

**THE CHANGING IDENTITY OF THE BUILT ENVIRONMENT  
In Tripoli City Libya**

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**To My Country, My Family  
And My Children  
Without whose  
support and patience  
This Thesis Could Never  
Have Been Completed**

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# **THE CHANGING IDENTITY OF THE BUILT ENVIRONMENT**

## **In Tripoli City Libya**

### **ABSTRACT**

The main aim of this study is to analyse and evaluate the changing identity of the built environment in Tripoli. In search of a definition for identity, the research found that identity is a combination of similarity and difference, creating a sense of uniqueness with which individuals, groups and societies identify with each other but distinguish themselves from others. Identity is, therefore, dynamic, always defined in relation to others rather than in isolation, and is created through continued existence through time and space, through memory and continuity. Three inter-related types of identity (individual, group and social identity) create a balance between individual creativity and the sense of community. A major component of the sense of identity for individuals, groups and societies is their physical environment. In particular, some elements of the physical environment appear to make a strong contribution to the sense of place and identity. These are the natural environment, such as the countryside and the sea that surrounded the city, as well as the city's homes, streets, open spaces, markets and mosques. These physical elements are created according to people's cultural and social values, principles and beliefs. A major change in these elements can be considered a change in the identity of the city. To evaluate this change of identity, the study used a historical and social analysis. The historical analysis showed how these elements were transformed during the course of the twentieth century. It identified three stages of transformation: traditional, colonial and modern (or post-colonial). The social analysis found a number of variables that link people with their physical environment and shape the sense of identity of the place: safety and privacy, attachment and commitment, self-expression, memory and continuity. The research then combined the historical and social analysis by interviewing 300 residents in three areas of the city, each representing one stage of identity transformation. These residents, as well as some academics, architects and planners, were asked to evaluate these environments.

The findings of this study illustrated the changing characteristics of the built environment as well as the underlining forces and circumstances forming the identity of each area. The examination illustrated the lack of physical and cultural continuity where each area developed and changed in response to different circumstances (socio-cultural, economic and political). An

appraisal of the architecture and urban characters of the three areas demonstrated the lack of design continuity leading to the fragmentation of the urban structure. Associated with this fragmentation, there has been a gap between the development of the built environment and the needs, principles and values of Tripoli society. These gaps and discontinuities have created tensions and shortcomings in the life and identity of the city.

The three main historical periods have each left a mark on the city, creating a city of multiple identities. The traditional city still is valued highly by Tripoli residents for its architectural features and its conforming with traditional social values. It is, however, not popular with the younger people, who are the future of the city, for its inability to accommodate modern lifestyles. The colonial city is an alien creation that has particular architectural values, such as its arcades and open spaces. It is not however, suitable for the Libyan family size and lifestyle. The modern neighbourhoods are not often successful in their architecture. They are more suitable in general for Libyan families, but remain unsuccessful from a number of aspects, especially in satisfying the older people. In comparison, the findings indicated a higher level of satisfaction among the respondents in the traditional area regarding their physical environment. This was partly due to the design concepts that were in line with local social, cultural, political, economic and climatic conditions. However, later developments and changes have not been related to the local conditions to the same extent and have negatively affected the process of city formation.

The three areas that reflect the history of the city have their own strengths and weakness. The future of the city grows out of this diversity of identities. There is much that can be learnt from the lessons of each area, as well as of the co-existence of old and new that characterises the identity of the built environment in Tripoli. A major lesson is that the success of built environment largely depends on how far it relates to the local physical and social conditions.

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My special thanks are also due to many people, friends, academic colleagues, students who have offered advice and helped me during the data collection in Tripoli in both architecture & urban planning and geographic departments, University of El-Fateh, Libya. Also thanks goes to all people in the Department of Antiquities, Tripoli who helped me during the collection of historical documents.

Thanks also due to my colleagues and staff in school of Architecture, Planning and Landscape, University of Newcastle upon Tyne, for their friendliness and advice.

Finally, I wish to express my sincere thanks to my family, my children Qais, Feeras, Anas and Qasim for their patience and support during this period of my studies, and to whom I dedicate this thesis.

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## **GLOSSARY OF THE IMPORTANT ARABIC WORDS USED IN THE STUDY**

**Al-Eid:** the two Islamic festivities religion in the year (Ramadan And Hajj).

**Bab:** Gate Way

**Bazaar:** Covered shopping area.

**Cuscus:** Famous food in Libya and the rest of North Africa

**El-Bazeen:** Famous Libyan food

**El-Jadeid:** The new

**El-Jared:** Men traditional clothing

**El-Koudies:** Jerusalem

**El-Reeda:** Women traditional clothing

**El-Tulata:** Tuesday

**El-Trab:** The earth

**El-Bahar:** The sea

**Hadith:** The Prophet Mohammed sayings

**El-Ejma:** The majority opinions

**Hurria:** Freedom

**Folklore:** Traditional artist

**Funun:** Arts

**Gebel:** A mountain or mountain range.

**Hayy:** Neighbourhood

**Ibn:** Son (f. Bent)

**Ijtihad:** Scholarly opinion

**Madina:** City

**Madrase:** School

**Malik,** One of the Moslems religious order.

**Marabout:** Tomb of holy man which is guarded in small temple surmounted by domes and generally from object of pilgrimage and veneration.

**Masken:** House.

**Mouasa fardy:** Private shops are owned and operated by private sector.

**Moulaii:** Gentleman, Lord.

**Munshaat:** Shops under government management and operation.

**Mushrabiyyah:** Wooden grillwork installed in front of the windows in traditional houses as an element used to protect the interior space from sun rays as well as to provide privacy.

**Qasar:** Palace.

**Quran:** God's words

**Ramadan:** Fasting one month in the year.

**Salah:** Family living room.

**Sanyayah:** Handicrafts or industries

**Sedah:** Wooden platform used for bed at one end of a room

**Sharia:** Islamic principles.

**Sug:** Marketplace.

**Swany (pl. of Sanyah):** Vegetable-gardens or small farms

**Tawapy (pl. of Tapia):** Low wall of pounded earth dividing farms and properties.

**Wadi:** Valley.

## **INTRODUCTION**

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## INTRODUCTION

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## 0.1 The Context

Tripoli city in Libya is currently facing many problems in both social and physical contexts. These problems are partly the result of developments and changes which have occurred in the built environment during its recent history. This research focuses on the problem of identity loss in relation to architecture and urban planning.

Before the modern period, which started by the Italian occupation of Libya, most Libyan cities shared an architecture that reflected common features of identity and social structure. The formation of these features were the outcome of many factors developed over long periods of time, such as Islamic principles and values, customs, habits, relationship with climate, an agrarian economy, and characteristics of the place.

However, throughout the twentieth century, colonial occupation, new technology, new building materials, a booming oil economy and a westernised life style have all had major influences on the identity of the built environment of Tripoli. The identity of Tripoli built environment has been transformed by new fashions and new schemes of planning and architecture. The city now suffers from a crisis of identity, as particularly reflected in its built environment.

A major problem is that we still continue today to construct architecture and urban forms driven from designs that are made by architects and planners who know little about the local conditions. In parts of Tripoli it may not be possible to distinguish the city from other cities elsewhere, because of the developments and changes which have occurred during the modernist period. Changes have not taken account of local conditions such as social and family structure, customs, habits, climate and the characteristics of the place. Further, the history of Tripoli has been ignored. It is therefore, essential that any future development should be informed by an understanding of these problems and shortcomings. This study aims to fill a gap, focusing on the study of change in Tripoli city based on the evaluation of its physical morphology and its impact on the social context.

## 0.2 Aims And Objectives Of The Study

To address the problem of identity crisis, the main aim of the research is to understand, analyse and evaluate the identity of built environment in Tripoli city. The main aim leads to a number of objectives, which inform the development of our research methodology.

- What are the current conditions of city? What changes signify the change of identity in the built environment?
- How did the identity crisis develop? What stages have the city gone through to arrive at its current conditions? What are the historical dimensions of built environment identity change in Tripoli?
- What do citizens of Tripoli think about these changes of identity? To what extent do they identify with these changes or are satisfied with them?

By finding answers to these questions, it is hoped that we understand the city better and learn lessons for the future development of Tripoli.

## 0.3 The Methodology

The aims and objects of the research suggest using a social and historical analysis of the built environment. The historical analysis will examine how Tripoli city has evolved, and will explain the general socio-cultural, political, economic and historical processes affecting the morphology of both social and physical contexts. This will focus on the three main historical periods which have led to the creation of the overall character reflected in the physical form. First, the morphology of Islamic (Tripoli traditional city) city in relation to Islamic law and culture will be studied. Second level involves the changes and developments that occurred during the Italian occupation of the city. Here the study will examine the way the colonial city of Tripoli was developed and shaped. Also the study will look at four other colonial cities (Algiers, Tunis, Ibadan and Delhi) to provide other case studies of colonisation in order to find out the circumstances involving the transformation of these cities as well similarities and differences

between them. Third level involves the changes and developments that occurred during the post-colonial period. Each of the three periods show different qualities and identities of physical environment. The research analyses the changing physical characteristics of the city's architecture and urban forms through the natural environment, home, street, open space, market and mosque. This is achieved by direct observation, interview with experts, collection of documents and photographic survey. The main purpose of this analysis is to establish an objective understanding of the principles underlying the development and change processes.

The social analysis investigates a number of social dimensions: safety and privacy, attachment and commitment, self-expression and memory and continuity. A selection of case study areas is made in the three areas (traditional, colonial and modern) which represent the city's phases of transformation. The aim of this empirical analysis is to define the relationship between the social and physical processes, through the evaluation of the built environment by 300 Tripoli's citizens in the three areas. This is achieved by a questionnaire survey of a sample of households from each of the three morphological areas as well as some informal interviews. This helps in evaluating the quality of design and characteristics of each of the three areas, particularly in relation to socially related aspects of identity.

1- Together, the social and historical analysis of the built environment will provide an answer to our search for the causes, characteristics and consequences of change in built environment identity.

2- The study first reviews the theoretical literature to establish the basic concept of identity, and then reviews the historical literature to establish the framework of urban transformation in Tripoli. With the development of research methods, it was possible to undertake the detailed field work, consisting of historical and social research. Data analysis and evaluation followed, leading to the formulation of conclusions and recommendations. The process of research is summarised in figure 0.1.

A full description of the research methodology will be given in Chapter Three.



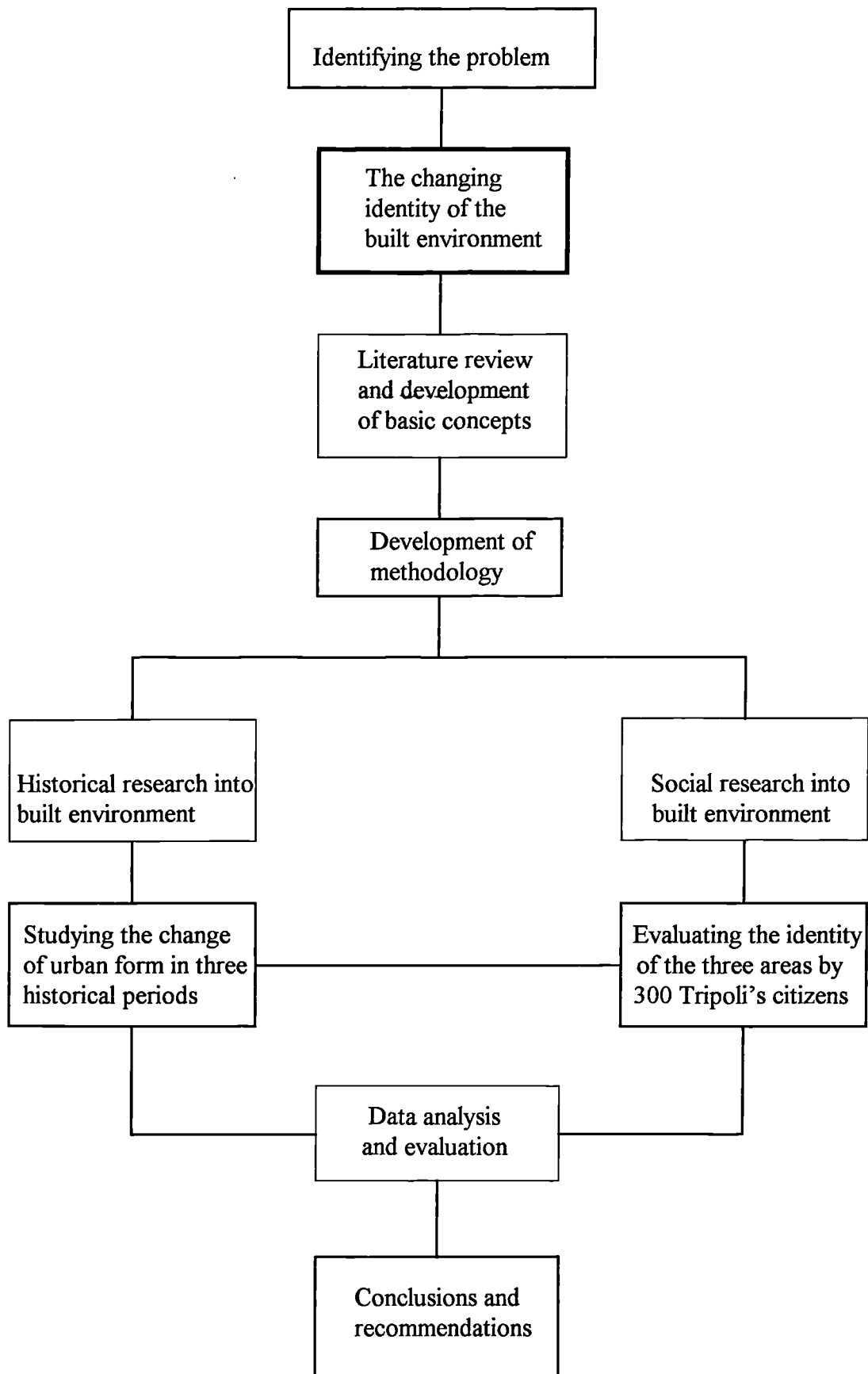


Figure 0.1: Process of research

## 0.4 The Selection Of The Case Study

Tripoli is a historic city and a good example of urban settlement in Libya. It is well known for its location, and its rich cultural heritage. The historical core of metropolitan Tripoli is the old city which contains most of the buildings and urban forms which instruct us about the social and physical fabric of previous and present life in Libya and gives a sense of identity. The city has been colonised in modern history and this has led to a new phase in terms of its architecture and urban planning before its rapid expansion in the second half of the twentieth century. It is the capital of Libya and its largest city. It is the centre of national culture and arts and connects the nation to the rest of the world, *and also it represents an important example of the developments of Libya's architectural and urban identity.*

The expected growth of the city will thus reflect more experience of architecture and urban developments ideas than any other city in the country. Further, because of its location on the south coast of the Mediterranean sea, facing towards southern Europe, it represents an architectural facade towards the Mediterranean sea *which symbolises Libyan architecture.* For all these reasons Tripoli city was chosen as an appropriate case study for this research.

