PERSONAL DAILY LIFE ZONE (ZPC): A GEOGRAPHICAL CONCEPTION ABOUT THE SPATIAL LIMITS IN HUMAN EVERYDAY LIFE

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Abstract: This paper aims to highlight the phenomena of daily life, and our main result is the concept of the Personal Daily Life Zone or also know as ZPC (from Portuguese language: *"Zona Pessoal Cotidiana"*). We also employ more acceptations of this phenomena that are in common nature of human and can be found in any person who has a daily life in anywhere. We do note, however, that this spatial manifestation is from of the person psychology affected by the *society work system*. This allows us to see the open question concerning the nature of daily life space (*lived space*) and it will be presented here how the ZPC is a *vital space* in the urban existence and a direct reflection of the social action.

Key Words: Daily Life; Personal Space; Methods.

1. Psycho-Physiological Limits: an introduction

> My days come to me with no time to think about their meanings. The phone rings and, even cursing, I stretch my arm to answer it. I talk to people and I cannot remember what they had said. I catch myself looking over their shoulders, looking for something more important, and they are doing the same.
>
> Michael Riddell

Exposing the space as a space limited by the necessities socially *created* surrounding the individual in a personal space is the great importance of this work. In this perspective, we have the urban space as an object of analysis ─ "the place turns out to be the most important key concept, while the space acquires, for many authors, the meaning of lived space" (Castro, Gomes and Correa 2000, 30). In addition, it is exactly this place, known here as *Personal Daily Life Zone* (ZPC – from Portuguese: *Zona Pessoal Cotidiana*), which we will be investing our attention and dedication.

The definition of psycho-physiologic will be discoursed later, now we shall understand the limit, a *key-limit* to the existence of the ZPC. The urban space has houses and generic constructions (industries, stores, schools, clubs, banks, etc). These constructions form the city, "which is an extremely complex place to be subject in this way, labyrinth, encyclopedia, emporium, theater, the city is the place where the fact and the imagination must fuse" (Harvey 2002, 17 - *This description of the city is a paraphrase of Raban's conception*). This labyrinth is not exactly the streets themselves, but the *psychological* paths that the individual goes through to daily structure his ZPC. These *psychological-paths* over the urban net connect *points of consistence* of the daily life, and it is these points – the most important psycho-physiological limits – that we are going to treat, however we must first answer: What makes the existence of these *psychological-paths* and these *points of consistence* possible? Maybe the *pressures* and the *oppressions*.

> The culture, or civilization, that sociologically is daughter of the marriage between the law and the strength or a hierarchy of liberties, harmonized by the law, presents 4 aspects: the creator, the sociological, the psychological, and the historical in a dynamic balance, as the tetra-dimensionality of the physical world (3 dimensions of the space, plus time) (Einstein). The same way, everything that influences on the culture, brings in its bulges those 4 coordinates. It is what occurs with the problem of the oppression, which performs its inauspicious influence on the intellectual and artistic realizations (creation); the institutions (the law, the right, the liberties etc) (psychological and spiritual – existential aspects); and about the temporality or historicity, all of them perform their role in the culture. Therefore the world of the oppression is a world of negative violences and strong barriers (Lewin), whose symbols are the walls and fences of the fields of concentration (barriers) and the arbitrariness and brutalities, (negative vallancies) that occur inside themselves (Arruda 1966, 8).

According to the *topological psychology* of Lewin, the forces of the environment (pressures) act indefinitely on the individual, determining his behavior. At first it is easy to think that this pressure and oppression are based on the *psychological field* of Kurt Lewin (1890 – 1947), however it would not be so simple to define what this "psychological field" would be in just one quotation. We will try to understand it in the course of the work.

Being here in the city, it is our duty to recognize the city as a psychological determinant. Let us see the physical part of the *thing*, the *hardware* of the machine.

2. The Points of Consistence

Let's think about ourselves here in our daily lives, by the way, it is not so difficult to imagine. We live in a house and in this house there is a family, a phone, a TV, a computer, household appliances, neighbors, friends and other "physical" things. Now let's think of work, maybe there are machines, or not, but after all, there are people. Bound for school and on the weekends or every night we go out for leisure. Ready, there they are the physical limits of the ZPC. It would be too easy to map the area where you move through every day, because it is just necessary to take the urban plant and define the *psychological-paths* and the *points of consistence* of the daily life and it is done.

