

ECBA-16

**Architectural Culture of the Cosmopolitan Cities Communities,
Historic Cairo and Zanzibar model**

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Abstract

Cosmopolitan Cities or Cosmic Cities Considered as a physical spaces in question represented the cultural and social processes resulting from the masses of people coming from different parts of the world in the streets and workplaces neighboring city of cosmic neighborhood interaction as a kind of material to meet across nationalities in place, where he appeared as sites strategy to represent a range of political, economic and cultural processes seen crossing spatial boundaries and the formation of identities trans-national operation, and formed these cities cosmopolitan locations for new types of trans-national policies, represent fields of knowledge meet at home fans of many countries, where congregate composite of multi-cultural mixture. And considering that (architecture) represents a direct reflection of the culture of the community, where architecture plays expressing the culture and the preservation of cultural heritages subscriber-based frameworks of spiritual and moral values and humanity are enriched by diversity, diversity and openness to other cultures humanitarian role. In light of the foregoing, the research aims to focus on (understanding the cosmopolitan operations) environments Urban and reveal the dynamics of cosmic affecting the morphology of social environments dense relations, which go beyond national boundaries where mixed national universal another, the elements, and the statement of the ability of architecture to bring it out, so through (a historical study of the buildings and social practices – the study of urbanization as one of the most prominent manifestations of culture Almadah- study systems and man-made laws affecting the composition architect of that Emirates- highlight the importance of cross-border on the formation of personal Cosmopolis social, cultural and political flows. The study also will focus on the discussion of the concept intellectual output for monitoring architecture in response to those intellectual variables through the selection of a set of architectural models for the cities historic cosmopolitan African was a subsidiary of Oriental empires and the Islamic communities (Historic Cairo, Egypt, Zanzibar, Tanzania), which saw a bit of global communication in periods of modernity the beginning of the nineteenth century, and carried some of the features of (world) talking through their ability to achieve political integration and cross-cultural distances sense, through social norms and cultural determinants are being studied by various local, regional and global levels

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Peer-review under responsibility of the Scientific & Review committee of ECBA- 2016.

Keywords— Cosmic Cities, Architectural Culture Ecology, Multi-Cultural Society, Transculturation, Acculturation, Globalization, Ethnocentrism, Colonialism, Incorporation

Introduction

Humanities Facing series of challenges as a result of Globalization operations exceeded the national and local borders & contributed in formation of urban spaces & architectural with cosmic or universal feature ... with different social formats & activities around the (global International Networks) crossing- borderes, and Those global networks produce a new sub-cultures passed from limited local boarder to the holistic cosmic broader, So Perhaps the phenomenon of Absence of (local Traditions character in the beginning of modernity, and growing Other Strange shapes of International cosmic elements of differ than the historical cities, contributed to it many processes such as to (cultural replacement), also social and political differentials such as immigration, colonialism, maintain the (ethnic) communities as others, It should be noted that character of mega cities today & its Mental image not only determined by the strengthening of the local culture of origin, but also Understanding all different cultures and identities, through the common human values and the noble calling for freedom, democracy and respect for friendship, interaction and openness with the outside world and equality in differences and tolerance, in the other hand Contrary to many traditional societies closed on itself (pre-modern) which have differentiation cultural among them, Modernity came since the 15th century, through inter-continental World Trade and long distances ... play an important role in connecting the expanding world, and many different models of architectural styles, reproduced from their original locations to grow in another place away from its origin which confirms the impact of the (cultural diffusion) phenomenon across distances, through (modernization), which is completely different from the (Westernization) style, which Express some Western countries without caring with natural differentiation, or (Culture Standardization) In addition the term (Globalization) Appeared a product of the domination culture, not as a product of the interaction with the World international Cultures, and Perhaps (Cultural standardization) threatens the melting of languages and the disappearance of cultures for the benefit of one culture, and this threat in identity & civilization, gives (Cultural security) priority against Samuel P. Huntington in his theory of clash of civilization So the (cosmopolitan cities) is the

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physical spaces represent processes of those different cultural and social of people coming from different parts of the world where interaction gather composite of multi-cultural mixture, and as considering that (architecture) represents a direct reflection of the culture of communities, we will discuss in this study monitoring of architecture through the selection of a set of architectural models for the historic cosmopolitan cities in African Islamic communities (Cairo, Egypt, Zanzibar, Tanzania) as a case to measure of global communication in periods of modernity, and carried some of the(global) features

