

## Deconstruction and Identity

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### Abstract

Architecture had affected by the other, according to various attitudes of different philosophical, ideological and epistemological levels, in a form making it in front of huge challenges. Change factor is the basic base of that, for its effect in the limitation of conceptions. Identity is one of important challenge, through the constant values affect its constancy.

The problematic research appeared through the degree of deconstruction conceptions and their effects, as a philosophical and Ideological attitudes in the ingredients of identity and Architecture, for Architecture is one of the basic principles of civilization which affects culture.

DE constructivists depend on technology and the world of media influences, as principles in Architecture, in order to deconstruct Architecture and Identity ingredients through the instruments of non- privacy, Remote controlling, Decentralization and the hyper surface architecture as a research hypothesis.

The research depended on the analytical methodology through building various theoretical attitudes analysis in order to reach and analysis the innovative and denotative goals according to Deconstruction conceptions

The research reached for the important ingredients affect the privacy concept ion, which is the most important thematic of Identity , through Technology and the world of media instruments.

### الخلاصة

تتأثر العمارة بالآخر عبر الأطروحات المختلفة وبمختلف مستوياتها الفلسفية والفكرية والمعرفية، بالشكل الذي يجعلها أمام تحديات كبيرة ويعتبر عامل التغيير الأساس في ذلك في درجة تأثيره في محددات المفاهيم والتي تعتبر الهوية أحد أبرز تحدياتها عبر ما تحمله من قيم ثابتة مؤثرة في ديمومتها.

تكمّن اشكالية البحث من خلال درجة تأثير مفاهيم التفكيك كأطروحات فلسفية وفكرية في مقومات الهوية من جهة والعمارة من جهة أخرى باعتبارها تعتبر من أهم مرتكزات الحضارة المؤثرة بالثقافة.

اعتمد التفكيكيون مؤثرات التكنولوجيا وثورة المعلومات كأساس في العمارة بغية تفكيك مقومات الهوية المعمارية من خلال وسائل الخصوصية والتحكم عن بعد واللامركزية وقيم ما فوق السطح الهندسي كأساس في فرضيته.

ولغرض التوصل الى النتائج البحثية تم اعتماد المنهج التحليلي القائم على تحليل الأطروحات النظرية المختلفة من خلال عمل قاعدة نظرية تسعى الى التوصل وتحليل الاهداف الظاهرة والبيئية

وتبعا الى مفاهيم التفكيك توصل البحث الى ان من أهم المقومات التي تأثرت بذلك مفهوم الخصوصية باعتباره من أهم مرتكزات الهوية من خلال وسائل التطور التكنولوجي وثورة المعلومات.

### Introduction

The frame work of the research is limited with the conception of Deconstruction as an ideology and & its applications influences of an inherit concept of the identity.

The research referred to the meaning of deconstruction in philosophy and Architecture. The research hey light on the effect of the Deconstructive ideology on the technology of the new age " world of media" and how architecture responses to

the new challenge, as instrumental mean, that effect the identity of matter, that is one of the principles of being figures our identity, as research problem.

The research proposes that deconstruction has an extended dimensions, as apolitical approach for the new world, with a new word, that control is not by war, but by ideology.

The research refers, that how that ideology puts architecture and technology as anew instrument to deconstruct the identity, and put control by this mean, or architecture is one of these means, as a research hypothesis.

The research aims to conjunct the deconstruction with the new technology and their effect on the concept of identity, which is a matter one of it's contents for "matter " related with human senses, and his action, as a basic principles of his being. The research takes the analytic methodology to reach the findings

## **1- Deconstruction in philosophy and architecture.**

### **1-1 Deconstruction in philosophy.**

According to Colombia encyclopedia, Deconstruction means:

In general, deconstruction is philosophy of meaning, which deals with the ways that meaning is constructed by writers, texts, and readers. The term of deconstruction was coined by French philosopher Jacques derrida in the 1960s. Extending the philosophical excursions of nietzsche and Heidegger, Derrida criticized the entire tradition of western philosophy search.

