

The Concept of Privacy and Its Role in Creating Original Persian Spaces

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ABSTRACT

This article seeks to demonstrate the reasons and origin of the presence of architectural sanctum, based on the quality of human-environment relationship. Therefore, for this reason, by qualitative method and analytical-descriptive research method, after explaining the effective principles and approaches in understanding the subject and examining it from the perspective of different approaches, it is analysed in examples that each of them has been effective in some ways in creating real quality in architecture space. The obtained results show how the true and pure quality search in space, which rising from the harmony of architectural sanctums with the human nature's desires, has been converted into plain impressions of privacy in some contemporary approaches and to deep conceptual references related to it in others. Understanding the concept of privacy in architecture and identifying its defining criteria provides a framework for evaluating the qualities of these approaches. Hence, this paper sets out its discussion by answering these questions: "What is privacy, how does it emerge in Iranian architecture, and how do the inhabitants of these spaces respond to it?"

KEYWORDS

Concept of privacy, Iranian culture, Iranian ecology, Architectural space

INTRODUCTION

There are a few theoretical and reasoning reviews and analysis about privacy, which have been mostly done by political scientists, jurists, philosophers, and, more recently, sociologists. The privacy is a process, which requires input and output. The individual (or group) regulates his privacy based on the relationship he wants to establish with others and the relationship that others want to establish with him. Therefore, privacy should be considered and understood in

this regard. The issue of privacy applies to the various types of social units, such as the individual, the family, homogeneous and heterogeneous groups, and so on. Sometimes the issue is the privacy of one person against another and sometimes the issue is the privacy of a group against a group or other people. Therefore, the issue of privacy has been applied in the broad and vast social relations - the individual to the individual, the individual with the group, the groups with the individuals. Two important aspects of this category are desirable privacy and obtained privacy. Desirable privacy is the ideal level of interaction with others, and the obtained privacy is the real level of interaction with others. The optimal mode of privacy is achieved when these two levels are equal, but if the obtained privacy is less or more than the desirable privacy- very high or very low connection-then the individual's balance mode is lost. Therefore, different types of privacy in different perspectives and the manner to achieve optimal privacy in samples have been considered in this research.

PRIVACY FROM THE POINT OF VIEW OF SCIENCE AND BEHAVIOURAL SCIENCES

1. General definitions:

Privacy, which can be commonly understood as a term in the West, is not a universal concept, and it has remained practically unknown in some cultures, until recently. The term "privacy" means many things in different fields. Different people, cultures and nations have to understand a wide range of expectations about this issue how extent the privacy of a person is called as his right or what it means as an invasion of his privacy.

2. Definition of privacy:

The concept of privacy has been used and studied in several majors of the humanities, including psychology, sociology, anthropology, political sciences, law and architecture. However, the meanings that have been

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obtained in each area from privacy are very different.

From the standpoint of the writer, privacy can be defined as selective monitoring of the relationship between a person and a group with others. Before the theoretical analysis of this concept, we examine several available approaches as follows.

A FEW THEORETICAL APPROACHES TO THE MEANING OF PRIVACY

Westin (1967) has classified the privacy in four types and four functions and analyzed it (Westin & Ruebhausen, 1967). From his point of view, the first kind of privacy is loneliness. In this case, the person is alone and far from the sight of others and enjoys the absolute privacy. The second type of privacy is the closeness and deprivation. This happens when a small group (like a husband and wife) is separated from the aliens to be alone. The third type is anonymity, and it is when the person is lost in the crowd, he is present at the public place among the crowd, but no one knows him. In fact, in this case, a person has only physical presence among the crowd, and since he has only an accidental and superficial interact with others, it does not hurt his privacy.

The fourth state that Westin has considered for privacy is the avoidance or reserved, which is to create a psychological barrier against unwanted disturbance. In this case, the individual literally keeps the others out of the scope of his life and activities (Westin & Ruebhausen, 1967). We all learn throughout our life how, whether in the presence of one person or in the presence of one hundred persons, do not hear the voice of others and ignore them without even knowing. Sometimes, many of us are in a special position where someone has been talking continuously and we have decided to ignore him and think about our favorite issues.