> The "map" is an abstract political cover, a gigantic prohibition imposed by the carrot/cudgel conditioning of the Specialized State, until the map becomes the territory for most of us – not the "island of the turtle" anymore, but the USA. Even so, the map keeps on being an abstraction, because it cannot cover the Earth with the precision 1:1. Inside the fractal complexities of the current geography, the map can detect only dimensional covers. Fitted and hidden immensity escape from the measure stick. The map is not exact, the map cannot be exact (Bey 2001, 22).

Representing a representation is one of the worst tautologies, the map is a tool of the representation of the geographical space, which demands a certain time to reproduce it, it is convenient to think whether the time to produce a map depends on it is scale, it is not superior to the time of mutation of the space bring represented. As we are analyzing the space of the day-by-day routes (ZPC collection), it is certainly difficult to answer, tomorrow may be like today, or not. We are in an unforeseeable world, or better, in our daily life.

Calling the daily life as unforeseeable is a bit paradoxical, maybe it is, and what is important is to know that the unforeseeable does not materialize from the sequence but from the condition. A *postmodern condition*, in which the zone is also immersed so the analyses on the scale 1:1 (real), would be pertinent.

> The city as we imagine, sweet city of the illusion, of the myth, of the aspiration of the nightmare, is as real and maybe more real, as the hard city that we can find in the maps and statistics, in the monographs of urban sociology, of demography and of architecture (Raban apud Harvey 2002, 17).

Therefore, in reality it is easy to notice the behavior of the individual in front of the psycho-physiological (it is *psycho* because it is not literally physical, it is not about walls).

> An ordinary person used to our cultural standards takes a bath daily, a natural result of a culture of physiological hygiene. Immersed in the darkness of the customs, maybe he thinks that it is an immediate and spontaneous tendency of the human being. However, the habit of taking baths is recent in the European culture and its appearance was as big surprise (Neder In Tempo Brasileiro, n.d., 137).

Such a normal person thinks it is natural to take a bath, he thinks it is natural to have a house, a work, a school, a hobby (…). The naturality that the individual converts into physical space makes him limited, but not a physical limit, as we have already emphasized, a naturalist limit of the *normality of the daily life.*

In short, the psycho-physiological limits are so, the ambiences in which the person finds a reason for his daily dislocation. These ambiences (*points of consistence*) are interconnected by a space of direct dislocation of the person (*psychological paths*) this group makes a kind of net, where each *point of consistence* (house, school, work, etc) is presented constantly in the psyche of the individual. This net or micro-net is feasible to analyses in the real, discharging the mapping. It does not mean that a map of the ZPC is useless, but it would be in most cases a short lifetime. The reason for this constant mutuality of the ZPC is the fact of the postmodern *condition* (already cited). Which arouses the fragmentation of the ZPC with distinct interconnections of the *psychological paths* because the *points of consistence* (which are kept active by the naturality of the *normality of the daily life*) even having their roots amputated by the speed of the changes of the post-modern world tend to settle up in distant places from one another, making the connection by *psychological paths* impossible (which are slow for the current condition) and making possible the emergency of the *modules of connection*. David Harvey demonstrates a better treatment of the fragmentary effect: "the modernity, consequently, not only involves an implacable rupture with every and any historical precedent condition, as It is characterized by an endless process of ruptures and internal inherent fragmentation" (Harvey 2002, 22).

3. The Zone in Fragments and In the Modules of Connection

The ZPC is not only a constant area, it is also presented in parts, fragments, that are not hold under a territorial logic. "If the work fills the empty left by the banishment of the rest, of the contemplative speculation, it makes us believe that the constant activity is what governs nowadays" (Carmo 1992, 11). It doesn't matter where the individual lives, what matters is that he has to work wherever it is, whether it is beyond his territorial limits.

If the individual lives in the city X or village X, and has to commute in a relevant distance to attend more one day at work or school (*points of consistence*), he needs collective or private vehicles (*modules of connection*). These *modules of connection* isolate the individual of the space, so it is not he who has a relation on the streets, but the vehicle, which turns out to be an *element of the landscape* in placing of person. In addition, inside these *modules of connection*, the individual produces a relation with the space, so soon this intra-module space is part of the ZPC. However, "it is not always clear who is influencing whom in the process" (Harvey 2002, 62), it is not because the individual's car is presented as an element of the daily life normality to another individual, that the individual stops interfering with his presence on the other citizen who walks on his *psychological path* or in the *module of connection*.