To discover the essential structure of knowledge and reality, ultimately confronting the limits, of human. As an extension of his theory of logo centrism, Derrida posited that all texts are based on hierarchical dualisms (eg., being/non being, reality/appearance, male/female), where is the first element is regarded as a stronger and have an assumed center, or Archimedean point, up on which they are based. In deconstructionist reading, this un conscious and un articulated point is revealed and in this revelation the binary structure up on which the text rests is imploded Thus what appears stable and logical is revealed to be illogical and paradoxical, and interpretation is by its very nature is interrelation. During the 1970s and 80s, in addition to philosophy and literary theory, the employed by scholars in history, sociology, educational theory, linguistics, art, and architecture. While the theory has lost much of it's intellectual currency, the general acceptance and popularity of interdisciplinary scholarship in the 1985 and 90s are regarded by many as an out growth of deconstruction. ([http:// www.encyclopedia.com/articles/033/3.htm/](http://www.encyclopedia.com/articles/033/3.htm/))

### **1-2 In Architecture**

Deconstructivism or Deconstruction, "is an approach to building design which attempts to view architecture in bits and pieces. The basic elements of architecture are dismantled deconstructivist buildings may seem to have no visual logic: They may appear to be made up of unrelated, disharmonious abstract forms. Decorstructivism ideas are borrowed from the French philosopher Jacques Derrida.(<http://architecture.about.com/library/b/-glossary.htm>)

## **2- The meaning of identity: -**

### **2- 1-The identify as inclusive conception.**

Identity according to (Charles Correa) view:

- 1- Is aprocess and not (found) object, related with civilization, as moves through history containing culture or identity of that civilization.
- 2- Being a process, identity cant be fabricated and we develop our identity by tackling what we perceive to be our real problems.

- 3- Identity is not a self-conscious thing, so we find our identity by understanding ourselves and our environment, and any attempt to short circuit, this process of understanding, or to fabricate an identity, that would be dangerous to us all. (Correa, 1983).

Identity has an inclusive concept. It contains according to many theorists and ideologist basic principles which therefore in the actual world context, it could be difficult to think of identity terms. One of the major principles of identity is the culture which we shall concentrate on it, the culture contains architecture and its technology and materials. The other principles limited in, norms, history language, religious, world view<sup>[18]</sup>. Future view is also basic, so, we shall concentrate on architecture, which is one of the basic elements of culture, and is the nearest to our research. The expression values of the cultural identity in the city and architecture have been an increasing subject of discussion in the last decades. At the same time, very often the realities denies these values, due to the contingencies to which the cultural processes are summated to day, and especially the conformation of the built surroundings, subordinated with force to the interests of the economics politics and the challenge of technology, which we shall search it then. The impact of neoliberal globalization, and the spreading each time greater of the economic, technologic and cultural models, to which are linked ways of life trying to crease the specific traces of the traditional culture, basic almost inevitable of the idea, of identity. (<http://www.ouisville.edu/oig/sun/sustain/articles/1999/cuba/architecture.htm/>)

Every thing tradition, in every thing, has impression in human sense, and configures his identity. These things limits horizontally and vertically, in human being, form his town to the smallest matter configures the basic element of material, which exposes to change, in the new attitudes of the new culture; the ideology of deconstruction concentrated on this concept, The concept of deconstructing values.

According to Broadbent in his book "emerging concepts in urban space design referred that {Derrida aims to deconstruct three things: "onto-Theology" {belief in Gods existence I; Logocentrism {The belief that one can get, to the bottom of things by logic rational argument, Divine Revelation or whatever, and Grammatologie}..

Derrida said in a letter to his Japanese friend that deconstruction is not {philosophy, methodology, analyzing, and not criticism}. So what Deconstruction is? If deconstruction is not philosophy, so it is interrelated system of concepts with in philosophy intentional character..

(<http://www.encyclopedia.com/articles/033/3.htm/>)

So deconstruction is a system, the identity is one of its intentional aim.