The first function is individual autonomy, which its central focus is individuality and the important issues of individual value, individual autonomy, and individual identity. Later it will be noted that being successful or unsuccessful of individuals in monitoring their privacy shows what they are, what their relationship is with the world, and where and when they influence the interaction of the person with others. The second function of privacy is emotional evacuation, which enables a person to abandon his social role shortly and relax and, in a controlled manner, step in a path other than social principles and rules. An example of this function can be observed when one is alone, not concerned about his appearance and look, speaks comfortably and informally, and deals with personal affairs that they are expected not to do in the public because of common prohibition. Self-assessment is another function of privacy, which is to examine experiences, situations, and plan for the future. In fact, in solitude and privacy, a person will have the opportunity to evaluate his experiences, to find suitable methods for his actions and behaviors in the future, and to think and reflect on his relationship with the world in general. The important point is that the physical separation of others facilitates the self-assessment process.

The fourth function of privacy is to provide connections that are limited and appropriate. The privacy allows a person

to be alone with one another, or with a small group of people, to confabulate with them, and to share his private issues with them.

Zemil emphasizes the dialectical quality of exchange and social relation, and points out that any social relationship involves the mutual interaction of various forces - relief or harm, harmony and conflict, openness or closure, and the exchange of intimacy and minor things.

Pastelan (1970a, 1970b) expanded Westin's analysis, identified events, and factors that force individuals to seek out various forms of privacy (L. Pastalan, 1970; L. A. Pastalan, 1970).

These factors include:

- Previous social issues, such as relationships and social responsibilities,
- Personal factors such as escaping from acquaintances and the desire to stay away from the eyes of others
- Mechanism for achieving privacy such as physical withdrawal, nonverbal behavior, and psychological barriers,
- Environmental factors such as crowding and chaos, social constraints, and environmental conditions.

In the analysis of Pastelan, there is a reference to the circumstances surrounding the individual who tends to leave him alone. This analysis has a broader approach to the notion of privacy, and it considers the factors that may lead a person to different privacy settings and choose the appropriate behavioral mechanism to reach it.

Proshansky, Ittelson and Rivlin (1970) have concluded that privacy opens up the individual's choice and, as a result, enables him to monitor his actions and behaviors more closely. They also point out that important and effective factors in the privacy allow controlling and monitoring the environment- or the same realm - and determine the status of realm (Proshansky, Ittelson, & Rivlin, 1970a).

According to this, Proshansky et al. (1970) have rightly concluded that the realm is converted to the mechanism by which a person expands his range of possibilities and limits of his choices and, in a given situation, obtains more freedom for more choices (Proshansky, Ittelson, & Rivlin, 1970b).

Proshansky (Proshansky, 1973) and Wolf and Laufer (1977) expanded this analysis and pointed out to several dimensions of privacy (Laufer & Wolfe, 1977).

The person's individuality dimension refers to the theory that the growth and advancement of a society depends on the growth of individual autonomy and learning when and how he should be with others, and when and how to separate himself from them.

Interaction dimension refers to the role of privacy in being close to others and the distance from them so that balance can be achieved. It also refers to the process of determining the boundary between individuals.

The life cycle dimension shows that privacy is not a constant and stable process, and is transformed along with the change in the path of one's life and his role and social responsibility.

- A biographical and historical dimension or difference in personality and life of individuals affects the type

and amount of their necessary privacy and the mechanisms for monitoring this privacy.

