

THE ENVIRONMENTAL HERITAGE

AS AN

ARENA FOR POPULAR FESTIVALS

CASE STUDY: EGYPT

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ABSTRACT

This paper claims that performance of people's behaviour in their popular festivals is strongly affected by the shape grammar of the physical inherited environment. The case study of Egypt might interpret the intervention between the social life as seen from people's behaviour and a social organization, "such a physical inherited environment is nonetheless a patent reflection of a society conforming itself to every determined moment in time.

Key words:

Environmental heritage, popular festivals, social behavior and organization

INTRODUCTION:

Settlements in history are seen as the cradle of civilization and culture simultaneously. Both, from my view, as body and soul KA and PA in ancient Egyptian culture, are very substantial sources for human subsistence, and as super image of his ideal life.

This ideal life could be virtued by proper understanding of people's behaviour patterns and socio-cultural characteristics at large. The behaviour of a certain group of people could be examined through some social organizations.

These social organizations like the house, street, square, village and city are the physical expression of any certain culture.

This paper claims that performance of people's behaviour in their popular festivals is strongly affected by the shape grammar of the physical inherited environment. The case study of Egypt might interpret the intervention between the social life as seen from people's behaviour and a social organization, "such a physical inherited environment is nonetheless a patent reflection of a society conforming itself to every determined moment in time.

The "Environmental Heritage" could be any physical encounter environs some unique acceptable values satisfying man in his life: past, present and future.

Environmental psychologists have put some criteria by which we can evaluate satisfaction towards environment like territoriality, security, privacy,... etc., but still we have to understand how one comprehend "meaning" and communicate with such environment. He should have his own language and its vocabulary. When we can understand these elements, we have a "Culture".

In traditional society it is easier to perceive the meaning of an environmental heritage where people's behaviour is quite aquatinted and respected by every one, which help in insuring continuity of behaviour and agreed upon it among the community to be a pattern in a culture.

Such environment might generate a type of social communication which is measured by the activity or activities that the environment or the space could offer to the user.

The environmental heritage is thus a setting which possesses a cultural heritage, a defined enclosure with strong noticeable variations, in colour, material, decorations, scale, form and age.

THE POPULAR FESTIVALS OF EGYPT

People in Egypt celebrate their festivals among themselves, and practicing their rejoicing as one of their remarkable customs. They perform celebration indoor and outdoor, and on occasions of festivity the homes, streets, squares ("MYADEEN" <PL> of Midan in Arabic), mosques and official building are decorated and illuminated heavily. The avenues are thronged with passers by who wear new and colourful dresses. Fig(1)

These festivals include the religious occasions and social ones. The former takes place for Moslems at particular dates of the HIGRIAH year (when the Prophet Mohammad Sttled in Medina) and it is a lunar year.

The religious almanac of the copts follows "The Coptic calendar" which according to the same system, calculate the time of certain changes of the weather, for example, the coptic festival of Easter Sunday is considered the start of the hot southerly wind "KHAMASEEN".



* The Popular Festivals of Egypt
* Nubian Culture.

fig (1)

MOSIEM RELEGIOUS FESTIVALS

Of These festivals, the tenth day of "MOHARRAM" (THE FIRST MONTH) and it is called "YOUM ASHOORA".

It is supposed to be sacred day because of many events believed to have happened on this day (The first meeting of Adam and eve after casting out of paradise; Noah went out from the Ark,etc.) It is the custom to celebrate this sacred day by inviting friends and neighbours to a special dish named after the day "ASHOORA".

The festival of the birth of the Prophet Mohammad Commences its celebration in the third month ("Rabeea Al-Awwal"). The celebration takes place among the neighbours and relatives.

A few swings for children are erected in open spaces and streets. Many stalls and shops of sweetmeats prepare its setting by popular decoration and much lighting at night.

A custom called the "ZIKR" which is a performance of chanting and reciting some supplication in concert. It might be performed indoor or outdoor. Fig(2)

The month of Ramadan (THE NINTH OF THE YEAR) on which the fast commences, people visit each other more than normal. Coffee-shops welcome more attendance for the sake of society or entertainment. Fig(3)



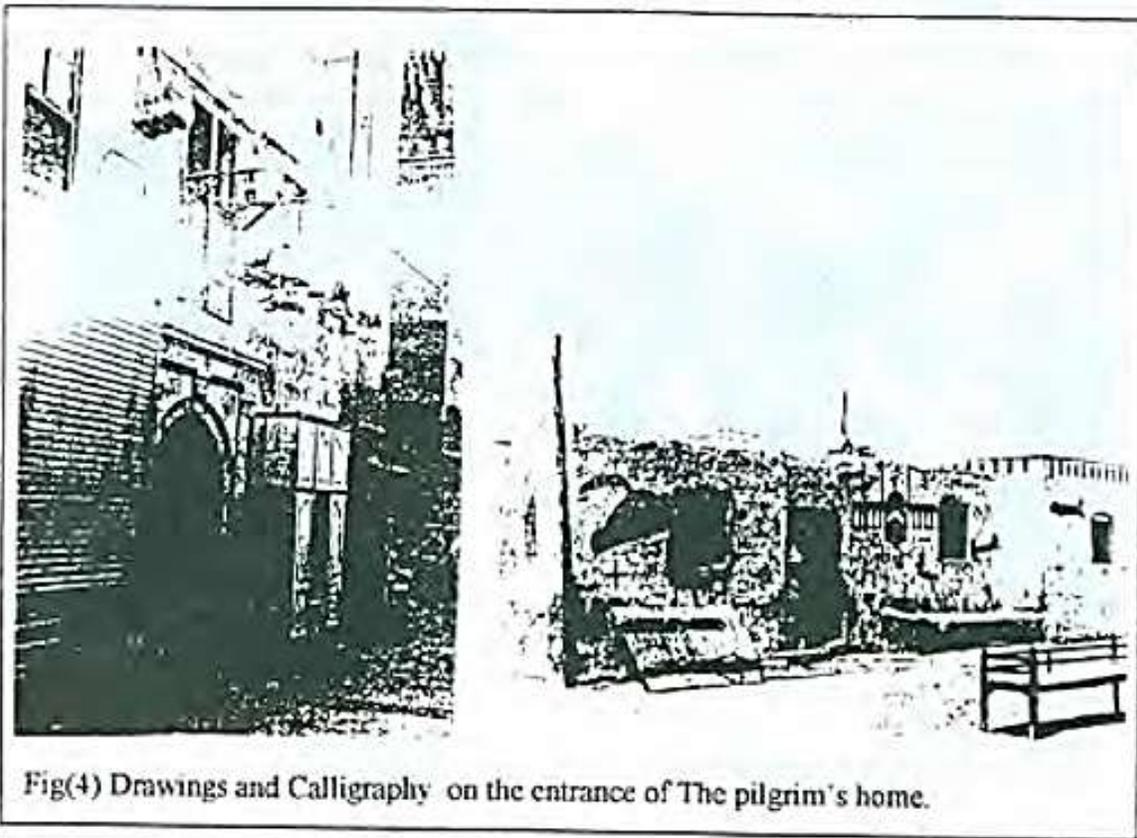
Fig(2) The "Zikr"
Coffee-shop

Fig(3)

The festival of "EL-EED ES-SAGHEER" (THE SMALL FESTIVAL) comes as a celebration of the expiration of the fasting month of Ramadan. People from various socio cultural groups are all dressed in their best or new garments. Friends, relatives and neighbours congratulate, visit, and meet each other for this occasion of festivity. Homes, mosques, buildings, paths, and "MIADEEN" (SQUARES) present a gay appearance as the crowds of passers by and visitors are colourfully dressed.

On the last month of the year, the month of the ceremony of pilgrimage, "ZUL-HEGGAH", the great festival "EL-EED-EL-KEBEER" commences, on which every one wears his best dress. And like the former festival the celebration is alike, except the ordinance of sacrificing a sheep by who can afford. It is a popular tradition in the villages to ornament with pictures and calligraphy the entrance of the pilgrim's home. Fig(4)

Other customs as Friday pray takes place in the grand mosque of the settlement, called "AL-JAMI" (ASSEMBLAGE). The other daily five prayers the Moslem can do it in his house or in a mosque as convenience for him.



Fig(4) Drawings and Calligraphy on the entrance of The pilgrim's home.

