

The Continuity of Identity in Urban Landscape

Noor Heyder Kamel [†], Assist.prof. Mufeed Ehsan Shok [‡]

[†]Noor Heyder Kamel ,University of technology /Architectural engineering, Iraq /Baghdad , noor_haidar2000@yahoo.com

[‡]Assist.prof. Mufeed Ehsan Shok ,University of technology /Architectural engineering, Iraq /Baghdad , mufeedshok@yahoo.com

Abstract

Although ' Identity ' in its total and popular sense, has the great ancientness and equality with the human being civilization history, the record of this controversy is not so much precedent. Ease and abstainer of the sense of identity in the process of recognition and perception, bring us amulti-dimensional and complicated phenomenon.

Since the city is a window for presentation of community thoughts to the outer world and is the bedrock for creation of civic life, relation of identity and urban landscape become an effective category on correlated sciences with this zone and effort to find out the essence of urban landscape for evaluation of immense intervention politics on current cities is obligatory.

This article aims to describe identity and urban definitions by applying the recent theory of ' Urban Landscape Identity ' and quantize identity as a qualitative object as well as analyzing different dimensions of this concept and finally contribute to its concise literature.

Because of the following reasons, the aim of this paper is not to present minute strategies for continuing the identity of urban landscape:

First, the urban studies are so vast that it is not possible to present a certain approach for that.

Second, prerequisite of detailed approach is presentation of voluminous report, which will be far from the aim of this paper.

Third, It's the first time that this subject is introduced in an academic paper and it's seemed that basic and extended analyze is more beneficial than minute technique programming.

Keywords: Identity, Urban Landscape, Objective-Subjective, Physical Attribute, Meaning, Civic Life .

1. Introduction

The category of "identity" initially included areas such as philosophy, logic and psychology, but due to scientific developments in recent decades, its scope has been extended to man-made environments. The city, as a platform for the formation of society and an exhibition to introduce the thoughts of the people of a country, plays an important role in "national identity". The concept of metaphorical identity of urban landscape, despite its widespread use in urban texts and conversations, is an easy and restrained concept, easy because everyone has a picture of it reminiscent of historical background, old sites and cultural roots of society; Refused because any question about why and why the current identity of cities is left unanswered. Thus, is a city that has more historical relics and symbols and has used more historical forms and forms more identifiable? What is the place of what happens in the context of time and reaches today in the identity of the urban landscape? Does the identity of the urban landscape include the body, the key, the shape and form of the city or is it the product of historical events?

According to the definitions of city, urban landscape and identity, it seems that morphological and morphological approaches in the subject under study have lost their importance as the main factor. In contrast, the integration of mental and formal content of the city in the dynamic context of time, as the most important factor in the

continuity of identity in the urban landscape is effective in reviving or producing civic life.

2. Identity and what it is

Terminology of identity :

- In philosophy, identity is defined as partial truth. That is, whenever nature is considered and validated by discernment, it is called identity; Identity means external existence and means recognition. Identity is sometimes intrinsic and sometimes transcendent. in the book Identity of the City: "In dictionary, in expressing the root and origin of the word identity, the word " Hu "is given. Identity sometimes refers to external existence and sometimes to nature with individuality, which is a partial truth [1]. Jorjani in his book "Definitions" considers identity to be rational in terms of the privilege of an object over others [2].

The word "Identity" has its roots in the Latin language "Identitas" and is derived from idem meaning "similar and identical" which has two main meanings: its first meaning expresses the concept of absolute similarity, its second meaning means distinction with The passage of time assumes consistency and continuity [3]. Thus, identity, in the sense of similarity, can be examined from two different angles and simultaneously establishes two

possible relationships between people and objects: similarity and Difference [4].

In the book "Asfar Arba'a", Mulla Sadra traces the roots of the meaning of identity and considers different aspects for it:

- Identity means the real existence of an object.
- Identity means nature.
- Identity means existence.
- Identity means instance.

