The Third Space In Interior Design

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Keywords	Abstract
Third space *Interior design* *Contempplative spaces* *Fourth place*	*After the recent Corona pandemic crisis ,it was necessary to pay attention to the means that give meaning to internal spaces and express human identity and requirements. The research paper discusses the third space in architecture as an inter-expressive space that combines two functions and its transformation into the concept of the fourth place by the concept of contemplative spaces that is reflected in the interior spaces in addition to the contribution of spaces in supporting social interaction as a basic need of its needs and how contemplative spaces can transform one's social interaction to presence with self and mind to a fourth place. In order to understand the third space, it was necessary to explore the theoretical frameworks on the topic, how it contributes to supporting the interior space, and what are the means to achieve the fourth place in architecture and interior design in particular, through discussing a number of descriptive projects elected for the purpose of clarifying the theoretical frameworks that contributed to shaping the concept at the level Interior design and architecture of interior spaces.*

1. INTRODUCTION

After the recent crisis of Corona pandemic, it was necessary to pay attention to express the identity of a person, as many people often see space that performs a specific function and raises a sense of appropriate use, so the success of architecture or it's beauty should happen through the effects of the internal space first, as well as the space interpretations that must be parallel to the formal, psychological and intellectual interpretations, and thus reflect the value of the building architecturally (Abusaada, 2018, p. 78) which includes the experience of the internal space with all its elements (such as materials, lighting, masses, decoration, etc.)

Plato defined space in terms of place by using the words (Chora) and (Topos) to denote space, while Aristotle noted that space takes precedence over all other things, he also sees it as a "container" of things and is prior to everything (Abusaada, 2018, p. 79).According to Heidegger, the space involves something like a bridge, and its purpose is to carry something from one place to another(Ibid. Source). Heidegger believes that the place from his point of view is in the detail perceived by the senses of existence in the world like an experience of self, mind and body, while others see that the structure of the place depends on the human experiences that occur in space (transforming space to a place through experience like contemplative practices)by enriching the human experience as important centers for our direct

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experiences in this world, while some others indicated the importance of places with a cultural and human dimension through personal, collective processes (Abusaada, 2018, p. 80).

Place is a term based on meaning created from interactions with the physical background, the given place writings focus on a powerful view of "social creation." This sense of place is not rooted in the physical surroundings, but rather in people's understanding of it, which is formed through interaction with that,Through lived experience, spaces become laden with meanings and become "places." (Raghani et al., 2022, p. 250), and thus we can focus on a specific concept of "third space" as a space that reflects social interaction and meaning which is expressed in the next section.

2. THIRD SPACE

The third space has been defined as the space in which an individual experience a transformative sense of self, identity, and relationship with others. (Krider et al., 2019), A hybrid or marginal space that can be transformative.Whereas (Collins English Dictionary) indicated a place to socialize outside the home.Another definition of Third spaces are designed to encourage social interactions, to create unique spaces, to foster connectivity and creativity, and to make use of spaces (Morisson, 2019). In his book The Great Good Place (1989-1990), Ray Oldenburg argues that the third spaces are important for civil society, democracy, civic participation, and the establishment of a sense of place. (Carmona et al., 2004). So, the third spaces are the "anchors" of community life that facilitate and foster broader and more creative interaction. In other words, "The third space is where you relax, and make new acquaintances." The American sociologist Ray Oldenburg formulated the concept of third space that is public and informal, in which a person meet different individuals, with whom he may enjoy sharing time. It provides interactive structure, in which people actually achieves an effective civil society, leading to the creation of special bonds.

2.1. Theoretical Origins of The Third Space

The third space is a theory of identity and community realized through language or education. Attributed to Homey K. bhabha Third space theory explains the uniqueness of each person, actor, or context as a "hybrid". (Nethersole, 2020) Third space theory emerges from the sociocultural tradition which are concerned with the constitutive role of culture in the mind. Third Space was recently used by Randall Bakker to represent the fusion of physical space (first space) and dimension (second space) in a networked space that can be inhabited by many simultaneously or remote users (Third space). (Kosari & Amoori, 2018) The hybrid concept of blurring reality and virtual into third space is extended by distributed presence, where participants in third space are in distributed physical spaces, essentially, in reference to a shared electronic social space. The Third Space expands the concept of the real and the virtual by proposing a hybrid space that allows remote participants to engage in social relationships with each other at a distance. (Nethersole, 2020). Edward Soja's theory of Third space where the first space represents the physical built environment, which can be mapped, quantified, and "seen" in the real world. The second space is conceptual space how that space is conceived in the minds of the people who inhabit it. It is the product of (re)imaging the social norms that determine how people may act or behave in that space. The third space is a 'real and imagined' space, a living space, the way people actually live and experience that urban space. This works in real space and is activated by projections of the second space. (Allen, 1997)

Through the foregoing the most important features of the third space is a neutral space between two functions that gives importance to the individual's position in society and helps him to feel entity and being as a basic need among human needs, this represented the pandemic as a

psychological, physical, and health trauma presenting alot of pressure for the human being, in which it sought to review thoughts,emotions, and the way one can act and, in order to enhance belonging, identity, and reflect values in which one believes.