COPTIC RELIGIOUS FESTIVALS

The Copts perform their festivals at homes and churches. There are four occasions of fast, during which the churches are open every day for service. These fasts include the principal fast "SOM EL-KEBEER" (THE GREAT FAST), "SOM EL-MEELAD" (FAST OF THE NATIVITY, OR THE CHRISTMAS DAY), "SOM EL-RUSUL" (FAST OF APOSTLES), and "SOM EL-ADRA" fast of the virgin. Each of these fasts is followed by festival among the friends, relatives and neighbours, share decorations and gay appearance.

There are about seven major occasions of festivals. The most of them is "EED EL-MEELAD" (FESTIVAL OF THE NATIVITY) on the 29th of kiyahk (THE FOURTH MONTH OF THE COPTIC CALENDER), which is usually on the seventh day of January; "EED EL-GHEETAS" (FESTIVAL OF THE BAPTISM OF CHRIST) on the 11th of Toobah (THE FIFTH MONTH) corresponding to the 18th or 19th of January; "EED EL-BISHARAH" (LADY DAY – ANNUNCIATION OF THE VIRGIN) on the 29th of Baramhat (THE 11th MONTH) which is 6th of April; "EED ESH SHAANEEN" (THE RESURRECTION, EASTER) or "EL-EED EL-KEBEER" (THE GREAT FESTIVAL); "EED ES-SOUD" (THE ASCENSION); and then lastly "EED EL-ANSARAH" (WHIT SUNDAY).

The Copts during all these festivals, and other minor ones (SATURDAY OF THE LIGHT, FESTIVAL OF THE APOSTLES, FESTIVAL OF THE DISCOVERY OF THE CROSS) are nicely dressed inviting friends, relatives and neighbours for feasts and entertainment. Parties might be observed at homes, gardens and traditional churches and shrines.

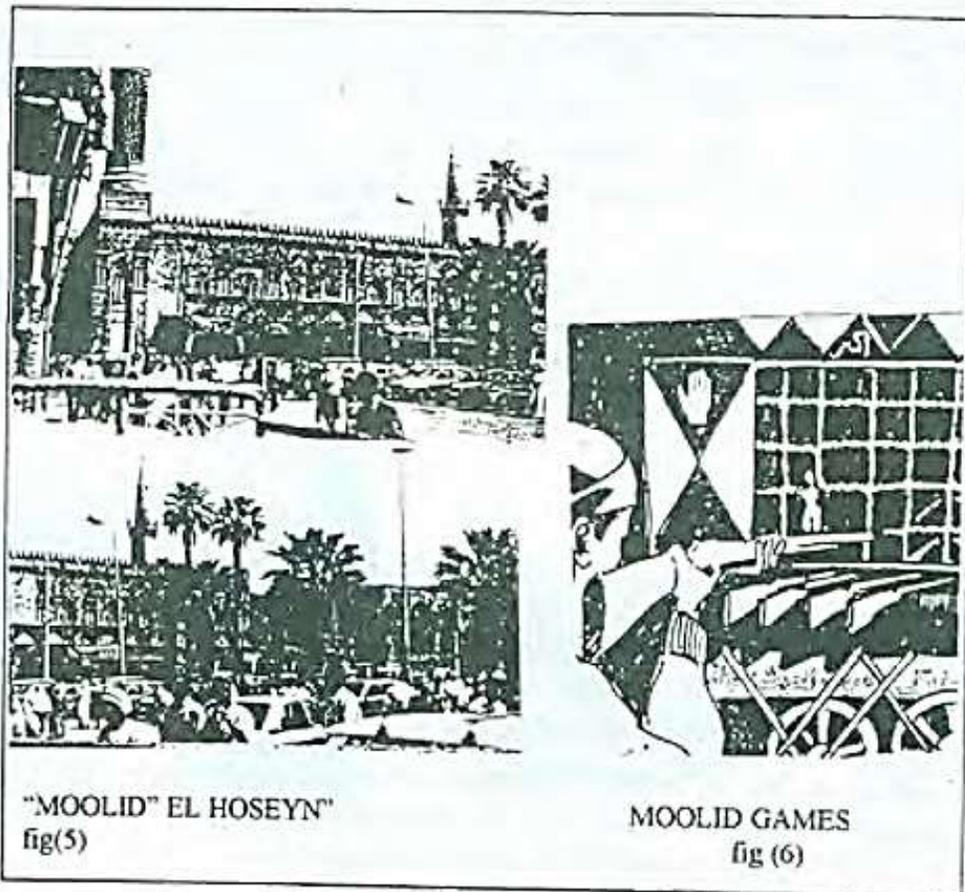
SOCIAL FESTIVALS:

Most of the social festivals appear to have many similarities between the Copts and their Muslim fellow-countrymen. They pass their hours of leisure in the same manner, and having the same interest of games, songs, dancing, sporting, ceremonious visits, company of strangers, and the casual meetings of friends, and even joking and affability.

There is not so much difference between the two sects of the nation when performing the ordinances of marriage, child birth and the custom termed "SHAMM EN-NESEEM" or the smelling of air.

All Egyptians celebrate the festival of "SHAMM EN-NESEEN" by going outdoor and make picnics, visit zoo, museums and join parties who might be on shores of the Nile & sea sailing and they spend a very cheerful day starting from morning until a late hour at night.

Nearly both sects have the habit to visit annually some of their liked tombs of saints, on the honour of their birth days "MOOLID". The "MOOLID" might last for ten days, or could be during a period of fifteen nights and fourteen days like that of "MOOLID EL-HOSEYN" This "MOOLID" is the most famous of all those celebrated in Cairo. All the pathes and open spaces, shops at which eatables, sherbet, etc., are sold, the coffee-shops, remain open until near morning, the vicinity of the mosque and even the near quarters are thronged with different socio-cultural and age groups. They lounge about, listening to popular singers and muscians and reciters of romance. Fig(5),(6)



THE CULTURAL ROOTS OF THE LEISURE, ARCHITECTURAL AND ENVIRONMENTAL HERITAGE CASE STUDY OF EGYPT

Since the 1950's the notion of social interaction in a specific environment have been investigated. It has been found that proximity is a strong determinant of casual social interaction even when a given heterogeneous population. (L.NAHEMO & M.P.LAWTON, 1975). The more opportunities for people to meet, the more actual meetings will take place. but this does not mean that in some situations proximity does not breed relationship as it is mediated by the opportunity for interpersonal contact (B.B.EBSESEN, 1976).

In the Egyptian context, one can recognize the social communication through one of the social organizations namely (1) the house, (2) the pathes and (3) open spaces.

The house is lodge where friends and neighbours can meet and chat. This social communication takes place at any evening in the village, and on Friday nights, and holidays between the city dwellers.

In the village where people depend on each other for daily help in a cooperative community, each one could share his neighbour in different daily activities.

According to the Islamic legal tradition (SHARIAH), there are verses from the Holy Qur'an and saying of Prophet Muhammad, rank the neighbour immediately after the close relatives, giving him the grant of inheritance:

"And serve Allah. Ascribe on thing as partner unto him. [SHOW] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [UNTO YOU] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer..." (TRANSLATED BY PICKTHALL, MOHAMMAD MARMADUKE, NEW YOUR, NEW AMERICAN LIBRARY INC. 4.36). And from Prophet Mohammad sayings: "of happiness, a good wife, a spacious home, a good neighbour and a good mount." (Al Qardawi, Youssef (1969) – Cairo (TRANS).