## **2-2: - Deconstruction its origins in psychology.**

The real origins of deconstruction lie in the work of the Austrian psychologist, Sigmund Freud. Before he revolutionized psychologist, mental illness was assumed to be the product of some in built defect in the patient or even of demonic possession. Freud in working with mentally ill patients realized that in many case their

illness was the product of events in their childhood, their background and their past experiences. The patients had changed their behavior from its normal course of development in order to cope with the pain of these events. He also noted that in order to deal with these painful memories the patients peppered them. That is, pushed them out of their conscious mind-trying to forget them. His view was that if he could get the patient to reveal these traumatic events to themselves they would in a sense cure themselves. Freud's Way of doing this was to get the patients to talk about themselves and through the clues he found in their Conversation reveal the deeply repressed source of their problems now buried in their unconscious mind.

By noting the way they avoided certain subject and the psychologist could target those areas for analysis in other words Freud set out to (deconstruct) the speech of his patients in order to find the repressed Source of their anxiety. (Norris, 2002).

Deconstruction in this means method of interpretation and analysis of speech or text.

### **2-3 Identity and globalization**

Modernity changed the sense of identity through urban revolution. In post modernity, the chain of changing Continued by many attitudes, The mass media are important in changing sense of individual and culture identity.

Globalization started as an economic phenomenon and ended as a phenomenon of identity.

1- Two things were happening at same time in the 1960 s.

a- Lacan begins writing about the decentered self, attacking the notion of an embedded self.

b- Beginning of the end of the dominant theory thesis and hegemony; micropolitics arrives.

2- By the beginning of the 1970s the question " who am I? " Becomes harder to answer at both an individual and collective level.

3- By the 70S–80S you see the beginnings of new collective beings formed. ([http://carrmen.artscj.washington.edu/panop/subject\\_1.htm](http://carrmen.artscj.washington.edu/panop/subject_1.htm))

#### **2-3-1 : Ideology and identity**

Ideology is the broad structures governing societal Control, within which discourses are the tangible man: institutions.

As far as hegemony – the willing acceptance of one social group's dominance and control by another – is concerned the word is often understood in terms of the more complex view of social structure developed in recent years within the Gramscian tradition, articulated by theorists such as (Raymond Williams and Stuart Hall).

Ideology, defined broadly in Marxist terms as a " false consciousness " within a system of beliefs, it can be described as the broad structure governing societal control.

([http://carrmen.artscj.washington.edu/panop/subject\\_1.htm](http://carrmen.artscj.washington.edu/panop/subject_1.htm))

Williams outlines three main uses of the term.

1-As a system of beliefs characteristic of particular class or group.

2-As a system of "illusory" belief– that is, a class of false consciousness " or false ideas – that can be contrasted with true scientific knowledge.

4- As the general process of the production of meanings and ideas.

([http://carrmen.artscj.washington.edu/panop/subject\\_1.htm](http://carrmen.artscj.washington.edu/panop/subject_1.htm))

The concepts of ideology affected the world and the identity by the postmodernism ideas. Perhaps one of the best ways of understanding

postmodernism and its predecessor, modernism is to look at example of how these concepts have affected different areas of our cultures, arts, sciences, and so on postmodernism characteristics of :-

- 1- Mediatization: media messages only speak about signs, not about what they mean.
- 2- Hyper reality.
- 3- Textualization.
- 4- Style over substance.
- 5- Irony.
- 6- Pastiche.
- 7- Global village combining and merging cultures.
- 8- Depthless ness.
- 9- Confusion of time and space.

These are still elements of modernism in certain fields but superimposed on that is an elements of post modernism, various countries and cultural fields like (Architecture, art) develop at deferent speeds.

So ideology like post structuralism such as Derrida and Foucault the big problem with traditional western philosophy, on looking for ultimate truth.

Nietzsche was arguably the first of begin to dispute this. He argued that getting handle on truth / reality is always difficult (who's truth are we dealing with? for example ). conceptions of " truth " are invariably linked to power.

Derrida was very influenced by Nietzsches questioning of truth. (Hugh, 1990)

Derrida deconstructs systems " like, psychology and sociology and asks how those disciplines have imposed their own needs on how we look at the world. He deconstructs Language, when Language tries to deal with society as a whole, signifiers slide in to other sign-fiers with out reaching a signified only reach meaning when working on a small level.(Hugh, 1990).

So that is the relationship between Deconstruction and Identity, The deconstruction and its elements, which culture is one of them.