## 0.5 The Structure Of The Thesis

The research organisation consists of three parts (nine chapters): Part One involves the development of a theoretical framework and the research methodology. Chapter One reviews the literature to develop a theoretical perspective including a theoretical focus on the concept of identity, definition of identity, types of identity, identity and the built environment. Chapter Two broadly reviews the historical framework which contains the location and physical setting of Tripolitania, a review of the historical background of the Tripoli city, identity and transformation and the modern Tripoli and Libyan cultural identity. This provides the basic framework of finding out how the city's identity has evolved, and how it should be studied. Chapter Three describes in detail the research methodology, the adopted methods and techniques which were employed in this research.

Part Two concentrates on the empirical social and historical research. Chapter Four contains the analysis of the changing characteristics of the built environment of the traditional Tripoli city. Chapter Five contains the analysis of the changing characteristics of the built environment of the Italian part of Tripoli city. Chapter Six contains the analysis of the changing characteristics of the built environment of the modern city. Chapter Seven provides an evaluation of residents' views about their built environment in relation to safety and privacy, attachment and commitment. Chapter Eight provides an evaluation of residents' views about their built environment in relation to self-expression and memory and continuity as well as the shape of future development and planning control.

Part Three is the ninth chapter which outlines the research conclusions and key research findings with some recommendations and suggestions for future research.

## **CHAPTER ONE**

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## CHAPTER ONE: THEORETICAL UNDERSTANDING OF THE CONCEPT OF IDENTITY

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## **1.1 Introduction**

In order to develop a conceptual framework for the research, it is necessary to review the literature in search of information, concepts and definitions about the basic features and meaning of the notion of identity. Because the concept of identity is very widely discussed, a full review would be impossible in this limited study. There is, however, a need to have a clear theoretical basis to be able to study the identity change within the built environment context. This chapter aims to identify the essential functions, meanings and aspects that have been associated with the concept of identity.

The outcome of this theoretical review provides an important conceptual foundation for undertaking empirical study to investigate the identity change within the built environment of Tripoli city. Therefore, this chapter first searches for a definition and types of the concept of identity. Second, it looks for the ways in which the relationship between social environment and built environment identity can be analysed. Third, it searches for ways in which built environment can be analysed, by identifying the crucial elements that contribute to a sense of identity.

## **1.2 Theoretical Foundations**

### **1.2.1 The Definition Of Identity**

The research starts by an attempt to find a definition of identity which can be used in this study. This review is based on literature from various disciplines and schools of thought and aims to establish an advanced starting point for investigation into the identity of the built environment. The issue of "identity crisis" is very complex and is one of the most popular themes in contemporary sociology, politics, psychology, philosophy, geography, architecture and planning, each offering different definitions of the concept of identity.

Identity can be a statement that makes a distinction between individuals, groups and societies. In this respect identities are categories that define people in relation to others. Breakwell (1983, p. 4) describes identity in the following way: "The term identity, self, character, and personality are all used as labels for that uniqueness which differentiates one individual from the next".

Furthermore, identity is always in development and change. It is viewed as a dynamic concept of construction and transformation from one stage to another. From this basis Agnew (1981, p. 88) explains,

"Identity is a dynamic phenomenon and when expressed in everyday life, as for instance through action premised upon a meaning given to home ownership, it should not be seen as a static property of individuals but as product of intentionality in a given and changing social context".

Hall (1990, p. 222) has a similar view, "Identity is a production which is never complete, always in process, and always constituted within, outside representation".

Identity can also be regarded as a source of a construction of history. Thus people's history are biographies viewed analytically over time. This may be a temporal feature of identity or a continuity and development of identity. Weinreich (1983, p. 151) pointed out,

"One's identity is defined as the totality of one's self-construction, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future".

Locke suggested that *memory* and the capacity to *remember* are facets that make a basis for the notion of identity over *time*. He also states that identity is the production of *continued existence* (Reid, 1975). According to Locke's general theory of identity, a person in the past tense and present tense is the same person if that person has a continued history that connects his past to the present. In this sense Locke believes that the construction of identity occurs through history by memory. He considers memory as a source of identity or a *criterion*. Locke provides an important discussion in his interpretation of identity and diversity. His debate suggests that, *criteria* such as *memory*, *may* be helpful for determining the identity of a person, an object, or a nation.

In addition to John Locke, Davide Hume sees the concept of identity as a fundamental issue connected with existence over *time* and *place*. He argues that the concept of *time or duration* is a basis for defining identity. Identity depends on the relations of ideas; and these relations produce identity. This means that the idea of a single person or object is not enough to construct the concept of identity, but it can convey the notion of unity. This unity comes from

the continuity of things through time. The idea of *memory* for Hume is a record, which produces the relations and is an indicator of identity. According to Hume (1985, p. 216),

"memory alone acquaints us with the continuance and extent of this succession of perceptions, ..., as a source of personal identity. Had we no memory, we never should have any notion of causation, nor consequently of that chain of causes and effects,.....But having once acquired this notion of causation from the memory, we can extend the same chain of causes, and consequently the identity of our persons beyond our memory, and can comprehend times, circumstances, and actions, which we have entirely forgotten, but suppose in general to have existed".

Therefore, according to Humes' theory, any individual person or object has no independent identity. Instead, identity is a relation between individual and groups through time and space.

The sense of identity is determined by the maintenance of a series of basic bonds, beliefs, principles, concepts and commitments. These variables are also connected with some important issues such as uniqueness, dignity and reputation. The term identity may also be connected to some important qualities and values such as religion and beliefs. These qualities and values are usually important for keeping a strong identity. Wheelis (1958) describes identity as, "Identity is founded on these values which are at the top of the hierarchy....the beliefs, faiths and ideas which integrate and determine subordinate values" (Quoted by Mol 1978, p. 2).

Erick Erikson has widely written on the notion of identity, particularly in his books 'Identity and Life Cycle' (1980) and 'Youth and Crisis' (1968). He argues that the essential part of individual identity begins in early age and continues and develops into old age. A sense of personal identity is characterised by Erikson as *ego-identity*. In order to shape a coherent identity in any society, one needs to reconstruct and redefine the *existence of basic values*. Any failure in shaping identity leads to identity diffusion. Erikson considers *multiple-identity* as a more appropriate choice in the recent developments in social life. Erikson (1964) also talks about the strong relationship between the individual and the group identity.

"True identity, however, depends on the support which the young individual receives from the collective sense of identity characterising the social groups significant to him: his class, his nation, his culture" (Quoted by Beit-Hallahmi 1991, p. 84).



There have been a number of theorists who have looked at identity in relation to other issues. For example, Harrison White's writings demonstrate the rhetoric of identity and its relation to *control*. His idea is that identity always needs control at all levels. Identity in any context requires a kind of *stable social footing*. "Identity concerns fury and fear as well as sweetness and light because identity seeks control. Identity is urgent, and its expression is urgent" (White, 1992, p. 312).

The importance of control in any context is clearly to help developing a degree of balance between differential identities, and to maintain *continuity* and development. White says that identity and control are introduced by two older concepts, social organisation and social structure. Thus, identity can be seen as a source of social achievement. According to White, identity appears in four layers: the first comes from expression and is a kind of social safety footing; the second layer is a more organised sense of identity. It is a 'face' and usually belongs to group identity. A third level is produced by contradictions, errors, and self interest across orders. The fourth and final layer is a coherent identity and this occurs when facts presented in an order create rationalisation, including those about the failures of actions.

White sees identity to have a *qualitative* nature and describes it as fuel for the continuity of control over conflicts that take place in a built environment. *Generating values is necessary for* reaching some balance, despite variation and conflict. He also considers values as important elements and tools, which are the sources of the continuity and in creating a history. In any given history and in any society, a strong identity has some resources of qualitative continuity.

Giddens offers us a cue to a more concrete interpretation of the concept of identity in the present time. The concept of identity for Giddens is that it is not a unique character, or group of characteristics constructed by the individual. "It is the self as *reflexively* understood by the person in terms of her or his *biography*" (Giddens, 1991, p. 53).

Giddens emphasises the importance of *controlling time to self-expression*. He considers time as a fundamental element to self-fulfilment and development. "Holding a dialogue with time is the very basis of self realisation" (1991, p. 53). He also considers the nature of identity as an existing concept which has *continuity* across *time* and *space*. The continuity of identity for him

is based in the existence of emotions of a person in a continuous self. Human existence, individual or social, is a question of time, space, continuity, and identity. Giddens also adds that *trust* and *confidence* are elements of the development of identity. This confidence is usually obtained through and is dependent on the way that the self organises place and time. Giddens relates the notion of stable identity to that of *ontological security*. Safety does not come from without, it comes from within. Giddens referred to these psychological processes as 'self-formation' and referred to psychological needs as a source of recognition of the self. Giddens also discusses the concepts of *commitment* and *intimacy*, which play central roles in pure relationships in the social context. Commitment and intimacy again secure and possess *identity maintenance* in a familiar environment, and a person only becomes committed to his built environment when he feels that he has a sense of association and strong relationships with his neighbours. Also the *quality of facilities* can be directly related to commitment. When certain facilities such as recreational or professional activities are provided the sense of commitment becomes very strong between residents and between residents and physical environment.

The concept of identity can also be connected with an 'object' such as a place or a building. This object has certain characteristics which determine its unique vitality. This vitality defines what an object is and also differentiates one object from another. Therefore, the importance of identity within architectural production must be paramount in the work of architects. Lynch (1979) suggests; "The identification of an object, which implies its distinction from other things, its recognition as a separable entity, this is called identity, not in the sense of equality with something else, but with the meaning of individuality or oneness".

As Rapoport (1969) argues, the notion of identity has always been connected with the history of architecture and could be manifested as the product of experience of conformity within the present and past history of architecture. This leads to essential bonds with the memory or identity of every nation.

For some writers the definition of identity has not been adequately clarified. Williams (1989) concludes in 'What is Identity?' that there is a paradox of identity, and this confusion comes from two different ideas in theories. First, there is the meta-linguistic theory, indicating that information or facts about individual, or group identity must be explained by words. Secondly

he points to objectal theory. This theory states that any knowledge or aspect about individual and group identity must be shown but cannot be said.

In summary, identity can therefore be defined as a sense of uniqueness which separates a person or a group from the rest partly through continued existence through time and space. This sense of uniqueness can only be defined in relation to others, rather than in isolation. This sense of identity is dynamic and is produced through memory and continuity. As we shall see, this definition can also apply to the built environment.

### **1.2.2 Types Of Identity**

Berger (1973) points out,

"Every society contains a repertoire of identities that is part of the objective knowledge of its members ..... as the individual is socialised, these identities are internalised. They are then not only taken for granted as constructions of an objective reality "out there" but as inevitable structures of the individual's own consciousness. The objective reality, as defined by society, is subjectively appropriated. In other words, socialisation brings about symmetry between objective and subjective reality, objective and subjective identity" (quoted by Beti- Hallahmi 1991, p. 82).

The concept of unity is very important to the concept of identity, it defines the origin of identity's expression. Unity is embodied in some fundamental ties such as place, society, kinship and religion. These variables help in the formation of unity as well as identity communication. According to Heidegger (1993) each form is both a unity and an identity. It is an identity in the sense that we can distinguish it from all other forms, and this requires it to possess an internal structure of subjective elements. But it is also a unity in the sense that all subjective elements cohere in the given identity, as apposed to others.

It can be therefore concluded that the sense of identity is shaped by individuals, groups, and societies in order to show their differences from others and their similarities amongst themselves. Therefore, we can understand that there are three types of identities as follows;

- 1- Individual Identity
- 2- Group Identity
- 3- Social Identity

### **1.2.2.1 Individual Identity**

Norberg-Schulz (1965) says that self-identity is recognised as a manner of roles resulted from the individual's participation in different interactions. The creation of an individual identity, such as the identity of a person, could be a result of self perceptions, the classification of others or of certain functions. Gergen, K (1971, p.64) suggests that regarding the,

"concept of self, we saw, first that the person could develop the concept of himself by simply labelling his dominant behaviour patterns, and second that the appraisals received from others could be particularly powerful in moulding self-conception".

The built environment and in particular the private house, has been used to reflect this sense of individual identity. Steinfeld (1981) argues that each person develops an identity by representing important issues in the built environment, and these show identity to others usually through speech or explanation, behaviour, clothes, and knowledge. Individuals also symbolise themselves through their houses. Newman (1972), on the other hand, states that when people start to act as individuals rather than as a group or community, the sense of safety is lost. The expression of individual identity through a house, therefore, can be satisfying for an individual, but be harmful to community if it becomes excessive.

### **1.2.2.2 Group Identity**

Morris (1968) and Tajfel (1978) indicate that group identity occurs when some people feel that they share common desires, political views, a common history, the same level of education, or a common fate. (quoted by Hutnik, 1985, p. 299). Also Moscovici and Paicheler (1978) argue that group identity develops when some people try to show a suitable and meaningful difference from others (quoted by Hutnik, 1985).

Group identity is based on its unity. It relies on important references and symbols and bonds such as dress, language, kinship, profession and class, which could protect and define one group from another. Zerubavel (1982) notes that,

"There are many ways in which groups can and do stress their in-group unity as well as their distinctiveness vis-à-vis other groups. Language, emblems, a dress and dietary laws are just a few of various characteristics almost universally employed by groups in order to distinguish group members from outsiders" (quoted by Beit- Hallahmi 1991, p. 82).

In the urban setting Rapoport (1981) describes that the production and uniqueness of group identities is usually expressed in the combination of houses and urban patterns. Breakwell (1983) suggests that group identity is founded in different methods of communications and the diverse set of symbols used by groups. Rapoport (1969, p. 87) points out,

"all these primitive and vernacular solutions show a great variety of designs related to conditions which surround a group of people living in an area, as well as the group's cultural and symbolic interpretations of these conditions and their definition of comfort".

Rapoport continues that changes in culture are reflected in changes in the form of dwellings and the physical form of the urban patterns.

### **1.2.2.3 Social Identity**

In the area of social identity, Breakwell (1983) shows that social identities are a composition of sets of social tools, rules, ideas, membership and relationship. Any individual, or group, following these could be attached to that social identity. The features of social identity are connected to certain qualities, values, belief systems, or concepts, which represent the core of the body of any social context. However, sometimes personal, group and social identities come into conflict or misunderstanding. This happens when different qualities, values and extreme ideas or events occur.

The main problem is how to deal with diversity. This is so since social rules and physical regulations that try to shape and keep the unity of a society can come into conflict with the desire of an individual or group of people to be different. Gergen (1971) indicates that the human being is controlled by ideas, and his habits of defining and classifying issues are embodied in determining the cycle of his actions. Even though different perspectives and views exist, it is important to recognise that these views can have equal validity. This recognition is essential to the continuation of different ways of life.

Hoggett (1992) stresses that the existence of diversity in society should not be understood as a social problem. These movements and interactions in cultural environment have a big effect on

the characteristics of the physical environment. We can find different forms of houses that reflect personal ideas and perspectives. Religious, political and economic factors also influence the form and arrangement of the house and the structure of the urban spaces.