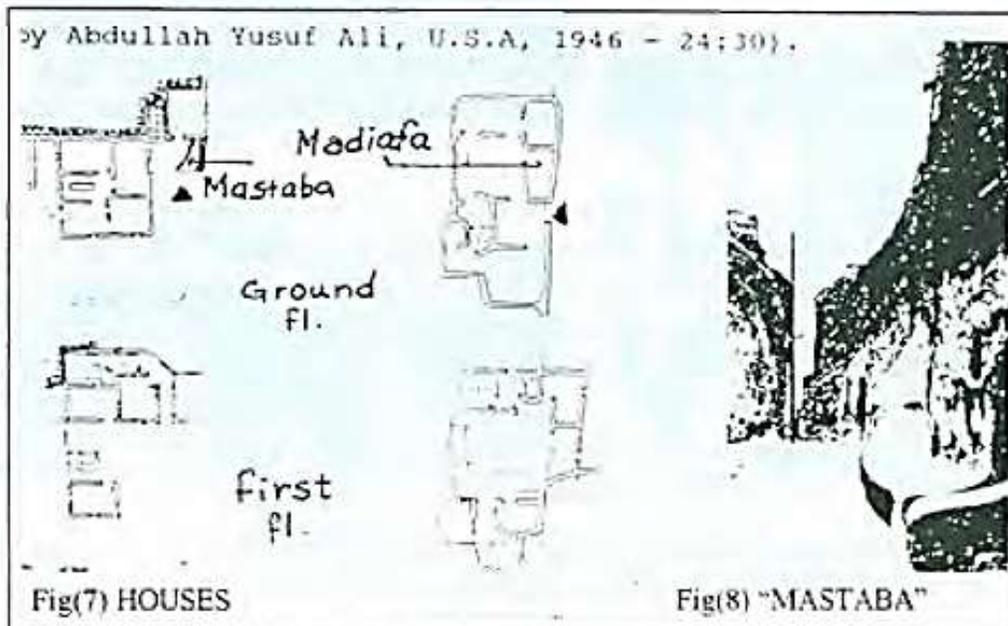
"he whose neighbour is not safe from his harm and dishonesty, will not enter paradise" (TRANS, KARIM, FAZLUL (1938), CACUTTA).

“The angel Gabriel kept exhorting me about the neighbour to the point that I thought the would grant him the right of inheritance” (TRANSLATED BY ALI MOHAMMAD, A MANUAL OF HADITH, LAHORE, PAKISTAN).

1- THE HOUSE:

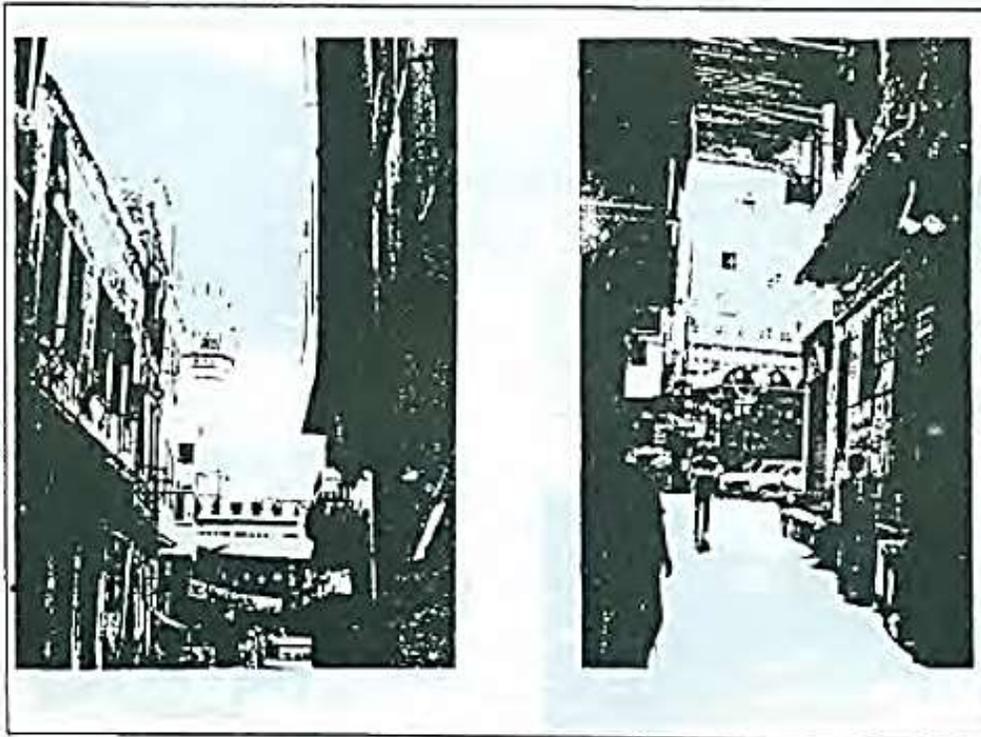
The physical expression of the neighbourhood and its importance in the social life have been interpreted in two areas in the house plan to be accorded with the social intimacy of the visitor. The close friends and neighbours can meet instantly while passing by, they can sit together on the “MASTABA” in front of any traditional house in any village. The “MASTABA” is a kind of an outdoor living room in the shape of a bench built of sun dried brick and elevated over ground a convenient height. In winter time, the social interaction takes place indoor. The “MADIAFA”. (THE GUEST ROOM) is always located at the entrance. According to the “SHARIAH”, the guest never enters unawares. He should call for permission. Fig(7),(8)

“If you find no one in the house, enter not until permission is gives to you, if you are asked to go back, go back: That makes for greater purity for yourselves, and God knows well all that you do” (translated from the Holy Qur’an by Abdullah Yusuf Ali, U.S.A, 1946 – 24:30).



2- THE PATHES:

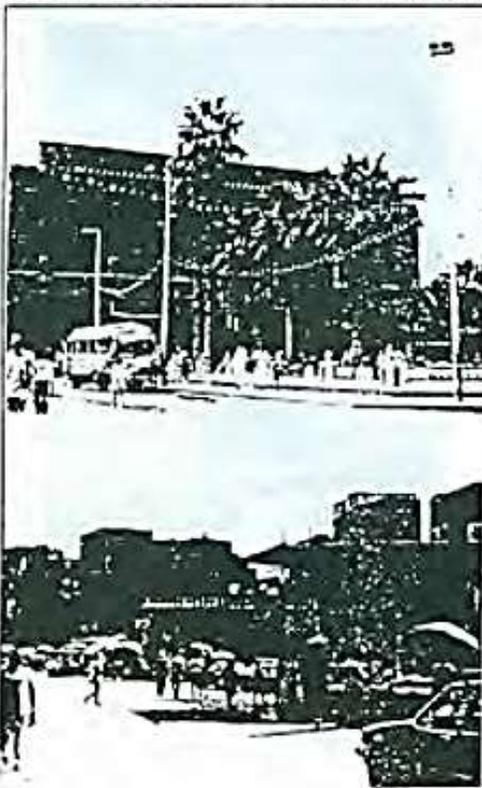
The Egyptian settlement has its own size according to several factors: economic base, location, sociocultural input... to mention but some, never the less, the traditional core from the physio – environmental view seems to be identical in all. The street pattern and open spaces are the catalysts of this core which promote social ties. One can imagine the street as a market place, playground but it could be arranged for wedding, religious festival, or any social, political gathering. Performers of sleight – of – hand who are called “Howah” (PL. of “Hawee”) are seen in the main pathes and public spaces. The puppet – show for children with a ring of spectators around it could be seen nowadays in the traditional area of any settlement away from the hazards of the automobile. The lanes, which sometimes, are called “HARAT” (PL. of “HARA”), “AZEQQA” (PL.OF “ZUQAQ”) and “ATFAT” (PL.OF “atfa”) are all very narrow, intertwining and sometimes with dead ends. Such physical environment is not suitable for motor vehicles, but it is so sociable for humane way of life. Fig(9),(10)



3- OPEN SPACES:

Socio-cultural spaces in the Egyptian context could be Classified according to the social interaction into private, semi public and public spaces. The private space has been mentioned previously as the "MASTABA" or any front doorstep area that permits the children, women, neighbours to meet and come together. The "HARAT" and the other forms of pathes ("AZEQQA", "ATRAT") are semi public. The "SAHA" "MIDAN" or "EL-WASA'A" are all one name for an open space inside an urban, or rural area, which is the locale of activities shared by the community. The Friday mosque "AL-JAMIE" could be situated here. any other social facility building (THE SCHOOL "MADRASA", "KOTTAB" (for learning Qur'an), and saint shrine) fig (11), (12)

Because of different socio-cultural variables that moulded the native communities through the ages, the social tightness becomes a strong cohesion element. A sense of belonging lead to a sense of identity became the characteristic essence of these communities.



Fig(11) PUBLIC SPACES



fig(12) SEMI PUBLIC SPACES

THE CASE STUDY

The case study covers two areas:-

A- The traditional "MOUT", A name of a settlement in western desert of Egypt.

B- The traditional areas of "BEET EL-KADI", Fatimide Cairo.