It is important to understand that the ZPC only exists if there are *points of consistence*. If the individual does not work, does not study, does not enjoy life in clubs, but has a house, he has a ZPC, once there is a daily identification with the space of the house.

Let's us imagine that the *structure* of the ZPC, has already been exposed in the simplest way possible. We already know that the individual lives in an urban space, and in this urban space he has a house (normally), and many times has a work place, a place where he visits friends daily, there are also institutions (churches, schools, hospitals, etc) which he attends frequently. These places are known here *points of consistence* to a daily life space and these places are attended at right times, and the routes of the individual to the *points of consistence* are known here as *psychological paths*, way that "unconsciously" the individual takes. When there is a big distance between the *points of consistence*, the *modules of connection* come on the scene (collective or private vehicles), which substitute the individual in the urban space, leaving him passive in the presence of the other individuals and extremely active in the presence of the individuals who share the space inside the vehicles (intra-module). "Not every place presents social interaction and spatial richness. They are

places exactly because their physical symbolical qualities make them different" (Castells 1999, 449). This is why it is not fix the statement that the *spaces of fluxes* and the *spaces of places* are self-consistent themselves. The individual can go through his *psychological path* and have less relations with the other people due to the problems that he carries on than the individual that goes out quietly waving to the people inside the *modules of connection* (a train, for example).

The *normality of the daily life* imposes necessities such as house, work, etc. treated here as psycho- physiological limits. Besides these, there are other physiological limits that keep the individual in the ZPC.

4. Normality of the Daily Life

First of all, it would be interesting for us to understand what a necessity coming from the physiological is. By Marcos Cobra's words:

> The necessities are more essential than the desires. The desires are "necessities" learned during life. A person, for example has an essential necessity of thirst, but some people learn how to desire Coca-Cola to satisfy their thirst (Cobra 1993, 110).

Obviously if the individual follows the *normality of the daily life*, he will have as consequence all the necessities satisfied. If he does not have a house and a work, if he does not have any *point of consistence*, he will not have consequently his necessities satisfied. Few people want to starve and to be thirsty, so a limit is created. Imagine a dog, which without chains or any kennel, walks on in freedom on the streets and not leaving his owner. The person is like that, depending on the Economic System.

> In short, words we can say: the man must eat, drink, sleep, protect himself against enemies etc. In order to do all these things he must work and produce. The "work", however, is nothing general or abstract: it is always concrete work, it is, a specific kind of work in a specific kind of Economic System (Fromm 1964, 25).

There is only daily life if there are people. The individual does not create a daily life, does not create a space by himself, this is a consequence of the social. There are not psycho-physiological limits if there are not psychosocial limits. "The space is the group of men in which it is practiced as a group of virtualities with unequal value, whose use must be disputed every moment, due to the force of each one" (Santos 2002, 317).

Therefore, it is relevant, after having understood the *structure* of the psychophysical of the ZPC, that we analyze the psychosocial limits.

> Although there are certain necessities – as hunger, thirst and sexual satisfaction proper of every man, the impulses that contribute to the *differences* of the men's character, as love and hate, the thirst for power and the longing for submission, the fruition of the sensual pleasure and the fear of it, they are all products of the social process (Froom 1964, 20-21).

Before going ahead we will see again the form of the ZPC in scheme (Fig. 1):
1.   **Points of Consistence** (*Houses, work, school...*), which are *the space of the places*, where there is a daily close companionship of the individual.
2.   **Psychological Paths**, ways that the individual goes through daily and that connects the *points of consistence*. It is a *space of flux*.

3.   **Modules of Connection** *(Cars, bus...)*, that isolate the individual from the urban space and create a daily life space (intra-module). It is a *space of place* (About *spaces of fluxes* and *spaces of places* see: Castells 1999, 447-452).