(<https://www.algardenia.com>)

Identity is a set of symptoms, material, biological, cultural and psychological effects that identify an individual from a person, a group from a group, a competence from another competence or a culture from another culture. [5] A nation is different and expresses a kind of unity, unity, uniformity, continuity, continuity, integration and non-division. The concept of identity, like many philosophical, social and human concepts, is abstract, easy and restrained, and on the other hand is constantly evolving. Therefore, we should always mention a spectrum in which on one side, identity is in the lowest meaning, ie the name of an object or human, and on the other side of the spectrum, there is an endless meaning of identity, and all parts of identity, regardless of the suffixes added Be on this spectrum. "Identity is what one is aware of," Giddens writes in his book Sociology. To create continuous and daily and to protect and support in its reflective activities. In contrast, some, such as Afrough, believe that identity is a social thing[6]. Common, ethnicity and political views are firm. National, ethnic and religious identity is formed based on this definition[7].

Thus, identity implies different aspects, aspects that each emerge and grow in society. Identity can be considered as change and modernity, because it is a connected, gradual and diffuse thing in time, and whatever is in the present time is dynamic. On the other hand, identity is inseparable from others. In other words, this dynamic and current concept in time belongs to independent natures.

3. The main characteristics of identity

Identity is seen in the minds of different people - even with a common culture, and part of this difference stems from the experience of individuals in the community. Some consider identity as individual categories, some as social; Some reduce identity to the name of an object, and some give it such a sacred nature that it is beyond human reach. In any case, two main characteristics can be provided for identity:

1. **Conflict of dynamism and establishment:** One of the characteristics of identity is that it carries a variable element and a fixed element at the same time and in a single instance. On the one hand, the concept of identity expresses establishment and stillness, and on the other hand, due to being a process, it is constantly subject to change, modernity and dynamism. For this reason, some believe that the connections and belongings that are related to identity are the product of a

reinterpretation and symbolism of the world that goes back to the different historical conditions, needs and situations that are in the context of the present time.

Integration of mental and formal content: Identity recognition is a deductive process between an existing object with data from it in the subject. Every object or space, although it is an independent external entity, but in the process of perception, becomes a mental phenomenon, it can be said that understanding identity is a kind of valuation with one's mental reserves that is obtained from experience over time. [8]

4. Integration

of mental and formal content: Identity recognition is a deductive process between an existing object with data from it in the subject. Every object or space, although it is an independent external entity, but in the process of perception, becomes a mental phenomenon, it can be said that understanding identity is a kind of valuation with one's mental reserves that is obtained from experience over time.

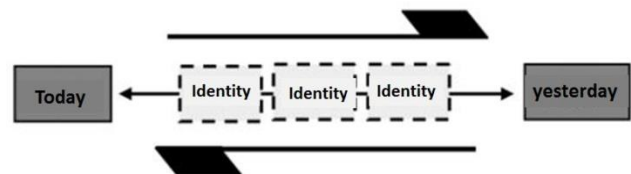


Figure. 1 Identity as a qualitative and current thing in time is obtained from one's mental reserves over time; (Source: Researcher)

5. Urban landscape

Definition of landscape :

In City book as a Landscape, Turner defines the word landscape in three distinct areas: "Given the history of grammar, it makes sense that the word landscape means 'a particular view of the world.'" "Physically, landscape perspective is defined by the geographical location of individuals. Psychologically, landscape perspective is defined by mental structures through which sensory information is interpreted." [9] "These are all part of the landscape that my family and I have been involved in shaping," writes Simon Bell in his book Landscape, Pattern, Perception, Process after a detailed description of a scene by Scart Nick in Yorkshire, England. For this reason, this place is important to me, and the feeling I have about it is influenced by my cultural background, vast experiences, knowledge, and attachment to my home, and it has limited visibility, and certain patterns that are easily recognizable. "And they can be defined by the processes that have taken place here over thousands of years." [10]. The landscape is the part of the environment in which we live and understand it through our perceptions. The landscape has a great impact on the quality of life and should not be left to economics or purely professional

