THE STUDY OF IDENTITY IN IRAN CONTEMPORARY ARCHITECTURE

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ABSTRACT

In the last two decades, Iran's contemporary architectural identity issue with regard to the present problems solving in this area, has been discussed and studied and the offered comments and suggestions in this area often have been associated with the subject of history; The review of different historical stages and happenings and events is essential in the field of architecture for understanding and decision-making in Iran's today architecture which is facing a variety of problems and challenges… But whether "Identity" is dependent on the history and whatever we were away from historical architectural elements and related to the past, our identity is more fading or not?!Iran's contemporary architecture is still confusion between superficial understanding from regretful glance(Look) to the past towards of the western models and Iran's contemporary architecture has been faced with many challenges in achieving to its country architecture fundamental essence. At the beginning of facing with the west world and the emergence of double words (Cent) - (Modernity) or (Latin) - (Persian), the issues in field of identity, in context of Iran's contemporary architecture in the various fields, especially architecture was met with different approaches and in some cases with the opposite discussion by passing the time.Despite all the complexities of the identity concept and perceptions of different experts, it's not hidden for everyone in Iran's contemporary architecture, this term has been involved of tension and it has taken as an abstract concept. Fading sense of identity, is not assigned to the field of architecture, as if this weakness is evident in the different fields of cultural, social, national and etc.

KEYWORDS: architecture, contemporary, identity

INTRODUCTION

In the modern era, especially in the last two decades, the debate about the identity of Iranian architecture is often associated with the issue of history and their look towards of the search of architectural identity, the question of the ideal architecture has been followed usually due to the history and discussion about the necessity and consideration to the past architecture.Thus, Iran's past architecture and its properties are repeatedly analyzed by various experts and has emphasized on its necessity in contemporary era architecture. But whether mostly the identity in today architecture is raised and created with a historical perspective and in relation to tradition?

Experience has shown that the architectural identity can't be achieved merely by the past architectural imitation and its representation elements that the result of such issue will not nothing except of the decline of architecture, art and culture, because in architectural design, can be dealt with specific issues of traditional authentication, and vice versa can be authenticated with innovation. Certainly, can be said that the past architectural repetition will not be followed anything for Iran contemporary architecture identity that if it exists, with regard to the multiplicity of holistic given approaches in contemporary architecture, should not be raised again today the identity discussion in architectural association. Now we define our needs to another type and answer to these needs in other way. The lifestyles change, human communications, jobs relations, education practice, housing and summary many of the social performance has created a new space and new space means the new needs and response to new needs, new solutions are needed. Moreover, the today world cultural space is such that whether we like it or not, we are influenced by it and we will determine our future by them. Therefore, how traditional architectural elements can be identity factor to us at the present time? According to what was said, the authentication architectural theoretical foundation should not be established on the bases of link necessity with the history. The lack attention to this fact leads to numerous errors and misunderstandings in path of achieving to the authentication architecture, the misunderstanding that they can be called the identity searching pests. With this explanations,this question arises that what are the characteristics of the Iranian architecture identity in the present era? In other words, what characteristics should be present in an architecture, so that it can to be consider the Iranian architectural identity? Do in the contemporary unified world, can be talk about the national identity or the identity of a particular country and or should the identity to be search as a general and common concept among all of the architectural cultures?

The issues related to Iran contemporary architecture, is one of the most important issues of architectural associations and its importance is due to the architectural community and the need to research and new developments in this area is observed very well.

Various fields of social science scholars throughout the history have argued about the identity issue and have offered various theories that are sometimes in conflict with each other, which it is an evidence of the complexity and present ambiguity in the identity discussion. For this reason, they say that the identity concept is considered as the easy issues in the field of social and political sciences .It is easy to this sense that for all individual that it is sensible and obvious, because according to Erik Erikson whatever greater in this issue to be written the subject matter, it is more obscure and more difficult. In accordance with creating of identity crises and by subjective characteristic of the identity concept that is constantly changing and sometimes a surface and cross-sectional is applied in order to identity establish. In fact, the use of such methods create only the illusion of identity. In this article tries to answer this question that what is the concept of identity in architecture and which are implications of identity crises in Iran's contemporary architecture? The requirement to answer these questions is opening of the concepts and reply to other questions, that can be implied to the following cases: What is identity? What is the meaning of false identity? Do it must be to believe or to change for proof of identity component? Do the use of ancient symbols in the architecture to be made the identity? These concepts and questions in terms of different schools and areas are having of numerous definitions, which also adds the present ambiguity on this issue. This ambiguity may be due to the identity is not a fixed identity and constantly is changing and in different times and places and in view of different societies and human cultures, as well as in several areas that this issue is proposed, it changes its conception.