Points of Consistence

Psychological Paths

Modules of Connection
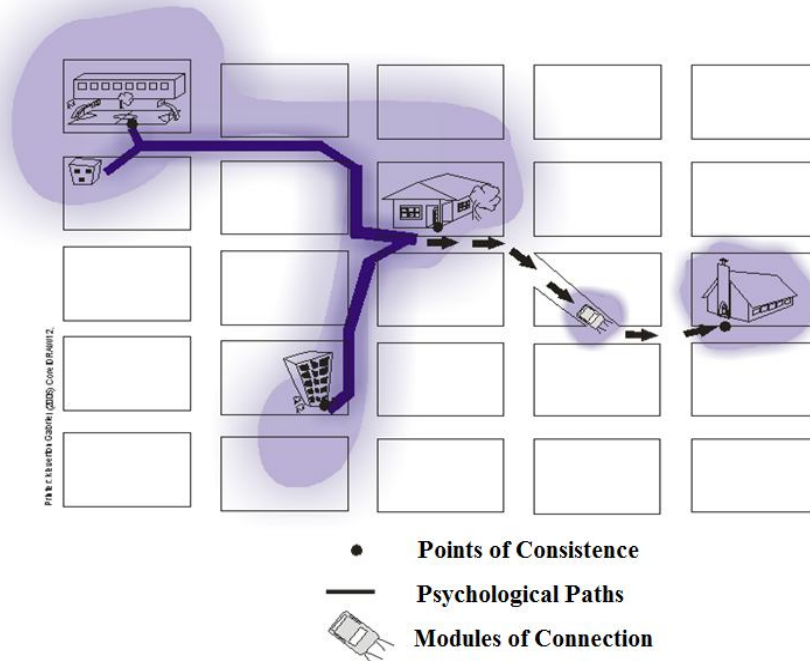
Fig. 1 - Personal Daily Life Zone (ZPC)

It is in these three aspects of the daily life that all this work is going to strive diligently. Because is it the *structure of the machine.* In addition, none of them works without the psychophysical *mechanism.*

5. Psycho-Social Limites

We had mentioned the *normality of the daily life* and now we have a space to work on it Nise da Silveira in the book *Psicanálise* (Tempo Brasileiro, n.d.) treats the subject:

> Nothing will be more useful and necessary than being a normal man. But, in the proper notion of "ordinary man, as in the concept of adaptation, it is implicit the restriction to an average that only is desirable to the one who has difficulties in dealing with the daily life demanding, to the man, for instance, who due to neurosis is incapable of a normal existence. Being "normal" is the general goal of adaptation. But for the people whose possibilities of succeeding and performing their role in the world, the moral compulsion to be uniquely normal represents the pain of the Procusto bed an unbearable tedium, a hell, futile, with no hope. Consequently, there are so many neurotics who are sick just because they had been normal, so many neurotics have gotten sick because they had not reached the normality (Tempo Brasileiro n.d., 22)

The space lives in society and also "The man is biologically predestinated to build and to inhabit a world with the Others. This world turns out to be the dominant and definitive reality" (Berger & Luckmann 1999, 241), and becomes the *only* normal world. And in this normal world, it appears the Self that is so important "Whether we notice or not, there is nothing else that

embarrasses us more than not being ourselves, there is nothing else that gives us more pride and happiness than thinking, feeling and saying what we are" (Fromm 1964, 217).

The fad of the social psychology and sociology *was* to compare the social life to a theater. Nevertheless, it is already understandable that the representation is the proper social reality. "The routine nature of the representation is hidden (the actor himself does not perceive until what point his representation is really routine) and the spontaneous aspects of the situation are reinforced" (Goffmann 1999, 52).

The routine behavior of the representation of a role is kept by the obedience of the individual determined by a pressure of the *normality*. As Mucchielli states:

> The individual conduct, that keeps the appearances of the routine, of the cold blood and even of the reflexive adapted conscience is in the reality entirely dominated by the abstention from every personal manifestation and from every initiative, by the fear of making oneself visible (Mucchielli 1979, 93).

The individual does not want to be perceived as different, as an *errant* individual, this a social characteristic. If he is noticed, the individual feels alienated, he gets ashamed by the given mistake, gets embarrassed and "The embarrassment is necessarily a social experience; a person can not feel embarrassed when he is completely alone" (Gahadar 1975, 28). Therefore in front of the audience, we control our acts and the movements in the space according to the rules of the *normality of the daily life*, that's why we always keep a speech compatible with the place (*point of consistence*), and the people who live in it daily (Gahadar 1975, 43).