2.2. Characteristics of Third Spaces

Other scholars (Kosari & Amoori, 2018) have summarized Oldenburg's view of the third space with eight characteristics: 1- Neutral ground: Occupants of third spaces are not constrained by the area financially, politically, legally.2-a leveling space: third spaces do not give importance to the position of the individual in society. It does not matter the socioeconomic status of an individual in a third location. 3- Conversation is the main activity: The tone of the conversation is usually light and goodwill are highly valued.4- Accessibility and accommodation: The third premises must be open and accessible to the occupants. that is providing the needs of its residents.5- The regulars: The third spaces include regular elements that help give the space a tone(to feel welcome and accommodated).6- A low profile: The third spaces are particularly useful. The interior of the third is devoid of extravagance or grandeur, and has a homely feel. they accept all kinds of individuals.7 - Occupants of Third spaces feel that a piece of themselves is rooted in the space, and they gain spiritual renewal by spending time there. according to (Jeffres et al., 2009), is that it "relieves the stress of the daily demands, providing the sense of inclusion and belonging associated with participation in the social activities of a group" While others mentioned (Krider et al., 2019) that third spaces characterized by:regular, and frequent there naturally as its between work and home,Entertaining conversations the main purpose, It's a place of possibility,Equitable to all –a neutral ground public space or business where everyone is equal, It's human scaled–appeals to the senses, allows for close interaction, observation and comfort, Spirit of place (Genius Loci) has been tapped, giving it legitimacy and purpose.

The next section dicusses the idea of transforming third space to fourth place by experiencing self and mid through the concept of "contemplative practices" ,wehile the research focuses oon the notion of "contemplative spaces" as a practice that occurs in interior spaces.

3. CONTEMPLATIVE SPACES IN INTERIOR DESIGN

Contemplation has been defined as a form of private devotion, an act of considering with attention and a state of mystical awareness of God's being (Merriam Webster),while Oxford Dictionary defined as the act of thinking deeply about something, the act of looking at something in a calm and careful way and the intention or

Table 1. Theoretical formation of contemplative spaces(done by the author)

1	Exploring the Relationship Between Contemplative Spaces, Human Experience and Spiritual Architecture	2022	Inner peace	disassemble	
				regroup	
				Reuse	
			contemplative space(embodiment language)	garden in the middle of a dense area	
				a light source in a dark place	
				Scene framing	
			Spirituality	Finding meaning	Stimulating the senses
				Finding inner peace	
				Finding comfort	
				spiritual healing	
			Contemplative process	Thinking process	
				Provide breathing space	
			effectiveness of the space	Day light	
				Healing nature	
				Positive focus	
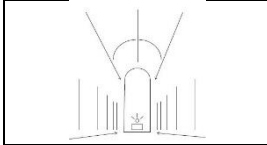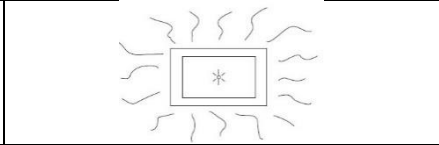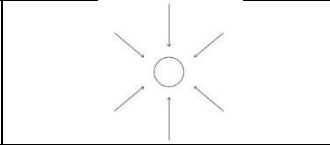
				Using color, texture and materials		
				Adding different elements (fountains, winding paths)		
2	How Does Buddhist Contemplative Space Facilitate the Practice of Mindfulness	2022	From within mindfulness	atmosphere	Finding refuge	
				comfort		
				solitude		
3	Impact of Contemplative Spaces and Sacred Geometry on Spiritual Development	2021	The importance of the spiritual side	Achieving contemplative architecture	Human spiritual development	
					Accelerate recovery and spiritual journey	
			Timeless architecture quality	improve the quality of life		
				Focus on the shape, aesthetics of the space		
				human need to establish contact with self		
				Stimulating the senses		
				Stimulating positive energy		
				From material to the post-material space		
4	Contemplative Architecture	2019	Benefits of mindfulness	Improve cognitive performance		
				Decrease stress levels		
				Enhancing mental and psychological health		
			Aspects of connection	With self		
				With nature		
				With light and day light		
5	Public Libraries as Contemplative Spaces	2019	aspects of contemplative practice	awareness	Stillness,Generative, CreativeActivist, Relational, Movement Ritual, cyclical	
				connection		
6	A Typology of Places in the Knowledge Economy	2019	Fourth place	Coliving place		
				Coworking place		
				Comingling place		
7	Transcending Architecture	2015	Manifestations of contemplative architecture	Theatric mode		
				Sanctuary mode		
				contemplative mode		
			mindfulness	Connect to nature		
				serenity		
				isolation		

expectation or acceptation. A study in the aspects of contemplative architecture (Bermudez, 2015, p. 22)showed that there were three main aspects(as shown in fig.1):

a. architectural forms providing background for spiritual activities that people experience ritual performances facilitated by geometry rather than experience architecture itself. giving meaning and spirituality through its scale and its impressive but modest architecture.

