

Identity problematic issue with architectural facades between originality and globalization

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Abstract:

Islamic civilization is one of the most important civilizations in the world heritage, as it is one of the greatest civilizations in history that has been passed through us throughout the past centuries. Islamic societies have a huge architectural heritage stock with unique creative values, features and architectural elements, and this stock is considered a fundamental pillar of civilization depth, which is the source of richness for inspiration, which includes multiple elements, from the Islamic context of architecture and its elements (such as domes, arches, thrusts, stones and mashrabiyyas).

Therefore, the contemporary Arab architect must not be separated from this heritage stock, but rather develop it by exploiting modern technologies to emphasize identity in a contemporary way, and employ it in line with the requirements of the age in terms of new and contemporary technologies and techniques.

In recent times, a great heritage architectural vigil has appeared in Egypt and the Arab countries, especially the Gulf countries, where the higher costs and diversity have resulted in a general tendency to produce contemporary architectural models with the aim of linking the Islamic heritage with contemporary new technologies.

Therefore, this research aims to shed light on the essence of identity, and the necessity of linking the positive orientation movement in trying to formulate cultural heritage and Islamic architectural elements within the framework of globalization, the furious war on our Arab-Islamic identity and the alienation of youth, with the aim of reaching new methods of reformulating the Islamic heritage and architectural elements, and creating a new architecture way that links the Arab-Islamic architectural elements with contemporary architecture techniques.

Peoples around the world, from the beginning of humanity to the present day, have been keen to preserve their social, national and cultural uniqueness. That is why they were keen on having an identity that helps define their identity in various societies.

The existence of the idea of identity has contributed to the expression of a set of characteristics of the personalities of individuals. Identity contributes to building bridges of communication between all individuals, whether within their societies, or with societies that are partly different from them depending on the difference in language, culture or thought.

Globalization means making something global or international in its scope or application. It is also the process through which institutions, whether commercial, and through which globalization are primarily an economic process, then political, follow the social and cultural

aspects and so on. As for making something international, it often means making something appropriate, understandable, or accessible to different countries of the world.

Many research papers, theses, and articles have dealt with this problem There are always disagreements that exist for this issue in all its aspects, but what concerns us in this research is a review of the meaning of identity and the meaning of globalization, and an attempt to reformulate the heritage vocabulary that reflects our Islamic identity in a manner commensurate with the requirements of facades of contemporary architecture, in line with modern trends and a vision of the future, with the aim of creating a new architectural language that links between the Islamic heritage and the facades of contemporary architecture.

Elements of Islamic architecture that embodied the Islamic identity in the buildings and facilities created by Muslims are: mosques, minarets, domes, arches, lanterns, arabesque, mashrabiya, courtyard, iwan, trench, wells, and pointed arches, which are the five arches relative to their construction method, mihrab, mashrabiya, Al-Malqaf, basement, deck, fence, castle, Islamic schools, fortress, kuttab, stream of the eyes, palace, Islamic house, khanqah, khan, institute, domes, arches, basilica, ribat, arches, dams, corner, al-Qarafa, public baths Museums, gates, Islamic libraries, courtyards, roundabouts, complex, mill, bakery, maristan, ovens, and many more.

Identity is an integral part of the formation of individuals from their birth until their departure from life. The existence of the idea of identity contributed to the expression of a set of characteristics of individuals' personalities.

The concept of cultural identity:

It is meant here: the set of features and characteristics that are unique to the Arab personality and make it distinct from other cultural identities, and these characteristics are represented in language, religion, history, heritage, customs, traditions, and other cultural components of an Arab and Islamic character.

Combining tradition and modernity is our way to preserve our identity:

Combining tradition with modernity is a goal pursued by all reformers throughout history. However, our nation, which is heading today to regain its identity, existence and standing among the nations of the earth, is facing a plan intended to push it towards excitement, whether in terms of adhering to the principles or at the level of openness and modernity.

Social and cultural identity:

They are those features of the individual self-concept in light of the foundations and basics of their social group, their class, and with their emotional evaluation and other behavioral associations that link them to this group is confirming their affiliations to it.

Components of cultural identity:

Cultural identity derives its components from well-established elements formed by geographical constants that reflect this geographical extension without natural obstacles from the ocean to the Gulf, and historical variables that allow reference to a deeper understanding of the future and aspirations towards the future. It is almost a common denominator between the sons of one nation, and a complex heritage; Its firm base is the strength of belief and moderation in behavior, translating the meanings of tolerance despite the difference in races, lineages and beliefs, and the Arabic language is the crucible for the intellectual and emotional fusion of one Arab nation.

Identity crisis in adolescents:

By the identity crisis, we mean the alienation, the dissolution of the teenager, and his inability to discover his position in the heart of reality.

The crisis of cultural identity in the Arab society:

The identity of the Arab-Islamic culture possesses a set of elements that make it distinct from other identities. Rather, these elements are not available to other identities, and the most prominent of these elements are language, religion, and history, but the Arab cultural identity has been subjected to a crisis, and what helped to expand this crisis is the rigidity of cultures with Arab peoples.

Cultural Dependency:

Dependency is not born today, but is the result of repeated attempts over many years, as the European colonialists aimed to eliminate the basic symbols of cultures, especially the Arab culture, with its huge heritage, by introducing changes in social organization in what it owns in various fields, and the most prominent of these changes were an attempt to convince the Arab countries that the only solution to extricate them from backwardness is to follow the European pattern, to reach progress, and the result was falling and falling into the well of dependency to the West and their culture.

The contemporary concept of architectural heritage to emphasize the identity of society:

The heritage is the living witness to the peculiarity of the culture and the basis for affirming regionalism, nationalism and cultural localism in the face of the Western cultural intellectual invasion.

At the end contemporary trends must be activated to reconcile originality with contemporary, by shedding light on the positive trend that aims to reformulate the Islamic cultural heritage within the framework of globalization theses, with the aim of creating a new architectural language that links the Islamic heritage with the facades of contemporary architecture.

It is important to take advantage of the Islamic architectural heritage, study the creative and functional standards achieved in Islamic architecture, and find out the reasons that granted buildings that aesthetic touches, in order to try to apply some of these principles and creative values in the facades of contemporary architecture in a simple contemporary abstract way that emphasizes and strengthens the external formation and fulfills the functional needs of architecture such as the diversity of sunflowers in the facades of contemporary architecture.

It is important to emphasize the civilizational role of the media in spreading the architectural culture and the extent to which it can support the issues of the intellectual link between heritage and contemporary, in order to present new ideas in that field and support the idea of communication in both parts of culture and civilization.

Curricula must be developed in architectural departments and should be linked to each other in order to develop the creative energies of students, and the method of teaching some subjects such as history and Islamic architecture must be reconsidered so that it is based on the creative and innovative aspects and not on the archaeological aspects.

It is needed to raise the level of practitioners of architectural work by developing creative studies in architectural education, as well as developing cultural awareness of the importance of preserving the Islamic architectural character and the vocabulary of the heritage architecture language of creative value, in addition to appreciating the architectural design decisions and giving architects the opportunity for creativity and innovation in a mutual framework between his/her commitment to the requirements (Constructivism) and his freedom to adapt it to bring

out his valuable architectural work in an aesthetic form that satisfies the user, maintains the character, elevates the public taste, and helps to root the civilized form of society.

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