand it as a product of long-term developments. But for that we lack adequate concepts. The concept of „process“ describes developments, but is usually defined as a temporal, linear sequence of different states, which are assumed to belong together; a process thus takes place in a well-defined dimension, has a clearly defined starting point and a direction. A good example is the process of diffusion of innovations, as described by Everett Rogers (1986) in the frame of communication research. But such a concept is not adequate for developments like enlightenment, industrialization, globalization, or individualization. Developments like these may last for centuries and are not necessarily confined to an area or a given culture. It is also not clear at which point in time they start or end, whether they have a defined direction and what belongs to them and what not. Such developments thus are not processes as it was defined above, but they nevertheless exist in the following sense: they are constructs which describe and explain theoretically specific economic, social and cultural dimensions and levels of the actual change. Thus here we call them „metaprocesses“. Today, globalization, individualization, mediatization and the growing importance of the economy, which we here call commercialization, can be seen as the relevant metaprocesses that influence democracy and society, culture, politics and other conditions of life over the longer term. Obviously, these metaprocesses are crucial for the future forms of life and life chances, as they are important for people, their actions and their sense-making processes at a micro level; for the activities of institutions and organizations on the meso level; and for the nature of culture and society at a macro level. If we can analyse these metaprocesses, we can better understand social and cultural change.

¹. Krotz, F. (2007). The meta-process of mediatization as a conceptual frame. *Global Media and Communication*, 3(3), 256-260.

Globalization

Globalization is a concept which originally started as a description of the development of financial markets and of market actors (Mattelart and Mattelart, 1998; Giddens, 2001; Hepp, 2013) but since then has developed into a theory of financial, economic, political, social and cultural developments. There are many definitions and predictions of what globalized forms of social life will be in the future, e.g. Castells“ (1996) concept of a network society or McLuhan“s idea of a global village.

Individualization

Individualization describes a development that was famously studied by Emile Durkheim. According to Ulrich Beck (1994), a new form of this emerged after the Second World War, which may be described on three levels. We are increasingly free from being integrated and absorbed into social aggregates like neighbourhood, village life, relationships, fixed forms of working and institutionally guaranteed forms of living. We are increasingly free also of the influence of traditional conventions on how to live, act, think and feel, and free from traditional beliefs, values and norms. But there are also new forms of reintegration of individuals as each person becomes increasingly dependent on market conditions and societal institutions like schools, universities, pension and health systems.

Commercialization

Commercialization means that the economy becomes more important, not only for the way in which culture and society work, but also for strategies of organizations and institutions and as reasons and goals of the actions of the people. We here can refer to the work of Herbert Schiller (1989), Sennett (1999) and Krotz (2001).

McDonaldization

To put it simply, that theory is that the fast-food restaurant, especially the pioneering and still dominant chain of McDonald' s restaurants, is the contemporary paradigm of the rationalization process. As a result, that process can be dubbed the "McDonaldization process." Spearheaded by, and modeled after the fast-food restaurant, we have witnessed, are seeing, and are likely to continue to observe a continuation, even an acceleration, of the rationalization process. McDonaldization involves an increase in efficiency, predictability, calculability and control through the substitution of non-human for human technology. While undoubtedly bringing with it many positive developments, McDonaldization also involves a wide range of irrationalities, especially dehumanization and homogenization. It is these

irrationalities of rationality (and associated problems) which represent the true heart of the McDonaldization thesis.

The McDonaldization and Internet

Nowadays, McDonalds is more and more viewed as a major contribution of social destruction, dangerous for the environment company, which only goal is to implement the American culture in the global market (Ritzer 2009, p.2). The corporation policy making continues to create opposition in different levels. The anti- McDonald's movements became anti- American and created internal market problems which, from their side, decreased the role of the corporation in the external competition area (Ritzer 2009, p.2).

However, it is more important to describe how McDonalds provoked the negative wave of social movements and the use of Internet as a basic instrument of social resistance expression. The corporation's basic strategy was to provoke the customers not to stay too long in its commercial area by implementing the Automat paying strategy (Ritzer 2009, p.6). The people who were using this way of paying were hard- pressed to find seats and if they did the surrounding atmosphere was not enough comfortable (Ibid.). This company policy making represents the idea of eating fast and „get out as quickly as possible“ (Ibid.). Another criticism from the social movement side was inspired by the way of working appointment (Ritzer 2009, p.8). The search of mostly young, part- time workers was viewed as an option with no stable benefits and the trade with only a certain food products such as beef, chicken and potatoes was seen as exploitation of lands and traders (Ibid.). The low level of environment implementation and the poor nutritional value of the promoted products were other points which created a struggle (Ritzer 2009, p.12). The clown (Ronald McDonald) was promoted as an idea to bring the children with their parents in the playground places but this strategy was as accepted as infantilization of the food (Ibid.).