decisions; Because there is a direct connection between the pattern and the processes that make up the earth, our perception of them, and the constant connection with beauty, which transforms the physical aspects of the earth into the perceptual aspects of the landscape. Therefore, in Bell's view, perspective is a process of the environment that originates from human experience and residence. His interpretation flows from the perspective of the two domains of environment as physical space and perception as non-physical space. [11] Unlike Turner, who examines landscape in three distinct areas, Simon Bell sees landscape as a process between physical and non-physical space [12]. (Another view is to introduce the landscape as a transformation; The experience that takes place in the body with the passage of history, but these developments cannot be examined in a specific field: when we examine the perspective, it is in fact its relations and developments that are taken into account. Accordingly, the landscape is known as the manifestation of the relationship between man and nature around him from the past to the present. It is a tablet on which he has written his works more or less accurately and deeply. Thus the landscape is a historical narrative. [13].

The concept of landscape is different for humans; Because on the one hand, landscapes are seen and understood under an independent culture, and on the other hand, each ethnic group and nation has had different interventions in the landscape according to their cultural, climatic and historical conditions. Just as the concept of society is different in Islamic and Christian thought, so is the concept of nature in the Christian West and Islam, as well as the concept of symbols [14]. Different circumstances change the different perspectives of human beings who create the landscape; In other words, the landscape is constantly evolving. Landscape in today's world is a living and dynamic being that on the one hand is influenced by man and his relationship with the environment and on the other hand by associating memories that have occurred on its bed for a long time, affects his relationship with the environment and seeks It changes the culture and civilization of human beings. On the one hand, perspective cannot be summarized only in Kalid, because perspective also includes quality and meaning, and on the other hand, it cannot be considered as an abstract concept, because we understand it through body and senses [15]. Therefore, perspective is a phenomenon that is achieved through our perception of the environment and the interpretation of the mind; In fact, perspective is an objective-subjective phenomenon.

6. Category City

"Henry Loughborough" considers the city as a space object that occupies space and position and should be studied as an object with different photons and methods, including economic, political, livelihood, etc. In his view, the city is a work of art. The city is neither organized nor institutionalized, but modeled and owned by different groups. Hence, the city should be studied from these two aspects: the different buildings and the schedule that they create for their citizens. Le Corbusier introduces the four basic functions of an urban organization: housing, work,

leisure, and transportation [16]. As a result, the city of Le Corbusier should be considered a working city. If Le Corbusier believes that simplicity in architecture is the best aesthetic answer to human needs, in the city the appropriate and ideal combination of the four functions can offer such an answer.

On the other hand, there are other different theories that see the city beyond its body: the city is more than a collection of individuals and social facilities. The city is more a state of mind; A coherence of habits and traditions and organized thinking that has become an integral part of this habit. In other words, the city is not just a physical mechanism and an artificial structure. The city is involved in the social process of the people that make it up, the city is the product of nature and especially human nature [17]. Many of what we usually think of as a city, its privileges, official organizations, buildings, streets, railways, and so on, are merely artificial or seem so. But these things in themselves are only random facilities and designs that come to life only when, and only to the extent that, through use and habit, they present themselves as a tool in the hands of one person, with the vital force contained in Relate individuals and society. The city, as the crystallization of the religion and thought of the society, cannot appear in the same different civilizations. The diversity of cities in the history and geography of the world is more due to this difference than anything else. [18]. The city is an occupied area of spaces in which the elements of human life, both material and spiritual, are located. The present city is a space in which human beings experience their perceptions of the world in its environment. Thus, the city as a new element, for future generations, is part of the environment that plays a role in building their minds. In contrast, new human beings with a renewed mentality that results from their epistemological and livelihood changes intervene in the construction of the city and try to make it in maximum compliance with the new mentality [19].