Problematic Research

Although the Diversity rights is one of the important rights by God to human, and all religions approved it & also all international organizations, but what in global events in how reflect the negative of intolerance and rejection of others, So we now need to confront the common cultural and social challenges, which was confirmed by (Barcelona declaration in 1994, which was followed by the declaration (multiculturalism) as a requirement in November 2001, which also coincided with the events of September 2001, as shown in FIGURE 1, which represents a turning point to the end of the postmodern era, and It should be noted that (globalization) in its traditional sense has been transformed in recent times from the concept of "small village" to a different concept, a "global neighborhood" so Perhaps one of the characteristics of a neighborhood we do not choice, but we have to live with ... and therefore the concept of "global neighborhood" means that the most important can be done by the people in all the races of change is to change the way they look at the world.

Research Questions

The research paper poses a set of the following questions:

1. Is there a fundamental difference between the (global cities) and (cosmopolitan cities)?
2. Is there a clear criteria & specific standards for (the cosmopolitan city) to distinguish it from other cities ?
3. Is it possible to look at (the cosmopolitan cities) as one of the cities so that the contradictions of globalization to disappear?
4. What is the degree to which we can consider specific historical cities such as Cairo, Egypt, Zanzibar, Tanzania cosmopolitan cities ?
5. What is the extent permitted by the cultural and social conditions in the spread of global operations for the city of cosmic?
6. What role should be done to protect privacy and security, local culture to those cosmopolitan cities on the identity of the melt and turn ?
7. How can architecture be a major actor in the global issues ?



Figure 1 : The decision to (demolish the minarets of mosques in Switzerland) issued by popular referendum in 2009, support terrorism environment, as the bloody event of 11 September in USA

Goal and Hypothesis

This paper aims go to focus on how to understand the cosmopolitan operations in Urban environments and discover the cosmic dynamics affecting social environments relations, which go beyond national boundaries mixed with another universal environments & the ability of architecture to bring it out, through the (historical study of the buildings and social practices. , urbanization affecting the architectural composition of cross-border ,social, cultural and political flows). This main Goal is divided into a set of secondary objectives, including:

1. Attempting to provide criteria and characteristics for the (cosmopolitan city) interacting with the universe, monitoring and evaluating the dynamic performance of cultural diversity and measuring the effectiveness of different individuals in it, in order to reshape the identities and forces affecting various regional and global relations.
2. Monitoring and analyzing historical models from different cosmopolitan cities represented by many cultures together, with the aim of deepening understanding towards building general foundations for dialogue and cultural communication and the exchange of international experiences and good practices, which enables us to confront what is referred to as a (clash of civilizations) resulting from the nature of differences, and what results
3. Demonstrate the ability of (architecture) as one of the ways that reflect how different peoples can dialogue for better human development and work towards establishing the values of coexistence in peace.

We assumed that the concept of (cosmopolitan town) is one of the possible scenarios for theorizing about Utopia & that the absence of cosmopolitan thought as part of the city allows it to multiculturalism, make negative scence with security, and that the diversity of the global architecture of the city one of the fetchers of cultural relations.

1- The cosmopolitan thought between meaning and application

1-1 Dialectical meaning between globalization and internationalism:

Globalization emerged as an impact of hegemony culture not as of interaction cultures (internationalism), where some developed countries seek to dominate culturally the world through (cultural profiling), which was opposed by many other countries on the pretext that cultural material cannot be treated like other commodities and consumables, it is unreasonable to eliminate the multiplicity and diversity of human cultures that are the basis for their survival because this (cultural profiling) threatens melting languages and the disappearance of cultures in favor of one culture, as such is a threat the identity, moral and cultural entity of societies. So Globalization, in its traditional sense, has recently shifted from the concept of a "small village" to a different concept, which is "global neighborhood", given that the essence of "neighborhood" basically means relations (proximity), not sectarian ties or shared values, and perhaps one of the distinguishing characteristics of the neighbors is that we do not choose it, but we must coexist with it ... Therefore, the concept of "our global neighborhood" means that the most important change that people in all races can make is to change the way they view the world.

