PRIVATE AND PUBLIC SOCIOLOGY DETERMINATION

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ABSTRACT

The architecture and culture have the mutual relation, from one direction the architecture has influence on the culture and from other direction the culture has effect on architecture, hence the architecture has important role in formation of relations and culture among people. The main discussion in architecture is space. The space is the multidimensional phenomenon and social structure that is the result and reflection of social condition. What we observe from past time in Iranian culture is the introspection in the past architectural space. Of the most important specifications in the introspection we can point out to the lack of visual relation between the home internal and external spaces. In this style of architecture, deprivation and series are obeyed, in the Iranian traditional culture, houses had the internal and external spaces to prevent foreigners viewing to the house territory, there was no boundary between the house inhabitants and the house inside spaces and the house inhabitants needs was provided and the internal section decoration were more completed than the external view but by the time passage, the extroverted architecture was replaced with introspective architecture. Attention to the appearance and external façade of building, removing the kitchen walls, rooms visibilities, the internal and external space removing, attribution of personal rooms to girls and boys to one ration, increase of windows number and opening the internal spaces are the modern upheavals and they don’t have traditional root. In this article we have attempted to determine the sociology of private and public spaces in Iran according to the Tonnies theory. The research method in this research is laboratory and descriptive.

Keywords: Public field, private field, sociology, traditional, modern
INTRODUCTION

Modernism effects in recent decades have occurred so fast that has changed the society with serious variations. These economical and social upheavals and variations have had significant changes in the architectural style. The society culture is derived from the people mental substructure and these mental substructures will effect on whatever required for the society construction and it plays main role in designing the culture environment. The society culture is the combination of beliefs, traditions and customs, regulation, values and tableaus. The culture is the complex combination that includes information, beliefs, arts, regulations, habits and any other capabilities which hare obtained by human as the society member. What we name as culture are the values and regulation that are only a part of culture in each society. Culture also has other dimension that is the material side of the buildings and factories. Actually this issue is considered as a society culture because it has root in values and beliefs and therefore the culture relation and architecture linkage is revealed. The architecture has relation with façade and facades are the part of cultures. The façade is like a book filled with dusts that should be referred and studied, hence we are informed about the culture makers and also about the society identity in which it has been established. The realization and the foundation of Iranian traditional architecture has grown without understanding the social and cultural environment and without information about cultural basis reception which are free of time limitation and any recognition which occurs without attention to the roots of this concept, remains at this level. The traditional society is living in a spiritual space that is in total conformity. The architectural inventions also arrived from total and complete theology that has made the human inventive power and guide him to the target that form the society to a unit location, seyfian and mahmudy, 1386, the traditional architecture could be assumed as the treasure full of concepts and human views that performs for attention to security and safety of house inhabitants. In Iranian architecture and in different spaces formation and especially in inhabitant spaces and belief issues have been effective for Iranian

Theoretical framework

Ferdinand Tonnis

Tonnis is the German sociologist philosopher who assumed the relation as the center of realization and evaluation and search for distinction of duties not only in the organization or society's fundamental
construction, rather in people relation. The Tonnies theory is started with two types of society. 1- the society of spirituality. 2- the artificial society, the spiritual society is accompanied with a kind of deep correlation and mainly with sensitive aspects, natural and organic systems but in the artificial society, the regulation order, work distribution, ownership and benefits controversies among the group members is dominant, hedar abady and saleh abady, 1391. In Tonnies idea in all societies we can observe the spiritual and artificial societies; the Tonnies deduction means the adaptation of us and me. The spiritual specification, kindly life and exclusive relation with others in the society show that the human is forced to obey the regulations since birth. In contrast to it the artificial individualism and the monitory relation are considered as the main specification. The artificial world is the space where human do not accept others as the element for society members, rather they are viewed as the tool to achieve its target, azkia and qhafari, 1562384.

The community specifications are as: the internal volition presentence, pluralism, traditional society, assistance and support of others, supervision and unofficial control, county station, family and groups, neighbors and social motivation and changing limitation, values targets, mechanical solidarity, the initial groups presence based on the family relation.