### **2-3-2:Metaphors of participation :**

Now we shall put a spot light on a rubbish words from the vocabulary of the other: Eastern establishment... behalf... David Rockefeller... the one pole...Military history...the new universe...brains conflict...Ford... Rand...Carnage... Madison street, western establishment...holly wood...universities with in establishments...establishments and political, economical, militirical and ideological centers. These words are the basic elements of the identity of the other. They want to conform their ways to ours. Post structuralism and structuralism have some things in common:

- 1- Both concepts, in their own ways, made attacks on the concept of the human subject.
- 2- Both concepts examine idea of meaning, structuralism does this with semiotics

post structuralism takes semiotics further to critique meaning. post structuralism is a critique of :

- a- The stable sign.
- b- The human subject.
- c- Identity.
- d- Truth.

Prominent post structuralism thinkers include:

- 1- Derrida, prominent deconstruct joints (1930-) Language/ knowledge and meaning
  - 2- Foucault; prominent deconstructionist (1926–1984) power/prison / history.
  - 3- Both were heavily influenced by lacan, deconstructionist (1908-). All three are interrelated in Paris and were affected by post structuralism thought.(Norris,2004)
- 3- culture as a principle of identity, Architecture as a principle of culture.**

The acknowledgement of the cultural identity in the city and architecture has been an increasing subject of discussion in the last decades. The history of design can be seen as a series of influential styles or movement which shift the thinking of designers along new lines and which result in changes in the internal and external appearance of buildings. Every design choice you make is based to some extent on what you have seen before.(Wang,2007).

In almost cases you will choose your forms from a style or design movement created along the time. Every thing is a bout dealing with the common, norms, and about perception and (art of construction) of the identity of architecture and the urban space which put special character, related to the region, climate, materials peoples senses,.... And their cultuers.

Architecture thinks about the place concept, the trends to an urban planning to a site scale, and that it counts with the inhabitants for the recovery and configuration of its habitat, the given value to the employment of alternative or appropriate technologies, the invents of the limited negative impact in the ecologic, and social environment.

This thinking make architecture as principle of culture to carry people senses and their identity, and the lack of understanding of architecture, and the city as a part of the culture reducing the structure of the identity.

In this paper the subject is (deconstruction) one of the range of styles which has arisen in the stylistic diversification of architecture which has taken place since the 1970s.A diversification which has been called "postmodernism".

What could possibly be the reason behind the a style, which appears to distort, twist, bend and destroy the conventional " ie. Orthogonal " shape of buildings and to dissolve any obvious relation ship between the function of the building and its form? For that is reconstruction seems to do. Why should such a style come into existence in the first place? What is the relation with the new technology and the Globalization? Is it Deconstructive architecture has political meaning of control?

### **3-1: Deconstructive Further development:**

In 1960 s the French philosopher, Jacques Derrida who had studied the work of Freud, as we said, developed and began to apply this deconstructive technique to study of philosophical texts, Derrida analyzed what other people wrote. He wanted to find the in consistencies in their ideas by analyzing the way they wrote them: again the figures of speech they used and the way they avoided certain topics which might contradict the coherence of the model of experience which they had put forward.

Derrida believed that no theory could pretend to be absolutely consistent,

logical or present it self as-contained and whole system. If it did, it could only do so by hiding or repressing something, which did not fit its view of things. He looked for clues in the text, which betrayed these hidden / repressed thoughts.

He deconstructed the text in order to find them. He also placed contradictory texts and beside each other on the same page to indicate the futility of either claiming absolute authority. By disrupting texts in this way he forced the reader to approach the text (and the ideas behind it) in amore critical and therefore more intelligent way (Norris, 2004).

### **3-2: Deconstruction and design: -**

I shall begin with a question, How did a technique like this to be applied in the field of design?