Thus, two general views govern the definitions of the city, the view that summarizes the city in the body and the view that sees the city as a system consisting of the body, people and their experiences. New theories in the field of city issues all suggest that the city is not built as a living thing, but emerges. The city cannot be "built" grammatically and away from the thoughts of the general public. The city goes through a process throughout history and penetrates the minds of the people. Each of the inner and outer layers of the city carries meaning when it belongs to the people themselves. New and orderly cities have order, beauty of function and everything that can be brought on paper, but they have lost the spirit of life and quality that prevails in the central fabric of old cities [20].

7. Urban landscape

By accepting the city as a living being, one can no longer look only at its physical dimensions. There is a phenomenon in the city that is an indicator and symbol of the degree of quality of civilization and the collective spirits of peoples and nations and the result of the decisions and ideas of the people of that city. This qualitative phenomenon is not the product of chance or

outside the laws and rules of human understanding, it is not the product of poetic action or illusions, but the result of the voluntary action of the inhabitants of the city and is necessary as a "meaning-carrying" element to give life to the city [21].

In addition to physical elements, the city contains symbols, symbols, meanings and mysteries that people understand based on roles, motives, mentalities and other internal factors. From Schultz's point of view, the feeling of space and the perception of the environment are intertwined with memories. For him, place is the living space. Being alive, both in the specific sense and in the general sense, when we stand in front of the buildings of the city, the existing body, through the various experiences that take place on it in space, in the form of a non-polar (objective-mental) nature, justifies how The process offers changes in the city. So it is not an abstract or theatrical symbol, but always connects with the minds of the inhabitants by being present in everyday life and becomes a real creature that can be understood. "Understanding this place more or less reliably holds memories for me. These memories depend as much on the place as they do on my mind and body," Tankis quoted Edward Casey as saying during a visit to his hometown. With this view, the memory of an action is embodied that depends on the presence in the place. Their individual perception is real and in the full sense of the word. However, being in the city can be the boundary between objectivity and subjectivity in the most enjoyable or terrifying ways. In this view, the body of the city follows the lines of thought, the storehouses of meanings are hidden in the city, stillness is buried, and memories are formed. "Dog" by city theorists, 1980 - In his research on the concepts of space, both He considers the absolute and relational aspect of space as the objective meanings of space, which is different from mental approaches to it. He relies on two sets of distinctions to create an overall framework: Distinction between object and mind and distinction between matter and space. Alfor, on the other hand, introduces the concept of social space in order to eliminate the traditional dichotomy between real and mental space. He believes that the mental, physical and social dimensions of space should not be kept separate from each other, and thus the beginning To present iconic theory [22]. Lefebvre considers social space as a social product. "Every society and mode of production produces its own space. It is only with such an understanding that the dichotomy between mental and real space can be dealt with," he writes. The interactive relationship of the city with history creates a context called the culture of the city in which the lives of citizens are current and the basis of quality in the city arises from this context. People's feelings towards their cities are highlighted by the passage of history and experience, otherwise the body without the experience of history can only be considered a beautiful form. It is the human will in the city that carries a qualitative nature in the context of time and place [23].

Conclusions

Urban landscape is a nature that arises and is interpreted in the minds of citizens through human activities and its

association with the body throughout history; These mental dimensions may be individual or collective. Urban landscape is initially an objective thing that exists due to the quality of the emergence of physical factors in the city and due to the passage of time and repetition, becomes a common connecting element of society. Since the urban landscape encompasses both the body and the quality of the city, it can be argued that the perception of the city is the same as the interpretation of the urban landscape. Although the urban landscape is initially perceived through the body and emotions, what it means is the citizen mentality. Urban landscape is neither mere memories (intangible-mental) nor mere body (tangible-objective), it is a phenomenon that results from the interaction of the two in the city; Objective-mental phenomena.