The society specifications are the intentional thinking volition, individualism, industrial society, competition and exclusiveness, supervision and official control, inherit station, city, government, the variation intensity and social movement, the tool targets, the organic solidarity, secondary groups presence on the basis of economical sources, arjmany and norouzy, 1389. In the modern condition, the family house is used instead of father house as the more democratic concept.

Private Field

Traditional houses

In Iranian old houses, the inhabitant spaces are divided in to rooms, life rooms, three doors spaces (the living and sleeping spaces), five doors (the inhabitant main center, general spaces and reception and public spaces) and store house for keeping the extra facilities, the small room over the roof, the host room and kitchen, also the underground spaces for autumn and winter, cellar as places for hot seasons, with windward and other living spaces inside the areas as bathroom, garden and yard and pool with fountain, hedayat, tabatabaian, 1391.
Alcove: it is the room with partly high stature that is usually two times higher than other rooms in the house. In the upper part of this stature there is a partly curve dome and because it has the high stature, it cause the room coolness, mola-hosseiny, 1390.

Hall: one of the spaces in the house that is used for hoists and VIP people was the hall and it is usually the space with many decoration which was obvious in life simple rooms in traditional houses, the hall is garnished with mirror, painting, cutting chalk and painting on the wood, the side toward the yard is connected to the five and seven doors space that due to the application is located to the house centrality. The five doors room also is the host room that is the living room in large houses too. Inside this room there is a curve higher than the surface called alcove where famous hosts sat there, valzadeh, 1391.

Cathedra room: these are built in winter living spaces and frequently in angles sections where there are fewer door and windows to the yard to warm them by closing windows. In the center of the room there was a cathedra hole and the room size was in accordance to the cathedra size because walls were designed for resting. This space exist in all cold and mountainous spaces, hossien yazdi, 1392.

Modern houses
By development of citizenship, the house also has transferred its traditional applications as the house for eating, resting, entertainment, meeting hosting, celebration and holding ceremonies and of course production to the civil spaces. Now other slogans as our city is our house mainly explain the reality rather than to be metaphor for city. Today the main part of lifetime is spent in city and spaces and different locations. As the result the time is specific for house internal spaces. Once upon a time house was significant place for childhood experiences and memories but in recent era our memories are not specific for the house environment but in recent period our memories are not specific for the house environment, fazely, 1386, children are born in their maternity and they are trained in nursery, kindergarten and school and they grow up, even every time they are at house also they are busy with computer games and TV films or they are in internet and they actually grow in artificial houses not the real house.

Individualism is one of the modernism outcomes in Iran that is similar to other industrial and under developing countries which has high importance. The individualism means that the individual
demands toward values and other general structures finds signification. Individualism has political, social and moral aspects actually in the individual growth in different aspects has critical effect especially at house. The desire to have personal houses and private space and special room and independency and living separately from family and father house, pay attention to privation of house and private space and independency, separated tools and avoid attention to private relations in private spaces and etc. are all representation of private space at house. Variety of rooms' decoration styles is according to the individual interest and garnishment at house and clothing and limitation in neighbors' relations all are the individualism processes in house, nazif, 1392

Public field:

Old spaces:
Shelter Lobbies: in the dictionary it means the corridor that is covered and there is an entrance to the house. One of the vivid specifications of Iranian traditional architecture is the allies and paths covered with ceiling which are called shelter lobbies. The purpose of this designing s to protect overheated person from sun rise and their establishment is on a way that the passerby in a sequence walks under the shadow. In many of sheltered lobbies there are some building which are built toward the entrance to protect hosts from heat and sunrise and they don’t disturbed in the way of arriving to the house owner
Stone bench in front of door: the benches beside the house door were used for hosts resting who wanted to visit the house owner and it was not necessary to enter the house piriya, 1384, pages 159. Making benches at the entrance doors was the respecting sign for hostility in Iranian culture, naghizadeh and others 1389, the brick benches were private because it was used for discussion of house owner and neighbors with house members and also it was used for resting without the house owner permission and other passersby, this issue is assumed as one of the behavioral model for the people of that time, valzadeh, 1392