The argument about Iran contemporary architecture, often has been associated with the topic of the history and its evolution way. Most experts consider the identity as a variable and floating concept which is formed by passing the time and in reflection with various factors of cultural, social, political, etc. The review of the evolution of this concept in the architecture of Iran, is as one of the main keys of our today solutions. Before the arrival of Islam in Iran, Iranian architecture by influence of different conditions of political, cultural and religious was unique components and deep meanings that its persistence (Durability) indicated the stability of these patterns over the time. With the arrival of Islam these concepts were linked to intelligently and systematically by architects and thinkers with Islam lofty principles. This combination leads to excellence of principles, fundamentals and the formation of an intelligently architecture which in addition to Iran architectural identity evolution, it gives an immanent (Indelible) state to it. Analysis of elements and patterns of Iran historical architectural, shows that these concepts despite each one has been created a certain period of the history of this land, but the continuous presence in the next period, has developed and refined and has an identity independent of the time and provide the general concept of an architecture pattern that has a mental image and emotional load. Perhaps for this reason, in the presence time in such an environment, we feel its status is far more than what it is.

Most of experts knows the beginning of Iran contemporary architecture period of the year 1920 coincided with the first Pahlavi era. Many of the events of this period is explainable in relation to Qajar era. At the beginning of the nineteenth century (Qajar era) Iran was completely removed and separated from the global economy. In accordance with crisis and various divisions of political, economic and social, the situation at the end of the nineteenth century was such that Iran was placed on the path of international trade European network integration and this issue has paved the field of west economic influence and consequently it was emerged the intense social turmoil. In such circumstances, Pahlavi regime was formed. Pahlavi periods was the beginning of a continuous relationship with the West and create social institutions and scientific and the beginning of an industrial modern civilization. The rapid growth of industry and import and close relationship scientific and cultural with the West, creating new social structures due to migration of the people, was underlying the formation of new elements in the architecture which cause the face change of urban centers. Lifestyles change, human communication, employment relations and many of the social functions, provide new needs that offer appropriate solutions in various fields such as architecture and urban planning. Seemingly all of architecture problems is formed of this time.

Concept of identity

When the discussion of identity is considered, complex and sometimes contradictory views arises in a vast dimensions. In this paper tries to be addressed a consensus of expert's views over the concept of identity in relation to social and

cultural issues, especially architecture. Ericsson, one of famous sociologist, considers this concept into two section. "First, to merge with itself and second, collaborate with others on certain intrinsic elements."

He considers the identity process as a control system that creates a set of norms and anomalies in a person. Stuart Hall believes that identity is a growing process in which a birth certificate and a recognition factor creates. Some of the people know the identity as a communication concept that make sense with others by the similarities and differences.
Many Iranian intellectuals, Iranian society today identity considers as three layers national-religious culture and the culture and modern civilization that is involved in existence of any Iranian people that the appropriate link of these three layers is useful in accordance with the spirit of the place and time in the evolution of Iran society today identity.
The main point of identity concept, is the factors affecting its formation that the statement of "Anderson" is explained as follows.
1-The dominant environment on the individual or society that in fact it is considered as a kind of space and environment of the individual or community.
2- Rotation or continuing of trends
3-Simoultanously identity trends and even different process oriented.

MATERIAL AND METHODS
The identity has defined sometimes the meaning of distinction and separation from other schools and sometimes the more general meaning of internal coherence and the level with depth relationship. The first definition has the sociological and historical perspective and the second definition has the philosophical and mystical perspective. Nowadays, the purpose of identity is the first perspective and despite theis fact that many of intellectuals and our modern architects are considered today the identity debate as useless and nonprofit at least for a country like Iran.
They believe that the expansion of the communication and the world cohesion (Continuity) and the formation of the global village, the identity is impossible and useless and what is necessary for our country is greater recognition and reaching it to the world civilization level. But the failure of this approach has been proven and even in the West, in this case it has faced with major changes and both in the field architecture and in in the field of thought, the identity discussion has placed in very high position.

In the trend of the architecture formation affects various factors such as climate, performance, materials, techniques, human force, building economy and on the final body. Besides of the influencing process, the factors of material, physical, environmental- climatic, façade shape and space in cultural, figurative and art should have all the ideals and values of a society.

(B) The concept of identity from the modernity perspective:
The concept of identity in pre-modern periods was not proposed as modern form. According to Heidegger, from the eyes of the gods or God, he was an image of man and his identity was based on the function of a strong system and pre-determined of religious beliefs and ritual and myth. In other words, the past and traditional patterns were governed on today society and creates now and future possibility.For this reason, and past times in the traditional periods is considered very important. But in the modern era, the concept of identity was changed.

The modern man couldn't think its identity as the past times. Heidegger says that that the identity is equality and the question of identity when arises that we want to introduce two different things as equal. In the modern era, the certain criterion of traditional measures of people identity were rejected and as a result the question of identity was raised. During this periods, the issue of identity is placed within the context of the new discourse and an issue to be discussed as the identification subject and is formed the man originality subject, so that the man introduces himself in the face of nature. In modern thinking, the problem of this or that is not raised and the synthesis is not possible, so the identity must be clear, solid and pure.

Human identity is a subject reaches a place that the human is replaced of God. In this thinking, the identity is as the quality that the mind for recognize gives other value to it and identity of it is not the object, but it is the subject's mind. According to this thinking, the a human characteristic is his mind (Wisdom) and whatever everyone is found with its mind, for all people in all times and places is reasonable and acceptable because the nature and human creation(Nature) is unit and same.

