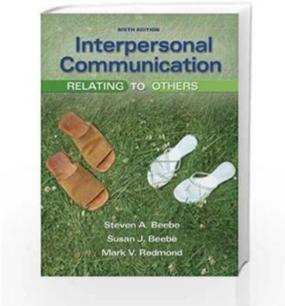
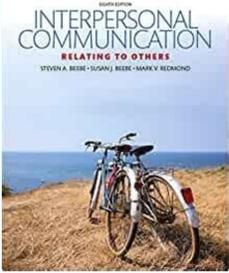
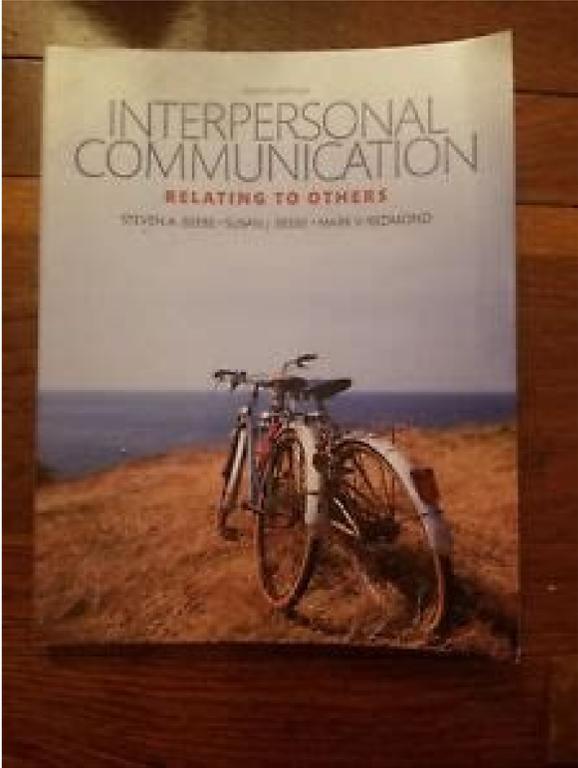
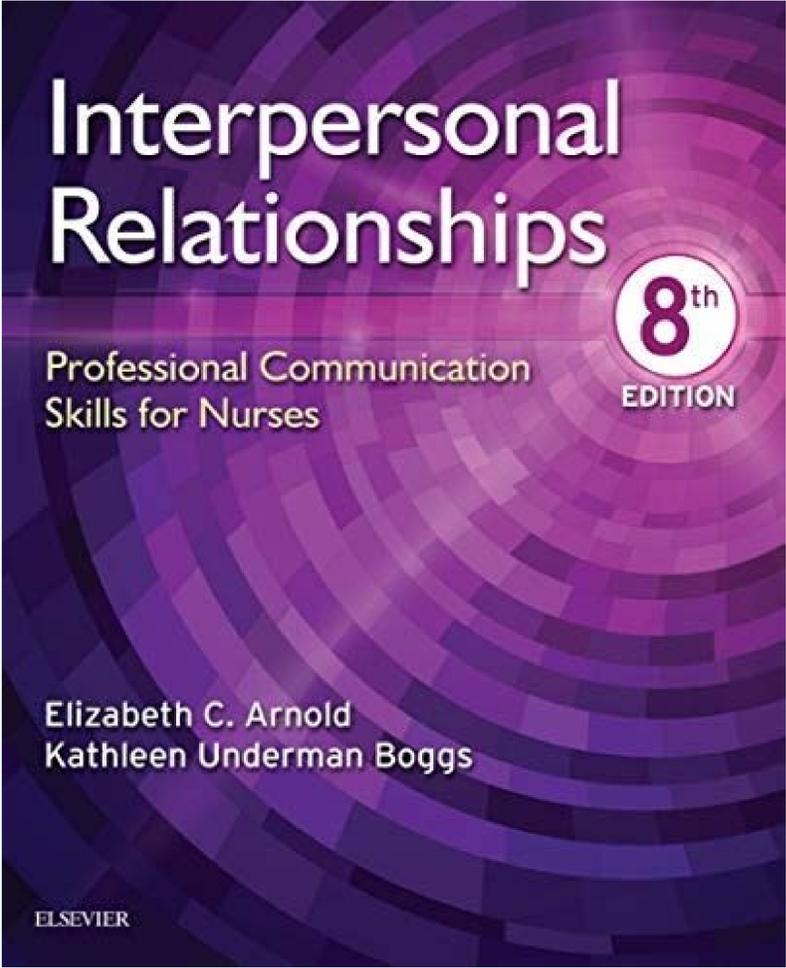
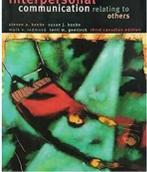


I'm not robot!