- Supervision dimension or freedom of choice in interacting with others, which is the focus of our analysis framework. As Laufer and his colleagues have pointed out, supervision does not eliminate the issue of motivation. This is more related to the relationship with others (Wolfe, Laufer, & Schearer, 1976).
- Cultural ecology dimension, which refers to whether it is possible to profit from the physical environment surrounding him in monitoring interaction behavior or not.
- Task orientation dimension.
- The ritual privacy dimension, these two refer to actions and behaviors that usually occur in non-public places.
- Phenomenology dimension points to the theory that privacy is not only a behavioral phenomenon, but also a unique psychological experience. We will use this analysis a lot, especially in the field of privacy function, in identifying individual identities and monitoring social interaction.

In these discussions, it is pointed out to the notion of supervision-freedom to take steps to establish a relationship, and the ability to regulate borders between themselves and others- more and more.

Johnson (1974) has also considered the concept of privacy by using the concept of individual supervision (Johnson, 1974). To regulate privacy, he defines four aspects of individual supervision:

Supervision the outcome, which involves choosing a goal or, as the author suggests, the optimal level of privacy.

Supervision the choice of behaviors, which is the ability of an individual to choose the appropriate behaviors to achieve a desirable outcome (this aspect is equivalent to my referring to the mechanisms of behavioral determination of realm, personal space, non-verbal behavior, and verbal behavior).

- Supervision the effectiveness of the outcome.
- Outcome assessment, which deals with the effects of behaviors on reaching the desired level of interaction, and the individual's perception and evaluation of the outcomes in comparison with his desires. In other words, these aspects represent the obtained privacy, the desirable privacy, and the degree to which a person succeeds in achieving his own desires and goals. The connection between the mentioned concept in architecture (Askwith, Merabti, & Shi, 2000; Brown, 2012; Gedik & Liu, 2008; Hong & Landay, 2004; Olivier, 2003; Ruotsalainen, Blobel, Seppälä, & Nykänen, 2013; Urien et al., 2008), psychology (Altman, Vinsel, & Brown, 1981; Bersoff, 2003; Gifford, 2007; Proshansky, 1973; Proshansky et al., 1970a; Schwartz, 1968), water resources (Giurco, White, & Stewart, 2010) such as reservoir operation (Mohammad Heydari, Othman, & Qaderi, 2015; M Heydari, Othman, Qaderi, Noori, & Pasa, 2015; F Othman, Sadeghian, & Heydari, 2012;

F Othman, MS Sadeghian, M Heydari, & AR Rezaei, 2012; F Othman, MS Sadeghian, M Heydari, & A Rezaei, 2012; Mohamad Sadegh; Sadeghian, Daneshkhhah, & Heydari, 2017; Mohammad Sadegh Sadeghian, Heydari, Othman, & Yeganeh, 2015), environmental aspects (Mohammad Heydari, Othman, & Noori, 2013), crisis management (Khosravi, Kianinejad, Yazdaniroostam, Sadeghian, & ShahiriParsa, 2018; Khosravi, Sabouri Deylami, Sadeghian, & ShahiriParsa, 2018) and so on (Dehghani Vahid, 2015; Noori, Sharifi, & Heydari, 2014; Vahid, Noori, Heydari, & Sheikhi, 2016) has been repeatedly carried out in other research.

PRIVACY AND ARCHITECTURE:

The concept of privacy and its linkage with architecture has a long history as the architecture itself. As far as maybe, one of the main goals of architecture can be assumed in providing a situation for human privacy at different levels. From the privacy of private life in the living space to the privacy of gnostic life of order seekers in different cultures. Addressing this thought throughout history, have been created different physical achievements in the context of diverse human cultures, while expressing architectural linkage and privacy, the architecture can find different levels of accountability to this evolving need. Even if the notion of privacy is in its most general form, that is, in the sense of "identifying and determining certain privacy for a specific activity" is defined, fewer architectural structures can be found that does not overlap the concept of privacy. However, what follows here, after the link between privacy and architecture, expressed is the notion of architecture at a higher level than the concept of providing conditions for the satisfaction of the minimum human needs. Expressing the architectural position in providing a situation for privacy by describing the concept of "secluded" and mentioning examples of architectural structures of privacy in different cultures and communities help a better understanding and comprehensive knowledge of the concept of "privacy" in this thesis.