Mediatization as a core process for media and communication research

The four meta-processes cited above are of course relevant in analyzing changes in media and communication, but perhaps the most relevant meta-process for media researchers today is that of mediatization. By this we mean the historical developments that took and take place as a change of (communication) media and its consequences (Krotz, 2006, 2007), not only with the rise of new forms of media but also with changes in the meaning of media in general. This is because new media are not substitutes for the old ones, as has been recognized in communication research since

the work of the Austrian researcher Riepel, more than a hundred years ago (Krotz and Hasebrink, 2001), and thus the number of media grows and media environments become more differentiated. The last point is also true for the existing forms of communication: apart from face-to-facecommunication, there exist today three different types of mediated communication:

- 1) Mediated interpersonal communication, as in the case of writing or reading letters, emails or speaking by phone to another person.
- 2) Communication of a person with media – both media production, where a person writes a book or makes a film, and media reception, where a person watches TV, reads a book or any other standardizedmedia product addressed to everybody.
- 3) Interactive communication, which takes place inside computer games, with robots like the AIBO, tamagotchis, speaking navigation systems and others. Here, one of the acting „alter egos“ is a computer system.

Mediatization¹

Mediatization and other „izations“, such as globalization, commercialization and individualization, have a critical and expressive function. Most often, they are instrumental in critical assessments of social change with the latent function of expressing a certain attitudinal or political position. For scientific analysis, they have only limited value unless it is possible to clarify their meaning and to specify their analytical usability.

The role of the media has been particularly highlighted by scholars in forming a crucial constituent and catalyst for the existence of the globalization. In general, the media have been characterized principally through their perceived evolution from a fourth estate guarding the public interest into media that commodify news and are more interested in people as consumers than as citizens.

Media in social change

Clearly, mediatization relates to changes associated with communication media and their development. The processes of social change in which the media play a key role may be defined as extension, substitution,

¹. Schulz, W. (2004). Reconstructing mediatization as an analytical concept. *European journal of communication*, 19(1), 87-101.

Extension	Media technologies extend the natural limits of human communication capacities. Human communication is limited in terms of space, time and expressiveness; the media serve to bridge spatial and temporal distances. Advances usually increase the transmission capacity and/or enhance the encoding quality by improving the fidelity, vividness, sensory complexity and aesthetic appeal of messages. As they extend the natural communication capacities of human beings, the media express cultural techniques in an anthropological sense (Sombart, 1927: 113) – or, in the words of McLuhan: media are „the extensions of man“ [sic] (McLuhan, 1967).
Substitution	The media partly or completely substitute social activities and social institutions and thus change their character. „Media events“ often enhance the symbolic relevance of ceremonies; phoning and emailing accelerate private communication; television provides topics and thus stimulates family talk.
Amalgamation	Media activities not only extend and (partly) substitute non-media activities; they also merge and mingle with one another. Media use is woven into the fabric of everyday life; the media pervade the professional sphere, the economy, culture, politics and the public sphere. Media activities and non-media activities amalgamate. As media use becomes an integral part of private and social life, the media's definition of reality amalgamates with the social definition of reality.
Accommodation	The mere fact that communication media exist induces social change. Quite clearly, the media industry contributes a considerable part to the gross national product. The media provide jobs and income for a large number of people. As advertising channels, the media are an important catalyst of business activities. It is self-evident that the various economic actors have to accommodate to the way the media operate.

amalgamation and accommodation.

The concept of mediatization has heuristic value if it precisely defines the role of mass media in a transforming society and if it stimulates an adequate analysis of the transformation processes. This is attainable by exposing the implicit suppositions of the concept, as I have proposed.

Four processes of change represent different aspects of mediatization. First, the media extend the natural limits of human communication capacities; second, the media substitute social activities and social institutions; third, media amalgamate with various non-media activities in social life; and fourth, the actors and organizations of all sectors of society accommodate to the media logic.

Mediatization, state and the global

Media is an irreducible dimension of all social processes, as Couldry (2012) argues, it is immersed in everyday life and its influence extends to all spheres of society and social life. This

is, going through the literature within the field, the result of a mediatization process.