b. architectural forms provide a boundary between the wider environment. i.e. separating the inner spiritual environment from the outside world, thus creating a contemplative atmosphere. The boundary between the two worlds creates an isolated, mythical experience.

c. This involves constructed formations that serve as the actual object of direct, purposeful meditative attention. the most famous example of a meditative pose is Mecca.

Contemplative spaces was crutial to focus on the important aspects of the contemplative space and its features, where meditation was associated with full mental focus (minfullness), by paying attention intentionally without issuing judgment, with an emphasis on the

awareness of the present moment. Through solitude, calmness, and communication with the natural elements of space or the natural environment (Chen et al., 2022, p. 1), in addition to other intangible elements, including (the general atmosphere, comfort, and tranquility). The study emphasized that true mindfulness comes from within. (Ibid., pg. 19)

| a.Taj Mahal as an example for theatical style | b.Al Khulafaa' Mosque s as an example of the Haram style (separation between inside and outside) | c.The Holy Kaaba as an example of the contemplative style |

Figure 1. Aspects of contemplative architecture (modified by the author)

There are many scientifically proven benefits of practicing mindfulness, including improved cognitive performance, stress reduction, and improvements in mental and psychological health (Puranik et al., 2019, p. 646). Other studies have referred to (the tree of contemplative practices). In this perception, the roots of contemplative practice lie in two basic aspects: awareness, Connection and communication. The different branches of this tree denote the different modes of meditative practice: static, generative, creative, activist, relational, kinetic, and ritual/cyclical. Therefore, practices such as mindfulness and meditation fall under the category of "static" practices, (Pyati, 2019; Chen et al., 2022).

Returning to the original idea of the research, the main axis of the research was concerned with the third space, which is a hybrid space that combines the material and immaterial worlds, or between the natural and the imagined, or between housing and working to be a social space that provides a common ground between the population, in which the conversation is an essential axis in its success.While (Morisson, 2019) proposed a new model in which it addresses the fourth space, which combines the first and second space (coliving), the second and third space (coworking), and the first and third space (comingling).
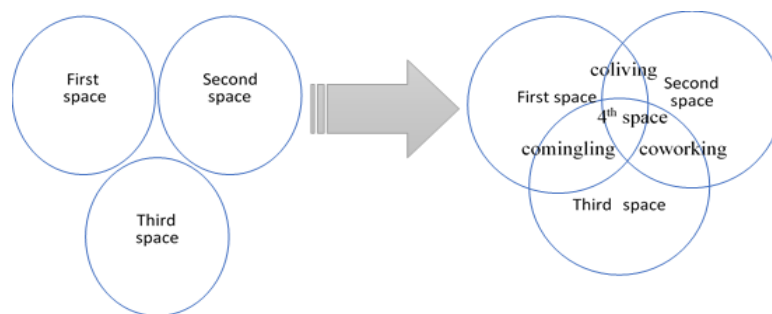
Figure 2. Transforming third space into fourth place (morisson model)
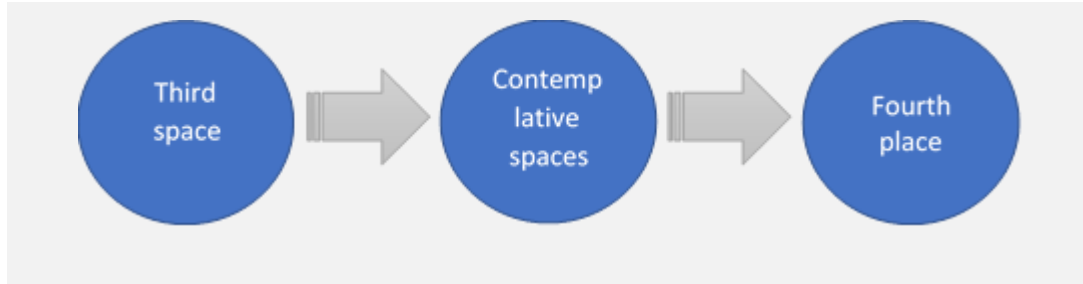
Figure 3. Transforming third space into a fourth place through contemplative spaces(done by the author)