To answer this you have to look at the state of architecture in the 1960s/70s. At that time. There was a general feeling amongst architects and the general public that architecture, then known as the international style had become in human and monotonous and hostile. Like Frauds patients who saw nothing wrong with their behavior, and like the analyzing texts of Derrida there was a fundamental, illogical and inconsistent quality to the behavior of modern architecture, matter how rational it appeared to be. The end result was hostile to the extent that some of modern projects were being evacuated and blown up. At that time there was not any alternative ways of thinking about architecture other than this" scientific and rational" approach centered in the Function a list tradition of modern architecture. Form in this sense was merely an effect, an epiphenomenon of the interaction of stated functions and by some remarkable coincidence that same form somehow always managed to end up as cubic or orthogonal in nature. Modern architecture presented it self as perfect model of human experience.

It also forgot some times, or ignored, conflicting, contradictory of many different activities and functions.

According to this, many architectural responses to obvious flaws in the ideology in the later decades of 20th century these included historicism with its out right rejection of modernism it self, Hi - tech with its belief that all problems could ultimately be solved by technological means; regionalism with its research for cultural identity in traditional forms and other stylistic attempts to break out of the modernist trap.

Deconstruction may be considered to be one of these fragments of the modern with its goal of dissolving fixed and determined forms, by the dynamic formal possibilities that lay with in the program offered by the institution and its context.( مهدي ، 1996 )

The Deconstructive ideology began with the architectural language and technology at the time, with a trial to destroy the predominance of the right angle in architecture, which was the sign of rationalist order. Ideas such as these were arrived at by some European and American architects who were familiar with

Derrida's work and the other of post modern. the key concept in both the philosophical and architectural ideologies of the postmodern centered on the rejection of fixed models, schemas, grand meta narratives or other ((total)) explanations of any sort on the assumption that the clarity and order which they portray is built on repression of the real diversity and heterogeneity of things. Form in this ideology reflect the infinitic plurality and flux of experience, its mean the dissolution of visual order, which sustain western civilization. (Norris, 2004,)

According to this we must consider the impact of the globalization, and the spreading, each time greater of the economic, technologic and cultural models to which are linked ways of life-trying to erase the specific trace of the traditional cultures, which it bases on the idea of identity.

The resistance movements to the new system of (Globalization) due to the varied social and cultural, due to the very different contexts in which they have their origins, which globalization demands to destroy the paradox for anew phenomenon by ideologies and revolution of electronic communications which assist these ideologies. (1995، الجابري)

Architecture " as we shall see next "is affected by technology and behaves as a dynamic system with in which inhabitants, environment, interact, by the a new reality as a response to the new ideology and universe.

### **3-3: complexity and contradiction: -**

Modern architecture had not allowed the expression of contradictions. That is, conflicts of function between different spaces. Every thing had to look unified, smooth and well-organized. A whole and perfect machine.

The de constructivist approach sought to reveal these contradiction—to bring them into the open- to make them happen, (even if they did not exist) different spaces, will be seen in DE constructivist buildings. This is an attempt to reveal the character of each and every space and the occasional conflict and coincidence in the relationship between them. (Broadbent, 1990)

The unity of a coherent form is negated and instead an obscure complexity is constructed, in order to symbolize the floating, ground less nature of modem life i. Architects have long been attacking the idea that architecture should be essentially stable, material, and anchored to a particular location in space. (Broadbent, 1990)

### **3-4 Separation of form and Function: -**

part of the de constructivist philosophy was therefore to detach architecture from "function" as such and to allow a free play of design. It might solve some of the functional problems but that was not its main purpose. Deconstruction would deny any direct relationship between the form and the function of a building. This relationship is a matter of coincidence. It is architecture of pleasure and joy. This is quite consistent with the position taken by philosophers and sociologists of the same mode. Architectural form be comes a self-propelling (thing in it self) and the result, form is inevitably unpredictable, subject as it is too purely architectural dynamics. It is no surprise that one of the key word in the Deconstructivist lexicon is "difference" the "difference" in tow phase, the first deals with the normal materials with anew phrase. And the second with the abilities of the new revolution of information. and the abilities of the new age of technology. (Enabyme, 1994)

### **4-Deconstructive architecture and technology**

In the mechanical age, technology was viewed as instrumental, a means to an



end user were figured as already –formed subjects who approach it, rather than contingent subjects who are approach and altered by it. however, this view has been radically challenged in recent years. ([http:// www. fims. uwo.ca /people /faculty /frohnann/ pomol s.htm](http://www.fims.uwo.ca/people/faculty/frohnann/pomols.htm))