There are forces that keep the man limited in ideas and these ideas are fixed in the urban space, that are the *points of consistence*. The idea of having a house, a work, etc., however, there are other ideas that are not fixed in the space directly, but on the ideas already fixed on the space (the house, the work...). The search generated by this force creates a will to have these ideas, and this will creates the tensions. And before seeing the tensions created by this will, we must see what this will is.

> So Schopenhauer calls the man by "metaphysical animal", the other animals desire without metaphysics. "Nothing is more disturbing than discussing with man, using arguments and explanations to convince him, and in the end find out that he does not want to understand, that we are dealing with his will." That is the uselessness of the logic, and even the cultivators of the logic use it only as a source of income. To convince a man it is necessary to appeal to his own interest, his wills. It is interesting to notice that we remember our victories for a long time but forget our defeats very fast; the memory is servant of the will (Durant n.d., 42).

We will analyze the *will* later, since we do want to analyze the will. We must concentrate now on trying to understand synthetically the tensions created by the man's incessant search for the satisfaction of his necessities and desires, what make him behave (represent) according to the social rules. In Jarbas Moacir Portella's words:

> To begin Sullivam speaks about necessities, and not about pulsation. Distinguishing two kinds of necessities that conduct, when not satisfied, to two kinds of different tensions. The first of them, the "tension of necessities", is about the deprivation caused by the physical-chemical unbalance of the organism, such as water, food, oxygen, temperature. These tensions lack satisfaction. The second kind is the "tension of anxiety", something that absolutely there is no relation to the physical-chemical necessities of the child", that is related "to the child's communal existence, and also the mother's, with a personal environment, in total contradiction to the physical-chemical environment." "This tension

does not demand satisfaction, but interpersonal confidence." (Tempo Brasileiro n.d., p. 29).

Past he says that "the ´tension of necessity' is biological the ´tension of anxiety' is cultural" (Tempo Brasileiro n.d., 30). Therefore the man is limited by his tensions, which are only satisfied by the social interaction. These forces tend to create psychological –social limits that involve the man in the action.

The individual fixes on himself the idea that the *normality of the daily life* is the ambience where he is supposed to live, representing and controlling himself, since "The watch and the calendar assure that I am a 'man of my time in fact'" (Berger & Luckmann 1999, 46). And the history is the most convincing fact that "Our lives are not only dominated by the beliefs of our contemporaries, but also by the men who died many generations ago" (Gahagar 1975, 20).

Now we already know that *points of consistence* constitute the space of the daily life and in these *points of consistence* and in the *psychological paths* as in the *modules of connection* there are people. People who are like an *audience* and "in public (...) we keep a certain degree of control about our facial expression, our gestures, attitudes and vocabulary, which are completely natural when we are alone" (Gahagar 1975, 20). Hence, the people inhibit us, limit us, and keep us inside the ZPC, in such a radical way, that we end up thinking it is normal and natural. By this context of *daily life normality* the individual ends up making his psyche, in which it is imposed that he must have a house (*point of consistence*), must go to work (*by psychological paths),* must or should have a *nuclear family*, must interact with people, and in this relation interaction he must behave will. All these things in order to the individual achieve his necessities (tension) proceeded from the *psychic kingdoms*, stimulated by the *culture* in which he is inserted.

These necessities, in a *structuralist vision* are innate, however many of them are stimulated, because upon satisfying an elementary necessity the individual is socially motivated to want more things. Cobra (1993) in his book *Marketing Competitive* discourses about the drives and the hierarchical scale of Maslow (p. 111). "The motivation comes from the drives, or conscious or unconscious propeller forces that take the people, under some circumstances, to the action. Including the action of buying" (p. 109).

6. Objects of status

The person immersed in a social world faces challenges and receives influences from the others, on how he has been performing the role that he plays. In each *point of consistence* he plays a role, creates an identity. At home, he is a father, for instance, at work he is a solderer, at school a student, good or rebel. In each place, he needs to play his role perfectly, for not being found strange or rejected. This fragmentation of the identity will be treated later. Concerning about the socially defined role (although the individual has the freedom of choice, what he wants to work with or where he wants to live, he is submitted to the social demanding in the choice) the individual seeks a good appearance, in order to supply the necessities of the *interpersonal security*. He deceives himself, he knows he is not what he is representing, but even so, he insists on continuing, because everybody thinks and says he is the mechanic, and he is a father, so he must be, although he thinks he does not have a flair for being a mechanic, even thinking he had never been a dad. He must keep on representing, once his prestige (that is a socially created necessity) originates from the results of these stagings (Goffman 1999, p. 79).