4. CASE STUDY AND DiSCUSSiON OF THE SELECTED PROJECTS

The research used the descriptive method in obtaining the results for the research sample by analyzing contemporary global projects to obtain a table of basic vocabulary in the design of the third space through the reflective space.the first case was a contemporary place of worship (Mosque of the Late Mohamed Abdulkhaliq Gargash -UAE-2021)that is quietly skilled in its use of form, materiality, and controlled natural light to evoke a sense of calm, spiritual connection, and the worshiper's transition from the material world to the inner sense of existence. in the heart of Dubai, to promote an act of worship and a transitional journey so that the worshiper is ready for prayer and feels a sense of intimacy with the sacred. A series of spaces is created that allows the worshiper to move away from the crowded outside world and prepare for an inner experience. Natural light is used as a tool to enhance a sense of spirituality, a connection between man and the Creator. Scale also plays a role in creating this sense of sacredness.The use of pattern and materiality in this project enhances the user's experience during their journey from the outside to the courtyard and entering the building,with natural light in worship areas with great control and care to illuminate the main spaces and create a serene atmosphere and a sense of connection to the Creator. The double skin dome allows natural light to enter, filtering through the interior decorative leather, which incorporates the same pattern. This filtered light creates a soft, naturally lit prayer space that is attuned to an introspective mind while praying. Another case no. 2 (The Cambridge Mosque Trust-United Kingdom-2017)wood projects devoid of major forms such as the Cambridge Mosque demonstrate the enormous range of forms that modern timber construction can take. On an area of 2,340 square meters, the wooden construction accommodates a prayer room that can accommodate 1,000 worshipers, a café, and two apartments. The calm and focused atmosphere inside the building is created by 30 interconnected tree-like wooden columns. The geometry is guided by a historical Islamic pattern called "Nafas Al-Rahim". The pattern evokes the rhythm of breathing and thus life. While case no.3 (Mosque haj benuah-Iraq-1974)is one of the controversial mosques in Iraq, which is located on the Karkh side of the city of Baghdad and in the Al-Alawi area. It was inaugurated in 1974, and used for its unique Islamic architecture and style. It contains paintings in Arabic calligraphy of verses from the Qur'an on its walls. The mosque has an oval dome, 36 m high and 25 m in diameter, and decorated with beautiful inscriptions. The mosque also has a high minaret, 55 m high, which is octagonal in shape, 3 m in diameter, and covered with the blue Karbalai kashi. There is an oval-shaped dome surrounded by a group of separate concrete ribs at the bottom resting on a "drum" that rises from a cubic block that encloses the space of the mosque's sanctuary. Next to the dome, a long, ribbed-shaped minaret element rises. The sanctuary block is surrounded by external galleries with pointed arches. Some of the mosque's surfaces were covered with colored bricks with a metallic luster, which is locally called "Karbalai". The aim of the design was to raise the artistic level and change the prevailing aesthetic circle.

The composition as a whole repeats the formula of a design solution, in which the vocabulary of the imagined image is evoked by the memory in its perceptions of the building (the mosque), and the introduction of sculptural elements does not deviate from the spirit of modernity

5. CONCLUSION

The Corona pandemic played a positively influencing role on man's return to self ,being and contemplation of the psychological aspect of truth and spiritual need and reflection on the spaces that achieve identity and needs, as the third space reflected the social aspect of man's need for the other and social interaction ,the need for self-reflection and fulfillment. The research saw the contemplative space as an aspect that achieves social interaction on the one hand, and as an orientation that achieves communication with self and mind and the true identity of the individual, forming the fourth place that tries to reach coexistence that combines spirit, body, matter, nature, isolation, and interaction.the paper concluded that fourth place is acheived through contemplative spaces that is characterized by (comingling,colivingand that reflect connection,awareness,enhance effectiveness through:day light,positive focus using colors, textures ,local materials, caligraphy and orniments elemnts in interior spaces in order to find peace and meaning).The use of local materials in interior spaces to reflect the character of the local and natural environment, such as wood and local pressed bricks, The use of natural lighting and methods of manipulating lighting to provide a high spiritual atmosphere and connection with the Creator and the self, Focusing on decoration, inscriptions, and the arts of Arabic calligraphy, in addition to scale and materials. And Focusing on the expressive, abstract and sculptural aspect to obtain the architectural form and thus the internal space and its reflection through the architectural scale.

Sample1: Mosque of the Late Mohamed Abdulkhaliq Gargash -UAE-2021(www.archdaily.com)

Sample2: The Cambridge Mosque Trust-United Kingdom-2017 (www.archdaily.com)

Sample3: Mosque haj benuah-Iraq-1974(www.gettyimages.ca)

Figure 4. Case Study Samples

Conflict of Interest

Authors declare that there is no conflict of interest.

Contıibution of Authors

The author involved in this study is Neda Khalil Ibrahim Al-arab; who contributed to all aspects of the study;the idea, design, inspection, data collection, literature review, critical review and analysis and interpretation sections of the study.

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