Similar to globalization, mediatization is a wide concept which cannot easily be interpreted with one sentence. Nevertheless, some have tried to define it. Friedrich Krotz and Andreas Hepp describe mediatization as a comprehensive development process "comparable to globalization and individualization: that is, the increasing involvement of media in all spheres of life so that media in the long run increasingly become relevant for the social construction of everyday life, society and culture as a whole" (Couldry, 2012: 136; Hemer & Tufte 2012). Another way of putting it, which may add to the previous definition, is Stij Hjarvard's, saying that mediatization is "the process whereby society to an increasing degree is submitted to, or becomes dependent in, the media and their logic" (Couldry, 2012: 136-137). Introducing mediatization, one may also say a few words about the related word mediation. This is extensively discussed in the literature (Lundby, 2009; Livingstone, 2009). It seems easy to get lost in translation only saying that the two word derives from different languages. The concepts seem distinct from each other but overlapping. However, what tend to be a common understanding is that the history of mediation has made all spheres influenced by media to such extent that you cannot study any of them without recognizing media – society has become mediatized. Similar media-mainstreaming reasoning is presented by Hemer & Tufte, saying that we have moved from mediation framework with focus on media-centric analyses of media and society, to a focus on media and everyday life (2012: 4).

When Mediatization Changes the Context of a Profession

Schults (2004), in a general"ization", tried to represent a functional"ization" with "critical and expressive" aspect for almost all social terms ended with "izations"¹ as instruments in critical assessments of social change;

terms like mediatization, globalization, commercialization and individualization. In case we want to give a little cognitive linguistics (Vyvyan et al., 2007) taste to the issue, according to Oxford dictionaries, "izations" is forming "nouns corresponding to adjectives ending in-ize"; this could be helpful in understanding the mental process which underlies in the linguistically character"ization" of the practical process and the sole of Globalization and Mediatization. Krotz (2007) believes that "globalization,

¹. ization. (n.d.). In Oxford Dictionaries. Retrieved October 1, 2012, from <http://oxforddictionaries.com/definition/-ization?region=us>

individualization, mediatization and commercialization", are parallel "meta-processes" as influencer of society and culture with long term effects which not like the normal social processes (that are related to defined conditions) with non-well-defined situations eventually change the given conditions. Technically, they are degeneration the stable known situation and regeneration a flexible one under the influence of the "meta" characteristic. This "de/re"-generation process repeats itself. If we accept it as "cultural imperialism" like Rantanen (2005, a.) with her mediated globalization approach, does and also we accept that it is interacting with the local cultural and historical issues, it would seem that we are considering the natural changes over time, and of course deeply influenced by technological communication progress, as globalizing; in this case Hafez (2007) seems right in using the term "new regionalism". Maybe the ideal form of media globalization has not happened as Hafez (2007) believes so, but as he himself admit too, elements of globalization, at least, could be recognize in some social/cultural activities (his example is immigrants' media in Europe). His arguments method, anyway, is passively defensive and the generalization atmosphere casts a shadow to the whole of his attitude. Afterall he does accept the process-oriented nature of globalization and its influence as a "projection of the future" (Hafez, 2007, p.168). His idea about non-changing local media operating systems and looking to the issue just as "more communication channels connecting them [local media]" is not admitable and could be easily challenged.

It seems that Globalization before been developed as an almost general affecting theoretical attitude, was an explanation of the development of international commercial and financial situation (Mattelart and Mattelart, 1998); but it seems also, as Rantanen (2005, b.) quoted from Giddens, globalization does not contain "a single specific meaning" and a paradigm its definitions could be characterized as "weak" and "strong" (Sparks, 2007). Sparks, in a generic attitude, consider almost all definitions based on "structures of domination" weak [including the work by Herman and McChesney in the field of media] and believes that to fully understand the paradigm of globalization "a new methodology that is radically non-reductive" is needed. His approach based on accepting that "there is no dominating or controlling centre to the contemporary world" makes more sense.

In spite of Sparks (2007) evaluation, McChesney's (2007) attitude in calling our meditational age as "critical juncture" based on "the digital revolution" and "the disintegration of journalism" which develops "the range of options for society" is

understandable; but the duty of so called change of the society as a structural whole society burden, could not so easily be shifted to the shoulders of media since it would be significantly far from the reality. Actually, it is even could be considered other way around; mediatization itself "relates to changes associated with communication media and their development" (Schults, 2004); it is a process of meta-process of "social change" by itself and Schults (2004) idealistically believes that all the social activities in this process are going to reshape to media form and technically all non-media and media activities amalgamate based on the mediation functions.