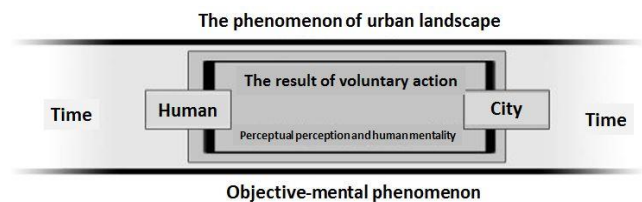


Figure.2 Urban landscape is a phenomenon that symbolizes the degree of quality of civilization and the collective spirits of peoples and nations; (Source: Researcher)

8. Identity and urban landscape

Formal dimensions :

A new look at the city and man-made environments, causes the boundaries of social sciences to expand in this area and "identity" as one of the most important factors in perceiving the city, plays a significant role in citizens' knowledge of the city. Historical connection to the past in the form of familiar forms is the simplest solution that is applied at the beginning of the problem. While considering the positive aspects of this approach, it should be noted that the mere use of historical forms can not reflect the various aspects of identity in the city, but formal measures are part of the strategies for the continuation of identity in the city.

What makes a work appear to the public as - or anonymous - is whether or not it belongs to a collective and enduring identity. In this view, work is a work whose identity is in line with collective identity; Because a monument is in a historical context, and the effect of anonymity is a work whose identity is in conflict with the collective identity; Like a modern building in a historical context, from Walter Bohr's point of view, the great similarity of modern cities to each other is a serious threat to urban spaces. In his view, the most important feature of ancient cities is their uniqueness. In this regard, a critic such as "Mumford" has considered the urban modernization of the modern era as spatially, physically and socially devoid of personality and has considered the main issue of modern urban planning as the issue of urban identity. He says that in the past, cities had a visual unity and with the forms that gradually became more complex, they created the social life of the communities. But in contemporary urban planning, dry and constrained order

has replaced the social diversity of the past. Cities once had their own personality and existence. But today this character and existence has disappeared and all of them have become similar masses of monotony.

Edmund Bacon "considers the human will as the ruler of the cities that shapes them and is the true representative of the highest aspirations of civilization." He writes in his book: "One of the greatest human achievements is the construction of the city. The shape of the city has always been and will always be a cruel indicator of the degree of human civilization. It is the set of decisions of the people living in that city that determines the shape of the city. And human perception of the city is done by the body and basically the material environment, so the shape of the city should also include the past. If there is no symbol of the past in the environment and body of the city, identity With this view, the identity of the urban landscape is not achievable apart from the acceptance of the society, and what is effective in the field of public acceptance of the society is the body that is perceived at first glance. In the emergence of the city landscape and the effect of this will on the shape of the city, the identity of the city landscape depends on the body.

9. Semantic dimensions

In the theory of the good city, Kevin Lynch proposes seven values or criteria for measuring the good shape of the city; Vitality, meaning, appropriateness, accessibility, oversight and authority, efficiency and justice. He explains and measures each of these criteria with finer criteria. (Madanipoor, 2000) The criterion or measure of meaning includes five sub-headings: structure, identity, transparency, consistency and legibility.

Identity and structure are considered as morphological and morphological components of meaning. These two aspects explain aspects of form that allow us to know space and time and introduce them in the form of patterns. "Meaning" means the extent to which a city can be clearly understood, mentally identifiable, its inhabitants embodying it in time and space, and the extent to which that mental structure relates to the values and concepts of society. In other words, identity can be equated with "meaning" and in the city it can be equated with identifying one place and distinguishing it from another. And their place of residence belongs to them. The factors that identify the place and the person can be described as follows:

_A place becomes meaningful when it is perceived sensually and leaves a mental image of itself.

_In mental images, there are such things as smell, sound, building, feeling of sadness and happiness, etc., and man remembers a part of his existence by remembering them.

_The place is known by the structure and activities that take place in it.

In general, the place (body + activity) and the mental image that remains of it are the most effective factors in shaping the identity of the place of living and human.

