

Character¹-Centered Homes

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Abstract

There are many homes that have long been known by their owners name. In addition, many buildings, known as celebrities or rulers, were constructed on their life or after death, to remain as a symbol of them in history and in diferent places of the city. These architectural works, naturally, have in themselves a hidden face of character traits, moral and behavioral characteristics, and perhaps signs extracted from the social class, and the scientific, cultural and artistic achievements of their owners. In this paper, by investigating the case studies and library studies have been addressed to examine in such buildings, and the response to this question that how do character, political and social situations, and other individual characteristics affect these buildings? How architects consider these factors into design and structure of their buildings.

Keywords: Home; Character; Human; Architecture.

1. Introduction

2. Definition of the Home

There are different definitions of home in different cultures. Perhaps the home is defined as the most private human life's space, which has been repeatedly raised. A flexible habitat that is easily influenced by several factors and takes many forms. Therefore, several forms of home architecture are seen in different parts of the world. Although the home and its place are a function of the climatic conditions and access to resources and the land and security form, the frequent variety of housing designs in the world shows what determine kind of living or type of housing, is not only place and climate and construction materials. Especially in areas where their physical and material conditions are identical, but homes have significant structural, organizational and functional differences (Barati, 2003: 25). The researchers believe that the home is not merely a building to meet the material needs of humans and it is possible to extract different meanings from various buildings. Rapaport points out to Lewis Mumford opinions that the Mumford believed that human is a symbol-making animal before the tool-making animal (ibid: 26). Perhaps his hidden meaning of the home in the language is well illustrated, since Heidegger concluded, after interpreting in the meanings of the "home"

¹ or Personality

word in languages such as German and Latin, that the material and spiritual life of a human is formed and flowing in the home (ibid: 28).

3. Definition of the Character

Character is a relatively stable pattern of traits, tendencies or characteristics that somewhat endure the behavior of individuals (Dowlat Nezhad et al., 2011, 34). These traits and tendencies are related to several factors. Based on consulting psychology, the behavior of a person is a function of his/her permanent relationship and position. Each traits of a person represents his/her character. These traits affect many factors and mutually influence the same factors (ibid: 34). In addition, character traits have the ability to be attributed to a physical body. For example, today, customers attribute a character trait to a brand in support of it. In fact, the character is not a searchable entity, but rather a complex structure created and defined by the observer (Smith and vetter, 1991: 5). This trait can be expanded to personal homes of the individual, because the human sees the home with a special character and identity. In fact, the identity of every city or building is influenced more than anything else in it happens (Alexander, 2013: 53). These occurrences are hidden at buildings in the form of code, and these codes are re-read by people. Political, cultural, artistic characters, or even public people can be revealed in their buildings based on their social class.

The human is looking for a way to find himself/herself, in an effort to understand the most basic of the characters, and in order to achieve the real gem of those individuals, they resort to physical forms or symbols that are semantic, meaningful, observable and identifiable. The first and most deliberately chosen face to appearance is the body itself, because the body is represented both by the outer and the inner appearance (Cooper, 2005: 57). This feature is also in the architecture. According to Dr. Mehdi Hojat, "If we accept that architecture is the formation of a place of human life, then the architectural subject requires simultaneous attention to two factors including form and life, in other words, architecture is intended to create a container for lodging, a container called a building for the lodging of human life (Alexandre, 2013: 53). A human who has different cultural, social, character, and religious traits and considers housing as a shelter that taking account it a symbol of his/her identity, and in it seek to shape it by hisself/herself. For example, in the United States, it resisted against government buildings, because it was believed that those who could not build or buy a home themselves are not self-made.

Today, by increasing the profit-oriented look of housing, there has been a long distance between humans and their homes. Failure to pay attention to human identity and semantic look at the home as a symbol of self leads to dissatisfaction of residents with their homes, and may have caused a lot of changes or abandonment. Today's cities are also communities of

small units that bring together a general identity in the audience. Retrieving this identity and presenting it correctly requires a further study of the identity traits of human beings and their relationship with their place of residence.