1-2 Meaning of cosmopolitan city:

The term "cosmopolitan" came from the Greek word (Cosmos), which means (the world), and (polis) which means the (city), and is also used to express tolerance in which every culture goes to the whole world and more than culture of one country, also, the idea of the cosmopolitan can be considered (a cultural icon) where the mean freedom from images of national bias, to show that homogeneity with the difference, which as a trend increases with the knowledge and openness to the world and increase contacts and interactions with various other cultures, as well as freedom of thought, beliefs and practices, and increasingly through the recognition of rights of all humanity and fundamental freedoms of others.

Accordingly, the (Cosmopolitan) is the desire of the community to coexist with the other through an intellectual attitude seeks to open up to different cultural experiences, and is therefore not synonymous with the concept of (Globalization) which requires a fusion of all in one pot, much as it is a reflection of the concept of (Internationalization) in early image concerned to leave voluntarily from the local cochlear and openness to the whole world without loss of identity, privacy and links affiliation. So it is sure that (cosmopolitan city) used as one of the six possible scenarios for the post-World cities (Post-Metropolitans), these cities were offered as a complete and complex worlds & multiple models of peoples and civilizations

And from that, make sure that (Cosmopolitan cities) has multiple definitions according to thoughts of researchers, for example: (Cosmopolitan city) is: the city which avoids the traditional geopolitical divisions derived from the local environment, also (Cosmopolitan city is the city, which embraces demographic composition of multiple sets of races, religions and cultures of different peoples. In another concept (Cosmopolitan city) is the city is the pot in which all cultures Melting pot fused. The concept can be read in expressions the (Mosaic) city which allows the presence urban fabric & architectural features from different cultural world, whereas (cosmopolitan city) is the global city where the man does not feel strange.

Thus, the (cosmopolitan cities) is "the city in which capable society on cultural and political interaction with local, regional and global variables and vulnerability or influence them positively or negatively, where several races or different cultures coexist would gain from behind the character of a holistic and being different from domestic limited nature".

1-3 Cosmopolitan division :

Cosmopolitan thought differ cities attributes depending on the case Diverse that distinguishes it from other community from other communities, where the diversity is divided into: -

1. (Cosmopolitan cities) with a diversity of dynastic Racially Diverse: (any left by various elements of the human strains from different origins as eggs and Negroes, Arabs, Indians etc ...) as in Zanzibar, Tanzania, and Cairo, Egypt, and Cape Town, South Africa
2. (Cosmopolitan cities) with ethnic diversity Ethnically Diverse: (any left out a lot of the same excellence ethnic tribes) such as Nairobi, Kenya and Congo Kinshasa and Johannesburg Bjnoba Africa and Addis Ababa, Ethiopia



the

History of cosmopolitan thought and its impact on Architecture through different Era

Considering that (cosmopolitan thought) is one of the most important function on the elevation of human concepts, so in this section we will discuss historical review of the most important cultural stations of (cosmopolitan thought), and discuss the existence of the cosmic ideas or not in each historical period, highlighting the role of architecture as a reflection of material culture of each urban community.

2-1 Cosmopolitan thought in Greek era and its Architectural Impact

With the advent of great philosophers such as Pythagoras (600 BC), and "Socrates" - (469 BC), Plato (428- 347 BC) and Aristotle (384 -322 BC), which showed the gods each (social and human aspects) as gods of love and war, goodness and beauty, Although Highness and the elevation of the values and philosophies concerned with maximizing the role of the Athenian citizenship in political participation (this is the essence of cosmopolitan thought), but the restrictions on foreigners and women, as well as the workers class craftsmen who based their activity economic, depriving them from exercising any political activity is leading to ethnic conflicts which fall of the Greek state, which have (negatively impacted) on the purity of thought cosmopolitan proposal to achieve equality for all people regardless of their religious, ethnic, The concept of multiculturalism and acceptance of others), as shown in **FIGURE 2**, through the design of (the Greek Erechtheion temple) ... has been DESIGNED for two of the gods and therefore it contains two halls of worship.