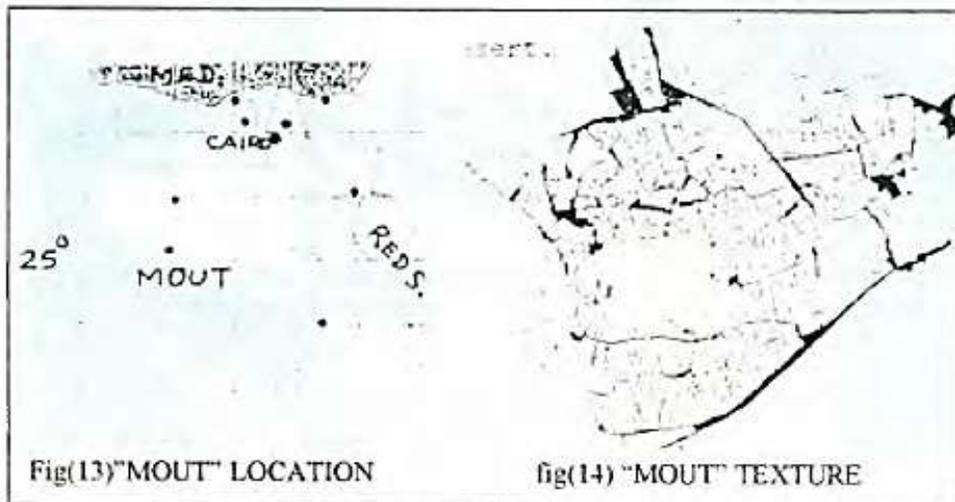
The reason for choosing these areas is one that both represent two contrast built environments. The first settlement is in a desert environment, the other is a stereo type of urban traditional Cairo. Each is specific in its social fabric and a common cultural heritage. These qualities are liable to longevity when its interaction is performed in appropriate heritage environment.

The other reason is for the purpose of enriching and vitalizing the environmental heritage. Both are acquired patrimony and:

"Perhaps the compatibility factor between heritage and patrimony, proposes limits and possibilities of environmental integration so as to avoid destroying the characteristic essence of such areas". (Concepts and guidelines, leisure architecture in the Mediterranean culture conference – U.I.A.

SETTLEMENT OF "MOUT"

It is located about 600 km. South of the Mediterranean, about 350km west of the Nile valley. The traditional core of "Mout" is situated on the Northern side of an elevated hill (120 m above sea level) to protect the mass of the settlement against the sandy hot winds of "KHAMASEEN" blowing from south west, from the desert.



CLIMATIC CONDITIONS

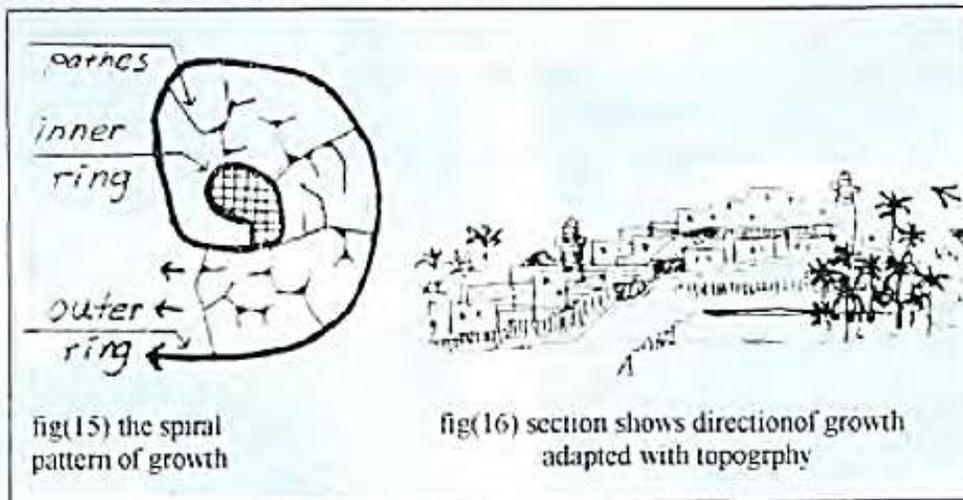
From the climate view, the settlement's latitude is 25° North of equator, thus it is a typical Hot-Dry area (Arid Desert). Two marked seasons occur: a hot and a somewhat cooler period. The dry bulb temp. in the shade rises quickly after sunrise to a day-time mean max. of 43°C to 49°C (J>f> Griffith, climate of Africa). Night – time mean min. are between 10°C and 18°C. The diurnal range is 17° to 22°C.

The direct solar radiation has its impact on the built environment. The solar altitude reaches 87° at noon of 22 Jun. It is direct and strong during day, but the absence of clouds permits easy release of the heat stored during the day-time.

THE BUILT ENVIRONMENT:

The nucleus started to grow in spiral form to insure adeptness with the harsh physical environment. In all phases of growth, the built environment will keep up its features and its pathes pattern. The only change happens, is the size of the settlement.

The pathes are functioning as social interactors. It is traditional network, narrow irregular and organic. The main thoroughfares (The ring roads), sometimes is called "DAYER EL-NAHYA" referring to that outer ring roads of the Nile valley settlements. In "MOUT" the pathes varies between two – three meter.. Fig(15),(16)

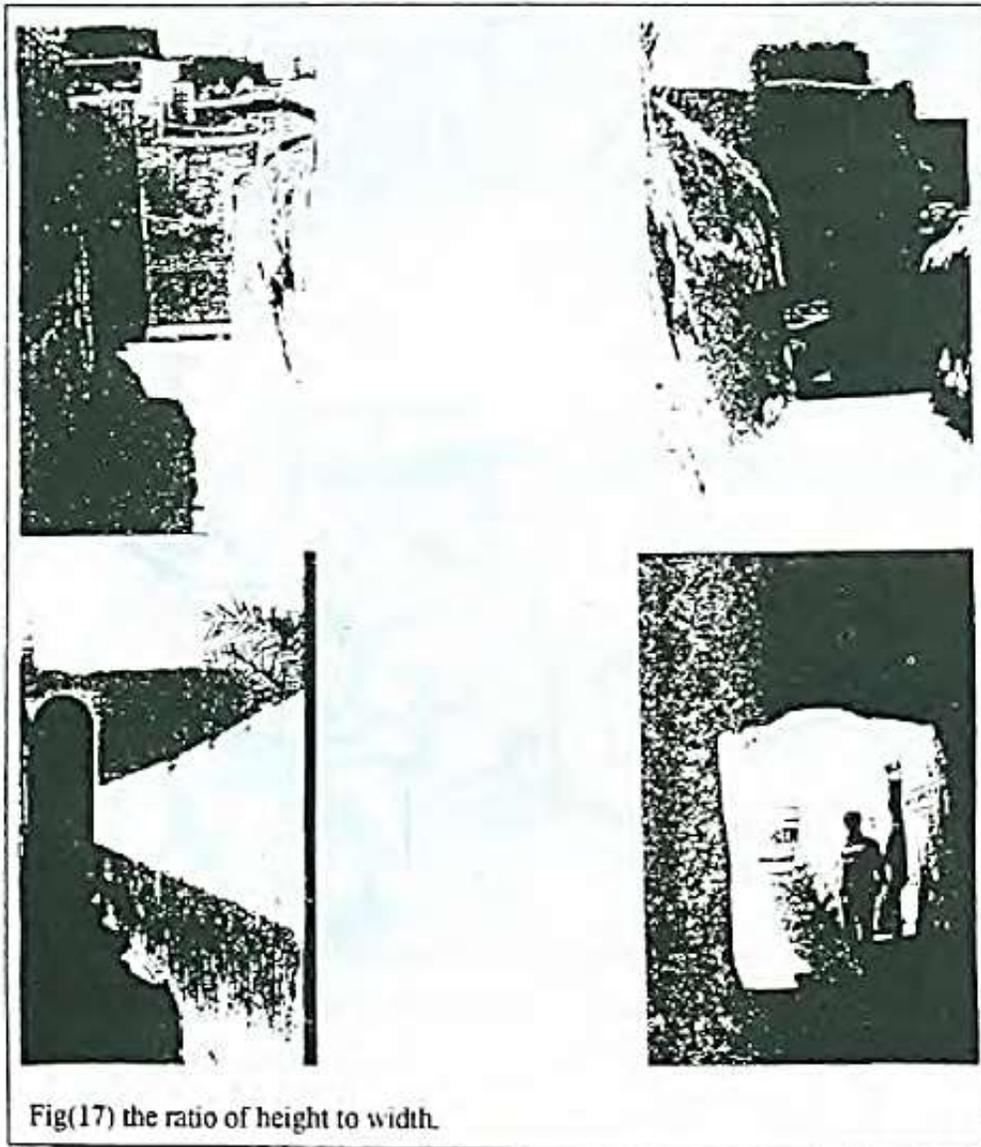


fig(15) the spiral pattern of growth

fig(16) section shows direction of growth adapted with topogrphy

The height of building on the sides does not exceed two floors. The ratio (height to width) could be 1:2, and could reach 1:4 which ensure shade inside the path.