4. Character-Centered Homes

The home is similar to a small world that the kid finds through his/her identity through birth, a turning point in which human knows and understands the larger and outside world. Researchers believed that the home was a symbol of life before it was a place to live. A symbol that has hidden meaning in itself and interpreted by human. The interpretation of the meaning of the home can be examined in two respects including the perspective of consumers and the perspective of those who are facing outdoors. The formation of the home affects the actions and reactions that occur in society. For example, in a neighborhood where robbery is high, it's natural that the height of the walls increases or residents tend to use long iron shields. Iron fences that may be painted with bright colors and decorated with subtle designs of flowers and plants, in addition to maintaining the security, reveals the beauty of the home. This feature for home can provide consumers with more sense of security and tranquility against the neighborhood where robbery is high, as well as send this message to others that the home is under security and home security is important to the owner of the home. In other words, such a home can be used to show a susceptible and happy homeowner in the minds of those who see it. Some of these features have a common meaning throughout the world. For example, fences in different shapes represent a symbol of privacy and territory, or the height of a building in most parts of the world has been based on its magnitude or importance. Height, meaning high/low is as good as the global index of significance (Rapaport, 2005: 117). For example, in Thailand, the home of public people was always lower than the home of nobility, and no one could be higher than the king. Even this difference is evident in the decorations and materials used to build the home.

Other features that are almost global can be the contradiction between the center and the margin environment, so that in traditional societies, the central place has more sacredness. The difference between the right and the left is another feature that in many cases the right has a positive meaning and the left has a negative meaning. Color is another property that has different identities in various places. For example, in religious ceremonies, colors have different meanings. Some of these colors have a global character, for example, black is a negative color and a white color is considered positive.

But always different elements in architecture do not have the same and global meaning. Different cultures and societies in different ways create various meanings that can be understood only by those who are exposed to that culture. For example, the shorter framework

of the building in Iranian architecture causes the half-rising of people to enter, when the half-rising of the people is a symbol of respect and meaning the sanctity of that place. Many of these symptoms are also present in body movements that have a unique meaning for each ethnic group and may have a different interpretation in another ethnic group.

In general, all of this information is used as a tool for meaning of homes by human beings, so different characters with various social situations can show the unique identity, character and features in the buildings by using the features that have a common global meaning or shaped only within the native-specific framework. All of these homes are built in a framework that can be climate, culture, tastes and styles. But there are unique features that make the home more privatized. These unique features play a more associative role, and may have fewer functional aspect.

To examine the role of character on the home, the dividing it into fixed, semi-fixed, and non-fixed physical elements can be referred. Fixed elements are less variable and more standard elements. These elements, which include walls, ceilings and floors, are dependent on other elements to associate meaning. In urban perspective, these fixed elements can be alleys and streets that reveal the overall skeletal of the city. These elements are more limited to structural and climate frameworks. For example, elongations, orientations, wall lengths, widths and diameters play a functional role before the associate meaning. Styles can provide a fixed feature for homes, and, in addition to the native architecture of a particular region, we can find many similarities in the main framework of homes, most of these similarities being due to the homogeneity of fixed elements. For example, at the Kolbadi home in Sari, we see three yards, the front yard, which is a public yard, and other yards that are a little more private. The presence of the yard is a fixed element that is seen in most Qajar homes, but whether how are these yards are or how their relationship varies in different homes. The yards are formed in a kolbadi home adapted to the social status and character of the homeowner who has a high social status. These yards have created an out of reach of miscellaneous people who have entered the home a lot. This self reflects the significance of privacy in a Kolbadi home, and shows that such an issue was important to the homeowner. Religious rituals play a significant role in the formation of homes as well as social beliefs. From the point of view of Islam, human is two-way. On the one hand, he moves towards God and the divine spirit, and on the other hand he moves toward the earth and sensual needs. Housing is also referred to as "traditional housing" when it response these two human fields. In other words, traditional housing, like a traditional human, has an apparent face and an inner nature which is expressed in code and allegory (Masaeli, 2008: 29). This inner and outer property, which has a religious origin, has been well adhered in traditional Iranian homes.