The degree of this complexity is different from one nation to another and depends on location, climate, religion, language, race, political and economic considerations. The main social identities are often based on language community, religious community, political groups and social groups. Each of these groups form an element of social identity.

This is the function of social order: there are forces which keep each of these groups together and separate them from outsiders, in order to maintain the unity, life cycle and continuity of the social identity of the group, and also to preserve the self-esteem of the group. Misunderstandings of such social functions make the development of the physical environment in cities a complex issue. If this happens, the cities will not reflect the values and culture of their occupants. The concept of identity is the concept of society in all its rich diversity.

In summary, this brief review shows how individual, group, and social identities are connected with each other and at the same time can be conflicting. Group identity develops when a group of people identify with each other around a shared feature and separate themselves from the rest. The challenge of social identity is to accommodate these group and individual identities within an overarching unity. Next section discusses the concept of identity in relation to the built environment.

### **1-3 Identity And The Built Environment**

After finding a definition for identity and its types, we now concentrate on the relationship between identity and the built environment. First we explore how the 'place' has a central role in human identity. Then we examine how people relate to the built environment. Finally we will explore which elements of the built environment are crucial to a study of built environment identity.

### 1.3.1 Identity And The Place

Ben-Swessi (1987, p.97) argues that from early childhood, human psychology is influenced by the external world as it is characterised by spatial, physical, social and cultural attitudes of a specific place. Man creates environment and environment, in its turn, influences man. According to Proshansky (1983), the relationship between people and the physical environment is one in which the human constructs an environment that reveals the nature of the self, and the environment in turn gives information back to the people. This strengthens self-identity and may change the people's identity in some way.

Place provides a foundation for human development, experience and existence. It embodies the accumulated past experience against which any immediate physical environment can be investigated and evaluated. People in different places may develop different identities because the place plays a significant role in the development of the society. As a result different places have different identities.

Relph (1976, p. 40) suggests that to be recognised in this world it is not enough to live in a place, but one also needs to know and to identify with it. He suggests,

"Home in its most profound form is an attachment to a particular setting, a particular environment, in comparison with which all other associations with places have only a limited significance. It is the point of departure from which we orient ourselves and take possession of the world".

The concept of place, position and location is considered by architects and planners as a key element for the construction and conservation of the built environment in order to maintain the identity of place and people. Rapoport (1969, p. 80 ) points out that, "The specific definition of place is variable-one man's place may be another man's non-place, and the definition of the good life, and consequently the setting for it, also vary greatly".

Place for children is a part of their development of personality, and as grown-ups their memories connect them with the past where they played and grew up. Individuals use place or space to build their self-images and identities. Social places and spaces are positions of social interactions, social relations and can help produce social harmony, unity, commitment, continuity and intimacy.

Korpela (1989) defined place identity to be a result of active interactions between people in a social context affected by their specific requirements. Lee (1977, p.163) asserts the importance of the identity of place and identity with place in the built environment: "There is some evidence that the urban aspects of an environment affect both identification of and identification with place" (p. 163).

Pirsig (1974) notices that there is a place for every individual, that society is a good 'container' in which to save things such as values, qualities and memories. Similarly, in his writing Tuan (1977) argues that the place we live in provides a sense of privacy, safety and freedom. He also says, "people's sense of place is promoted not only by their settlements' physical circumscription in space; an awareness of other settlements and rivalry with them significantly enhances the feeling of uniqueness and identity" (p. 166).

Korpela (1989) concludes that place-identity is a gathering of knowledge of both physical settings and some activities, which people usually exercise in order to develop and maintain their self-esteem. In this sense we can say that people see place as a point of reference for their identity. People consider places such as streets, meeting points and recreation spaces as key urban elements to which they can orient themselves, and as focal points and symbols with which they identify. The notion of places, and the city in general, is a combination of personal experiences, social habits, behaviours and images. Places or spaces are recognised as elements of communications with 'others'.

That the identification and categorisation of places are constitutive of the city is an important issue in any built environment. A place is only a place in relation to the city, to the built environment or to natural environment. The sense of place is the sense of belonging to the home, to the city, and to the nation.

It can be concluded that the relation between humans and place should be recognised as a significant factor in the development of individual, group and social identity. Now we should turn our attention to the ways in which this relationship can be studied.



### **1.3.2 Dimensions Of Identity In The Social Environment**

In order to understand and evaluate the identity of the built environment, it is essential to identify how people relate to their built environment. Some aspects of this relationship have particular significance for the people's sense of identity, as explored earlier in the definition of identity. This section concentrates on identifying some of the key issues in the relationship between human beings and their built environments, issues which have a particular role to play in the development of identity. The aim is to use these aspects in the empirical investigation into built environment identity.

#### **1.3.2.1 Identity And The Concepts Of Safety And Privacy**

Safety is considered as one of the most sensitive and serious ingredients of social identity. Humans remain subject to a need for safety, which is still a central concern for people's daily life. Maslow (1970) argues that safety means security and stability. (Lalli, 1992) indicates that we usually find safety and security in daily family life and in the relationships between friends at work and in meetings.

Safety is also essential for developing individual personalities. People living in neighbourhoods with a strong sense of safety can develop their personalities better than those who live in neighbourhoods that lack safety. Altman (1975, p.40) argues that, "Security thus means the ability to bear a certain amount of disappointments, and these disappointments or denouncements are basic to the development of personality".

The satisfaction of safety is deeply related to operations and activities that take place in the physical environment. The sense of safety is the sense of sociological and psychological comfort in the home, community and city. To achieve a sense of safety in the physical environment means to build an acceptable and suitable relation between social and physical contexts which enhances a sense of belonging. Therefore, satisfaction with safety is a vital variable in the development of human personalities and of overall satisfaction with a neighbourhood.

A sense of safety is also linked to external threats such as foreign occupation (e.g. by Italy in Libya 1911-1943) or even modernity. Fuller (1992) says that the colonisation of one society by another society threatens the safety and stability of the colonised society. Colonisation is a danger for the safety of peoples' daily life, their neighbourhoods, territory, national identity and national unity. In this sense the concept of safety can be seen as connected to the concept of territory.

Territory in the social context is the line which separates individuals and groups from each other or the line which defines activities between people. It can be argued that territory's starting point is the family where each member is aware of some boundaries. Territory in the context of physical environment is usually better articulated and described between neighbourhoods, cities and countries. However, where a 'territory' exists there is always the danger that some threats may come from other territories. This is related to safety. For example, in traditional cities narrow and twisting streets served to confuse invaders and to provide more protection for the city. Such a situation is found in Tripoli.

Privacy is closely related with safety and can be considered as one of its components. Privacy is defined as the amount of time spent alone in an isolated and confined environment. We can also experience privacy in different private and public places in the built environment. The human desire for privacy usually starts in the earliest years and is one of the prime aspects of our lives.

Altman (1975) says that privacy is a social order allowing individuals and groups to master and control their physical and social interactions with many different options within certain limits. Norberg-Schulz (1965) also thinks that the desire for privacy is supported by the social order system. There is a limited degree of social interaction between people and he suggests privacy is always an important factor in design, especially when we design a house or a dwelling.

Privacy is not limited to any particular culture. However, there are different meanings and rules for defining the concept of privacy around the world, with each society viewing the concept from a different perspective (Rapoport, 1969). Privacy in Islamic society is a very important issue in the construction of the family and society, where the distinction between men and women spheres is emphasised. This distinction has a major effect on the plan and form of

housing and on the patterns of cities in the Islamic built environment. For example, in traditional cities such as Tripoli city privacy is symbolised in the house interior through the position of the main entrance in relation to the street, the existence of the courtyard, the position of windows, the existence of the *mushrabiyyah* and also through other physical elements such as open space, divided into semi-private, semi-public and public. Such categories help to regulate and control social interaction and contact and maintain the desired degree of privacy.

In daily life outside the house privacy is also important. People need to socialise and associate with others and yet may desire to stay alone. Vinsel, Brown and Altman (1980, p. 114) argue that "at certain times people seek contact with others, and at other times they desire to avoid social contact. Although seeking and avoiding social interaction are opposites, a dialectic perspective treats them as part of a unified social system". It is important that residents find a flexible environment allowing this in their neighbourhoods in order to increase the sense of community. Thus, regulating social interaction and privacy is very important in the community. If a neighbourhood offers safety and privacy to its residents, they can develop a sense of belonging and identify with their built environment more easily.

### **1.3.2.2 Identity And The Concepts Of Attachment And Commitment**

Attachment is recognised to be at the heart of people's positive relationship with each other. It is the force that ties together individuals and groups and, people and places, communities and cities. Maslow (1970) makes suggestions about the importance of the term *attachment*. He states that our deeply human tendency is to attach, to unite, to gather, to associate and to communicate. Importantly to this study, he also states; "We still underplay the deep importance of the neighbourhood, of one's territory, of one's clan, of one's own "kind", one's class, one's gang, one's familiar working colleagues" (p. 43).

Attachment is an important variable of social identity. People desire what they like, and attach to what they desire. Tuan (1977) points out that a strong feeling of attachment to home is a fundamental issue to every person, group and society in all nations. He also says place is a memorial to past times and attachment to place is a function of time, it takes time to get to know a place.

Hester (1975, p. 13) points out how the concept of attachment can be oriented toward physical environment.

"It is appropriate then, to view the small territory as that area close to home, which because of frequent use and familiarity, is considered one's own....It still suggests that neighbourhood boundaries are not fixed but vary from person to person, depending on life-cycle stage, life style, ethnicity, and personal preference. Planners, when referring to this dynamic quality, say that the small territory "roves". For a child, it might be centred around home, school, a friend's home, and a park; for a father around home and work".

Commitment is stronger than attachment and is a central factor in maintaining the stability and identity of the built environment. Commitment appears in different aspects such as intimacy, confidence and loyalty. A strong sense of identification with built environment is often associated with a strong sense of commitment to that environment and the desire to maintain its identity, which is part of the identity of the person or group.

The concept of attachment and commitment of residents to their neighbourhoods also depends on how satisfied they are with living there. This satisfaction is connected to the residents' environment, to the community and to their relationships with their neighbours. Thus, this satisfaction depends on the level of facilities, and also on the social associations and relationships of residents.

In general, where more positive feelings exist towards the house and neighbourhood in relation to privacy and security, residents tend to stay longer in their homes. This leads to a more positive commitment by people towards their houses and neighbourhood. Similarly, where people feel more safety and privacy in their neighbourhood the general level of attachment and commitment can be higher (Daza, 1982).

The relationship and association between neighbours are very significant in the construction of the neighbourhood. The relationship between people should be taken into account while planning or designing any neighbourhood. For example, the relationship between neighbours is a central element in Islamic community. This idea is embodied in most traditional cities as in the old city of Tripoli. Traditional neighbourhoods are based on the unity, homogeneity and the social relationship among its residents leading to commitment, safety, privacy and continuity. There is a Libyan expression with this meaning: choose your neighbour before building your

house. This expression has evolved to reach a level of social, cultural and economic harmony. Neighbourhood is recognised as a reflection of group social life, customs, habits, beliefs and behaviour.

Daza (1982) argues that a sense of attachment to the neighbourhood is stronger for residents who are born in the neighbourhood than for those who have moved into it. In the design and arrangement of any neighbourhood, emphasis on the social structure is very important in order to achieve a strong sense of satisfaction and a sense of attachment among residents. Attachment and commitment to the built environment, therefore, have a major impact on the identity of that environment.

### **1.3.2.3 Identity And The Concept Of Self-Expression**

Maslow (1970) in his famous book 'Motivation' writes that the notion of self-expression refers to a person's desire to be an individual in his life. This desire for self-fulfilment is recognised more and more as self-identity. There are different methods of determining self-identity. It may be one person's wishes to be rich, and another's to be highly educated.

Self-formation and definition can be improved, developed and recognised by others through maintenance over time (Lalli, 1992). This development starts in the childhood and continues to grow. Sadalla (1987) argues that self-definition can develop through preservation only, and occurs when a person gives his opinion regarding some actions or objects. Personality is closely linked to 'origin', thus the connection between the present and the past history becomes very important.

Self-expression can appear in the arrangement of a physical environment and personal belongings (Altman, 1975). As Fathy (1973, p. 19) points out,

"I like to propose that certain shapes take a people's fancy and that they make use of them in a great variety of contexts, perhaps rejecting the unsuitable applications, but evolving a colourful and emphatic visual language of their own that suits perfectly their character and their homeland".

This kind of change occurs when people try to exercise or to express their identity to others. The main danger to the built environment comes from the poor quality, uncontrolled external change of buildings and can have a large negative impact on a city.

Altman (1975) argues that self-identity in one's house appears at two levels: to modify the adequate environment, and to indicate territory. He also discusses the importance of territory when he states that individuals and groups are usually functional in positive ways after they establish their security and territory. Further, Rapoport (1969) explains that the need for territory is a desire for self- identity. He also says that the house is regarded as a definition of territory and an expression of self- identity. Pirsig (1974, p. 362) points out,

"I don't want to have any more enthusiasm for big programmes full of social planning for big masses of people that leave individual quality out. These can be left alone for a while. There's a place for them but they've got to be built on a foundation of quality with the individuals involved. We have had that individual quality in the past, exploited it as a natural resource without knowing it, and now it is just about depleted".

Thus, the importance of personalization is to show the significance of an individual and their expression in the built environment. However, the result of these differences of expression may manifest itself in the built environment with incongruous building styles and functions. Thus, based upon this review of self-expression, this variable is regarded in this study as an important social aspect for the investigation of the identity of the built environment of Tripoli city.

#### **1.3.2.4 Identity And The Concept Of Memory And Continuity**

Many writers stress the role of memory in our conception of the built environment, such as memories of particular places and events associated with them. Charlesworth (1994) has noted that the memory of a place is "created by a play of memory and history." Sadalla (1987) argues that self-consciousness is largely affected by a people's memory of past events.

Allsopp (1977) sets out in his book 'Modern Theory of Architecture' that symbolism has been viewed as the concrete relationship between the public and an object, as we see in religious buildings, and other places which are connected to specific events. Architectural monuments are usually trusted as memory and as quality, value and reality. Therefore, it is very important for a society to keep such monuments. The symbol-concepts, or monuments usually aim to

have meaning, not just as a sign but also as a function in the built environment. Norberg-Schulz (1965) argues that symbolisation can mean an identification of a nation, and become the world wide mixture of race, religion and languages. The different concepts of language, religion, and politics are reflected in the physical form of mosques and churches. We find different symbols with different degrees of symbolisation, and different means of expression through communication and perception. Also, they provide knowledge about individual and group behaviour, or forms of life, in sharing the built environment. He also adds that,

"As a human product of pronounced practical character, architecture has a particular ability to show how our values, how our cultural traditions determine our daily life. Only through cultural symbolization can architecture show that the daily life has a meaning which transcends the immediate situation, that it forms a part of cultural and historical continuity" (p. 168).