"when one thinks of colorful streets and street life, original towns come to mind before any other.... in countries where shade counts among the inalienable rights of man and beast, where architecture, horticulture and apparel conspire to make the warm season a pleasure rather than an ordeal, covered streets are as old as the hills. They existed in the Aegean cultures and in Ancient Egypt." (Bernard Roufsky, New York, Van Nostrand Reinhold Comp., 1982 p.p 205). It is not always easy to demarkate street from open space. In the Egyptian context the open spaces are called sometimes "AL-WASAA", "MIDAN", "SAHA". The differential is a matter of cultural agreement. Fig(17)



Fig(17) the ratio of height to width.

Because of the harsh environment, the social tightness is a cohesion element by which the intertwining of the environmental heritage increases. A clear behaviour of belonging shared by the inhabitants reflect its values on the hygienic condition of the settlement. It is considered as one of the cleanest communities in the Egyptian context.

Here in these open spaces (Private, semi public, and public), after sunset, the elder generations, children, and women can interact socially. They share in supper meal, drinking tea, and chatting in their affairs of even caluminate. These events usually happen in the semi private space encountered by a group of homes.

The "MIDAN" or "AL-SAHA" is the public open space, takes its name after a mosque, a school or a shrine of one of the many saints in such settlements. Here the "SUQ" could be found, which is hospitable for the inhabitants in their way to the mosque "AL-JAMIE" or to their homes. Fig(18)

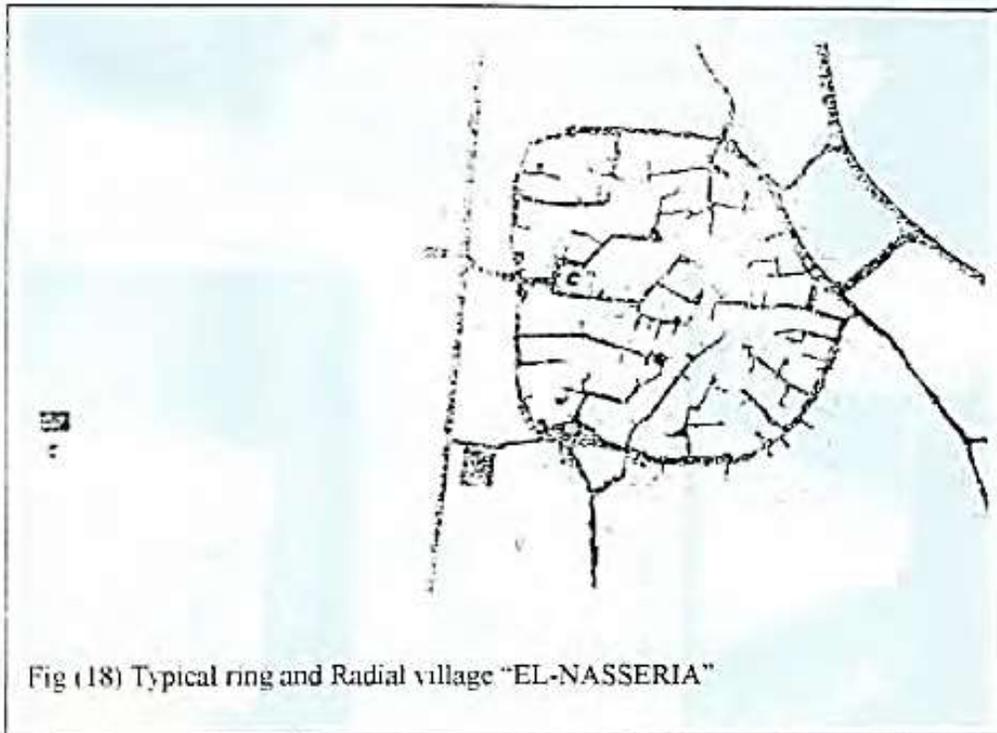
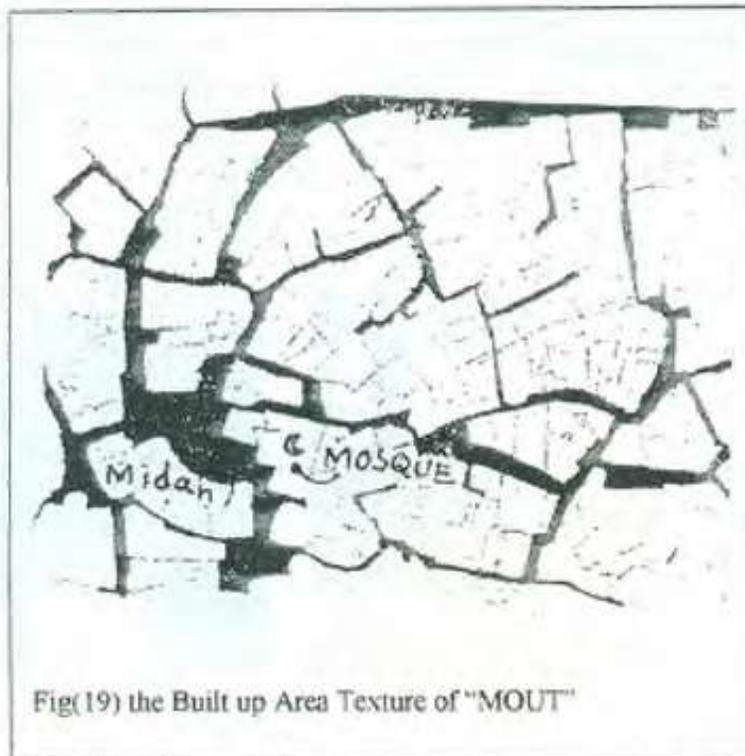


Fig (18) Typical ring and Radial village "EL-NASSERIA"

HABITATION:

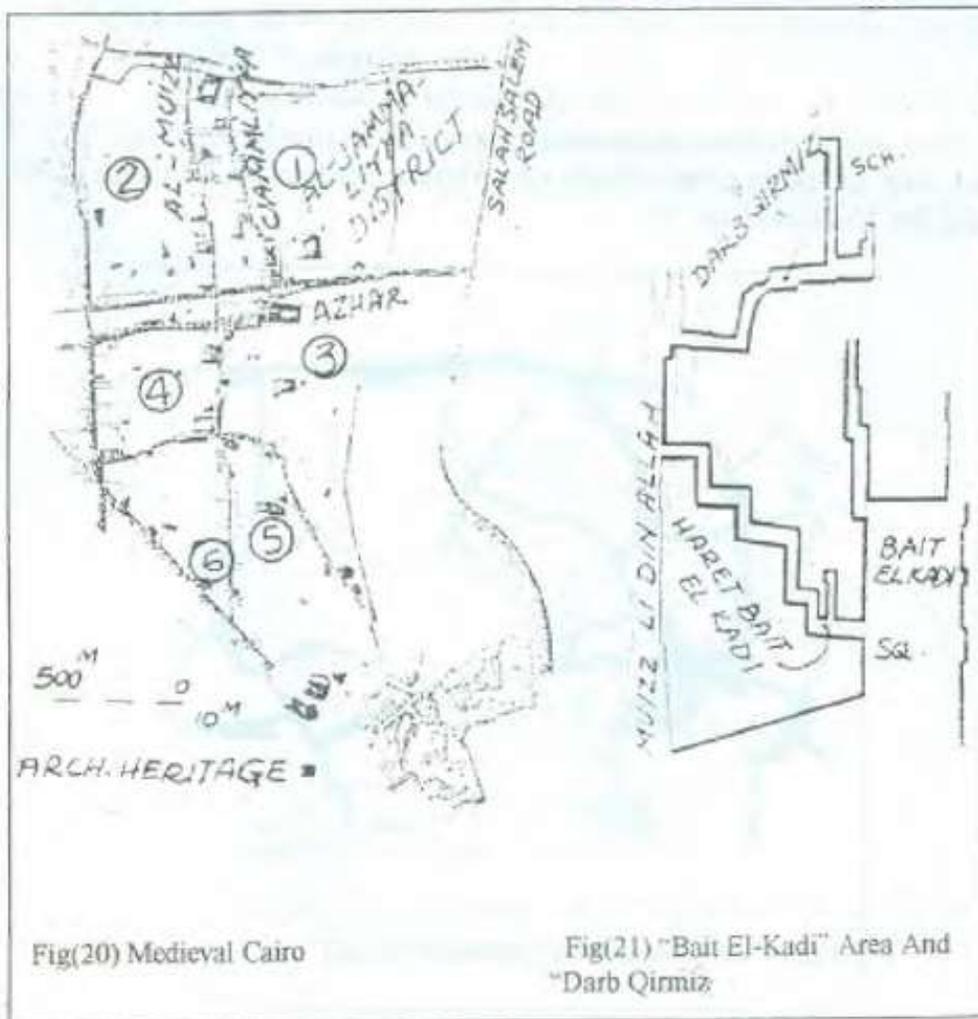
Traditional settlements work with not against climatic conditions. In "MOUT" the indigenous solution created suitable microclimate for living within the settlement and homes. It is a courtyard prototype with massive solid walls, which absorb heat during leaving the home cool. Thus, climate and design interacted on various scales, permitting coherent solutions at the community level as well as at private level. (EDUARDO E. LOZANO).