Mediatization in its process of development generates an environment of "high degree of selfselection and self-determination" (Schults, 2004) for its users/broadcasters; in this respect, mediatization in its nature (Hjarvard, 2004) include a narrative aspect which as an appearance method could be followed in "digital storytelling". Hjarvard (2007) explains the concept of mediatization as below:

"As a concept mediatization denotes the processes through which core elements of a cultural or social activity [...] assume media form. As a consequence, the activity is to a greater or lesser degree performed through interaction with a medium, and the symbolic content and the structure of the social and cultural activities are influenced by media environments which they gradually become more dependent upon."

"Mediated interpersonal communication" (Krotz,2007) beside the interactive communicational facilities provided by internet such as weblogs (blogs) in the societies with barriers of communication has been developing new opportunities for self-determination (Schults, 2004) and self-expression; the speed of spreading the blogging culture in Iran (Alavi, 2006) is impressing. By launching of PersianBlog.ir, the first free blog service in Persian, in mid 2002, Persian blogs number became one of leading languages; the largest number of any country in the region. Considering the internet accessibility in Iran it was amazing. Persians discovered a new way of expressing their thoughts, ideas and interactively communicate. They were mediatizing! Crosbie (2009), a professor of architecture with a reputation of 25 years of writing in the filed, believes that "the most important venue for architectural criticism is its most public one: the daily newspaper"; it seems that he has lost sight of blogs which might be called "a generational gap". It also is remarkable the language of the so called "daily newspaper", somehow, is not responding to the new generation audience. The first post of a

Persian Archi-Blog (the terms is used to describe a blog which is about architecture profession and related issues) is dated 12 August 2002 (yousefi.persianblog.com). Since then hundreds of them has been started. Some of them in personal servers and most of them hosted by free blog services. Mostly three types of bloggers (architecture students, professional architects and architecture tutors) was experiencing "a form of social media where young creatives have a very active voice" (Budge, 2012); what was not so common until that time. The format of news, education, research, personal experience sharing, academic, art and design etc was developed fast and some of the blogs became popular with asinificant amount of influence in the related market and even public audience. A new language of architectural criticizing was also created; young students was criticizing the dominant powers in the profession and even the related authority. The social effects of Persian archi-blogging was developed to blogging communities and annual archi-blogging awards (www.aruna.ir). The virtual environment was organically substituted by physical meetings and developing the first Persian Architecture and Urbanism News Agency (www.aruna.ir); a volunteer activity of young bloggers which this time was trying to experience the professional aspects of architectural journalism.

The phenomenon that has been happening was/is "the emergence of process of articulation between a group of users, websites, metaphors, and practices for creating content online" (Siles, 2012); its cognitive and behavioral could be studied (Haridakis et al., 2012). In spite of anticentralization spirit of blogging, the barriers of collectivism in the reference society caused a development of Persian archi-blogging to the extend of professional associations as a tactical movement for young architects seeking job and sound opportunities. As a case, this socio-organic movement could be

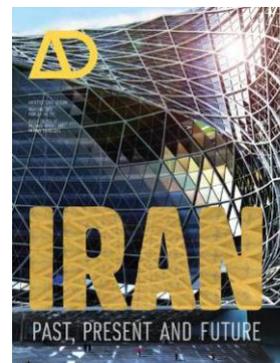
evaluating as strategic approach to Globalization/Mediatization from a local/ regional innovative job-oriented group with globalized attitudes (Mozota, 2008); this movement based on its communicational advantages and by developing the bi-lingual blogs could be transferred to "multicultural working environments" which are open to cultural innovative issues (Beck, 1994).

Conclusion

Maghna quoting (out of context) Hopper (2007) has questioned the "glocalization"; the value production, beside its global definition, has its own significant ethnographic aspects (Turner, 2003). Even ignoring Hafez (2007) mostly political radical ideas which seems does not agree to measure

globalization just by media, Persian blogging and Persian architectural blogging could by itself has been gaining a local characteristic in the context of global approach. It seems hard also not agree with Hafez (2007) looking his brilliant systemic method when he is exampling CNN and Al-jazeera national-oriented attitude; it might be necessary to differentiate between the framework and content-production which eventually decrease the whole new information technology based media to useful texts which could not effect the contents. The discussion of form and contents and their interaction is the key point to recognize the real effects of mediatization; In this regard the concept of glocalizatin would be understandable and mostly has the stress on the "localization" part. Mediation the architectural concepts and ideas and its related content producing procedure, in Iran, before the age of blogging (and other web-based interactive mediums, such as social networks, twitter, etc) has been shaping the format of these productions and by time has gained its specific way of explanation. Non-official language beside the relatively freedom of speech and also the possibility of being anonymous has created even a new kind of literature which is being called blog-language by persian. Decentralization which is a characteristic component in the so called mediatization has been creating a polyphonic professional society (in our case) and has been effecting the routine protocol of the market sharing and the process of commissioning (for example most of the medium and large projects and even some smaller one has been designed by architectural competitions under some encouragement campaigns by archibloggers).