Poniatowska (1992) argues that memory is the tool for identifying the traits of a person, city, or country. According to Lowenthal (1990, p.197), "Remembering the past is crucial for our sense of identity. Self-continuity depends wholly on memory; recalling past experience links us with our earlier selves, however different we may since have become". A city with memory is one that evolves but has not lost touch with its origins and is not condemned to repeat the errors of the past. In this regard Portoghesi (1983, p. 7) argues that "The loss of local character, of the connection with the place: the terrible homologation that has made the outskirts of the cities of the whole world similar to one another, and whose inhabitants have a hard time recognising an identity of their own".

Lowenthal (1990) argues that memories of the past (partly represented by the number and variety of buildings and spatial elements located in different urban contexts of the old cities) were a result of a long history of building by people and were regarded as reference points for continuity.

"The past is always altered for motives that reflect present needs. We reshape our heritage to make it attractive in modern terms; we seek to make it part of ourselves, and ourselves part of it; we conform it to our self-images and aspirations. Rendered grand or homely, magnified or tarnished, history is continually altered in our private interests or on behalf of our community or country" (Lowenthal, 1990, p. 348).

Memory not only conveys the routes of the past but also helps to discover the routes of the present and future. Identity has no meaning without memory. Therefore, the loss of memory not only has a negative impact on built environment identity but also damages the continuity of meaning. Identity is not fixed, but is dynamic and only through continuity can survive.

Lowenthal (1990) argues that history is regarded as being the starting point and a fundamental tool for the maintenance and reconstruction of the identity of the built environment. Lowenthal also says,

“The past is everywhere. All around us lie features which, like ourselves and our thoughts, have more or less recognisable antecedents. Relics, histories, memories suffuse human experience. Each particular trace of the past ultimately perishes, but collectively they are immortal. Whether it is celebrated or rejected, attended to or ignored, the past is omnipresent” (p. xv).

Continuity in the built environment means stability *with* change. Stability with change controls the pace of change in stages of development, protects a degree of harmony between these stages as well as with the natural environment.

### **1.3.2.5 Summary Of The Relationship Between Identity And Social Environment**

This study provides an analysis of some of the notions of identity and its properties. the purpose was to find theoretical significance of built environment settings and their properties in regard to identity. According to different interpretations of the concept of identity, the identity of the built environment is closely associated with the feelings of safety and privacy, attachment and commitment, self-expression, memory and continuity of a particular place. Therefore, these variables are adopted in this study as variables related to identity and are employed for the investigation and evaluation of the identity of the built environment of Tripoli city. The following table summarises concepts of identity and their use in relation to the built environment as generated from the theoretical writings.



Table 1.1: Summary of theoretical foundations on the concept of identity

Concept	Relation to built environment
<b>Safety and Privacy</b>	Safety is a fundamental issue which has direct impact on people's lives as well as their identity. Many writers have made a point that safety is an important dimension of social identity. Feeling safe means people can have a strong sense of attachment and commitment towards their built environment. Safety helps develop individual and families personalities. Privacy is also regarded by many writers as an essential factor for the construction of the family and society. The role of privacy has to be emphasised in both external and internal aspects of built environment identity (inside home and in other places).
<b>Attachment and Commitment</b>	Attachment and commitment are linked to the list of criteria of identity. They connect people to their homeland, houses, streets, markets and cities. Attachment and commitment mean unity, social interaction and harmony. Attachment and commitment are important aspects of identity which maintain stability and continuity of the identity of the built environment. Attachment and commitment are very sensitive to the role and nature of the neighbourhood. People feel attached to their neighbourhoods when they are satisfied with neighbourhood facilities. Also attachment and commitment are very sensitive to the concept of safety. When people have a sense of safety their attachment and commitment to their home and city become stronger.
<b>Self-expression</b>	Self-expression as a concept refers to individuals and groups identity. An expression of self-identity appears in every day life of people. It appears in the social environment, for example people express their personality in contact with other people in the streets and markets. People use physical environment to express their identity to others, for example residents use their houses especially the external facade to show their status. Time is fundamental to self-expression. Time is an essential issue to self-expression and development.
<b>Memory and Continuity</b>	Memory is regarded by writers such as Locke and Hume as one of the basic criteria for measuring identity. It is a basis for defining the notion of identity. The construction of identity depends on existence over time. Identity is dynamic and changes over time. People's personality may change over time as a result of adapting to new situations surrounding them. This change can be reflected in the physical environment. Continuation and development over time are very important for built environment. However, in order to maintain a coherent identity in any society, the continuity of some basic values is essential. Continuity is essential to maintain so that attachment and commitment, safety and balance despite variation and conflicts occur.

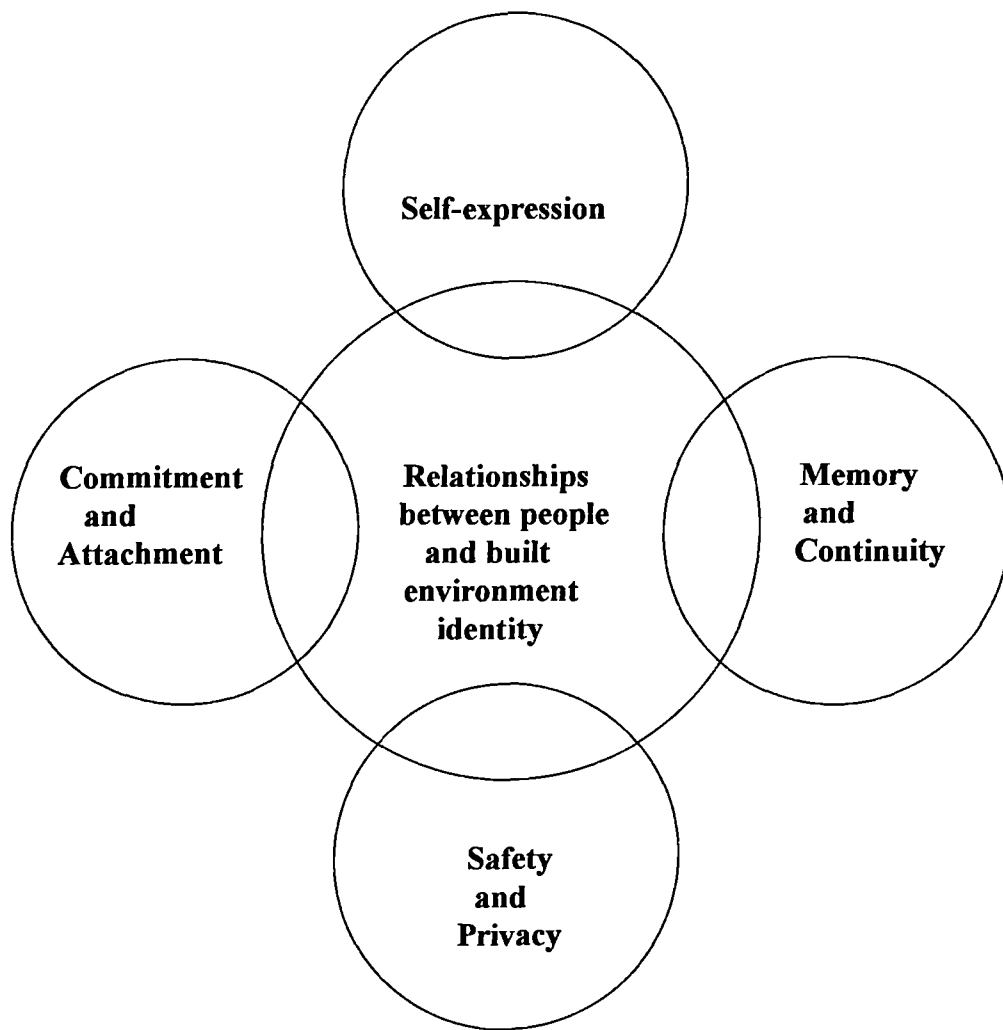


Figure 1.1: The Relationship Between people and built environment identity

### 1.3.3 Dimensions Of Identity In The Physical Environment

After finding a definition for identity and identifying some key aspects of social environment which relate people with their built environment, we now need to identify which dimensions of built environment to study.

The physical environment is one of the fundamental factors in building the identity of a culture. The architects, planners and politicians are challenged by the difficult questions raised by societal differences such as race, age, education, religion, language and national identities. Also, the participation and involvement of the public in the design and planning of their built environment can have a major impact on the identity of the built environment. Lynch (1979, p. 8) points out that,

"it is our purpose to build cities for enjoyment of vast numbers of people of widely diverse backgrounds -and cities which will also be adaptable to future purpose. We may even be wise to concentrate on the physical clarity of the image and to allow meaning to develop without our direct guidance".

Nouvel (1991) explains that architecture in one way reflects concepts, ideas and thoughts of architects and planners, and in another way, it provides a special method of understanding, analysing and expression. In this sense it can be concluded that the value or uniqueness of buildings within a city should not be judged according to whether they are old, or very recently constructed. Instead they should be judged on how they relate to the local culture and environment. There are some important factors that relate to the built environment, such as locality, climate, construction techniques and the use of material. Architectural and urban physical elements such as houses, streets, markets, open spaces and mosques can make a central contribution to the identity of a city in terms of architecture and city planning. Nouvel also raises the importance of building interiors, stating that they need more understanding from us so as to provide a sense of space, privacy, light control, and provide pleasure for the user.

Rossi (1982) rightly claims that traditional cities can be a good reference point for the dynamics of the identity of the city and need to be understood in order to discuss the status and realities of the present and future. He also (1982, p. 38) states that,

"If we have to think in a new way about the design of the city, a city which would be sufficient to our needs, utterly different from those of the past, constructed by modern means used in a manner that expresses modern life normally while allowing us to live in a modern way, we must address

ourselves suitably, to positive variety which cannot be understood all at once and which we can study and appreciate only in whatever remains from the city of the past”.

### **1.3.3.1 Identity And The City**

The city can be regarded as a physical biography, representing the built environment and national identity. As Relph (1976, p. 1) notes, "to be human is to live in a world that is filled with significant places; to be human is to have and to know your place".

The city is a centre of different cultural and economic activities. The meaning of the city is associated with social events and interactions and associations that take place in it. It reflects the image and culture of its society. The city for Tuan (1977, p.169) is "a place, a centre of meaning, par excellence. It has many highly visible symbols. More important, the city itself is a symbol". Cities may also be viewed as huge machines which affect people's daily life, and thus their self-definition. The unity and interaction between people and the city can provide a continuity and influence the development of the built environment. Unfortunately these developments have not always been positive. Faust (1992) argued that the development of diversity in the city can be regarded as leading to injustice and domination.

The landscape, open spaces, streets, private places and public places all are parts of the city. The importance of the city, however, is in its activity, because it is the people who keep the memory of the city. Oliver and Hayward (1990, p. 53) point out,

"More than the buildings that they comprise, settlements and cities are the subject of human discourse and reflection . The public domain of cities-the streets and squares and the public buildings are the places of public exchange and cultural demonstration, suitably laid out and embellished".

The role and meaning of the city and its neighbourhoods are associated with memory, attachment and history of the people. Its characteristics can be regarded as a source that expresses individual and group personalities. As Proshansky (1983) suggests, the notion of "place identity" can be recognised as a 'portion' of self-identity.

Lalli (1992) notes that the function of the urban-related identity is a production of wide-ranging interactions between people and the urban environment. This gives a sense of stability and

continuity by enabling the self-supporting development of a person's identity. Furthermore, the urban-related identity provides a sense of memory, attachment and belonging. Rossi (1982, p. 130) argues,

"One can say that the city itself is the collective memory of its people, and like memory it is associated with objects and places. The city is the locus of the collective memory. This relationship between the locus and the citizenry then becomes the city's predominant image, both of architecture and landscape, and as certain artefacts become part of its memory, new ones emerge. In this entirely positive sense, great ideas flow through the history of the city and give shape to it".

The visual impact of the identity of a city partly depends on the unity of the city. Doxiadis (1968) talks about the significance of perception when he says better quality and better performance are usually obtained through perception. He also indicates that the beauty of any object depends on perception. By using visual stimuli we can acquire information which helps us to work in positive ways.

In old cities, the concept of place and community are well defined. However, confusion and the lack of unity and harmony have occurred in modern developments of cities such as Tripoli city today. The problem of rapid urban expansion in countries such as Libya has changed the balance between social needs and physical characteristics. We need to realise, as Doxiadis (1968) says, that we have to deal with quantitative and qualitative problems to keep our cities in a good working order. On the issue of lost identity in the city he points out,

"I know of no city built in our epoch of which we can be proud, and inhabited according to our contemporary way of living with which we can be happy. If there are still parts of cities which we enjoy visiting, they are these parts which are no longer inhabited, such as the archaeological sites, or those sections not taken over by the new way of living" (Doxiadis, 1968, p. 20).

The city in the present time is a product of industrial, rather than social constructions. The construction of unique identity is always a product of society, and always conserved by society.

Bacon (1975, p. 23) argues,

"The city is a people's art, a shared experience, the place where the artist meets the greatest number of potential appreciates. In many kinds of human relationship it is the function of the active person to establish the creative force and also to develop receptivity to it. So it is the function of the designer to conceive an idea, implement it, and nurture its growth in the collective minds of the community in such a way that the final product has a reasonable chance of coming close to his original concept".

Thus, the value, quality, unity, symbol, meaning and history of the city are partly found in the quality of the physical structure. However these values and the union between the past and the future have been destroyed in the modern era (Rossi, 1982). Traditional cities are excellent examples of combining social and physical contexts. Modern cities offer no such combination since many of them lack public participation and public responsibility for decisions relating to their built environment. Tuan (1977) argues that the old city is a container of many facts as a result of experience of generations and their sense of place. The sense of value and quality of towns is built on a concrete foundation and image such as we see today. Here we should learn from the past and improve and develop our cities for the future. It is clear that the physical environment of the city has a central role to play in the construction of a people's identity. The qualities of the component parts of this environment contribute to the identity of the built environment. The question is which elements of the built environment should be selected to represent its identity most appropriately.

### **1.3.3.2 Identity And The Natural Environment**

The qualities of natural environment are crucial in defining the identity of built environment. The people in different parts of the world live in different natural environments, which have a direct impact on their sense of place (Lawrence, 1987). The climatic conditions have a major impact on the formation of many cities in North Africa. For example, Ghadames old city in Libya is a very good example of how traditional Islamic cities are affected by climatic conditions. The formation of the city looks as if one building. The buildings in the city are closed off to the outside and streets are covered to protect the people from the harsh weather during summer and winter. However, top lighting openings are provided. In this regard Scanlon (1970, p. 181) said; "climate dictates much, the mode of laying streets for instance: stamped earth in Iraq and Persia, stamped earth and crushed stone in layers in Egypt and Syria, stone slabs and cobbles in northern Syria and throughout Anatolia, etc".