• Sanctum:

Today's world, which does not leave a human being for a moment, has taken the chance from him to face himself. Reflection, meditation, calculation, and contemplation lost values for human beings are in our time. However, humans sometimes feel the inner need for self-isolation from others. In every person's life, sometimes, it is necessary that one does not want anyone to enter his private thoughts. The times when the need to be alone and private is felt. This is while, in most cases, we are in a busy and crowded environment, unlike our desire. The environment that we want for a modern human being who needs calmness should be able to provide this privacy and isolation that does not find outside. Then this person can deal with the things that require this spiritual isolation. For example, one of the psychological experiences is to create a sanctum in order to establish relationship with himself and the superior ego. Human beings are like a mirror in which the world is

reflected and they will not see the world until they look at the mirror. Everyone's sanctum is the place to create this local perspective for his or her own recourse and finding themselves, the greatest place of comfort, relaxation and safety. In these experiences, the individual will create such a sanctum with many mental exercises by his choice. If these mental exercises occur in a space which- itself-has enough quality for being sanctum, then architecture has been able to play an effective role in this experience.

In addition, we sometimes need to think about something, which is not possible without concentration and it is only possible in a quiet and calm environment. On the other hand, just want to relax our minds or be alone with our musical instrument, sing, listen to our favorite music.

Different cultures and communities have responded differently to this human need throughout history, as it has

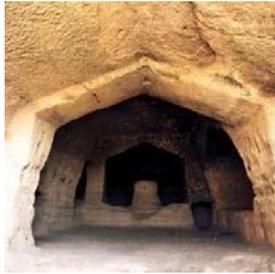
occasionally led to the emergence of a lifestyle among a group of people in a society.

THE PRIVACY ARCHITECTURE IN THE CONTEXT OF RELIGIONS AND CULTURES

Different religions and rituals have defined traditions and customs for their believers and their followers in terms of their views on humans, their lives and the issues surrounding them. As a result, they have also established positions for addressing these spiritual activities for their followers. The sites that have been formed in the cultural and geographic areas of each of the societies, have developed and evolved by the technical tools, and economic, climatic and even political and security considerations of that society in its time and place.

Tab.1.Privacy in the Context of Religions

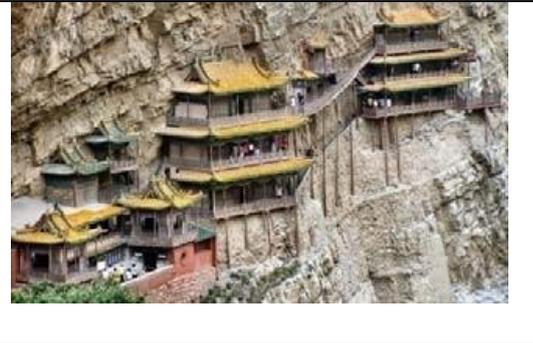
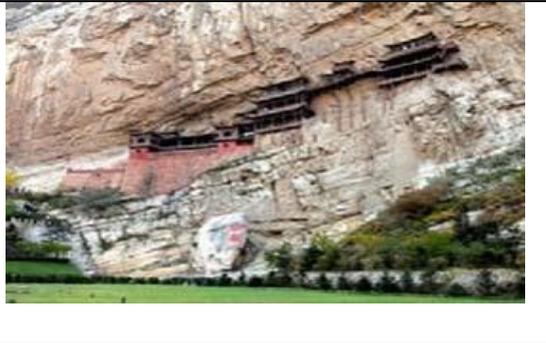
A. the Privacy of Iranian Rituals