The Cartesian cube, as a base module of architecture would, then still persist as a point of departure, but would appear as an object that is now capable of begin mathematically transformed and distorted. these transformations would aim to wards a process of immaterializing static architecture; i.e. transforming it into a dynamic system that would be context-dependent and could be locally controlled. Architecture would thus become a medium of perpetual change, both in time and space context-directed event –world. Architecture has turned into an interface- technology in (1989) the writer and philosopher (Flusser), suggested that in the future we would be building houses which resemble living organisms, including spinal columns. Until to day, buildings have not been "viable" machines, but in the future they will quickly become viable because they are becoming more "intelligent". They will become like the skin of an organism which they will simulate through an artificial nervous system. ([http://architecture.a bout.com /library /b/-glossary.htm](http://architecture.about.com/library/b/-glossary.htm))

The transport evolution of a century ago, which from part of the over all mechanization of society, determined many facets of the development of modern cities. In similar way, the ultimate transport revolution, the transport of digital information via electronic network, will leave its mark on the development of the living and working environments of people in– new industrial societies of the century.

#### **4-1 Realities Of The New Technology: -**

Architecture will develop to interacts and behaves as a dynamic system within which in habitants, environment and architecture interact and whose function are continuously constituted and reconstituted by the interaction between the system (architecture construction) and the user, it is the age of deconstructing the constants.

The electronic spaces are expanding at an incredible speed and intersect with spaces with in we live and work on multitude levels spaces with different characteristic and their own temporal and spatial dynamic influence each other to an increasing degree. The connections, links, and gate ways between them are so for mainly begin developed by architecture. ([http:// www. v2nl/ lorganisatie /vetext/theory/arch confE.htm](http://www.v2nl/lorganisatie/vetext/theory/archconfE.htm)- )

The problem now a bout the normal and values of the new changeable spaces and, the response of the human user to the new environment, which discards every thing and, amplifies conflicts of the structure and construction, as an expression of the identity, the human in this position is at the center of nothing but a flock or stampede and the technology is inseparable from contemporary identity–there is no such thing as "what we were like before technology". The new age has evolved through constantly– changing social–economic, physical and political forces. it is one of the paradox of our culture. (Correa, 1983)

In the new age technological and biological, once regarded as opposites, are to day increasing emerging into hybrid Constellations this calls up the question about the definition of life and nature and what their relation into Technology and culture. We can see a shift from a world of Constants to a world of variables in which the biological is Placed ever closer to the technological and vise versa. This Shift takes place simultaneously with the growing technologisation of society. Architecture should place it Self-the heart of this process.

(<http://www.v2nl/lorganisatie/vetext/theory/arch confE.htm>)

#### **4-2 Interfacing Realities: -**

In order to see the relation of architecture to the electronic media we shall declare some ideas of the specialists: -

##### **1- BART LOOTSMA \*:**

(Lootsma) declared that the relation ship between architecture and technology we traditionally deal with four differences topics: organization, infrastructure, aesthetics, construction and production. The latter two topics have made wider suspensions possible as well as eradication in materials, and developments in construction technology, have led to an industrialization of the construction processes. So the electronic revolution is also going to affect the construction and production in machine age, building is still one of the most archaic human activities, how ever, building is not of the favorite subjects in the contemporary debate which focuses rather on imagining a completely immaterial architecture.(-[http:// www. v2nl/organisatie/vetext/theory/arch confE.htm](http://www.v2nl/organisatie/vetext/theory/arch confE.htm)/#jump./O#sem a )

##### **2-MANUEL DE LANDA \*\* :-**

He writes on the change of dynamical system, such as cities and cities and the societies they house. He declared how the virtual, worlds created by computer simulations can allow us to go beyond the limitations of top – down analytical techniques (and to instead "synthesis a dynamical system " from the bottom - up) will involve a discussion of the concepts from a variety of disciplines: the for from, equilibrium Dynamics of prigogine, the non linear concepts of chaos and complexity theory, and, the population thinking, which characterizes neo-Darwinism.

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\* American computer programist , has essays on the philosophy of computer.