Throughout history, living in harmony with nature has been a central part of people's identity, influencing also the qualities of their built environment. The concept of beauty is deeply based on the concept of unity and harmony of the physical and natural environments. However, in many modern cities, and especially in developing countries such as Libya, the harmonious interplay between the physical and natural environment has been undermined in the rapid

process of change. This is particularly manifest in the changing relationship of Tripoli city with the sea on the north and the natural landscape on the south, east and west. In this regard Rapoport (1969, p.78) points out,

"In the new townships the grid destroys both the intimate scale and the link with the land. The new visual elements no longer express the relation of the individual to the group and the group to the land as the larger living realm does in the traditional pattern. The new pattern makes the individual feel insignificant. Group unity is destroyed, and there is no clear relation of man to his surroundings through elements of increasing spatial scale and demarcation of domains in harmony with the land around".

McHarg (1992) argues that in all stages and circumstances of man's life the ties to the natural environment are regarded as one of the important tools for enhancing the quality of life. For example, McHarg (1992) argues that the coast provides a suitable human environment if the relationship between man and the sea is not molested by other factors such as the construction of buildings and roads in, or close by, *resulting in difficult access to the sea*. Zarrugh (1976) points out that the richness and harmony of the human environment in the sea and coast is symbolised by the clean sand, maintaining the grass, plants and trees and not by excessive construction which damages this harmony.

The close relationship between the city and its natural context usually enriches the identity of the built environment. Therefore, the efforts of people must be put on developing the qualities and uniqueness of their place, as well as to maintain and protect their natural environments. It is now commonly known that undermining nature can lead to global environmental change and potentially large scale, and even global, disasters for the human race. In order to achieve harmonious relations between natural and physical environments, man should work to emphasise this harmony as an advantage to the social environment. This can only come from a deep understanding of the natural environment by architects and planners in designing their buildings and cities (Ben-Swessi, 1987). In this regard Downing (1977, p. 68) argues,

"Neither the professional landscape gardener, nor the amateur, can hope for much in realizing the nobler effects of the art, unless he first make himself master of the natural character or prevailing expression of the place to be improved".

Landscape plays a major role in strengthening the physical character of the city. Landscape harmonises and completes the natural fabric and the order of a place.

Each place has different natural aspects that give it a different character. Therefore, architects and planners when involved in the design should take into consideration the character of the place. "Whatever magnitude or form is required in these designs, the architect must take nature for his guide, let the spot direct him to the dress and ornaments, and in a great measure to the use and conveniences requisite for the proprietor" (Morris, 1971, p.35).

The city should reflect the harmonious interplay between the work of man and nature. The manifestation of the identity of the city in relation to the natural environment is not simply to dominate nature but to interplay with it and to take care of it (Kutcher, 1973).

Natural environment, therefore, should be considered as an important feature in investigating a built environment identity.

### **1.3.3.3 Identity And The Home**

The word 'home' has profound meanings, defined through character, memory, duration, unity and existence. Moreover, we can understand something about personal identity through the identity of the house. Relph (1976, p.20) offers a short but salient description that "Home is the central reference point of human existence". Sadalla (1987) suggests that the house and its associated objects are related to the identity of self.

According to Korpela (1989) individual and social symbols are found in houses and the home environment. These symbols represent individual identity, social class, the life cycle and the occupant's way of life, and the history of arts. Hayden (1984) describes the house as a core, and that by 'dwelling', we in fact mean 'home'. She argues about the importance of the 'ties that bind' and the maintenance of relations between family and community and between community and city. The 'ties' (events, such as Thanksgiving dinner in America and Canada, or the fasting month in Islamic culture) are essential factors for the recovery and maintenance of society. She proposes closer research concerned with family values, social values and the physical environment.

The house has dual external functions. It reflects the identity of its occupiers and communicates with others as well as relating to other architectural and spatial elements.



Therefore, the 'house' has to be designed both individually and in relation to other architectural and urban elements (Sadalla, 1987). For many societies the dwelling was regarded as a tool for reflecting their identities. It was a sign of dominating social orders and played a major factor in the built environment, symbolising personal meanings and maintaining the social environment (Duncan, 1981).

The Islamic house was the main element in the Islamic neighbourhood. The fundamental expression of the beauty and mystery of Muslims culture, which attracted visitors, is partly represented in their housing as we see it in the old city of Tripoli. This is embodied by the courtyard, which is in the centre of the house (with its fountain); and palm trees often planted by residents (Piccioli, 1935).

One important question here is whether the social context of any society has a major influence on the physical environment in a positive or negative sense. Rapoport (1969) argues the house should be seen as part of the neighbourhood to which it belongs, not merely as an individual dwelling. It should also be seen in relation to the other elements of the city such as public places, markets, places of worship, open spaces and streets. This, he suggests, is being changed by the influence of regulations which are region and culture specific. This indicates how the structure of the family can be essential to the identity of the urban form. Following from this, it can be argued that the interaction between, and perception of, the external and internal spaces of a building may lead to harmony if it is designed and maintained in relation to the whole city rather than to the individual site.

Bloomer and Moore (1977) argue that the accommodation that we are building is making people unfriendly and dissatisfied. What is missing today in our dwellings are the ties between people, their needs and the environment. They add,

"We will care increasingly for our buildings if there is some meaningful order in them; if there are definite boundaries to contain our concerns; if we can actually inhabit them; their space, taking them as our own in satisfying ways; if we establish connections in them with what we know and believe and think; if we can share our occupancy with others, our family, our group, our city" (p. 105).

The relationship between people and their homes has changed in the modern era because of a new understanding and a new meaning to the concept of the home. For example the home in

Libya has become a tool for a display of wealth, with the emphasis on the form of the house rather than on the relation between function and form. This emphasis on form has concentrated on exterior appearance rather than on the interior layout. Thus, the relationship between the house and other urban architectural elements has changed. For example, the street has become a means for only connecting houses. In other words, it is purely functional. Fathy (1973) argues that the social values have been changed as a result of the change in house design. For example, with windows on external (i.e. street) facades rather than on inside elevations around a courtyard, the purpose of the courtyard (to act as a climatic control and focus for daily family life) has disappeared. Hence, the *mushrabiyyah* has been omitted in the modern house with air-conditioning replacing its climatic function. However, since the *mushrabiyyah* is not only for a climatic purpose but also for the privacy for the household, this omission has a negative impact in terms of social functions. Fathy (1973) also indicated another problem concerned with housing in Middle Eastern cities in relation to the aspect of windows. Unlike previous times where housing was constructed to receive the minimum summer sun, contemporary housing is designed and constructed with a view of obtaining maximum sunlight with large glass windows situated in elevation. This concept, which was exported from Northern European countries where the maximum of sun is needed, is not applicable to Libyan climatic conditions. This change has led to a change in the identity of the house and also the identity of the city as a whole. However, the problem is not in the change per se but is in the way the change was formed. Neither change nor identity are fixed but are dynamic and continue to change and reinvent themselves. Indeed, such changes are necessary. However, the process of change is important since it affects the formation of the built environment identity.

Transformation and development are essential but they should be linked to the positive values and norms in a society. Thus, architecture and urban forms should be related and associated with the changing needs of people as well as technological innovation. Design and dwelling construction vary from one society to another and also from one place to another. Thus, it is important that house design should reflect the needs of a society's inhabitants as well as its culture. Thus, imported ideas should be considered carefully to assess their full applicability.

The characteristics of dwellings come not only from their design, which represents particular space organisation for different purposes, but also show the value, power and identity of their

owners or residents. The diversity and variety of the characteristics and forms of the houses are not just visual, but they also reflect a diversity of domestic life. Thus, the type of dwelling, interior arrangements and exterior forms differ depending on the individual. The daily life of individuals and families is affected by the size and interior arrangement of the dwelling as well as privacy.

The characteristics of the house are recognised as a reflection of local social structure and patterns of the family in any society. The house illustrates the personality of its members. Alexander (1966) explains this in that older residents always think and look for the identity and the unity of the city, especially when they live and feel distinct from others. Therefore, home is another important element in the construction of built environment identity and should be included in any investigation into the subject.

#### **1.3.3.4 Identity And The Street**

Francis (1991) argues that the streets are a very important element in the urban landscape. The streets where people live, as Tuan (1977) asserts, are part of a shared experience. This experience contributes to a sense of community and unity. The sense of community in general is directly associated with satisfaction and continuity.

Streets in tradition Islamic cities are characterised by their simplicity, narrow width, and cul-de-sacs and surprise (Daza, 1982). They are usually arranged around a focal point such as mosque, open space, fountain or public bath which help to direct people to their place easily (Hakim, 1986).

Residents and visitors know their neighbourhoods or city by their streets, where shops, markets, offices, residential buildings and gardens are located. Therefore there is a direct contact between residents and streets through these activities. Streets in the Mediterranean region are the places where people spend a lot of their daily lives for shopping, walking and socialising. Streets are the places where children play, and where they should have the ability to gain safe access to other physical elements in front of their homes. Therefore, planning of the street has a big impact on people's daily life in terms of safety, which contributes to one's sense of attachment to city. Keller (1968) argues that a street lacking in safety resulting from heavy

traffic discourages residents, especially children, from contacting each other and developing their identity and independence. This negative function, related to the quality of street, affects people's feelings about their built environment and its identity. Good streets provide the necessary needs for their residents such as safety, privacy and enabling all the individuals a reasonable degree of freedom of movement.

The role of 'street life' in the enrichment, formation and maintenance of the individual and group identities is significant because it is through the street that people can find a suitable environment to communicate with others. Roads are not only for cars and pedestrians to pass through but also are the places where people can socialise. Wolf (1991, p. 187) describes the street as follows: "The street, after all, is the largest assemblage of public space in any and every city. It is meant to be available to all the people. It once served as the centre for commerce, information, and recreation within cities. At the same time cities are larger than ever and people must be able to get around within them". The positive relationship between people and streets is strong and a sense of attachment present when there exists a history of residential use within them. People will continue to use the street as long as they can find a desirable environment in the street.

Modern neighbourhoods seem to be overcrowded with cars, yet empty of people. This deprives the community of safety and daily human activity. This lack of social and commercial activities and the associated heavy traffic conditions generate a new problem for the city. The separation of the streets from the residents' daily activities and interactions weakens the social environment. The feeling of attachment and safety is strongly related to the design of the street. Levitas (1991, p.232 ) argues that "The street and settlement pattern, of which the street is an integral part, reflect and help to maintain particular forms of social organisation necessary for adaptation. Streets maintain a particular way of life or structure relationships by providing barriers and linkages that help regulate the amount of social interaction among groups".

Czarnowski (1991, p.208) argues that "The particular role of the urban street is thus to fulfil, at a certain scale, the need for a place common to all, guaranteeing access of persons and machines, of goods, light and air to those places. It is this scale of functioning, traditionally

bounded by road scale and building scale, that is the unique domain of the communications artefact street”.

Streets, therefore are another major element of the built environment that should be included in any research into the identity of built environment.

### **1.3.3.5 Identity And The Open Space**

Public open space is defined by a number of places around it, as well as the activities in these places and in the open space itself. Tuan (1977) and Daza (1982) argue that open space can play an important role in the development and maintenance of individual memory, attachment, and self-expression and can contribute to the sense of identity of a person or a group. The availability of open space is seen as related to people's well-being in the way they understand and use it in their daily life. Therefore, the city must be constructed not only with an emphasis on buildings but also on open spaces and streets.

Open spaces are an important part of the landscape of everyday life. Open spaces can make a significant contribution to the city's quality of life, but this only happens when public users have direct contact with it. However, this direct contact can not happen without taking into consideration the nature of the relationships between social and physical contexts in designing open spaces. People depend on open spaces for such daily activity such as relaxation and interaction with friends.

Open spaces such as urban squares are surrounded by different facades with different activities. The definition of open space is related to the physical form of these facades and their activities and aesthetics. In open space individuals, as well as groups, interact and can contribute to a lively and integrated community. Thus, it is essential for the city to provide adequate open spaces in both quality and quantity. Residents, especially old people and children, love to go out from their homes to a place where they have more freedom to relax and play. Open space provides such a medium. Therefore, the stronger the bond between open space and people, and also between the open space and other elements of the urban structure of the community, the stronger and better the health of the built environment. Open space is a store of special values,

emotions and meanings which are represented by the safety of an individual, group of people and society.

Creating open space is a means to enrich community identity. According to Moughtin (1992, p. 123),

“the public square is probably still the most important element in city design; it is the chief method by which a town or city is both decorated and given distinction. It is the natural setting for the most important civic and religious buildings, a place for fine sculpture, fountains and lighting and, above all else, a place where people meet and socialise. When such public places are designed according to some fairly basic principles and are imbued with a sense of place, they take on an added symbolic meaning. The most important physical quality of such spaces is enclosure. The methods of enclosure are many though the principles are few”.

These open spaces are therefore another major element in the urban fabric and have an important role to play in the development or destruction of the identity of built environment.

### **1.3.3.6 Identity And The Market**

Market is considered as a focal point for city residents and visitors and is viewed as a part of a shared experience. It provides a useful service which promotes attachment among citizens and their city. Markets and shops are important features which determine what makes a city rich and comfortable to live in it.

Markets are not only places where buyers and sellers meet to engage in mutually advantageous exchange. They are in fact more than that, places where people can find a suitable environment for interaction and association. Therefore, the design of market should be viewed in terms of both economic and social environment, because people go to market for buying or selling and also for enjoyment, contact with friends and relatives (Shaiboub, 1979). Market is one of the main centres of the cultural life of Muslims which is located in a central position in the institutional hierarchy (Daza, 1982). Hakim (1986) explains that *sugs* are places for handicrafts and workshops as well as for selling goods, therefore, they are grouped according to their specialities or goods. The design of the *sug* (bazaar) in Islamic cities provides a sense of enclosure and continuity and is based on sense of attachment, safety and being a central node of social interaction. It is dark and crowded, but often has an attractive atmosphere. Braun

(1986, p.21) says that “One ought to spend whole days in the warm shade of these bazaars, for they afford a lesson in life and experience”.

The relationships between markets or shops and other physical elements such as street and house are very important. For example the relationships between market and street is directly related to the safety of the population. The choice of the location of the market is very sensitive to the safety of the people especially when it is located very close to major streets. For example the new central market introduced to Tripoli city in 1976 was located very close to the major roads which might cause harm to the safety of the shoppers. Therefore, the safety and accessibility criteria should be taken as guidelines in determining the right location of the markets or shops. Burns (1963) argues that traditional markets are the most attractive and active commercial buildings. This was due to their design concepts and right location which was based on manifest public atmosphere, safety and establishing an attractive physical form.

Czarrowski (1991, p.207) writes, “a society, or culture, is held to be ‘people in communication,’ and the great characteristic of the city is its unique capability to serve as a nodal point for regional communications and, internally, to provide physically for an easily accessible web of contacts and exchanges”. Market is viewed as one of the most important nodes of communication and exchange where people can share experience and develop their knowledge as well as to exchange goods and services. These nodes have a central role in the built environment identity.