Mithraic Privacy	Mithraeum: It refers to the two words "one of the ancient god" which is the symbol of covenant and friendship and the sun and the other word means "a deep place".	Cavernous Mithraeum	In places where there was a natural cave, these caves were used for prayer. As in most of the time, Mithraeum was hidden as temples. In addition, they were built away from cities and ways (Fazlolahzade Sadati, Heydari, Javaheri, & Othman, 2014).
		Underground Mithraeum	In places where there is no natural cave, the earth has been dug like a cave. Underground Mithraeum has not been much developed in the deep and the end (Mohammad Heydari, Sadeghian, & Moharrampour, 2013; Salarian, Shokri, & Heydari, 2014; ShahiriParsa, Noori, Heydari, & Rashidi, 2016; ShahiriParsa & Vuatalevu, 2013).
		On the ground Mithraeum	In places where it was not possible to dig the earth, or if there was a running stream of water, they tried to make the Mithraeum near the water (Mohammad Sadegh Sadeghian, 1995; Salarian, Najafi, Hosseini, & Heydari, 2015).
According to the image			
	A Mithraeum in Europe : Source gossmichaelfoundation	Temple of Mehr in Maragheh Source: vista site	Temple of Mehr in Maragheh Source: vista site

B. Christianity Privacy

Monastery or convent	A monastery is a building where monks or nuns live under the direction of a man or woman. In the Middle Ages, many monasteries were made throughout Europe. Some of the monasteries had christening churches that were under their control		
According to the image			
	A medieval painting depicts Saint-Roman in a privacy of a convent while contemplation and concentration. Source: Panaroma website	View of St. Catherine's Monastery located in the Sinai Desert: Source: Wikipedia	St. Anthony's Monastery is the oldest Christian monastery in the world. Source: Wikipedia

C. Privacy in the Far East

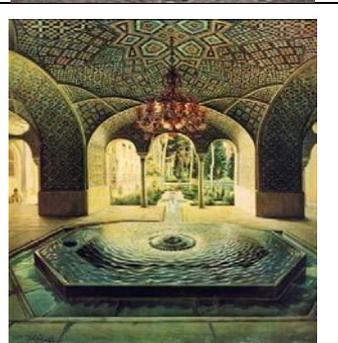
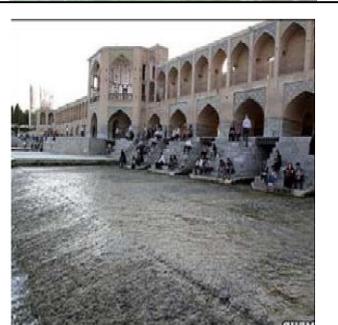
Tao Temple	The Far East is a diverse set of cultures and religions, which, incidentally, privacy and choosing it have a special and recommended place in most of them	
According to the image		
	Xuan Kong Hanging Temple, Source: wikimedia.org	Xuan Kong Hanging Temple, Source: wikimedia.org

EXAMINATION IN SOME EXAMPLES OF PAST IRANIAN ARCHITECTURE

There are many examples of architectural structures in the past Iranian architecture that motive of building them was not to choose privacy and not to provide a space for deep thinking, but the consequence of their form-space events has

been a situation for moments of thought and humankind's reflection. Structures with the function of the school, garden-graves, and even structures with the performance of facilities such as bridges, all have been the creator of places for cultural life of man of his age. Below is a few well-known examples of these locations:

Tab.2. Examples of Iranian Old Architecture (Privacy Space)