Man is basically a creature that distinguishes. People create meaning and feel objects by drawing lines of distinction between different sensory effects. We determine when and where to look, what sound to hear,

and what to ignore. In the city, everyone is confronted with a commotion of stimuli in a rapidly changing scene; The volume of random stimuli on the senses, which reduces the capacity for detection. The main condition of mental life in the modern city is to shoulder the load over. Everything you see and hear becomes difficult to process, and it becomes difficult to make the city meaningful no matter how it pushes you from all angles [24]. Rapaport believes that the human mind needs to regulate the world, and that regulating the environment is one of the manifestations of this need. All cultures have a kind of system of regulation of the environment, that is, they communicate with their environment symbolically through a special order, and as a result of this relationship, the environment has a meaning and specific models, priorities, tendencies and culture. Carries with it. In history books, cities are "established" and then razed to the ground by a storm. Cities are "objects" that can be possessed or conquered or designed in two dimensions, at a time when the world around us and the universe are human. No, it is not possible to design a city in isolation from the world around it, and what motivates man to live in the material world is the meaning of the environment, and the meaning and concepts derived from human experience in the body of the city are reminiscent of events that are collective memories. It builds citizens and the memory of the city is an important part of the city's identity.

Despite different and sometimes different definitions and concepts of identity, it can be seen as something between the two and it can be defined in the form of a relationship; The relationship between those dualities that, at the same time as duality (otherness), have a desire for similarity, oneness and gathering in a single origin. Duals such as: "object-mind", "fixed-variable", "individual-collective", "old-new", "permanence-change", "stability-transformation", "otherness-individuality", "identity-not instantaneous" "; Therefore, considering the concept of identity, the identity of the man-made environment can also be defined in the form of the relationship between man and the environment. Therefore, giving meaning to the environment, which is one of the inevitable indicators of human beings, plays an essential role in the identity of the urban landscape. "By virtue of man's interactions with his living environment, the feeling of belonging to this environment becomes so strong that it depicts separation as an irreparable shortcoming.". Let us consider that as a result of the intervention of new elements in a person's familiar environment, they motivate him to react to what he finds new, and that dependence on the environment that we have mentioned is presented in a new equilibrium and must take a different form. In fact, the human environment contains motives for mobility that are born or released over time.

They are born or released over time. "Man acquires any awareness of what he experiences and what happens in the environment by highlighting the different layers of meanings in the environment, while other events in the environment Such meanings, once experienced, remain enduring for a lifetime, so that hidden cultural frameworks can be clarified that determine people's imaginary world from a city perspective. It is a city that carries a combination of meanings, symbols and qualities [25].

10. Social dimensions

Basically, urban identity is formed and transformed by urban culture and its subcultures in the context of history and in the heart of the wider social structure that includes society, in the process of its economic and political developments. For this reason, a static view of the categories of identity, including urban identity, is not able to understand it. According to Alexander, identity manifests itself in the environment when there is a natural and logical connection between the individual and his environment. He believes that there will be no connection and feeling of belonging between a person and his living environment unless he is able to know the environment deeply and recognize it and is able to understand its difference from other environments and know when and to what extent. How to respond appropriately to actions performed in that environment. Only in this way will a special order be created which is the result of the emergence and emergence of identity in the physical environment.

According to the above-mentioned interpretations, in determining the scope of "urban landscape identity", all micro and macro phenomena and events that represent the objective mental features of the city can be considered and it can be limited by recognizing the cultural symbols and symbols of the city. The city must shed its skin whenever necessary, and the new shell must be in its own evolved social content at the right time and place. This phrase can be realized when the bed is ready, the urban landscape is the main institution of the city, because the public perception of the city is part of the concept of the city landscape. Therefore, the urban landscape must be able to present what lies within it and continue its life. Identity with the concept described around the concept of urban landscape is valuable only by carefully examining the historical and cultural periods of a city and its mental memory after today's events, and thus the city can be saved from everyday life. The urban landscape, with the help of events, memories, collective memory and creating unity between them, leads the city to become more identifiable. In other words, the issue of identity in the urban landscape, by creating and associating mental memories in citizens, provides them with belonging and dependence, and the whole process takes place in the body of the city. The body of the city must also be able to be associated with the mental memories of the citizens. Therefore, in the category of identity testing with an urban perspective, the factor of time and civic life are also of special importance. As discussed, all these efforts are made to produce or reproduce civic life in societies, and this civic life is related to time. If we do not know contemporary life, we cannot produce social life and civic life.