### **1.3.3.7 Identity And The Mosque**

The mosque is the spiritual, cultural, mental and intellectual landmark of the Islamic city. It is that building that reflects the most important features of Muslim identity: unity and faith. When Islam was founded the mosque was the first building introduced by the prophet Mohammed and his companions. From that time the mosque has been considered as the key element in designing and constructing any Muslim community. It is a place where the community's residents can practise Islam with prayers, reading Koran, religious ceremonies and a centre for social activities such as association, education and it is also a place for political activities. It is a building which provides an area for religious practices especially for older people who are more devout. The mosque with its characteristic minaret is the main religious building and has been

the natural place of communication and expression of Islamic society and identity. The mosque is usually located in the centre of the city along with religious schools, public baths and markets which are located around and close to the mosque. All these facilities are also close to the residential areas.

The mosque is thus recognised as the central part of Muslim identity that maintains social and religious values. Ibrahim (1979, p:66) argues that,

“The mosque should be considered the major dominant element in the designing of residential areas or towns. As a symbol of religion and place where prayers are offered and as a centre of daily life of Islamic communities, it should be given the utmost consideration and highest priority in the various planning projects” (quoted by Al-Hokail, 1995, p.253).

Antoniou (1981, p.24) argued that: “Islam became a religion for towns-people. The mosque required a fixed location and a permanent population. No community could exist without it. The social solidarity based on religion became a powerful force centred around life in cities, leading to the rise and development of urbanisation in Islam”. The mosque, with its minarets and domes, is the dominated element in the heart of the city and its skyline. Therefore, the mosque is regarded by Muslim people as a main landmark in the city and has a pivotal role in determining the identity of built environment.

### **1.3.3.8 Summary Of The Dimensions Of Identity In The Physical Environment**

We have found that a number of elements of the physical environment have central roles to play in the identity of the built environment. These are the natural environment which encompasses the city (such as the sea and the countryside) as well as a number of elements inside the city: homes, streets, open spaces, markets and mosques, each contributing to the city life so centrally that people’s sense of identity can be closely associated with them. A change in these physical elements can be considered a change in the identity of built environment. In this research we will use these elements to establish the essential characteristics of the built environment we study and how they change.



## 1.4 Conclusion

It is essential to have a clear theoretical understanding of identity. In this chapter some different views and concepts of the notion of identity have been examined. This conclusion briefly outlines some of the important theoretical findings that lead to the development of a methodology for our empirical study.

The study started by searching for a definition of the notion of identity. The identity is defined as a sense of uniqueness with which individuals, groups and societies distinguish themselves from others. Identity is therefore always understood in relation to others, rather than in isolation. The sense of identity is a dynamic notion and is produced through continued existence through time and space, through memory and continuity.

Three types of identity were identified; *individual identity*, *group identity* and *social identity*. These types of identity are connected with each other and may come into conflict in certain points. Individual identity is closely related to self-consciousness. Group identity can be a source of creativity and it develops when the members of the group share features which separate them from others. The challenge of social identity is to make a balance between these individual and group identities.

The chapter then moved on to assert the importance of built environment in identity formation and to search for variables through which the relationship between social and physical environment can be investigated.

The theoretical reviews presented in this chapter provide us with some social variables which are associated with the concept of identity. The concepts of safety and privacy are fundamental issues that directly relate to the way a culture lives and its expectations from the built environment. Attachment and commitment are other important aspects which are directly related to maintaining the built environment identity and a sense of community. Self-expression was another important factor for the development of the identity of individuals and groups who usually express their identity partly through built environment. Also the concept of memory and continuity are important factors for social identity, as they relate the present with the past and reflect the continued existence of a society through space and time.

The next question was to select those elements of the built environment that directly represent its identity. In this study we have found that some elements of the physical environment are important factors for the construction of the identity of the built environment. Natural environment such as the countryside and the sea is an essential factor for maintaining the built environment identity. Also other physical elements in the city such as home, street, open space, market and mosque are directly related to the built environment identity. Each of these elements has an important role to play in the formation of the people's sense of identity. Any transformation and development in these elements can be a change in the identity of the built environment.

We have found a definition for identity and the variables that link it with the built environment as well as the elements of built environment that represent it. We now need to find out what different identities can be found in Tripoli, which will guide us to choose the areas of the city to investigate.

## **CHAPTER TWO**

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## CHAPTER TWO: IDENTITY AND CHANGE IN TRIPOLI

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## 2.1 Introduction

In the previous chapter we dealt with the issue of identity as a concept and its relation to social and physical environments. In this chapter we search for different identities of Tripoli and some of the forces that have influenced the transformation of physical and social environments of the city. To do this we start by a brief description of the city's physical setting and then map briefly the historical development of the Tripolitania region and the city, for identifying the major sources of change in the identity of Tripoli. The brief historical review shows that throughout its history, the buildings and the urban form of the area have changed by a continuous flow of external and internal forces but perhaps none more so than those which began towards the end of the nineteenth century and have continued until now. It shows that the modern Libyan identity has been influenced by the forces of Islamic culture, colonisation and modernity.

Islamic religion, social structure and organisation have had a deep and lasting impact on shaping the Libyan culture and identity, with a major impact on the morphology of Islamic cities. Colonial force has had major impacts on the transformation of the built environment especially in cities in developing countries. In this section the impact of Italian colonisation on urban development and urban form of Tripoli will be highlighted. This will be followed by four colonial cities (Tunis, Algiers, Ibadan and Delhi) which were chosen to investigate and examine their development under colonisation. Comparison between these cities will be made in order to find similarities and differences in their outcome. Also in this chapter some aspects of the modern Libyan cultural identity are briefly highlighted. Therefore, the aim of this chapter is to study how the identity of built environment changes under the influence of various forces. This helps establishing which areas of Tripoli to study and identifying the context in which the change of built environment identity can be judged.

## 2.2 Location And Physical Setting Of Tripolitania

Libya is located on the central coast of North Africa. The country is characterised by four major ecological regions, each of which contains a series of discrete micro environments (figure 2.1). These regions are the north western (Tripolitania) north eastern (Cyrenaica), El-Khalij and southern zones (Fezzan). The north western zone, in which Tripoli city is located, extends from Tunisia in the west to Gulf of Syrt in the middle of the country in the east and from the

Mediterranean sea in the north to the southern region (Fezzan). The region consists of three major zones, the coastal and Gafara plain, the Gable (mountain), and the pre-desert zone (figure 2.2 ).

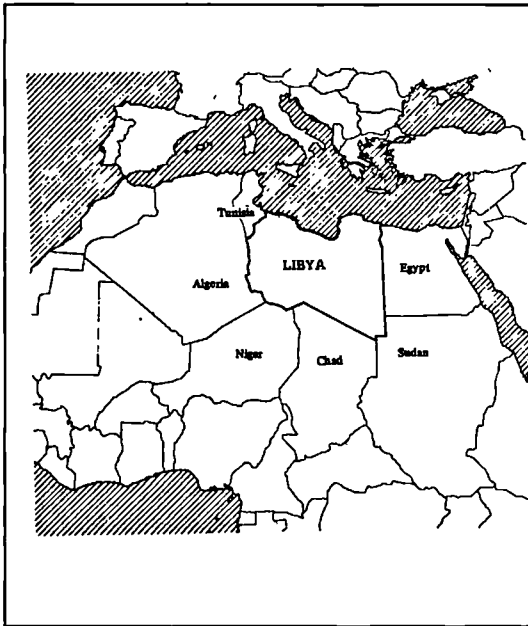


Figure 2.1: Geographical location of Libya

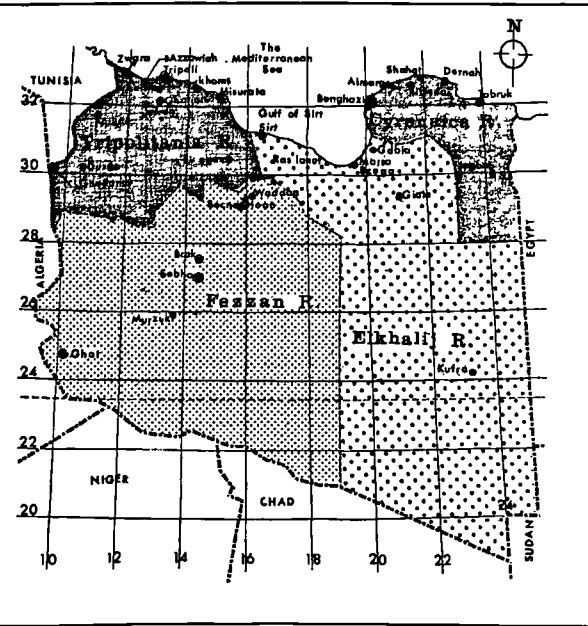


Figure 2.2: Geographical location of Tripolitania

The coastal and Gafara plain spreads across southern Tripoli towards the coast and varies in width from 20 to 80 kilometres. It extends from Tunisia in the west to Gulf of Syr in the east (about six hundred kilometres). The region is the most populated area in the country, with about 70 percent of the Libyan population, and is the centre of commercial and industrial activities in Libya. The Gafara plain has the best soil in Libya and contains most of the country's agricultural land. The Gafara plain is the main source of fresh vegetables and fruit in the country, and a variety of different trees are cultivated including olive, palm and orange. There are also several agricultural cities: Azizia, El-Zahra and Zawiah, which are connected together with modern roads.

Al-Gable zone (mountain) consists of three mountain ranges rising steeply from the Gafara plain south of Tripoli; Gable Nefusa in the west, Gable Gharian in the middle and Gable Tarhuna in the east. Water is in very short supply in the west of this zone, in which Nalut city is located. No trees grow here except wild plants. In the central and the eastern parts of this zone water is available during winter and the mountains are covered with fields of olive and fruit trees. The Gable in general is regarded as dry, pre-desert and semi-arid. The settlements and

villages in this area are situated both on the hill tops, such as the city of Nalut, and in low level valleys.

The third zone is the pre-desert (Al-Hamada Al-Hamra) located in the south of the Gable zone, and is described as dry and arid. In this area there are no human settlements except in some oases in which palm trees and some natural plants grow. There is no rainfall although underground water is available. This zone is identified as pasture and extends south to the Fezzan region.

The main source of water in Libya is rain during the winter season and also ground water. The level of rain fall varies from one year to another. No river runs the length of the country. Instead, some valleys (Wadi Al-Hera and Wadi Emgenien) cross the Gafara plain channel water during the winter season from the hills in the south to artificial retention ponds. These ponds store water for agricultural purposes. Some modern farms have been developed in these areas around each valley. In recent years the quantity of water has been on the decline and Libya is at present facing problems due to lack of water. However, there are attempts under way to bring the ground water from the south of the country to the coastal region by using an artificial river.

Tripoli city is the largest city in the country; about 25% (1.5 million) of the Libyan population live there. Tripoli metropolitan area at present spreads about 30 km from west to east along the coast and about 8 km from north to south (Ministry of Planning and development, 1997).

Tripoli city is the main transport point in the country and is also regarded as the main connection point with the rest of the world. Modern roads connect the city with other areas in the country, such as the coastal road which runs westward to cities such as Zawiah and Zuwarh towards Tunisia and eastward to connect with some major cities in the eastern part of the country such as Musratah and Benghazi toward Egypt. The southern road connects the city with major cities in the south such as Sapha. The south-western road links with cities such as Azizia and Ghadamis toward Algeria and Tunisia. The main international airport is located about 35 km south of Tripoli (figure 2.3). Tripoli city is surrounded by farms and groves of palm, olive and a variety of different types of fruit trees.

The natural landscape around the city is well maintained, much more than anywhere else in the country. Tripoli city was, and is, recognised as the main commercial centre of Libya in terms of east and west trade. It has one of the largest ports on the North African coast. In the past the port of the city was crowded by ships exporting olive oil. Today the port is mostly used for the export of petroleum and the import of goods.

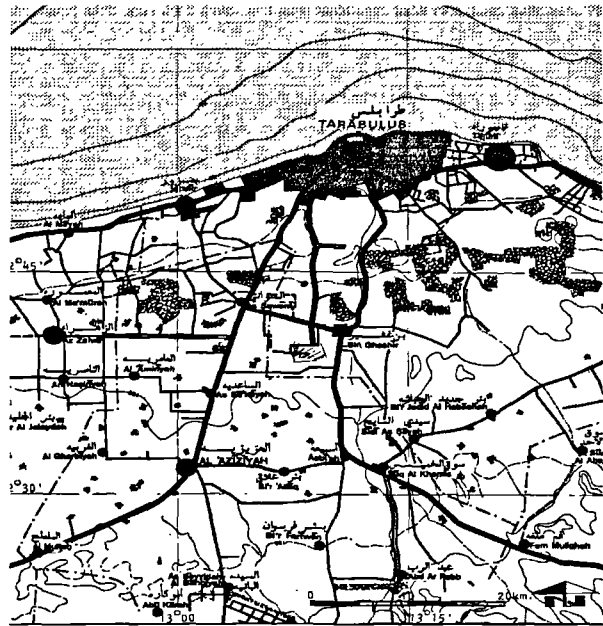


Figure 2.3: Tripoli city is the node of transport networks.

The climate in Libya is characterised as Mediterranean although it grows progressively harsher toward the south. The climatic conditions in Tripoli and the Gafara plain are good for both human settlement and agricultural production of all kinds. The climate is warm throughout the year along the coast, where the average temperature is 12 C in winter and 29 C in summer. The average annual temperature of Tripoli city is 19 C. The summer season is characterised by high humidity especially in July and August when humidity is about 64 per cent. The temperature in August is particularly high and reaches about 36 C (Tripoli Municipality, 1972).

The winter season is characterised as warm and rainy, with an annual rainfall of about 365 mm. In the winter a north-westerly wind dominates, which often brings rain. In the summer the prevailing wind is north-easterly, which brings hot, dry air. However, the mountains south of Tripoli city work as an obstruction preventing the hot, dry air coming from the desert.

## 2.3 Historical Background Of Tripoli City

In order to understand the changes in the identity of a city it is important to review its historical urban development process. This review is essential in order to find the major external and internal forces that have influenced and shaped the modern social and physical environment.



### 2.3.1 Tripoli Before The Twentieth Century

The history of Libya, especially Tripoli, is full of events. The city has been dominated by many different nations; Phoenicians, Carthaginians, Romans, Muslims, Spanish, Ottomans and later on the Italians. During these periods the city of Tripoli was both positively and negatively affected by waves of destruction and development.

Libya was the meeting place for commercial activities, since it is a point which connects South Africa, Europe and the Middle East. From its earliest history Libya flourished as a centre of trade. It has been recognised as a cross-road of civilisations: the Phoenician and Islamic from east, the Greek and Roman from north (Hill and Golvin, 1976). According to Said (1970) Phoenicians were one of the first nations to use maritime trade in history (El-Barghuti, 1972). The Phoenician civilisation which was based in Palestine and Lebanon reigned supreme at this time. The Phoenicians expanded their empire by settling along the western part of the coast of North Africa from Tripoli in the east to the Atlantic Ocean in the west.

The city of Tripoli was founded by the Phoenicians between the twelfth and seventh centuries BC. At that time the name of the city was Uiat. The city was located between two other major Phoenician cities situated along the same coast, Sabratah about forty-five km west of Tripoli and Lepids about one hundred and twenty km to the east (Shaiboub, 1979). During the Phoenician settlement in Libya, the native people shared their work and trade activities with the Phoenicians. The relationship between the Phoenicians and the native people brought a mixture of the two cultures (Shaiboub, 1979 & Wright, 1969). In this period the city of Tripoli was small, with a limited number of residential or commercial buildings. The Phoenicians and native Libyans lived together in peace in the city (Naji, 1970).