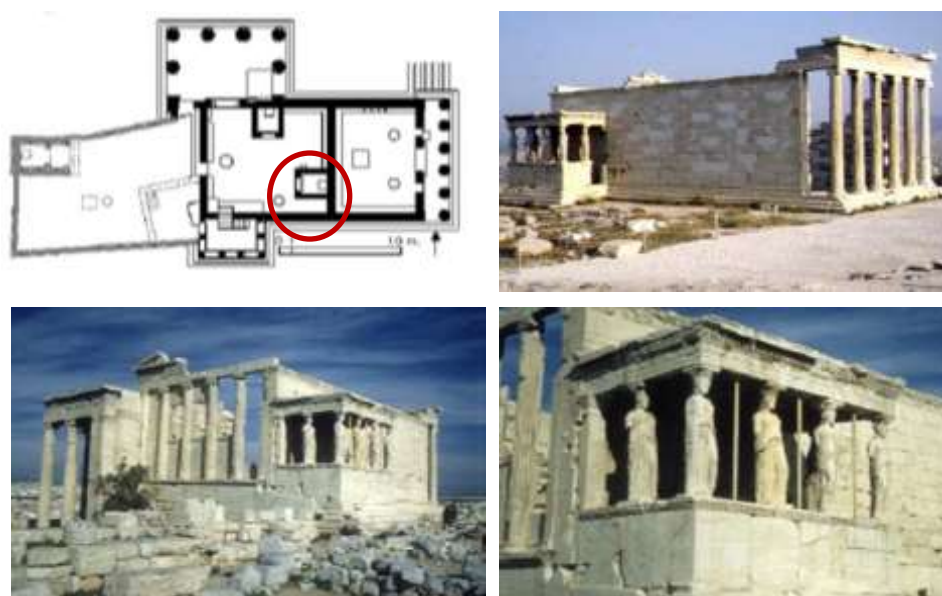


Figure 2 : Greek Erechtheion temple as an architectural example of a culture of coexistence, multiculturalism and the saying of the other

In the Roman era (500-1000 BC) qualitative shift in the political thought and the concept of citizenship and multiculturalism & transition from the city limits to the expanded empire border, The Roman philosopher and "Xenon Phoenician" the founder of the global Moral Philosophy Stoic (335-264 BC), one of the first called for a global cosmic intellect and (cosmopolitan) vision, Pantheon Temple in Rome as shown in FIGURE 3, is one of the best examples of the phenomenon of respect for Roman's (multiculturalism), came to build the circular temple is like at the headquarters of the Gods meet to consult, it was a display statues of the gods of the cities and regions that opened Rome, and so was the Pantheon in his time as a Museum of worship comparison



Figure 3 : The Pantheon, Rome, as an example of the majestic architectural composition as a feature of Roman architecture as an expression of the Empire's subordination to absolute power and central rule.

Despite civilization proliferation, and mutual support between the Eastern and Western civilizations, but not limited to a specific kind of architecture without the other, a church, and not allowed to Houdart and beliefs of other deployed Inside Rehab these cities may lose it as such cosmopolitan, despite the grandeur of architecture and loftiness majestic ... but the lack of multiculturalism and tolerance issues did not satisfy her as (dark ages-13th to 15th century AD), The decline of the cosmopolitan idea of the Middle Ages in Christian times, and the demise of global ideas at the expense of growing nationalism values within the local limits, and that the enthusiasm or the phenomenon of religious intolerance excreted us the Crusades was a climate counter to abort tolerance concepts and indulgence and acceptance of others, which is basically the essence of thought, conscience Christianity pure. so Christian religious enthusiasm, which became a pillar of internal and external conflicts, which led to the outbreak of many wars, such as the Crusades, had a clear impact on the morphology of the architectural style of churches, cathedrals, monasteries, and city formation. The second is the era (Gothic architecture 1150 CE-1500 CE) In the (Romanesque era) (800 CE - 1150 CE) churches in which embodied the features of that period, the horizontal projections of all churches were taken in the form of (Latin cross or Greek cross) as shown in FIGURE 4, explicitly, as a reflection of the state of religious extremism, and as a sympathy for the state of separation and division in that period, new cities emerged, multiplied The styles and features of architecture have multiple construction places, so we find the features of the Romanesque style in Italy differ in some of its details from those of the Romanesque style in France, Germany and England, but we note that there are other sub-differences within the same country, so we find that (the Romanesque Italian style) is divided To three models F. Rodeo, namely: style Allombardi and Tuscan and Sicilian ... The latter is characterized influenced by the spirit of the Islamic as well as Arab Andalusian-style, where this appears clearly in

the use of mosaics and colorful decoration, as well as in the use of spire contract that uncle used when the Arabs in Egypt and North Africa since the ninth century AD, Thus, the Romanesque medieval city was a Commune that contained a closed community intellectually and architecturally.