Human activities in the social, cultural and political spheres guarantee the survival of collective life and the sense of citizenship that is developed and manifested through urban spaces; In other words, the city is a place where face-to-face relationships and social interactions take place, and due to the presence of these activities, it can include concepts such as civic life. Civic life or civility is not something separate from the people, their

participation and their social human relations, the constructive symbol of which is the urban space. On the other hand, just as the small dimensions of an architectural space can affect the way we look at that space, so the urban landscape affects its audience, which is the basis of shaping a city. No matter how much we take into account the different dimensions of the city landscape, if we can not meet the civic life of citizens, which is the ultimate goal of life in the city, we have failed in our policies. One of the most important factors in the continuity of civic life in cities is to pay attention to the current life in the context of time. Therefore, achieving civic life in the city is possible by considering the dynamic context of time, and this is one of the factors in the continuity of identity in the city [26].

10. Summary

The term "being a child of self" is very effective in understanding the identity of an urban landscape. If we search for identity only in the past, we lose a more important indicator called "life today". The bedrock of today's life and civic life is the city, so we are actually losing the city.

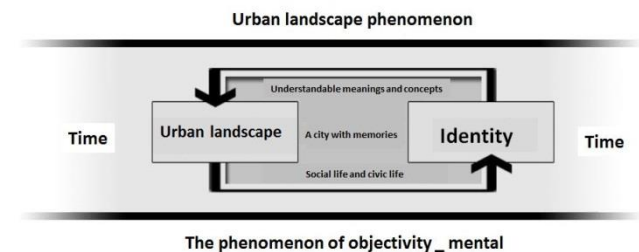


Figure.3 The use of understandable meanings and concepts in the city, the continuation of social life and the city with memories are signs of identity preservation in the urban landscape. Source: (Source: Researcher)

Therefore, it should be noted that what gives meaning to identity in the urban landscape is the relationship of man today with his past and present life that appears in the context of the city and one of the tools to preserve or produce it is the collective memory and mind of the city. The relationship between identity and urban landscape can be summarized in the interaction of four factors, which is itself a tool for maintaining identity in the urban landscape:

- Physical characteristics of the city and its capabilities.
- Understandable meanings and concepts in the city.
- The dynamic context of time and life today.
- The social life and civic life of citizens.

Since one of the most important areas of human identity is its relationship with its constructs and cultural, natural and physical components of its environment, any change in these components will cause a change in his identity. With this interpretation, although the concept of identity in the urban landscape is itself the result of the body, collective memory and culture of the city, but over time,

itself will become an increasing factor of collective memory and culture of the city.

Conclusions

Identity is the interpretation that man gives of his relationship with history over time; A history that deals with the various components of human life today. Human identity is a multidimensional interpretation that encompasses many mental and objective areas of his life; The interpretation that results from the interaction of these components, the inner desire of human beings to discover their identity, makes the category of identity valuable in the fields of man-made and artificial environments. The city as the main manifestation of human civilization is affected by this esoteric desire. The styles that emerged in the twentieth century from the modernist movement were unsustainable because of their opposition to this esoteric desire to ignore the human environment and civic life.