Modern spaces
Iran modern cities are moving toward modernization and the modern life requires new spaces that in pass there were not the living requirements as we can point out to the metro stations, technological parks and complexes, museum and jungles and local parks, academe, crisis management and research institutions.
City squares: one of the fields and public spaces are the city squares and the related elements are the part of city space structure
and from the social view, the social communications put human in their position and actually in these spaces a location is invented for social communication which has the human color and smell.

City green space parks: one of the important fields in public spaces is the green spaces, it divided in to two parts, the official space and natural or open space that represents the city surrounding and internal nature, when the open space is used for the city space complimentary factor, it reduced the difficulty and official aspect of spaces. Presence of green spaces and local parks make it necessary to provide the human need to nature and relation with it. The green space not only affects the city space and leads to air purification and it makes a potential environment for passing free time and citizen entertainment in this fields so that citizens find an opportunity for social communication establishment, moshiry and et al, 1389.

CONCLUSION:
It seems that Iranian society either from the sociological aspect or the architectural style is passing the social concept to the Tonnies society, in a society people know each other and they are informed about the background and biography of themselves. If they don’t know about the background they are surprised. A society combined of artificial relation and the society extension leads to lack of mutual realization. This type of artificial relation combination and contractual relation are followed. Also in a society the relations are on the surface. The member merely rely on the limited and required information, therefore they lack of spiritual and internal views. In a society every human action is the function of rationalism and expediency and his linkage with society is provided based on the benefits and drawbacks calculation. The accounting between the tools and targets is determinative between members. By increase of gender information and women movement and increase of job opportunities and their presence in the society and reduction of family application, the house also perform lower traditional productive application. This application variation not only could be influential in decoration and house accessories and architectural criterions, rather it is the determinative of house inside relation, removing kitchen walls and visibility of rooms and removing the internal and external spaces and attribution of personal rooms to girls and boys in the same ration and increasing the windows and extension of external spaces are considered of these changes which is observed in
modern society greatly. In the present modern condition instead of father house, the democratic concept of family house is used, al alhesabi and karany, 1390

The introspectiveness concept is a principal in Iranian architecture and by vivid presence it is realizable and recognizable, basically in building various structures organization especially in traditional houses, people believes has been really influential. One of the Iranian people believes is valuation of personal life and its reverence and also Iranian self-esteem that such issue has made Iranian architecture introspective. Hence the past architecture is not seen from the external facade but it has beautiful world inside the building, introspectiveness is the environment in which the framework condition with contemplation support and worship is intended to arrive to essence and finding peace. Based on the eastern contemplation and in Islamic lands the space essence is in the conscience but the internal space provides the space itself. In architectural discussions the introspectiveness term means forgetting the appearance and instead pay attention to the human inside aspect to the point that in the Iranian architectural totality we can find houses that are simple in contrast it has the prominence and magnificence and it has beautiful sceneries. Also the series of processes to enter to the house and separation of hosts and inhabitants and introspectiveness and attention to the nature element in designing, are the visual factors in past architecture. Today with development of technology and wide presence of media in human life, the traditional houses external space duty has been taken in to consideration. Other family members not only spend their time at home rather they hold many of their friendly meetings in the city spaces and public locations event many of family parties are not hold at home and gradually with familiarity to the western culture specially in qhajar era, foreigner styles were entered to the Iranian architecture and citizenship expansion, lack of academic education about architecture and other factors led to architectural culture forgetfulness. Of the most important issue in this matter we can name to governmental policies in imitation of modern architectural methods and ignorance to Iranian agricultural culture. Of the damaging result of this issue we can name to the individualism culture expansion, lack of identity and concentration on the vast building production and avoidance about native methods. Hence the building programmers should reduce from the western culture dominance by considering Islamic
training and modeling from Iranian past modeling.

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