\*\*Head of the department of 3D - design at the academy of arts in Arnheim ( the netherlands )

##### **3 – NOX\*:-**

One of them Ego-Gyro: suggests to give up the distinction between to day, architecture and technology for good could there be a plasma of concrete, flesh and electrons which can react dynamically to events, in which the events are no think other than mutual animation of architecture, body and technology. At present we only know the relation between these three in the format control, in which technology seems to strive and irrepressibly to take over all activities of human body – comfort is the technique of so fling things up until the distinction between the body and the prosthesis vanishes.

He implied the notion that a soft architecture can only consist of a direct relation with the mobility of human body (and can't be based on use, function and form). It is an architecture has been swallowed up by technology, to be able to speed up the body in stead of claim it down, an architecture is able completely to enhance the plasticity of human body.

#### **4- GREY LYNN\*\*:-**

His concept that, historically, architecture have understood movement as travel of a moving eye in space. Yet, architecture has been understood as static, fixed, ideal and inert, so buildings has conceived and designed on models of stasis and equilibrium. Computer animation soft ware reforces this normative assumption that architecture design belongs in static Cartesian space waiting to be animated by mobile view the use of topological geometries that are capable of begin bent, twisted, deformed and differentiated while maintaining their continuity is also necessary. The special affects and animation industry has developed useful set of tools for these investigations as contemporary animation software utilizes a combination, of deformable surfaces and physical forces in biological models of growth and development and transformation.

Form is not only defined by its internal parameters, as it is also affected by a..iosaic of other fluctuating external, invisible forces including, gravity, wind, turbulence, and swarm of moving particles, so it is a new conception and form. (<http://www.v2nl/audio-visueel/ay.text/noxlab.htm> -)

#### **4-3 Hyper Super Surface Architecture As A New Theory :-**

This theory as critical interpretations of space– time / subjectivity, with an argument of hyper surface geometry.

A hyper surface is a new theory of liquid– embodied architecture to displace the nostalgia and rerealbation begin carried into the spatial conceptions of new media technology.we shouldn't think cyber space with conventional assumptions. Hyper surface delimits reductions assumed in biases prevalent in disciplinary categorization. Epistemological thought hasn't produced what it promised prior to its entry into cyber space ; there're only further degradations to come—it is not a matter of deciding to go into cyber space. Hyper space comes after deconstruction, but continues the critique of Cartesian assumptions embracing anti-humanist I anti-logo centric. It is the receipt and re-deployment of the architecture telegrams sent in the 60s by the group of architecture. (Their dream was of city that built it self unpredictably).

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\*group of architects specialize in technical affairs

\*\*designer and professor of Columbia university

(<http://www.mediaticonl/doors/doors2/perrella-doors2.E.htm> )

Hyper surface to think that architecture is not an act of construction or deconstruction but nearly self generating between stake, its an interaction between the delimited forces energies and desire/ life in substance (Deleuze) and language (Derrida). The architectonic translation of surface in structure / substrate.

(-http://www.v2nl/organisatie/vetext/theory/arch confhtml/#jump./O#sem a).

### Findings: -

The research reaches to many points as findings as bellow:

- Deconstruction as an ideology affected human thinking, as director to a new approach.
- Deconstruction affects in architecture and technology, and how to depend this ideology to introduce anew technology stands up on the dualities of this ideology.
- Architecture is one of the important principles of culture, so we can say that the conception of deconstruction affected and destroys the human culture and then his identity, through a new abilities of technology, that deal with human as only a body, or bodies in a new systems are central controlled look like the panopticon prison of the 19th century where people knew they were begin watched at all times, with an individual electronic cells, which are controlled by the power of the computer and electron, with a new system, which destroys human culture, human relation with his familiar materials like brick, stone, earth, with a new un familiar material or immaterial at the hyper surface architecture.
- Globalization started as an economic phenomenon and end as phenomenon of identity.
- Globalization demands to destroy the paradox for a new phenomenon by ideologies and revolution of electronic communications which assist these ideologies.
- Many specialists work hard to assist the ideology of deconstruction in order to destroy privacy, as one of the most important ingredients of identity.

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