The traditional settlement of "MOUT" represents an ideal example of such hot arid habitation. The percentage of built up area varies between 70-75% which indicates a high degree of compactness and a liability to proximity which fostered social interaction. The housing ratio from different consideration, varies between 2.25-2.50 which shows relative high value, and indicates high density and also increase of compactness due to a high percentage of built up area, plus height of buildings between 2-3 floors, and also might indicate to the small size of plots (range of 90-105M²). The small size of plots gives a high rate of house per hectare (A range of 80-85 House Per Hectare). Fig(19)



B- "BAIT EL KADI" AREA:

This area is a community of "AL-JAMMALIYYA" district, one of Fatimid traditional city of Cairo. The traditional city of Cairo is a middle ages city. Its Urban context had reached under the Mamluks "AL-MAMALEEK" its peak of development. The plan of the traditional city of "AL-QAHIRA" (Cairo) is a roughly rectangle, which is divided by a number of thoroughfares rectangle, running from east to west perpendicular to the Major Spine "AL-QASABA" which is called now "AL-MUIZZ LI-DIN ALLAH". In the centre, the governmental institution including Friday mosque "AL-JAMIE AL-AZHAR". The city was divided into quarters like any Arab settlement to inhabit different ethnic groups. Most of the Cairene architectural features and its urban components could be traced back as the late time of Fatimid. Fig(20),(21).



Fig(20) Medieval Cairo

Fig(21) "Bait El-Kadi" Area And
"Darb Qirmiz"

POPULAR FESTIVALS:

AL-QAHIRA had the custom to celebrate official ceremonies and festivities during Fatimid dynasty. The ceremonial character of the Fatimid City still bear witness to their past architectural splendour. Architecture was therefore a prime medium when locating the places of official ceremonies, which in turn depict the exact course of parades and processions in the streets. (Victoria Meinecke-Berg, German institute of Archaeology – 1978) in these streets all activities intermingle. Residential, commercial, religious, governmental and social uses were all mixed that we do not find the typical seperated covered bazar like some other Islamic cities.

There are many shrines of different saints distributed in the domestic quarters of traditional Cairo, but the quarter of AL-JAMMALIYYA is the most of them. In the month of "Rabeea El-Tanee". (the fourth month), the mosque of "EL-HOSEYN" near "AL-AZHAR" mosque is the scene of a festival called "MOOLID EL-HOSEYN", celebrate in honour of the birth of EL-HOSEYN, and it is the most famous of all those celebrated in Cairo. The domestic quarters and the streets in the vicinity of the mosque are all crowded with inhabitants, and visitors whom piety or curiosity, or the love of amusement brings to this sanctuary, which on this occasion is illuminated with an unusual profusion of lights. Fig(22)

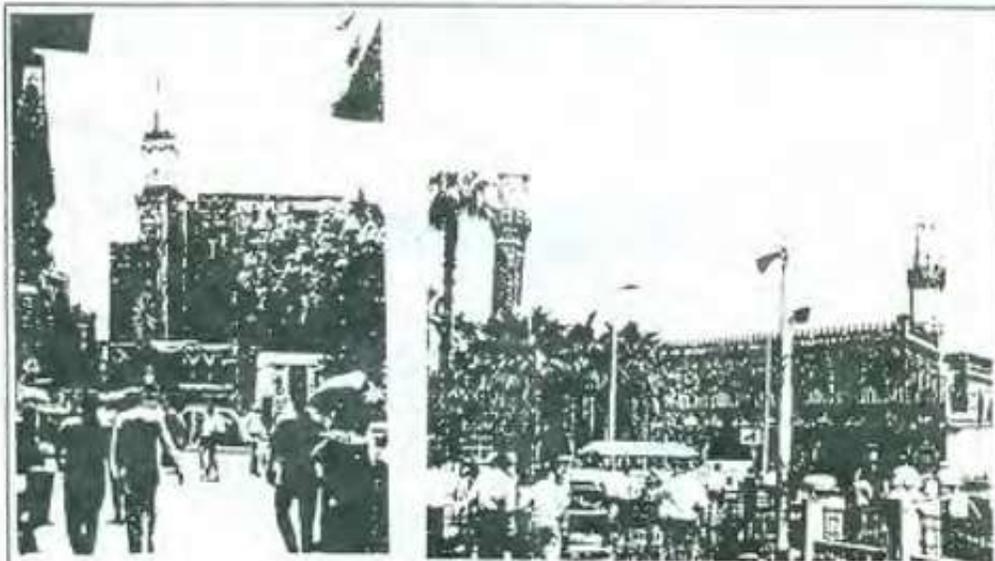
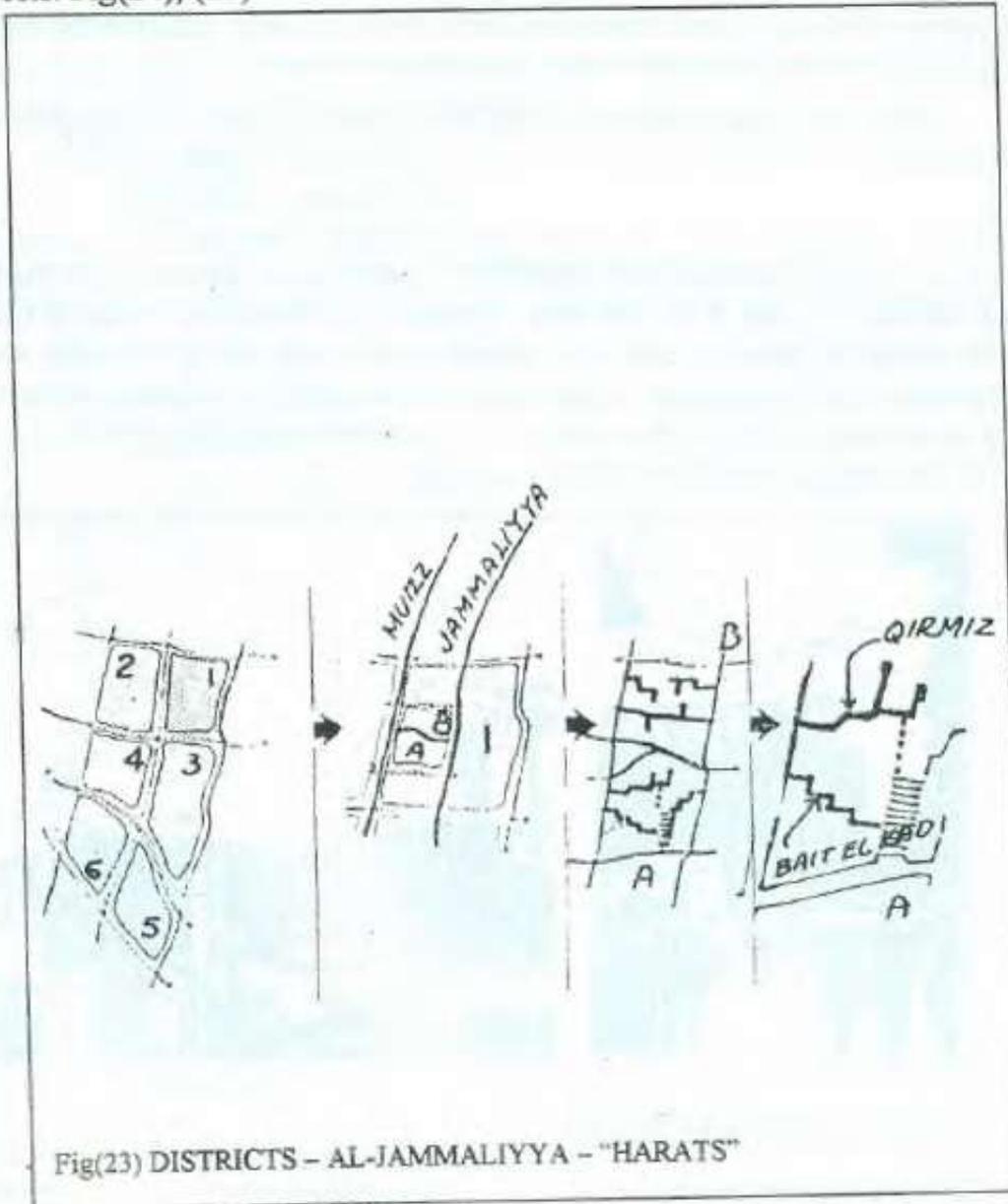