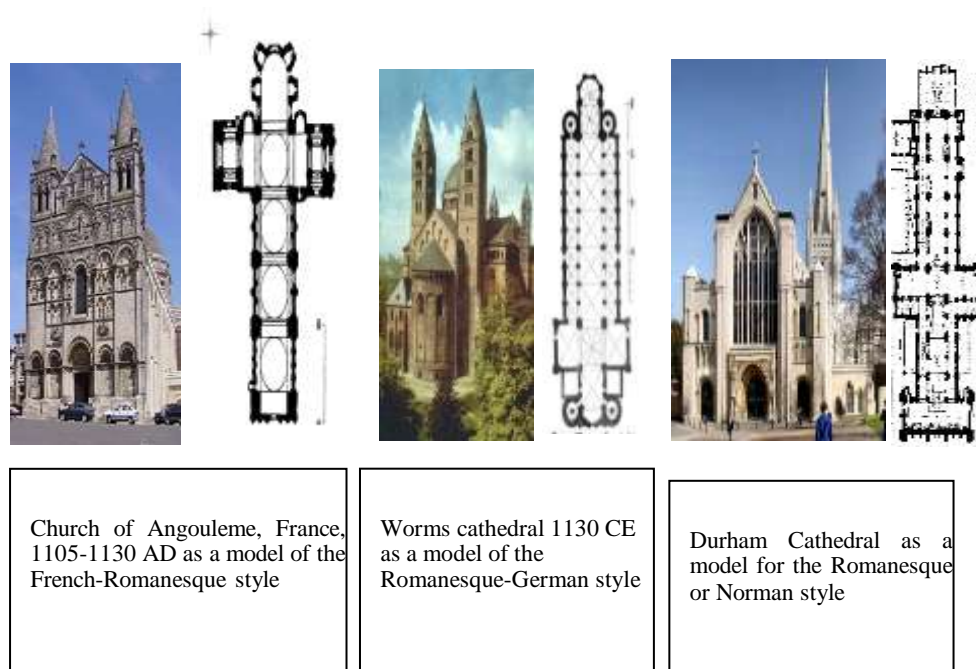


Figure 4 : Various architectural models of European churches bearing the features of the Romanesque style

On the other hand, the (Gothic era), architecture witnessed an evolution in human tolerance thought, as the Gothic churches took some architectural features from Islamic architecture that were imported from Arab Andalusian architecture, as a result of attracting some Arab workers the building, such as (pointed contract), and also not adopting the horizontal projection In the churches' architecture, in the explicit form of cross (as it was in Romanesque architecture) **as shown in FIGURE 5**, and Despite the spread of civilization and the exchange of knowledge between eastern and western civilizations, the restriction to a specific type of architecture exclusively which are churches, and the failure to allow civilizations and other beliefs to spread within the cities of these cities has lost the cosmopolitan character, despite the greatness and majestic architecture ... but the lack of issues of pluralism Cultural and tolerance was not interceded by it as the "ages of darkness."

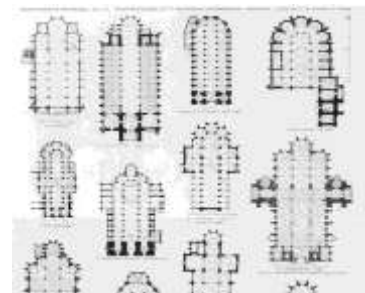


Figure 5 : Various architectural models of European churches bearing the features of the Gothic style (1150- 1500 AD)

Notice that the cross is not visible in the horizontal projection of the Gothic churches

2-4 Cosmopolitan thought in Renaissance era and its Architectural Impact

Despite what experienced that period of elevating individualism at the expense of the collective spirit, and give the individual a bit more freedom, but the closing of communities around itself through the idea of nationalism has weakened opportunity on the other that human groups stand out culture is the other ... so the absence of multiculturalism that period and concentration on the strain has weakened to a large extent from the cosmopolitan spirit so the cities of the Renaissance(15th -18th century AD), despite what appeared out of freedom and religious tolerance, but that rally around the nation. It has referred the cities without the emergence of cosmopolitan sense humanitarian right. Although it did not appear in this period cities Cosmopolitan real sense ... but the control of individualism and freedom of intellectual and ideological and the beginning of the era of religious tolerance between the different communities, have been given the opportunity to human thought framework should review the same in the concept of multiculturalism and values and morals inherited, was beginning to change conditions, and **as shown in FIGURE 5**, Architecture in this period that witnessed the rise of individualism at the expense of the collective vision

and what followed from the periods of the 19th century carried a group of architects, painters and sculptors who added to the architecture new and multiple directions, and they became interesting and new in nature, in which technical details and abstract statues of the human body appeared (as the Greek thought Away from the restrictions of the Christian religion as a natural fact and a tangible reality, like other elements of nature, it is subject to research and artistic revelation based on scientific objectivity and understanding of matter