During the Phoenician control, Tripoli was an international port and the main market in the region. It was a meeting point for locals with traders from South, West and East Africa. Tripoli was one of the main meeting points for the caravan trade in North Africa. The city was connected with other important cities and oases in the coastal and desert zones (figure 2.4).

At this time the city was known for the manufacture of pottery and the carving of ivory, both of which gave rise to economic growth. Cachia (1975, p.55): describes,

“For many years Tripoli had almost a monopoly of the caravan trade. The city is the Mediterranean Mecca for long lines of camels streaming in from depths of desert spaces, bringing ivory and gold dust, ostrich feathers and gums, wax and tanned leather, sometimes mats and henna, and using three or four months or longer for their deliberate progress”.

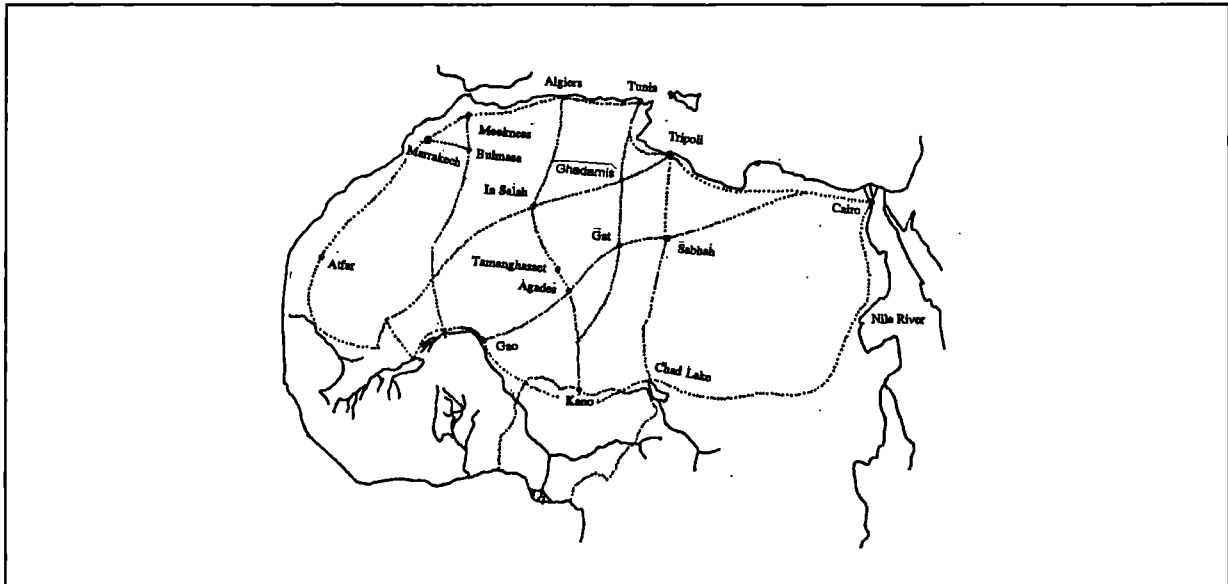


Figure 2.4: Caravan trade routes across the Sahara desert ( with Tripoli as one of the important meeting points)

In 146 B.C. the Carthaginians took over Tripoli after the collapse of the Phoenician empire. During this period Tripoli was under tight control especially in relation to trade, as Carthage did not give the local people commercial freedom and the city was heavily taxed. (Haynes, 1981).

In 202 B.C. the Romans conquered North Africa and took control of the city after they had destroyed Carthage, the capital of the Carthaginians. Tripoli welcomed the Roman occupation since it removed control from the Carthaginians. From that time the city's name was changed to Oea. The Roman period was known as an era of development at all levels. There was economic improvement, more freedom and more protection in trade for the local people. Extensive urbanisation took place in the Tripolitania (Lepits, Sabratah and Oea) area. (Naji, 1970; Haynes, 1981). Oea was redeveloped with Roman architectural and planning forms (figure 2.5). In the early stages of the Roman occupation of Tripolitania more urbanisation and development occurred in Sabratah and Lepits than in Oea. However during the administration of Septimus Severus, Oea became more important than the other two cities. He moved the capital from Lepits to Oea and it became the capital of Roman North Africa, as well as the political and

commercial centre for the region (Tripoli Municipality, 1972). From that time Oea flourished and has remained the capital of Libya until now. As the population of the city increased, more residential buildings, markets, workshops, baths and temples were constructed and even some streets with pavements (Haynes, 1981; Tripoli Municipality, 1972). All these buildings have been demolished except the Triumphal Arch of Marcus Aurelius which still stands today (figure 2.6).

Roman architecture and urban forms are well established in several sites along Libyan coasts such as Oea (Tripoli), Sahbratah and Lepcis where native people and Romans worked together in building and planning their cities (Sjostrom, 1993). The Roman period in North Africa has been always recognised as a source of civic influence and contact with the local people rather than as a period of colonisation. The Romans influenced North Africa in technical, economic and architectural principles and forms (Ward, 1969).

In the Roman period Libya became a large, stable, highly urbanised area (MacKendrick, 1980). In this era, trade routes were opened on a regular basis with the far west and south. The Roman architecture in North African cities, theatres, amphitheatres, temples, houses, baths, Christian basilicas can still be widely found. Also there are some traces of decorations and pavements for houses, public buildings and workshops. The organisation of Roman cities was a crucial factor in the formation of Libyan cities (Dunbabin, 1978).

The developments in agriculture and urbanisation that took place in the six centuries of Roman occupation were destroyed, especially in Oea city, by the Vandals who occupied the country in 426 AD (Etlissi, 1985). After about a century of Vandal control of Oea city, local people with their leader, Antalas, (532 AD) liberated it and all of North Africa from the Vandals' domination and established the Byzantine control in the whole region. In this second era of Roman domination there were further improvements in the building of churches, renewal of the city walls, the castle and developments in agriculture. Tripoli flourished to become a major trading centre once again (Etlissi, 1985).

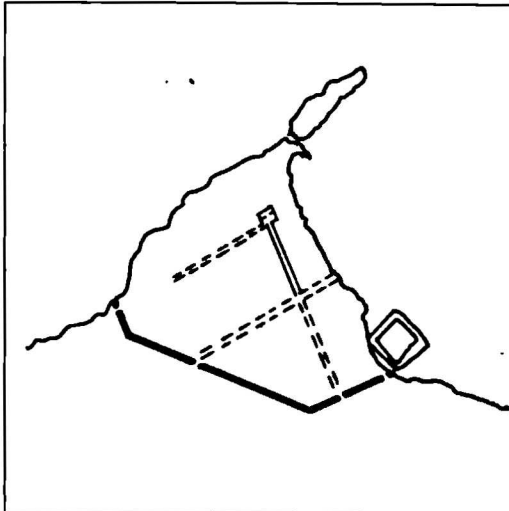


Figure 2.5 : Tripoli city during Roman times



Figure 2.6: An example of Roman architecture traces in Tripoli city (Triumphal arch)

In 22 AH/642 AD. a new era was born. Islam came to Oea and occupied it under the leadership of Amer Ibn Al-Ass. The second invasion led by Ugba Ibn Nafi was in AD 645-646. During the following eight centuries of Islamic occupation many movements and urban developments occurred. In this era a new religion, language, and ways of life were introduced to the city. The attention given to the city led to improvements in human life and the construction of new houses, mosques, public baths, shops and markets. The population also increased in this period from 5,000 in the eighth century to 10, 000 in the sixteenth century (Aswad, 1967). In the twelfth century a large number of tribes of Bani-Hilal and Bani-Salim immigrated from Egypt to North Africa during the Fatimid rule (Kshedan, 1984).

In 1510 the Spanish occupied Tripoli. In this era, devastation spread in the city. Most of the better houses and public buildings were destroyed and also native people were removed from their houses and from the city itself (Sjostrom, 1993). Consequently most of the native population left the city. Because of the struggles of Libyans against the conquerors, the Spanish imposed an economic boycott on the city so that all trading activities were transferred to other cities such as Benghazi.

In 1551 the Ottomans, who were moving westwards and establishing a new empire, came to Libya. The Libyan people welcomed the Ottoman occupation because of the pressure put on the country by the Spanish. They viewed the Muslim Ottomans as natural allies against the Spanish (Daza, 1982). During the Ottoman period Tripolitania had limited resources and was

dominated by the regional powers in the form of tribal confederations. The Ottoman administration of the country was divided because of competition between the Ottomans and some tribal associations. In this period most of the native people were semi-nomadic. They moved between their city houses and oases for their livelihood. However, during the Kharamanli control (1835-1911) some improvements to the city occurred with mosques (such as Ahmed Basha mosque and Draguth Basha mosque) Kuran schools and school of arts and crafts located in First of September street (Madraset El-Funun Wa El-Sanayah), restaurants, coffee shops and a modern port, some of which can still be seen today (Zarrugh, 1976). At the end of the Turkish period more development took place outside the walled city where residential buildings were constructed. These houses were designed and constructed in a Turkish style (two story buildings with a courtyard). These residential areas were located in four areas (Myzran, Bulkhair, Dhara and Esreem). Furthermore, the El-Kubza and El-Tulata markets were created at this time (Kshedan, 1984).

In the long period of Ottoman occupation the quality of urban life, the organisation of society and the built environment declined in the whole country with some limited exceptions in Tripoli city (figure 2.7, 2.8, 2.9 and 2.10). Even here, little attention was paid to development in this era. However, during the rule of the Kharamanli family in the period of Turkish control, more houses, schools, mosques and hospitals were built in the city though this ceased when the Kharamanli administration ended and led to further urban neglect.



Figure 2.7: Tripoli city in 1567

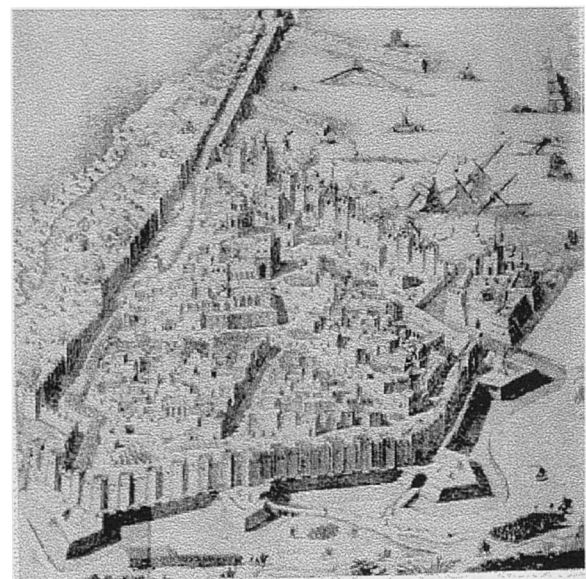


Figure 2.8: Tripoli city in 1685

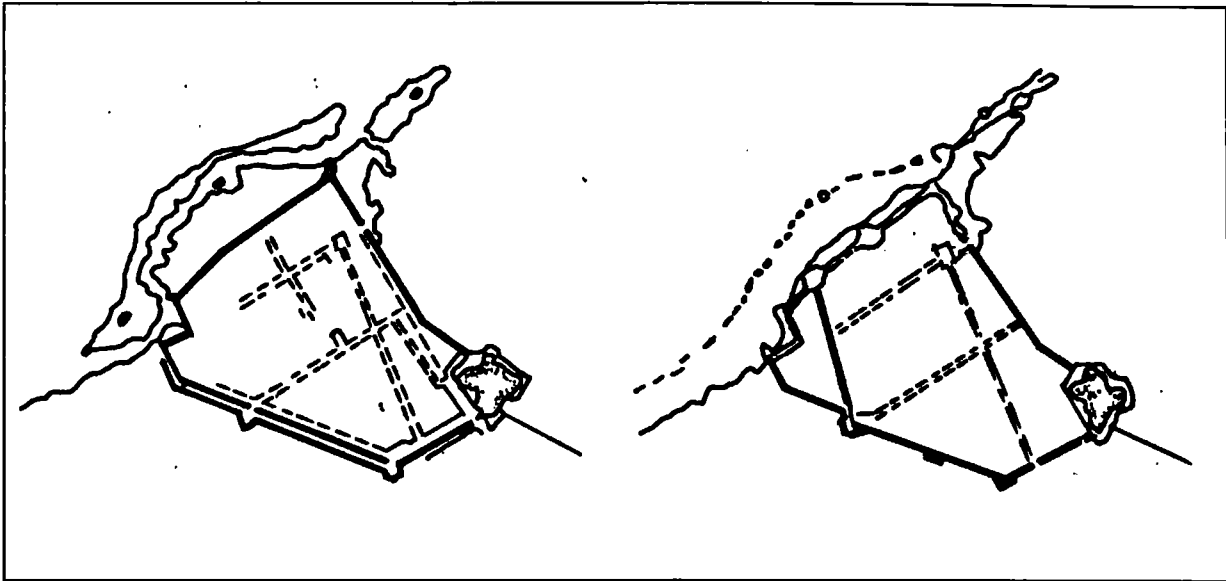


Figure 2.9 : Tripoli city in medieval times

Figure 2.10 : The city in mid 18th century

During the Turkish period the city was still a suitable place for traders and travellers to rest and to exchange goods. For example, Muslims from Spain and Northwest Africa took rest in Tripoli on their way to Mecca to perform the Hajj. Caravan trade trips in the 19th century were the only means from Tripoli city to central and south Africa for the conveyance of European goods such as English cotton, glass and mirrors, drugs, writing paper as well as Tripoli silk brocade. These caravans returned to Tripoli with items such as worked leather, kola nuts, ivory, curved skin, gold dust, hides, coffee and tea (Cachia, 1975). This system of trade helped in the development of the built environment and increased the world-wide importance of Tripoli city, connecting it to other important cities such as Tunis, Cairo and Algiers.

This brief review of Tripoli's history before the twentieth century shows the ancient influences of Phoenician and Roman civilisations. These influences however, gave way to the enduring influences of Islamic civilisation, which has dominated the city since the seventh century. It is from this Islamic background that the city entered the twentieth century. Any study of the city's built environment identity should take this into account.

### 2.3.2 Colonial Period

Hillenbrand (1994) argues that because of political decline in the Islamic world, most medieval styles came to an end by 1700. From that time external forces became an important factor in the development of the Islamic world.

In the 18th and 19th centuries a new type of colonisation was born in the world, in the form of modern colonialism which embodied capitalist ideology. The search for cheap raw materials and labour was the main goal of capitalist colonisation which used any means, such as military force, to achieve its goals and needs outside its own territory. These goals led to competition between countries within Europe and later between the United States of America and Europe (Saoud, 1996). North Africa was one of the places occupied by modern colonisation. For example, the British occupation of Egypt and the French occupation of Tunisia and Algeria led Italy to hurry to occupy Libya.