Semi-fixed elements are variable elements. Layouts, furniture, boards, yards, and decorations can be a part of semi-fixed elements. Semi-fixed elements play an important role in home privatization. The use of these semi-fixed elements also existed in the past. For example, in Çatalhöyük, one of the earliest urban settlements, the difference between residential rooms and the religious prayer rooms is determined by semi-fixed elements (Rapaport, 2005: 97). Semi-fixed elements, which decorations are a part of it, are like the cloth for fixed elements. The type of decorations of a home can be a representation of the character of the homeowner, in addition to the home layout or side decoration of the yard is part of the changes that apply to the semi-fixed body elements. These semi-fixed elements can easily be changed so that we can observe a different layout of the individual's privacy in a family with a few different characters. The only change in the semi-fixed elements can reflect the identity of a place. The incident that took place at Mokarameh Ghanbari's home. In the home of Mokarameh Ghanbari's home, low-value materials with a relatively weak performance, which manifests the class distance and the degradation of Iranian architecture in the recent period, have been used. Mokarameh tried to give another appearance to the soulless home during common life with his wife after his wife's death with decorations (Pirzad, 2011: 5). His home was a completely ordinary home before her paintings on the walls were written. But with his paintings that portrayed his past as a story, he has given a new identity to the home that distinguishes it from the surrounding homes. A home in which an artistic person with his/her hands characterizes himself/herself and is among these characters. In a way, Mokarameh Ghanbari presents his character and his ideals to those who enter his home, and they all know this home in the name of Mokarameh Ghanbari. This feature can be studied in traditional homes portal in Iran because the portal is located at an altitude higher than the surrounding walls, in addition to being an indicator as a building entrance and acting as a fixed element, identifies the social identity and class of the homeowner. The decorations on the portal, the religious signs, the size of the entrance and the height of it can themselves be the character of those who live in the home. This feature can also be found in the small showcase of a shop. A showcase of one shop can be a general illustration of other goods inside it. Expensive goods are arranged in a different way and in a different place, and by observing them we can find the price increase. This feature is also available in homes. Semi-fixed physical elements seem to be very important because of the difference between designers and users of elements are very important. Therefore, the emphasis of designers on the participation of users in the design is a part of professionalism, and users also have a strong desire to decide on furniture, layout, etc., or in general, semi-fixed physical elements (ibid: 100). This reflects the high impact of individuals' character on their homes, especially in semi-fixed elements. In an urban view, the emphasis on the atmosphere or location of the atmosphere of activities type are determined, and hence the identity of those urban areas can be commercial, industrial, tourist or recreational (ibid: 107).

We can see neighborhoods in the cities where wealthy people live in the society. They themselves can have a great impact on the formation of the interpretation of the home of a wealthy people on other people. In addition, the form of life of people living in expensive neighborhoods can have a profound impact on the lives of so-called new rich people because they cover their social vacuum using physical elements and these elements are semi-fixed which are more likely to be seen and easier to change, elements that have changed with fashion and bring different meanings to the viewer. In Philip Johnson's glass home, the use of glass material, in addition to the use of glass, which is part of the modern material of the time, is a home where privacy has been broken and a show homeowner who has not sensitivity about this subject. In contrast, the lack of direct view of the home and the planting of trees close to it, preventing direct view of the home, it was to some extent a reflection of attention to the privacy. In fact, Philip Johnson, by designing this home with glass, which was a manifestation of purity, smoothness, and softness, has also inspired these traits and way of thinking from his work to the observer, in addition, it is built using modern technology in the style and framework of that time architecture.