Fig (22) "MOOLID EL-HOSEYN"

THE ENVIRONMENTAL HERITAGE:

The traditional city of AL-QAHIRA is composed of six historical quarters. Each quarter is a typical prototype in its fabric, pathes and open spaces. The study covers two "Harat" (Lanes) of one of these quarters as already mentioned "AL-JAMMALIYYA". The two "Harat" are namely "HARET BAIT EL-QADI" and "DARB QIRMIZ".

The two "Harat" (Lanes) are located between two Major Spines; the "Qasaba" (Now "MUIZZ LIDIN ALLAH") and "AL-JAMMALIYYA" streets. Fig(24), (25)



Besides these two Major communities, there are two other communities as an outcome of the pattern of paths in these traditional urban areas of historical AL-QAHIRA. Although one can trace many names in the path's vocabulary like "Darb", "Atfa", "Hara", "Zuqaq", ..etc., yet each does not have any specific urban or social characteristic. Under the same name, there are no much differences, but at least there are some general physical norms for all of the previous pedestrian path network ("Darb", "Atfa", "Hara", "Zuqaq"...) fig (26)

- The width: 3-7 m.
 - Length: 40-200 m
 - Cul De-Sec: 60%
 - Number of Lots: 15-50 Lot
 - Number of floors: 2-5 floors
 - Width of Façade: 5-15 m.
 - Uses are residential commercial, Handcraft, Religious, Education and Heritaged Building.
- The Gross Density: 250-350 person/Acre
 Rate of Occupancy: 2.5-3.5 person/RM
 No. of Families: 40-190 families
 No. of Structures: 15-45 Structures

Herewith, the community of the "Hara" is considered the cell of the socio-Urban structure of the Egyptian settlement.



THE "DARB" QIRMIZ:

This "Darb" occupies part of the ground formerly belonging to the eastern palace of the Fatimids founded in 969 A.D./358A.H at the time of planning AL-QAHIRA. In the Urban stock, there is the monumental palace of "Amir Bashtak" built 1335/736- 1339/740, partly orientated towards the main street, "MUIZZ LI-DIN ALLAH". The Madrasa (School) of "Amir Mithqal" from about 1368/770 originally an extension of an older palace. Also belongs to this period. At the beginning of the 15th century, Amir Jamal Al-Ustadar bought up the whole quarter (Named after him Al-Jammaliyya), and in order to turn "Darb" Qirmiz to private living area, he built a gate at the entrance of the "Darb" with the main spine of "Muizz Li-Din Allah". Throughout the next centuries only minor structural changes took place. The mausoleum of Sinan was erected in 1585/994. The buildings of 17th and 18th centuries repeated the traditional pattern of this area, which was kept unchanged for about 500 years, from the late 14th century onwards. In the time of Khadive Ismail (1863-1879) new alterations took over 30m. to the north "Harat" Qirmiz and its other paths became connected with this "Midan". So, since the late 19th century a housing community which also incorporates older monuments of various functions is still intact socially and architecturally.

(Michael Meinecke, German institute of archaeology, Islamic Cairo seminar proceedings by the goethe – institute, Cairo, 1980) Fig(27), (28)

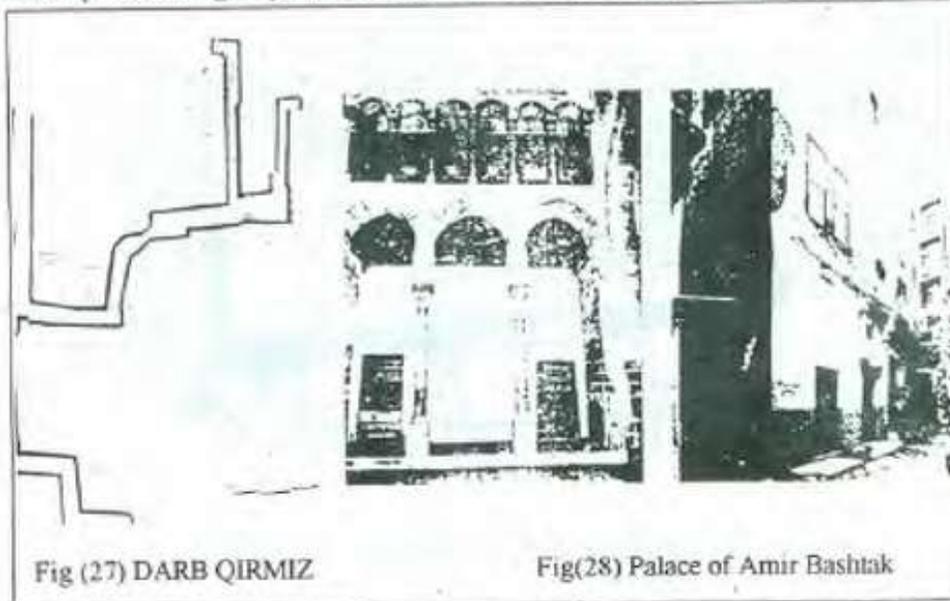
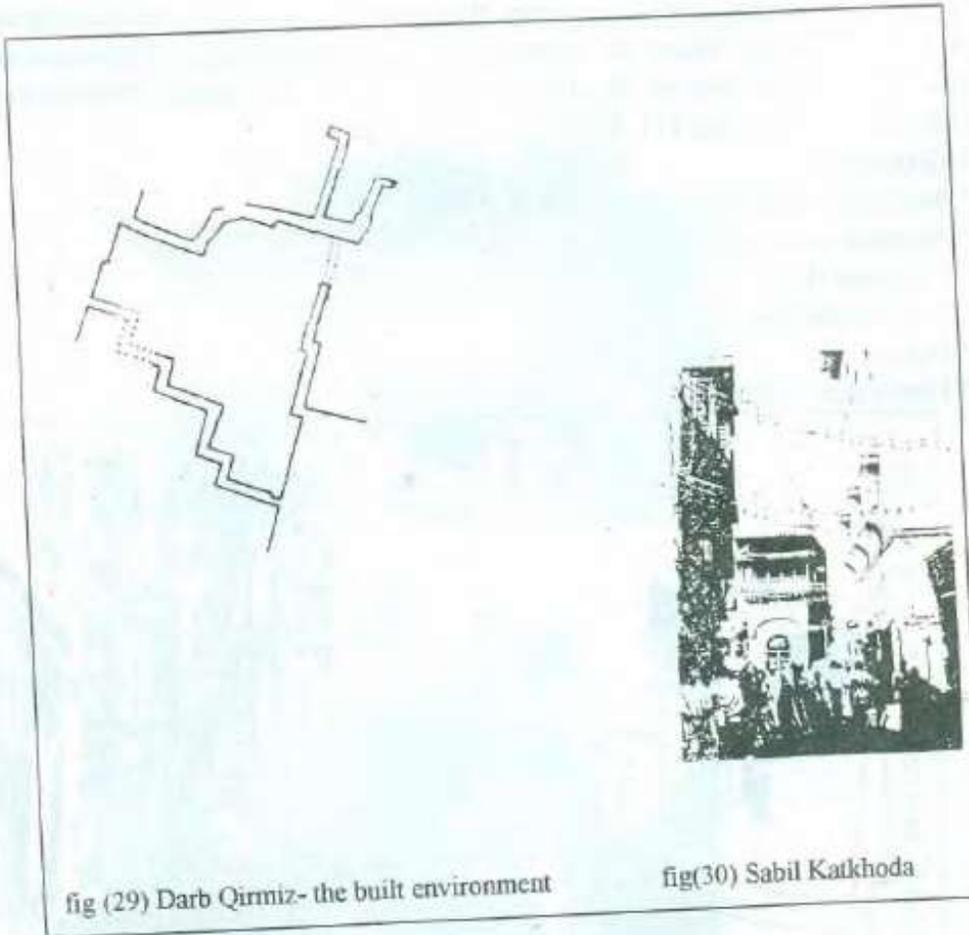