The attendance of bilingual blogging (Persian/English), the almost new service of google Persian translation and also a few English architectural weblogs by Persians has opened a new window to Persian contemporary architecture; since this movement we are observing a significant amount of attention from



the international architectural media to the issue which even has been reflected in magazine covers (photo: Iran: Past, Present and Future, Architectural Design. AD, Guest-edited by Michael Hensel and Mehran Gharleghi, Publication Date: May 22, 2012).

It seems that a "new communication strategy" has been being developed by so called bloggers and in response by the related

authorities all in an organic interactive way; we should not forget that in some cases this manner has a tactical aspect as a tool against communicational barriers (Hooshyar Yousefi, 2014).

The question which appears here is that what makes blogging so interesting for Persian architects and mostly architectural students and what motivates them to stay a member of this virtual community (Ravenscroft, et al., 2012); Budge (2012) in his study "Art and Design Blogs: a Socially-Wise Approach to Creativity" emphasizes the function of blogging as a developing power of creativity with an ethnographic approach "as a means of promoting values other than those usually connected to the market" mentioning its educational values. This coordinative attitude is a social interactive way toward creativity. With a simple impressing language he talks about selfreflective and self-determining function of art blogs which is a live evidence of Schults' (2004) mentioned "self-determination" idea which could be ended up to a fully mediated life (mostly virtual) which is mostly based on the "what the others think": "When bloggers receive media coverage or experience a successful exhibition of their work, readers will respond by congratulating them in their comments. When a blogger designs or makes a particularly effective piece of work, positive feedback flows via reader comments (Chokhachian, 2014).

There is a strong sense that individuals in the community want each other to flourish and succeed." This self-expression could even take some virtual aspect, since some bloggers prefer to anonymous not engaging any self-disclosing action but creating a self-made virtual personality; this method beside the anonymous surfing softwares are are some ways of the problem-solving approach of bloggers in case of anyconcern of what Maghna mentioned about filtering. It is interesting that anonymity is so common betweenblogger is all world (Qian, & Scott, 2007); After all it is not so common in archi-blogging. It seems that in order to providing a broad research, a similar survey to the Scaletta's (2006) master's thesis which under the title of "To whom are these texts valuable? An inquiry into student blogging" asked 125 student bloggers about their motivation and detailed blogging activities, is necessary about Persian bloggers and in our case Persian archi-bloggers; this survey could be consider as an complimentary in order to what Kristina has mentioned as "policy making". It seems that in spite of the importance of the issue and its mediatizational aspects, no academic research or examining has not been happened about Persian bloggers through content analyzing and these kind of researches are mostly based on English language weblogs. This approach

would need an investigation framework and has got an expandability to a master's thesis. Archiblogging also could be consider as a method of communication; although most of official organizations and architectural consultancy offices (private and public sectors) have their own websites, they rarely use weblog as a tool of interactive public engagement in Iran; in accordance with what has been said about mediatization, this could be consider as lack of communication and simply missing the opportunity (Merry, 2010). There is a mediation and communicational resistance in Iranian architecture sector of previous generation offices; the reason could be traced in computational atmosphere of the market and the benefits of being non-transparent.

The 10 years of Persian archi-blogging has been showing that the mediated approach in a developing country using information technology is an effective way of professional improvement and social contribution; simultaneously the attributed time and energy has been being reflected in cultural/educational growth. The criticizing characteristics in combination with the related reciprocity continuously regenerate a futuristic sphere which steps out from the local borders and interacts positively in order to import and export the globally common values; this could be an explanation of globalization in a positive way(Hooshyar Yousefi, 2009). In spite the anticentralization characteristic of weblog, it seems that some collaborative local and international activities could possibly anticipate the self-repeating and lack of inspiration (specially in art and design blogging); visualization as a main method for architects and as a non-verbal international language and combined methods of blog-postings could be reflected in archi-blogs. Finally even the process of design itself could be merged with an interactive contribution-oriented procedure which design and creativity itself would be shaped by blogging in a mediated global way.

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