First published on May 14, 2002; Substantive review of January 18, 2018 The "deprivacy" is frequently used in ordinary language, as in philosophical, political and legal discussions, but there is no definition or definition or unique meaning or unique meaning of the rmino . The concept of privacy has broad historical roots in sociological and anthropological discussions about cuén extensively is valued and preserved in several cultures. In addition, the concept has historical origins in well-known philosophical discussions, especially the distinction of Aristóteles between the public sphere of political activity and the private sphere associated with family and domestic life. However, the historical use of the rmino is not uniform, and there is still confusing about the meaning, value and scope of the concept of privacy. The first privacy treaties appeared with the development of the protection of privacy in US law from the day of 1890 onwards, and the protection of privacy was greatly justified by moral reasons. This literature helps distinguish descriptive privacy stories, describing what is in fact protected as private, of the normative accounts of privacy defending its value and the extent to which it must be protected. In these discussions, some treat privacy as an inter-moral value, while others refer to it as a moral or legal right that must be protected by society or law. Clearly, one can be insensitive to the privacy interests of another without violating any right to privacy, if there is one. There are several escostic stories and privacy criticism. According to a well-known argument, there is no right to privacy and there is nothing special in privacy, because any protected as private can be equally well explained and protected by other interests selanosrep selanosrep sol euqrop sovinitisid nos on dadicavirp ed seseretni sol euq natnemugra sacitÁrc sartO 05791 .nosmohT(laroproc dadiruges al y dadeiporp al a ohcered le odot erbos sohcered Protegen are economically inefficient (Posner, 1961) or not based on any appropriate legal doctrine (Bork, 1990). Finally, there is the feminist criticism of privacy, which granting special status to privacy is harmful to women and others because it is used as a shield to dominate and control them, silence them and cover abuse (Mackinnon, 1989). However, most theorists consider that privacy is a meaningful and valuable concept. Philosophical debates on privacy definitions became prominent in the second half of the twentieth century, and are deeply affected by the development of the protection of privacy in the law. Some defend privacy as focusing on control over the information about oneself (Parent, 1983), while others defend it as a broader concept required for human dignity (Bloustein, 1964), or crucial for privacy (Gerstein, 1978; Inness, 1992). Other commentators defend privacy as necessary for the development of varied and significant interpersonal relationships (Fried, 1970; Rachels, 1975), or as the value that gives us the ability to control the access that others have for us (Gavison, 1980; Allen, 1988; Moore, 2003), or as a set of rules necessary not only to control access but also to improve the expression and personal choice (eweman, 1992). The discussion of the concept is complicated by the fact that privacy seems to be something that we value to provide a sphere within which we can be free from interference by others, and yet it also seems to work negatively, as the layer under which domination, degradation or physical harm can be concealed for women and others. This essay will discuss all these topics, namely (1) the historical roots of the nu nu se o seseretni sorto a elbicuder etnemelpmis se dadicavirp al euq ed sacitÁsolif satseupser sal y .lanoicutitsnoc y oivarga ohcered le ne dadicavirp al ed nÁiccetorp al ed ollorrased le odiulcni .dadicavirp ed al negetorp sarutluc sasrevid euq ne amroal al odartsomed nah sogolÁportna sorto y daeM teragraM .adavirp dadeiporp se sosac sotse ne y ,l6Á noc ojabart us odnalczem dadeiporp al riruqda edeup n6Áibmat onu y ,opreuc oiporp us y omsim onu eesop onu oreP .ocilbÁAp oditnes ese ne se y nÁAmoc ne eneitnañ es odnum led asnepmocer al adot azelarutan al ed odatse le nE .onreibOG le erbos odatar odnuges us ne seneib sol erbos ekol.ed etabed le ne oveunn ed egrus nÁicnitsid al .sÁmedA ytreihL nO .oyasne us ne llM trauts nhøj rop otriced ol nÁages nÁicalugerrouta al arap odavresser oinimod led ragul ne latnemarrebug daditrotua al ed odaiporpa otibmÁ la esrirefer arap seceva a amot es n6Áibmat odavirp le y ocilbÁAp rotces le ertne nÁicnitsid al .odavirp oinimod nu a acisÁlc aicnerefer anu se .adiv al ed satnitsid sarefse sod omoc .sokio sol .ailimaf al ed lanoican o adavirp arefse al y silop al .acitÁlop dadivitca al y acitÁlop al ed acilbÁAp arefse al ertne seletÁtsirA ed nÁicnitsid al .dadicavirp ed sohcered sol arap selatnemadnuf sotnemugra sol y senoicacifitsuj sal nadroba nÁAibmaT .acilbÁAp acitÁlop al y acidÁruj aAroet al .Iarom aÁfosolif al ne lepap us y dadicavirp al a ohcered led soてcepsa soserevid nanimaxe setnapicitráp serotua soL .0002 .,la te luaP(otunp etse rayopa arap aicnivede etreuf anu anoicroporp dadicavirp erbos soyasne ed aenÁÁropmetnoc nÁAiccelo anU .osuba le regetorp arap osu laicnetop us y nÁAicnifed us a setnerehni sedatlucifid sal ed rasep a dadicavirp al ed nÁAiccetorp al ed rolav le nedneifed serotirce sol ed aÁroyam al .Iareneg nE .ocigÁAloncet ecnava ed are anu ne sodaetnalp dadicavirp al a soÁfased sol)4(omoc Ása .)ovitaler etnemlarutluc on o se is y(