<p>Karim Khani Privacy: Fin Garden</p>	<p>Next to the Shah Neshin room, which is itself on the opposite of the Safavid throat camel mansion, there are buildings that are known as Indoor Mansion or Karim Khan's privacy. The complex, which is built on the orders of Karim Khan Zand, consists of a small central courtyard that has surrounded the porches and connected rooms from the four sides, and has a separated entrance door, like the entrance of the old houses. The inhabitants can easily live there and hide from the eyes of the unholy people who went to the garden for professional occasions and to visit the landlord. It is narrated that when Amir Kabir was exiled to Kashan, he was imprisoned in this building for 40 days.</p>	
<p>Karim Khani Privacy: Golestan Garden</p>	<p>In the northwest corner of the Golestan area, wall to wall of the Hall of Fame, there is a columned and covered building with a three-hole porch, which a fountain pond was built in its center, and the water of the Shah's Qanat came out of the center of the pond in the past. This part of the Golestan Palace is called frontage or Karimkhani privacy. As the name suggests, it is among the buildings of Karim Khan Zand period and a part of the house of Karim Khan (Habibi Khalifehloo, Mohammad, & Heydari, 2015; Khalifehloo, Mohammad, & Heydari, 2017; Khalifehloo, Mohammad, & Heydari, 2015).</p> <p>There is also a marble throne in this place, which is much smaller and simpler than the main marble throne. It is known that Naser-al-Din Shah loved the corner of Golestan Palace and often rested in this place and hooked. Moreover, Naser-al-Din Shah's tombstone is being held at this place after many displacements.</p>	
<p>Khaju Bridge in Isfahan</p>	<p>The ideas of the Khaju Bridge formation have been based on the fundamental architectural systems after the evolution of previous ideas. In fact, paying attention to these features, along with emerging the creations that have existed in the historical buildings and the area as well as the condition of the structure of constructional Iranian bridges, the way human presence in building and responding to different aspects of life, especially his recreational needs, have shaped the Khaju Bridge. This recognition of the Khaju Bridge is important in two respects: first, the continuation of the experiences of architectural monuments built with the old buildings with the advent of architectural creations and second, attention to the presence of man in the place and the responsiveness to his physical and mental needs. Since, these features have been neglected in today's architecture of Iran, understanding this experience can be promising.</p>	

Chaharbagh
School in Isfahan

Its courtyard is very wide and includes the building where the children of the Shah were stayed in the past. There are two-story arched covered (chambers) buildings around this rectangular place which open into separate rooms. These chambers are dedicated to the teachers and students of this school, the great dome mounted above this religious building is very beautiful and the greenery and refreshing of the trees and colorful flowers with bright tiles and the reflection of white chambers in the pool water creates a controversy that astonishes a person (Faridah Othman, Sadeghian, Ebrahimi, & Heydari, 2013; Mohammad Sadegh Sadeghian, Heydari, Noori, Ebrahimi, & ShahiriParsa, 2014).



CONCLUSION

Each current pattern of behavior requires a good level of privacy. The structure of the built environment should respond to the personal space and the realm needs. The ability to personalize the environment is influenced by its constituent elements. There is a correlation between the ability to own a place, the feeling of comfort in it and the desire to protect it. The design of buildings and the space between them is effective for people understanding about site control. There is a hierarchical for the amount and the way of spatial domain control. Different aspects of this hierarchy are achieved by varying degrees of personalization, ownership, and control. The quality of the built environment is somewhat determined by the amount of privacy it provides.

While the desire to have privacy is common by creating personal space and controlling the spatial domain, but the way to respond it is different in different cultures. Some cultures have relatively more complex privacy requirements.

With the assumption of privacy as one of the meanings of the architectural space, the most important requirements that understanding the nature of architectural spaces are based on them are explained as follow:

- This quality is created through a deep relationship with privacy. In this regard, space is taken into account in the context of human nature, not through the apparent relationship of it.
- Analyzing this quality will be effective in better understanding the needs and desires of humans.
- Understanding this space quality, can provide a theoretical basis for evaluating two categories of architectural theories in this regard; first, the theories that have considered the privacy as apparent and objective view; second, theories that have pointed to the essence of the architectural space.
- In this respect, architecture with the scientific-functional viewpoint has tended to refer to the intertwined relationship of form and function and to the coordination with the characteristics of the site.
- While, it is observed common goals among selected approaches, but they have followed different ways and orientation; sometimes, the expression of privacy in the initial sense is reflected through the attention to the primitive civilizations, while others are reflected by following the forms and natural geometry.

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