The *points of consistence* themselves are not limits to the ZPC, it is necessary to have a relation between individual and institution. Since "it is impossible that the man develops as man in

isolation, likewise it is impossible that the man develops as man and in isolation produces a human ambience (...) The solitary human being is a being in the animal level" (Berger & Luckmann 1999, 75). In this human ambience, which is constructed by the instinctive organization of the human being (Berger & Luckmann 1999, 69), the individual receives all the meanings socially ready of everything that he has a relation with via these institutions. This *order* that has already been historically ready and exposed to the individual is born and makes up all the institutional language. It is a *kidnapped* and dead language, where the words arise without concepts (Adunis 2001, 49). And in the language, the individual creates the world.

> The language assures the fundamental superposition of the logic over the social objective world (...) So, the "logic" attributed to the institutional order is part of the sociable available patrimony of the knowledge, taken as natural and certain (...) whose meanings are not particular to the individual, but socially articulated and shared (Berger & Luckmann 1999, 92).

If there is a linguistically acceptable logic in an idea, and if it is spread correctly, we can call it *ideology*. In this ideology of the *normality of the daily life,* the person lives (represents), seeks and feeds all the longings. Therefore, a limit is created, the limit that the world is only existent if there are institutions that determine. There is a certain expectation when there is a performance of the individual under the determinations of the institutions (of the people who are inside the *points of consistence)*, of the audience in general.

> The audience tends to accept the personality projected by the actor during any common representation as responsible representative of his group of mates, of his team and of his social establishment. The auditorium also accepts the personal development of the individual as proof of his capacity to execute any practice. In certain way, these wide social units –teams, institutions, etc.- get committed every time the individual represents his role (Goffmann 1999, 222).

The perspective that there is a *structuralist language* in the behavior and existence of the individual in the daily life space will not be treated here, what is valid now is only a description of the form of the ZPC. The functioning of the *points of consistence, modules of connection* and *psychological paths* and all their mutation with the paradigm of the *Era of the digital information* would be conceived thoroughly in the other paper.

The main daily life space and the most important *point of consistence*, is the house. In it, there is a space on which the memory, the remembrance and *daydreams* are fixed and live eternally. It is a *space that keeps the time compressed.* There, what activates the memory is not the time, it is the space. There it is found the main space-time of loneliness, the bedroom, the attic or even the bathroom, in the house it is possible to notice one of the few ambiences, if not the only, that can provide the individual with a direct contact with his deep Self, that tries in every way to avoid the representations and being. Being in the most poetic possible way either in the conscious gestures, in the strange screams, in the spontaneous behaviors, everything is exposed poetically in the space *crib* of the urban being (Bachelard 1993, 28-29).

In the house it can be noticed the presence of objects extremely influents in the formation of the individual. Known as *material stuffs* these objects bring with them the idea of identity, since the quantity and the quality of these objects determine the *status* that the individual will have in the

society (at home, at work...). And the untiring search for the objects of *status* makes the individual have an attitude of expectation with the other members of the society. This attitude points out the positive position of the individual in the *capitalist* theater, the expectation is due to either the exposition of the objects or their obtainment, consequently the individual ends up finding a certain reason of existence and absorbing this attitude as a pattern of the *normality of the daily life.* In this incessantly search to have and show (attitude of expectation) the objects of *status*, the individual ends up creating a habit and "Every human activity is subordinated to the habit. Any action frequently repeated becomes molded in a pattern, that can be later reproduced with saving of effort and that, *ipso facto*, is taken by the performer as such pattern." (Berger & Luckmann 1999, 77).

Therefore, when a mother says merrily to a friend: *this is my son! He works and studies*, and that son listens to it, it means that he is performing correctly his role, and that's why he is praised (which are important for the social psyche), in which are deposited energy that will support for some more time this son's performance in his role, as well as the mother's who exposes the son's good performance as an object of *status* creating by this one more reason for her existence, a symbol.

> The symbolic universes, that claim to be all the reality humanisticly endowed with sense and appeal to the whole cosmos in order to mean the validity of the human existence, constitute the greatest extensions of this projection... Considered as a cognocitive construction, the symbolic universe is theoretical... however, we must live, and typically, we live, naively, in a symbolic universe (Berger & Luckmann 1999, 142).

