An individual-centered ethnographic methodology, which does not overlook the individual experience, is necessary for in-depth analysis and understanding of an unknown society.

I INTRODUCTION

Public has always been the most important theme in contemporary architecture[1] and the relationship between the public and architecture has become more and more intimate. In the sense that the publicness of architecture is a culmination of a multitude of personality and personal experience, the architecture profession should never be simplistic to define the nature of individual users, and should consider both the collectivity and individuality of users in depth. Therefore, the methodology in architecture is important in that it is a process of clearly defining actual users of architecture and a process of selecting appropriate approach and communication method.

I learned two critical things through this course. The first was the idea of separating the research method from the research topic. In many cases, although typical approaches exist for specific topic and subjects, the nature of the subjects cannot always be the same, and therefore various approaches should be considered. There are various approaches to the same topic, and also the same methodology can be used to different topics. Therefore, sophistically selected methodology yields more specific results. Secondly, I was able to broaden perspectives where I could position myself depending the topic and the subject. In the past, the etic has been defined as the point of view of an observer who is outside the culture, whereas the emic as the one's viewpoint within a culture.[2] However, Ray Lucas says that this terminological segregation can be used more easily than the subjective or objective approach of the past, but a more modern point of view is to demonstrate a range of options, rather than dichotomously selecting one.[3] From this point of view, I got a chance to consider where to position myself as a researcher in a more flexible range rather than a single specific point and how to approach depending on the perspective on the subject.

This paper explores the methodological position of my research from the Dutch Welling Studio 'Designing for Care' - Towards an Inclusive Living Environment' focuses on the daily environment for the elderly who need care. In particular, my research focuses on elderly with dementia who are becoming more and more social issues. Basic approach to my research starts with understanding and knowing the life and environment of demented elderly people. This paper examines what methodology should I adopt as an architect to analyze the target group that is not well known and what impact the selected methodology has on the project. In this context, my research questions are: "How can the methodology help to understand the lives and environments of the elderly with dementia?", "What methodology can be used to communicate more closely with users to reflect their perspectives as an architects?"

II RESEARCH-METHODOLOGICAL DISCUSSION

As the publicness of architecture implies the diversity of individuals, it is difficult to cover the complexity and diversity of the users to access them in any one way. The approach needs to be different for recognizing their actual needs and applying them to the design, depending on the size and nature of the research subjects. Therefore, this study will discuss a methodology that can effectively reflect both collectives and individuals in depth.

The idea of methodological individualism centered on Max Weber "Only the individual thinks, feels, sees, recognizes, chooses and acts"[4] can be seen in the similar context as the praxeology view that all human actions have will and purpose. Collectivities must be treated as solely the resultants and modes of organization of the particular acts of individual persons.[5]

The focus of the study was the elderly with dementia, and the target group and their environment was not well known and unfamiliar society to me. Furthermore, they have difficulty communicating with researchers due to amnesia and cognitive impairment. Therefore, although the elderly with dementia is the main subject of the study, in order to understand their social, cultural and everyday life accurately, I had to experience by myself, and to study the architectural, living, and social environment surrounding them. In this context, I thought Ethnography methodology can be used to understand their society and culture.

Ethnography is one of the methodologies of qualitative research developed in cultural anthropology and social science. It aims to understand and describe scientifically the culture of an unknown group and examining its own culture (lifestyle, way of thinking, behavioral norm) Ethnography is a culture-based research discipline that uses methods of observation and interview techniques to find meaning, record behavioral dynamics, and define nature of culture. Therefore, in this study, we conducted a field trip to elderly home for a week to understand and experience the culture and living environment of elderly with dementia. We implemented the fieldwork with no specific purpose and tried to observe and understand the demented elderly objectively. Rather, we went into their society without pre-research to exclude any preconceptions.

In the paper "The Role of Theory in Ethnographic Research", William emphasizes ethnography's two crucial aspect, context of 'validation' and 'discovery'.[6] These two perspectives lead to different approaches and results. In the context of validation, it represents a deductive process whereby prior theoretically derived arguments are tested with ethnography data. On the other hand, in the context of discovery, the ethnographer integrates new empirical findings with theoretical arguments using their theoretical knowledge to make sense of the new data uncovered in the field research. Duneier developed new ethnographic study that start with a deductive theory and end up in an inductive process that integrates old theoretical derived ideas with new and unanticipated theoretical arguments based on data uncovered in the field research. Duneier explains, 'This is not strictly inductive or deductive: I engage a variety of theoretical/sociological questions, some of which I brought to the site from the beginning, some of which I discovered through various routes as I worked in the site'.[7]

This implies that the attitudes and perspectives of researchers can make a big difference even within the same methodology. Sometimes, a large amount of prior knowledge and a specific hypothesis based on the researcher's desk-research are likely to lead observation and research as intended by the researcher.

III RESEARCH-METHODOLOGICAL REFLECTION

The birth of Ethnography is commonly dated to the period between late 19th and early 20th centuries.[8] Ethnography has its roots in anthropology based on British colonialism. British anthropologists have traveled to distant foreign countries abroad to observe and analyze different culture.[9] In the 1930s, ethnographic methodology was incorporated in to sociology[10] based on Chicago School. It was used as a sociological observation technique to explore the marginal groups of the urban industrial society in the US.[11] Before ethnographic methodology emerged, researchers did not collect information through a direct observation method; instead, they examined statistics, documents, archaeological finds,

information from travelers, missionaries and explorers.[12] However, after ethnographic methodology advent, is "fieldwork" has become the primary endeavor specifically undertaken through observation and documentation at the site.[13]