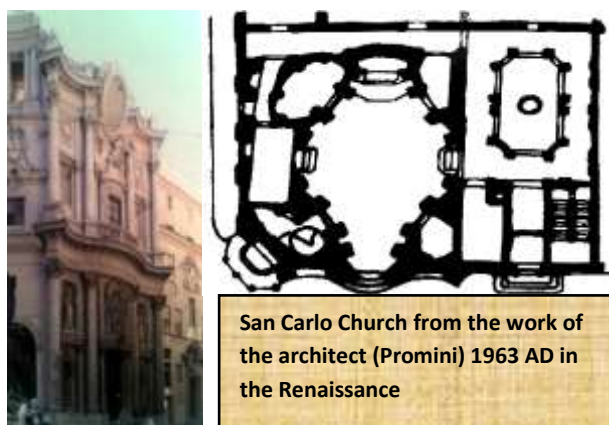


Figure 5 : a model from Renaissance architecture, it is noted that oval shapes reflecting the spirit of the Greek cross are used, but in a symbolic manner of the Renaissance,

2-5 Cosmopolitan thought from Ages of Enlightenment to Modernism era and its Architectural Impact

Despite the claim by adopting the concept of multiculturalism in America's fledgling from the 19th century until the mid-20th century, which has sought in its infancy toward absorb all human ideas one and melted down in the crucible of modernity, however, uphold the individual side to the low social vision and Humanism in modern architecture account, you may have affected negatively on the application of this concept, especially after It separated from those of individual concepts of national reality and no longer accurately reflect the character of the local communities and cultural specificity, the modern city and lost that sense cosmic cosmopolitan vision in its development.

And although modern architects of different nationalities and immigrants from various parts of Europe to America did not create a new model that could be followed, but they tried to strive to find a new way of thinking and provide distinct solutions that are appropriate for the economic reality, as German architect Miz van derwah said: The rich lies in simplicity. Less is more ", but in a different and individual way that is far from any social and local reality, and in an architectural style that included a group of intellectual schools that share a set of distinctive features and general features, the most important of which is its call to simplify shapes and strip them, reject ornamentation, and pay attention to the job Where "the form follows the function", and the use of building materials and modern techniques, and more importantly, it called for leaving the past and its architectural molds, marginalizing regional specificity and the human spirit as it was permanently separated (modernity architecture) at the beginning of the twentieth century, from the inherited national and historical architecture language, which previously expressed the human personality Its identity, feeling, or sense of place.

Modernist architecture carries an international character. There is no language, identity, culture or social meaning in the architecture of modernity. After the architecture expressed a national concept, it became at the beginning of the twentieth century, as many theorists called it architecture arbitrary Devoid of local character and identity of the regional

Thus, despite the claim that the concept of cultural pluralism was adopted in the nascent America, which at its beginning sought to absorb all human ideas and melt them into the melting pot of modernity, the supremacy of the individual side at the expense of the low social vision and humanism in the architecture of modernity has negatively affected the application of this concept, especially After those individual concepts were separated from their national reality and no longer sincerely expressing the character of their local societies and its cultural specificity, the modern city lost that cosmic concept and cosmopolitan vision in its disintegrated construction.