Urban landscape as an objective mental phenomenon associated with the body and memory of the city is no exception to this rule. What we call urban landscape identity is "the desire to live in today's cities with the backing of yesterday, and the policies of physical preservation merely to revive the identity and ignore today's life is a serious challenge in the urban landscape." Identity is a kind of distinction; the distinction of man with man, city with city, culture with culture; the existence of the urban landscape is tied to its identity, and globalization, despite its deceptive appearance, is critical. In fact, part of the identity of the urban landscape is linked to the past body of the city, and when we destroy memorable places with a historical connection to the past, we destroy the identity of the urban landscape following the cessation of historical continuity; A view that can make the city more identifiable with today's civic life and the historical continuity of the past. Authentication in the perspective of cities, future generations will enjoy familiar spaces.

References

[1].(<http://www.historic.org>).7/12/2021.(accessed1/10/2021)

[2].(<https://www.algardenia.com>). (accessed 1/10/2021)

[3].Alexander Christopher "The timeless way of building" Oxford University Press New York (1979).

[4].Alsayyad Nezar "Hybrid culture hybrid urbanism: Pandora's box of the third place" in: Nezar Alsayyad (Ed.) Hybrid urbanism on the identity discourse and the built environment. Praeger Publishers / (2001)

[5].Ardalan Nader Sense of unity Atherbaijan 2002

[6]. Brook Isis "Can spirit of place be a guide to ethical building?" in: Warwick Fox(Ed.) Ethics & the built environment Routledge (2000)

[7].CABE "By design, urban design in the planning system: towards better practice" Commission for architecture and the built environment (CABE) (2000)

[8]. Frampton Kenneth "Towards a critical regionalism" in: Malcom Miles (Ed.) The city culture reader Routledge (2000)

[9]. Holgate Alan "Aesthetics of built form" Oxford University Press (1992)

[10]. Jiven Gunila & Larkham Peter "Sense of place, authenticity and character. a commentary **Journal of Urban Design** 8,1,67 (2003)

[11].Kafka Franz "The Metamorphosis Germany" 1915

[12].Koster Elwin Alexander "Urban morphology. A taste of a form- oriented approach to the history of urban development" Summary of Ph.D. thesis (2001)

[13]. Kropf Karl "Urban tissue and the character of towns" Urban Design International. 1,274 (1996)

[14]. Lang Jon & others "Architecture & independence, the search for identity-India 1880 to 1980" Oxford University Press (1997)

[15].lang Jon Creating Architectural Theory new york 163 ,1987

[16].Lefavre Liane & Tzonis Alexander a "Tropical critical regionalism: introductory comments" In: Alexander Tzonis Liane Lefavre

[17].Bruno Stango (Ed.) Tropical architecture critical regionalism in the age of globalization John Wiley & Sons Ltd (2001)

[18]. Lefavre Liane & Tzonis Alexander b "The suppression and rethinking of regionalism and tropicalism after 1945" In: Alexander Tzonis Liane Lefavre & Bruno Stango (Ed.) Tropical architecture critical regionalism in the age of globalization John Wiley & Sons Ltd (2001)

[19]. Madanipour Ali "Design of urban space an inquiry into a socio- spatial process" John Wiley & Sons Ltd (2000)

[20].Oxford Oxford learner's dictionary of current English (1994)

[21].Ozkan Suha "Regionalism within modernism" in the proceedings of the Regional seminar in the series Exploring Architecture in Islamic Cultures. Daka Bangladesh December 17 (1985)

[22].Tzonis Alexander "Introducing an architecture of the present Critical regionalism and the design of identity" in: Liane Lefaivre & Alexander Tzonis (Ed.) Critical regionalism: architecture and identity in a globalized world Prestel Verlag (2003)

[23].Woodward Kath "Questions of identity" in: Kath Woodward(Ed.) Questioning identity gender class nation. Routledge (2000)

[24].Lynch K "The Image of the City" the MIT Press Cambridge Massachusetts (1960)

[25].Lynch K "A Theory of Good City form" the MIT Press Cambridge Massachusetts (1981)

[26].Schulz Genius loci towards a phenomenology of architecture London 1979