In traditional research method of ethnography, the ethnographers observed within the site and learned a new language of used a translator during their fieldwork. They transcribed on-site notes, interviews, photographs, or sketches about the environment and the people they observed. They tried to understand why people do what they do by using their bodies, eyes and minds. Ethnographers spent several months, often even years, in a foreign country until they publish an ethnography about that location and the people living there.[14] Traditional ethnographic approach is based on labor-intensive and time-consuming field research that can be achieved through sufficient financial support.[15]

However, recently there have been attempts to shorten the field trip period by effectively using various methods. 'Rapid ethnography'[16] a variant of conventional ethnography, can be a more appropriate method for design practice. Rapid ethnography is an efficient and effective way to accomplish understanding of people's behavior, habits and meanings around their living environment by defining clear goals and operational framework before start ethnographic field work. During fieldwork, valuable information should be increased from the research subjects through interactive observation, techniques and computerized data analysis methods.[17] In this case, although it is possible to shorten the time, but it can be an impediment to discovering new and unexpected behavior due to the work frame already set by the researcher.

'Go-along' in an innovative method mentioned by Margarethe's paper "Street phenomenology".[18] 'Go-along' method can be use more efficiently and intensively in a limited time than the generic ethnographic practice of 'hanging out'. Conventional method of ethnography is largely divided into interviews and observation (naturally. However, individual interviews can be unnatural because it is too formal and close with interviewee and (natural) observations can be not accurate because they from long distance. Therefore, the 'Go-along' method can complement these shortcomings through the fieldworker accompanies individual subjects on their natural outings, asking questions, listening, and observing, and actively explore their experience to collect more interactive and 'live' data.

Through the past history, various research techniques have been introduced to overcome the limitation of physical time and space, which is one of the disadvantages of traditional ethnographic methodology. Importance of physical contact with real users through direct fieldwork of researchers has become clear to me in order to understand societies and cultures that are not well known.

Based on their various approach, I found something in common in that ethnography and phenomenology both collecting data through observation and interviews. However, ethnography focuses on collective experiences within the community, while phenomenology is a theoretical approach focusing on individual experiences, perceptions, and behaviors. Therefore, it has been revealed that it is tricky to obtain information on individual experience within their society and culture by the method of traditional ethnography, and a new ethnographic solution such as "go-along" seems to be needed.

IV POSITIONING

In my research, it is not practically possible to observe for a long period of a month or a year like the traditional method of ethnography. Therefore, various attempts such as observation techniques, interview methods, and use of technology to overcome obstacles are important references in my research. But the important thing is that efficient time use should not lower the depth and quality of the

study. I found out a solution from an individual-centered ethnographic methodology. In the context of praxeology, which focuses on human behavior and approaches from the user's perspective through their participation, the experience of individuals that ethnography may miss should never be overlooked. Thus, it is necessary to supplement ethnography with individual experience. As mentioned earlier, publicness is a collection of individuals.

My research has special conditions different from other studies. This is because the elderly with dementia, which is the main subject of research, suffer from memory loss and cognitive impairment.[19] New methods were needed to collect their personal experiences since in-depth interviews with main users were difficult. During where I stayed in the elderly home for a week as a fieldwork, I conducted ethnographic research such as observing their daily life from a distance, visiting their room and listening to their stories without any question, video recording, and walking along, etc. Sometimes the process was not relevant to the research, but it was the opportunity to know the thoughts, life patterns and interests of the elderly with dementia. However, there were many obstacles and limitations in conducting detailed and in-depth interviews with the elderly with dementia.

I have found a solution to these problems from the 'translator', such as the family or caregiver around them. They have long been in close physical and emotional relationship with the elderly. Therefore, it was possible to solve the physical and temporal constraints of ethnography methodology and to involve personal experience through their surrounding social environment. It is not only because the subject of this study is a dementia patient. People who do not have the knowledge of architecture or space have difficulties in evaluating the quality of space and there is a linguistic and cultural gap in communicating with users and architects. Words and spatial descriptions used by architects may differ from the language used by real users, and sometimes it happens even between users.

Shauna, in his research 'Ethnographic Methods in Support of Architectural Practice', implements 'Photo-elicitation' taking photographs and using them during interviews as a tool of ethnographic research.[20] During such interviews, she found out sometimes inhabitants use their own terms[21] according to their different micro-cultures. Also, this kind of interview often elicits different responses among them about qualities not visible in the photographs, such as, smells, sounds, and activities in adjacent spaces. Photographer(researcher) sometimes see things they had not noticed prior to the interviews.[22] 'Photo-elicitation' acted as a process of synchronizing their language.

In this context, the ethnographic fieldwork of the researchers in a certain period of time can be regarded as the most crucial linguistic synchronization process. Not only to actually experience and understand the user's culture but also to understand the actual need through dialogue with them. This synchronization plays a key role in transfer user needs into architectural practice. In addition, a variety of interpreter tools are needed to include the experience of the individuals in the society.

This is a very meaningful process in architectural professionals. In the traditional architectural design process, the architect and the user do not communicate but communicate with the client mainly. However, if we approach the design process in the viewpoint of praxeology, a tool for communication between the user and the architect is needed. Sometimes it can be their social network, techniques, or visual data such as pictures, photos, and videos. Innovation tools that connects user and architect more closely can be combined and complement the lack of ethnographic methodology.

In conclusion, architects need cultural and linguistic thinking synchronization with users, and ethnography methodology is one of the most effective methods. Beyond the viewpoint of emic (insider) in ethics and emic[23], physically entering and experiencing the society synchronizes the language between the user. Then, the architect can reflect the living culture and social environment more

realistically into the project. Nonetheless, if a researcher experiences the society only in terms of observers, it may miss user's individual experience. Therefore, when ethnography is complemented by an individual-centered methodology, users and their societies can be deeply understood, and their living and practical needs can be reflected in the architecture practice.

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