Non-fixed elements that include gestures, modes that are generally related to human beings or their environment are more related to individual behaviors. A respect on the entrance of the home, among residents of contemporary cities, by doing such things as taking a hat and exhaling shoes before arriving, in Arab homes exhaling shoes, in China with an orientation towards the south and in Madagascar with an orientation toward the west (Cooper, 2005: 86). Buildings themselves can also influence these behaviors. For example, in religious places, the sanctity of the environment affects people's behavior, or behaviors are more polite and respectful at a formal party at the home of an important person. While the face is used as the most common sign of identity, coverage, supplies and environments are also applicable (Rapaport, 2005: 105). This feature can be better seen in paintings and photos and its impact on the environment. Of course, in order to receive the cipher and the truth of the symbols, one must take into account the history of individual, social and political life as well as the works of the artist, so that he/she could approach what he meant (Rakei and Afkhami, 2000: 173). This symbolism has been used extensively in Islamic architecture because the tendency to direct the human face from an unconventional work point of view has been considered. These symbols in the form of traits and attributes of God are based on the Qur'anic words and in the form of a secret behind the semi-fixed elements of the mosques. The purpose of all unique manual works with full power was to use the perceptual variables in the sense of quality-color, material, scale, light and shadow, voice, visual aesthetics, and temperature and odor, for the obtaining of meaning and associative purpose. (Rapaport, 2005: 24).

Character-centered buildings always have a hidden meaning of the character characteristics of their owners. The view that these people have left behind in their homes and reveal in their

homes, these works manifest in the eternal homes of people who are also tombs. The link between the tomb and the died person, for example, is evident in Gonbad Qabus. Qabus was an extraordinary man who commanded Gorgan from 976 to 1012. He was a scholar, a poet and a supporter of scholar and poets, writer, astronomer, linguist, chess player, brave warrior, and at the same time badly thought, and eventually was killed by angry elders. His life was such that it allowed the continuation of safety and comfort, and, in the same way, fought for fate - all of these features were well presented in the design of this building. Its strength was in the great height and silent alone, in the pure combination of the simple volume and the strong form, which close the way to any discussion or dialogue. The building is completely bare, like a warrior in the struggle against fate and as it was, a poet in a struggle with eternity. This magnificent building is a demonstration of death and failure of death (Pope, 2011: 86). These features are arranged in an art form in the buildings by architect so that the individual's character can be found and easily visualized for visitors. In the formation of this building, meaning is used in fixed, semi-fixed and nonfixed elements.

In today's societies, many have come to choose pre-fabricated homes, but still character aspect is being considered. Carl Wersman, a sociologist at the University of Berkeley, in a study of how to choose a home by residents of the California suburbs, concluded that many people have bought homes to enhance and consolidate their image both as a single character and as a character in a specific social position (Cooper, 2005: 60). Inner revolts, perspectives, social conditions are easily appearance in the personal homes. Hippies, for example, have chosen mobile homes for their lives, not only mobile but cheap, which reflects the position of their inhabitants in mental relationships, relationships that related to reveal their own unique characteristics as well as the satisfaction of the need for an inner search for the freedom of movement and harmony movement with climate change (ibid: 63). Hippies see themselves with a different character, which explains the difference in physical elements. For example, they live in trucks that have been converted into homes or Indian nests and such different homes. Therefore, social perspectives that create unique social characters can be easily manifested in housing.

5. Findings, Discussion and Conclusion

From the beginning, humans have built a home with a special meaning and concept. Some believe that the primary homes are from the beginning to be protected from the fire. The housing itself is divided into two parts of the interior and exterior, and this property also applies in humans, which has a face and a nature. Such an interpretation is also expressed in some religions. Religions that play a significant role in forming the character of people. Buildings are always built according to specific frameworks, and these are the same

frameworks that show the identity of a neighborhood in a urban perspective and are considered as signing an area. But at a more sophisticated look, the differences are in some elements of the home that make it private and make the home character-centered. These differences and changes in their own have meaning that these meanings are can be checked from two perspectives: first, from the consumer viewpoint, and from the viewpoint of the person facing it remotely. In addition, the interpretation of these meanings requires familiarity with the culture of that area, because the characteristics of the privating homes can have a universal meaning, and in the whole world, there associate a perception in human by seeing these elements.

In this paper, we find that induction of character in a home or any building occurs in fixed, semi-fixed, and non-fixed elements. These elements interact with each other and create an ideal character-centered building with a suitable combination. Fixed elements are usually functional and are more affected by the frameworks, but these are semi-fixed and non-fixed elements have a closer connection with the characters of the homeowners and those who live in it. It is therefore easy to expand, identify and change. By knowing these elements and influencing them, humans can easily leave a trace of their character.

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