Fig (27) DARB QIRMIZ

Fig(28) Palace of Amir Bashtak

THE ENVIRONMENTAL STRUCTURE:

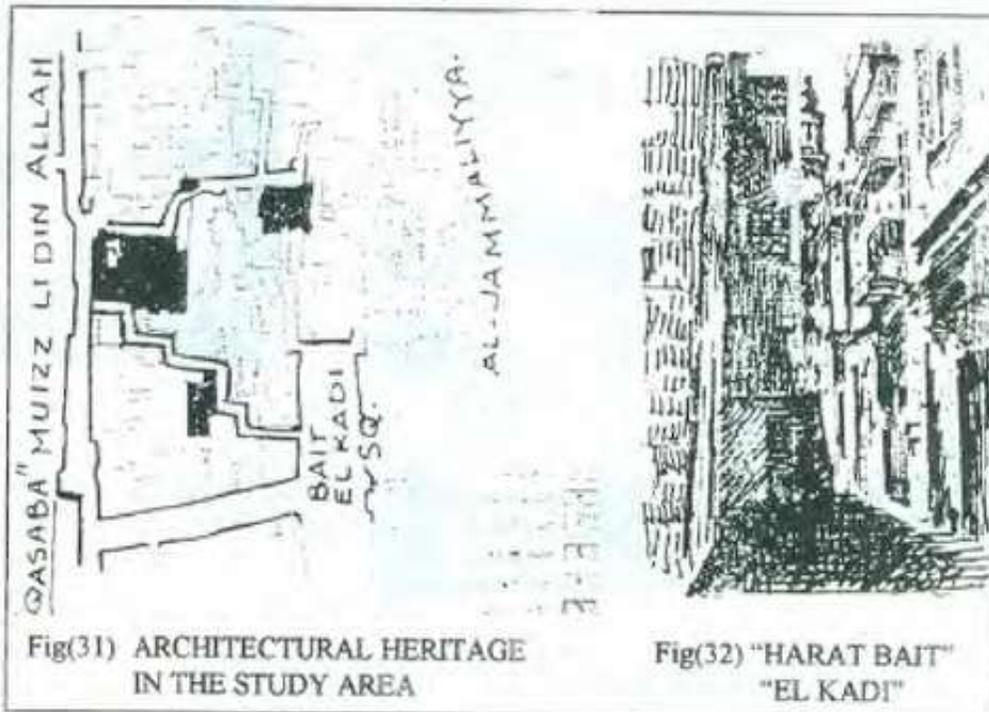
The path of "Darb" Qirmiz is dead ended one. The Motor vehicles are not encouraged to pass through, besides the vistors from outside the area. The length of the "Darb" is about 140 meters, with a width of four meters. There are 18 buildings and three more buildings in "Atfat Qirmiz". Historically the area demonstrates the development of major public buildings and commercial structures prevail, with shop fronts. With its unique architectural heritage, it represents a show-window of historical Al-Kahira there are about eighty families living in residential units of Fig(29), (30)



* Gross density:	320 p./Acre
* Rate of occupancy:	1.6 p./room
* Number of floors:	3.5
* Flats per floor:	2
* Residential use:	49%
* Pathes:	14%
* Historical + Others:	37%

The other path of "Bait El Qadi" is a narrow zigzig "Hara" having a length of about 140 meters with width 4M and it is connected to the major space "Midan Bait El Qadi", from its eastern entrance, while the western entrance of the path is connected to the major spine of "Muzzli - Din Allah", and there was a gate on this entrance and it had been completely destroyed. The "Hara" is composing of 14 buildings. There are about forty families living in ten building and its mean environmental characteristic is: Fig(31), (32)

* Gross density:	320 p./Acre
* Rate of occupancy:	1.6 p./room
* Number of floors:	3
* Flats per floor:	2
* Residential use:	46%
* Pathes:	29%
* Historical + Others:	25%



THE CULTURAL VALUES:

The social community of "Al-Hara" is still existing, and still the traditional way of life prevailing. The strong neighbour relations, sharing of daily home activities and informal entertainment activities in front of homes.

Fig (33)

Here in this environment, women would chat and shop, the men would gather in the coffee shop on their leisure time, and children could play and going to their neighbourhood school safely.

The environmental heritage is very generous in providing the inhabitants considerable rates of intimacy and a higher values neighbourness. "old buildings and cities are valuable repositories of a visual heritage, evoking associations that are significant parts of our lives as individuals and as a society. Their contribution is too vital to ignore" (Brent C. Brolin, the Failure of Architecture, London 1976, p.p. III).

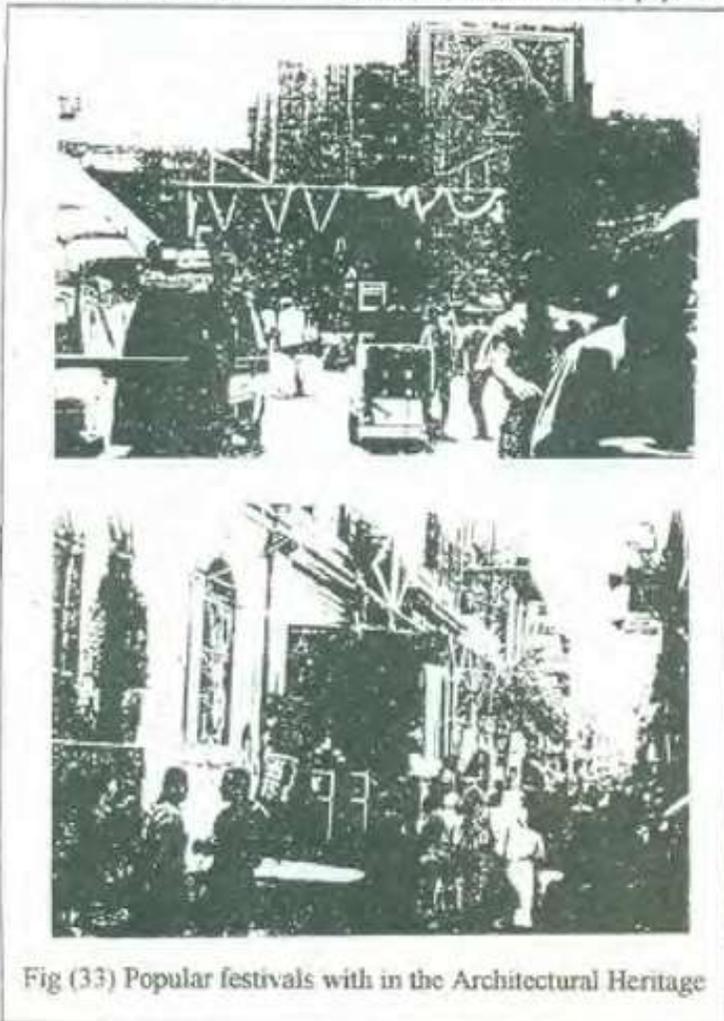


Fig (33) Popular festivals with in the Architectural Heritage