Modern man is subject to the laws and contracts and these contracts have authority until another contract has not been replaced by it. In these contracts, absolute good and evil does not mean and define the good and evil as the majority.

(C) The concept of identity after modernity:

The concept of identity raises itself based on the change and obstruction. One of these changes that was occurred during the contemporary period and its effects can still be seen and was underlie the many questions in the field of identity and it is becoming a traditional society to a modern society. This conflict between tradition and modernity, with two different worldview creates a new sense of the identity, but this time this issue is a little different. The modernity has a global claim, and the dispute with all entities in the world, has its historical background. The modern identity crisis in countries like Iran, with its historical background and the existence of ethnic and national cultures is more complicated. In addition, the speed of communication does not allow any introduction to modernity, and it changes everything as revolutionary. In order to respond to this crisis of created identity by modernism, postmodernism is born and the identity causes to criticize the modern.

Postmodern undermines the meaning of identity, but also it believes to the meaning of identity. Postmodern believes to the intensity (Pluralistic) in identity and does not believe to the fixed identity. On this basis, we haven't the universal and fixed identity, but also we are faced with identities. If different identities are formed, basically cannot discuss about a something with name of identity. In this period, the social life takes rapid accelerate and a range of different identities is located in front of human and the human plays different roles in short opportunities. According to this fact, having of an integrated identity has done difficult and even impossible.

In this thinking, the humans are influenced on each other and affects from each other and pre-determined nothing is not involved of them and any inherent originality of identity is rejected and any attempt to exclusive definition and identity objective is insignificance. The identity does not belong only to the individual and as well as there is no single and unit collective identity. If the single person hasn't any identity and his or her identity to be made in public and conflicts, in this case talking about the natural, inherent and authentic identity will not be meaningful. Dariush Sagan in his book writes: << We are inevitably about patchwork human nascent that does not belong to a specific identity and it is multi-identity. In other words, the former dipole equations that during the time, defines a culture and was separated from each other, like we and others, insiders and outsiders, east and west, North and South, are deeply faded because these and all of the various components in variable ratios in the systems that any moment are collapsed and are formend again and are disappearend and appear again.

In the Holy book we read that God created man as his own, while Feuerbach in the postmodern argues that the man created God as his own. According to this belief that man is the creator of God, intensity is replaced on unity, man makes his own architecture based on his own God, his own identity, his own law, his own norms and……In fact, the intensity (Pluralistic) world is a divergence world. The postmodern pluralist human is not his lost identity, but also he is in the finding of special identity for himself. A pluralist man to escape any color and pay attention to himself and to distinguish its difference with the others, seems that he is more identity. In other words, identity in the unity world is God being and the pluralistic world is self-being. Consequently, the identity has contradictory nature and this has caused that there is no comprehensive definition of identity.

The paradox (Contradictory) in the identity has three factors:

1- Identity at the same time is a static element and a dynamic element that on the one hand represents the continuity and on the other hand in the process introduction is reproduced and redefined;
2- Identity is multiple, i.e. the individuals and groups are not dependent necessarily to an identity;
3- Identity is full of feelings and values that makes contrast with rational behavior, because of rational behavior requires earnings and expenses.

RESULTS AND DISCUSSION

The root of today's theoretical abundant crisis and human practical must be consider in epistemology crisis and his identity, so that the today's world has become to a relative world with different perceptions and contradictory and even cannot imagine no single measure for it. Because in terms of what the first solution seems today a man to be in crisis, is the human recognition towards his identity, his universe and ... and to firm them on strong foundation(Bases).

Whereas with regard to the identity crisis there is always theis risk that we instead of considering a complete mental image of an phenomenon that we have in mind of the past and only we consider the assessment criteria and the identity identification device, regardless of this fact that perhaps what it was only the identity yesterday and had ability to meet the expectations of the individual and the collective, today is not able to meet the needs of the individual. We should remember that the identity is far from being retroactive, the interfaces to the expectations of the individual considers the present time and even not able to extend the future.

The unstable (critical) identity in architecture:
The crisis and unstable identity relates to the situation that each of the above cases to be eliminated.
In these circumstances:
1- Definitions are not clear (Lack of general theoretical philosophy);
2- Values are missing and unclear (lack of general practical philosophy);
3- The need to assess the relationship between them and cannot be seen assessment in them.

In such circumstances, everything will be possible and a boundless freedom can be seen everywhere. People who do not know what they refer to architect and these causes take temporary fashionable values rather than the norms and traditional cultural values.
THzsee crisis can be conscious or unconscious. The unconscious crisis is related to a situation that the society is not satisfied of these conditions and thinks that this situation is normal. The worst state of this issue, when the architectural experts unconsciously provoke this crisis. In these circumstances, there is the number of descriptions and recommendations related to architecture and its excellence path.
This crisis can be called a double crisis and its correction way is very difficult. On the contrary, conscious crisis relates to a situation that the society is not satisfied of the present situation and trying to achieve a comprehensive and acceptable basis. In these circumstances, the number of descriptions and recommendations related to on one point and it is the necessity to achieve a better focus state.

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