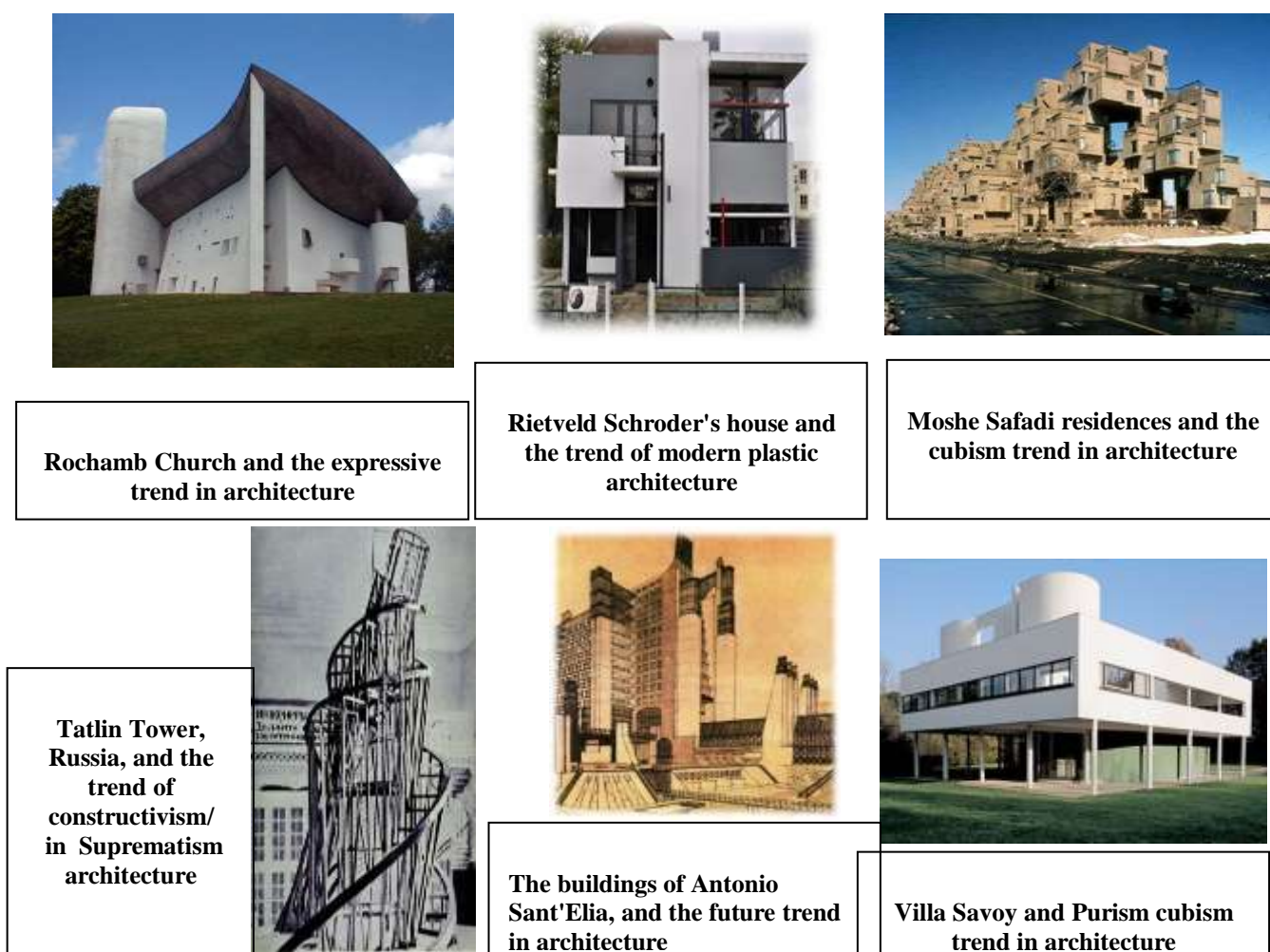


Figure 5 : Different trends of modernist architecture, individual in the 20th century

Conclusion from the history of cosmopolitan thought and its influence on architectural styles through historical eras :

From what mentioned before, we conclude that the concept of tolerance seemed to be of a religious nature in the 16th to the 18th century, but with the development of society and its modernization and the changes and political, cultural and intellectual implications, the scope of tolerance expanded to include alongside religious tolerance all other forms and patterns of differences, and the principle remained Tolerance is inherent in the concept of a civil state or civil society, which safeguards the natural rights of its members and establishes creative progress in all fields on the basis of freedom of expression and the right of its members to differ. Therefore, modern jurisprudence has generally tended to broaden the horizons of tolerance, not only to include everything that is spiritually and morally contrary , For all that is politically and socially contrary In the next part, we will monitor and analyze the morphology of architecture and urbanism in some traditional cities in Africa and measure their compatibility with the cosmopolitan concept, and it was examined by the choice of two global cities, namely (Zanzibar) in Tanzania and the city (Cairo Khedive) in the Arab Republic of Egypt, beginning in the year 1805 which witnessed multi-cultures communities in thr beginning of opening up to others.

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