The symbols connect the people and form the social system. The symbol is the vision of the collective over the thing. This vision of the collective over the Self (the thing) is known here as self-image. This collective vision is the captivation of a thing (an idea) through a logic understood by everyone (ideology). And, everything that is constructed by this logical idea (ideology) is considered natural, normal, unique and, thus this process is *reificated*, it is a reification and "The reification is the apprehension of the human phenomena as they were things, it means, in no-human terms or possibly super-human" (Berger & Luckmann 1999, 122), so the consecration of a human phenomenon as a supra-human phenomenon transforms the man in submissive to his own constructive system of the reality.

> The reification implies that the man is able to forget his own authorship of the human world, and more, that the dialectics among the man, the producer, and his products is stretched out of sight by the conscience... The reificated world is by definition an inhumanized world... The objectivity of the social world means that it faces the man as something set out of it... The decisive matter consists in knowing whether the man still preserves the notion that, although objectivated, the social world has been done by the men, and so, can be redone by them. In other words, it is possible to say that reification has constituted the highest point of the process of objectivation, by which the objectivated world loses the intelligibility that has as human undertaking and settles as a non-human facticity, non-humanized, inert (Berger & Luckmann 1999, 123).

So the individual conceives his self-image as if it were something natural, as if it were for him to be that and presto, he obeys the history, *his time*. What keeps the individual submissive to see the world by the *collective vision* and *to keep it* in the institutions and the people who surround

him, it is his fear (made up by the continuous dependence on the society) the loneliness that makes him feel inert, an object instead of an individual (Fromm 1964, 27-29).

So the *reification* (Marxist term) is the essence of the *normality of the daily life* that generates, so, the collective vision of the world and of the observer himself (the self-image), and this collective vision is made up by a logical idea (ideology), therefore the ideology can arise changes in the collective meanings (symbols) of the things. That's the reason for the intense position of expectation of the individual in relation to the others, he needs to know what he must be (obtain) and what he is (has) always comparing to the manifestations of the collective vision, which are exposed in an intense way on TV, on the radio and other means of mass communication (Morin 1975, 17-39).

7. Elements of the landscape: a conclusion

When a person worries about the *everybody* of the situation, he automatically puts himself as subordinated to the collective and tends to be what is convenient being in that situation. *The Other* symbolizes to the individual *the Whole World*, he places the Other to understand himself and to relate the differences and minimize them the most possible, in order to not feel different (Gahadar 1975, 26).

> Let us add to this the idea that, in many contexts, the people have roles that they interpret and fill themselves with a specific conduct that is proper for them. There are obvious examples of this if we consider certain contexts and formal ambiences, such as fancy hotels, religious services or graduation ceremonies, in which the social roles are clearly defined. However, many others less formal situations may also be seen this way, simply because the people have the capacity of self-conscience, of being conscious on how they are seen by the others' eyes, they perform roles that the others can identify. For instance, we often see families in which the mother, the father and even the children act as if they were "representing to the audience", the father maybe exaggerating his authority, the mother her "desperate impotency" (Gahadar 1975, 27).

The person ends up understanding that he does not have any potency to be another thing but what is due to him. And this is consequence of his *symbolical interaction* with the world, with the people and with himself and "The knowledge about himself, as any art or science, makes its object a new ambience, the one of the ideas, in which it loses its old dimensions and its old place. Our animal habits are transmuted in loyalty and obligations and we turn out to be ´people' or masks (Santayana In Goffman 1999, 59).

These *masks* (self-image) are the fruits of the ideology, which assume univocal positions on the stage of the daily life. Seeing by this determinist horizon, in which the individual is only a simple fruit of the history, we can demonstrate that would be obvious understanding this work as an essay of social psychology supported in a *behaviorism* (study of the behavior) and in the psychology of the form (image) the *gestalt* (Bock, Furtado & Teixeira 1993, 29-65). Maybe this description may really be this, but it is worthwhile remembering that describing an object is not analyzing it, it is only expose it. In this manner it gets explicit the *introductory-simplistic* aspect of this paper, which has been responsible only for bringing out the following phenomena of the daily life space: the *points of consistence*, the *psychological paths*, the *modules of connection*, the *normality of the daily life*, the *objects of status*, the *elements of the landscape* and the ideology, the self-image and language, which are the active individuals (directors) of the theatrical play of the daily life.

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