In 1911 Libya went under a new type of occupation by the Italian military forces. Italy subsequently brought the whole country under a single form of control and administration (Hahn, 1981). During this period the Italians changed the character of Tripoli city even down to the street names.

Colonials set aims for the future. According to Wright (1982) the Italian government planned to settle 100, 000 Italian people by 1942 and half-million by 1960. This plan was aimed to make Libya a part of Italy for ever.

On November 11, 1911 Italy began its occupation of Tripoli city and the whole of Libya. Tripoli city was the first city occupied by Italy. The influence of Italian principles and actions showed itself in new architectural and planning forms and spread throughout the country. New architectural and urban forms were constructed around the old city of Tripoli (particularly in the south and east) such as new houses, hotels, offices banks, shops and light industry. New means of transportation were also introduced, resulting in the widening of streets.

World War II affected a major transformation in the region when Italy lost the war and was defeated in Libya as well as elsewhere. The unity of the Libyan people also played a major role in preventing Italy from regaining power. At that time the United States of America, Britain and France took over the whole country and divided it between them. The U. S. A. had two bases in the North, Britain also had three bases in the North and France had one base in the south (Zarrugh, 1976). The American, British and French military administrations ruled the country until 1951. There are no signs or traces of change in the physical context during this



period except the military camps especially the American base which was located on the coast of Tripoli (Wheelus base, now Mategah base).

### **2.3.3 Post-Colonial Period**

On December 24th 1951 Libya gained its independence, the first state founded by the United Nations. Between independence and September 1969 Libya was a monarchy and the name of the country was the United Kingdom of Libya. In this period, all the developments and movements in Libya, especially Tripoli city, still reflected directly the interests and activities of other societies and particular groups of people instead of the local society. Colonial and other foreign influences continued to control the country. On September 1st 1969 the Libyan political system was changed to a republic and the name of the country became Libyan Arab republic. In 1975, a new political system was introduced to the country, which was characterised by direct contact and between the Lagnah Shabbyah (executive council) and Moutamaratt Shabbyah (public masses). Also the name of the country changed to the Great Socialist People's Libyan Arab Jamahiriya. During this period up to present many transformations and developments have occurred in both social and physical contexts.

After independence the Libyan economy faced a lack of resources and industry. The weak economy could not provide good education, health care, public facilities and housing. Many shanty camps were built around Tripoli city. Before the discovery of oil, Libyan national economy was largely dependent on agriculture, which accounted for 93 per cent of the total national revenue (Hajjaji, 1967). Agriculture produce was mainly wheat, barley, olives, dates, citrus, vegetables, peanuts and meat. After discovering oil in the mid 1960s Libyan national economy became completely dependent on oil exports and later on oil products (Allan, 1989). As a result the country became rich, which led to major developments in all fields such as housing, transportation, education, health and industry.

After discovering oil, the country grew very rapidly. Many large projects such as houses, schools and hospitals were constructed. This rapid growth of physical forms led to the acceptance of different styles from different countries. As a result the architecture and urban forms of the cities have been transformed along with their social patterns. Many buildings are designed and constructed under the influence of an international style. Also, the structure of



Libyan society, the way of daily life, the type of dress and the way of thinking have been affected by western modernity.

In the twentieth century, Tripoli has been dominated by the events of Italian colonisation and the post-colonial transformation. These two periods have had long-lasting influences on the identity of the city. We can, therefore, conclude that a study of the city's identity should focus on its Islamic heritage, its colonial legacy, and its modern changes. The rest of this chapter will focus on elaborating these themes further.

## 2.4 Identity And Transformation

We have seen that the identity of a society and the identity of its built environment are closely related. Any major transformation of this built environment will have a strong impact on a society's sense of identity. Oliver and Hayward (1990, p. 48) argue that,

"Every new building changes the place in which it is set. The siting of the building in relation to the natural or man-made environment will affect the lives of those who move in proximity to it in a variety of ways".

Davey (1993) argues that the development of buildings represents the identity of people, their way of life, their experience, and all changes and events that take place in their built environment.

In the modernist architecture and city planning which has transformed cities around the world many basic values and ties that related to the identity of the built environment-such as the specific character of a locality -have been ignored. Individual buildings, streets or open spaces may now be unrelated to the local conditions. This is caused by the lack understanding of the nature of the place, as well as a lack of control over the process of transformation. Rossi (1982, p.69) points out,

"Of course, we can not so easily entrust the values of today's cities to the natural succession of artefacts. Nothing guarantees an effective continuity. It is important to know the mechanism of transformation and above all, to establish how we can act in this situation-not, I believe, through the total control of this process emerging in a certain period. Here the question of scale of intervention comes to the fore".

The negative changes and loss of built environment identity in any society can be a result of facing difficulties of control over its built environment (Juppenlatz, 1970). Bacon (1978) argues that any new idea of design or planning must be associated with the strategy of the development in relation to climate, social context and the characteristics of the physical construction. In this sense it can be argued that transformation or modification has to take into account the current conditions and circumstances of a place as well as its history. Cultural heritage is a valuable source that belongs to every generation within the society. Therefore this treasure should be understood, protected and enriched as an established part of social identity.

Lynch (1972, p. 43) says; "Saving the past can be a way of learning for the future, just as people change themselves by learning something now that they imply later." He also argues that, in order to reshape our future, we must choose the qualities and values from our traditional built environment. He adds that viewing past events may help us to solve our present and future difficulties.

Today Tripoli is going through a rapid process of development, which is changing its identity considerably, to the extent that there is a danger of a total loss of its original identity. Learning from the past, as Lynch advises us, is very crucial for dealing with present and future. Before the contemporary period, two major historical influences on the identity of Libya can be found: Islamic culture and Italian colonisation. We will now look at these two periods in a broader context, which lead us to some of the specific characteristics of Tripoli today.

### **2.4.1 The Identity And The Formation Of The Traditional Islamic City**

According to Rapoport (1969) religion is one of the main factors which shape the form and layout of the house and settlement patterns. Rapoport argued that,

“Buildings and settlements are the visible expression of the relative importance attached to different aspects of life and the varying ways of perceiving reality. The house, the village, and the town express the fact that societies share certain generally accepted goals and life values. The forms of primitive and vernacular buildings are less the result of individual desires than of the aims and desires of the unified group for an ideal environment. They therefore have symbolic values, since symbols serve a culture by making concrete its ideas and feelings” (Rapoport, 1969, p.47).

More than a religion, Islam is a way of life (Brenner, 1993). Its influence on the Libyan culture and built environment can be studied through Islamic principles and law and also Islamic culture.

### **2.4.1.1 Islamic Principles And Law**

The Islamic religion informs the social habits as well as shaping the urban fabric of the houses, communities and cities in Islamic society, as can be seen in Tripoli city. Islamic law is a source of cultural tradition, where its effect on the formation of housing and cities is clear. In most Islamic cities architectural and urban forms are mainly affected by Islamic principles and law, as derived from Quran (God's words); Hadith (the Prophet Mohammed sayings); Ijtihad (scholarly opinion); El-Ejma (the majority opinions) and traditions.

The issue of privacy is an important factor in Islamic family as emphasised in Islamic law. For example, people should ask for respectful permission and exchange salute to ensure privacy and friendliness (Bukamur, 1985). The following example from Quran explains this approach to privacy.

Ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity (translation of Surat-Nur (24), 27-28).

In the context of traditional dwellings and neighbourhoods, the main issue for the Islamic family is visual privacy, especially protecting women from the eyes of men and strangers. This emphasis on privacy has led to particular urban forms, as Abel (1986, p. 38) indicates,

"The dense urban fabric of inward-looking courtyard houses and complex network of narrow streets and blind alleys that typify the "private" Arab cities, is often described in terms of biological systems. Yet this "organic" layout is, amongst other factors, the outcome of legally explicit regulations for the protection of privacy and access".

After Islam was introduced to North Africa the formation of the cities and the way of life were mainly influenced by the worship of one God (Allah) (Toni, 1968). Before the Islamic invasions, people in North Africa were disunited and battles took place which made the place unsafe (Raven, 1993). According to Hill and Golvin (1976) from the beginning of Islam in

North Africa the rules of the Islamic community and social organisation became more and more important for forming the structural pattern of the city.

In this regard Hakim (1986) showed how the Islamic law and principles were strongly used as a main tool for solving certain architectural and urban problems in Islamic cities. Hakim categorised the decision-making processes into two types: first “Macro” government authorities which concentrate on neighbourhoods, mosques, government buildings and municipality buildings. Second, “micro” level decisions made by ordinary people, which affect their daily life and built environment. These solutions were based on Islamic law, which in the long term led to a degree of harmony in the built environment. Hakim also categorised five architectural and urban element problems which were solved through Islamic legal system: first, streets and access; second, ownership of walls between neighbours and the right of their usage; third, the position of windows and doors which related to the right to privacy, the right to light and air; fourth, restrictions such as smoke and noise which might cause problems to public; and fifth, water usage, water drainage and waste water restrictions. All these legal provisions had a direct impact on the identity of the built environment, which showed remarkable similarity across Islamic lands.

#### **2.4.1.2 Islamic Culture**

The word “culture” means “that body of principles, cognitions, feelings and behaviour shared among a group of people in several ways” (Altman, 1980, p. 3).

The Islamic Sharia produces guidelines for the behaviour of all members of the society. It defines the relationship between individuals and groups, where personal and co-operative rights and duties among individuals, groups and families are defined. The organisation and formation of the urban settings were not only to reflect community’s needs but also those of the individual. Daza (1982) argued that the homogeneous community in traditional Islamic society was a production of the social organisation. The nuclear family, then the extended family, the sub-clan, the tribe and society are the main features of the Islamic community structure in North Africa. Antoniou (1981, p.21) states that,

“A knowledge of traditional Islamic culture is important in understanding how the inhabitants have solved their housing problems in the past and how solution in terms of space requirements and layout are suited to their

particular living habits. Unlike the Western concept of nuclear family, the extended family is the basic living unit. A courtyard with rooms opening on to it is the focal centre of home life. The social pattern is such that activities in the house are divided into separate groups. One group requires an area for the men and guests. The other group requires an area devoted to women and family life”.

Traditional cities in North Africa are a combination of separated neighbourhoods where each clan (Kabylah) has its own quarter which is defined by its territory and at times its own gate. For example, Shawesh (1996) indicated that the traditional city of Ghadames was divided into seven quarters where each quarter was occupied by a kabylah that has its own identity. Tripoli's old city is divided into six quarters (Homat), homet El-Baladia, Homet El-Kushit Esafar, Homet Gherian, Homet Bab El-Bahar, Homet El-Hara El-Kabira and Homet El-Hara Eskera.

The layout of the Islamic neighbourhood is a mirror which reflects the Islamic society. Kinship was an essential factor in the shape and layout of the traditional house. Al-Naim (1998) indicated in his description of the Fereej (physical unit) system in Hofuf in Saudi Arabia as to how a group of relatives in extended families could create a cluster of houses, a nucleus of urban living. Privacy and safety are emphasised by the use of courtyards, windows covered with mushrabiyyah, and roof access for women.

Islam played a major role in the social and physical harmony and unity of traditional neighbourhoods. Islam does not encourage extreme differences between different groups of society. This was reflected in the modest external facades and in the general design of traditional house. The unity and harmony of traditional quarters were also derived from using limited building materials, colours, forms and technology. All the elements of the Islamic traditional neighbourhood were in harmony with each other as well as with the nature. Rapoport (1969, p. 6) described that the “vernacular is also characterised by the greater importance and significance of relationship between elements, and the manner in which these relationships are achieved, rather than by the nature of the elements themselves”.

In the nineteenth century Tripoli, the family was the unit by which commercial life was organised in the community. Many goods (mattresses, dresses and covers) were made in the



family house (e. g. in the courtyard) by women for sale in the city. Light factories were also located in the city producing different textiles. These factories were operated by family members (figure 2.11). The integration between social and economic spheres, i.e., between family life and production and exchange of goods, created a sense of social co-operation and harmony in the society. Most of the handicrafts still exist in the old city where many residents and their families run these factories. Goods produced in the home or brought to the city through trade routes were exchanged in the market, which also acted as a meeting place. Markets in Tripoli were the main place of economic activity and the main source of income for residents of Tripoli as well as for the national economy (figure 2.12).



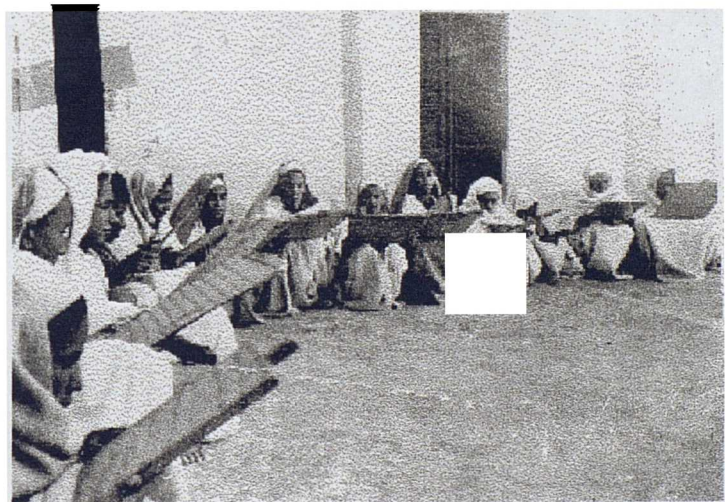
Figure 2.11: The house was, and sometimes still is, a place of work as well as living



Figure 2.12: A shop in the market, which was, for trade a place as well as a meeting point

The education system in Tripoli city was similar to other Arabic and Islamic cities which represented mostly by Quranic schools in the mosque (figure 2.13).

Figure 2.13: The Quranic school was the main source of learning and knowledge. It was replaced in modern schools introduced by the post-colonial period.



Islam, as a culture and a way of life, with its legal and social codes of conduct, its association with extended families and kinship, has had a strong influence on the built environment of the

Islamic cities. This is testified by the extraordinary similarity of some of the major characteristics of traditional cities across the Islamic world. Tripoli, before entering the twentieth century, shared its features with many other Islamic cities in the Middle East and North Africa.

### **2.4.2 Identity And Colonisation**

Libya, like most other countries in North Africa was under colonial rule for a period of time. This had a profound impact on the identity of society and built environment. Saoud (1996, p. 82) argues that "following the rise of imperialism in Europe, and the search for new markets to provide for increasing demands for food and new sources of raw materials, North Africa, like most third world countries, fell victims to this imperialism".

The word 'colonial' can mean the exercise of power by one society over another, which leads to the loss of sovereignty by the weak society, whose heritage, culture and identity tend to be undermined. Gindi and Smith (1993, p. 70) remark,

"In historical and geographical terms, colonisation involves the conquest, inhabitation, possession and control of a territory by an external power. It is predicated on the deliberate, physical, cultural and symbolic appropriation of space".

There is little doubt that colonial powers do everything they can to maintain this control, even if at the cost of constructing a new identity for the local population. As Hall (1990, p. 224) argues,

"Colonisation is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of oppressed people, and distorts, disfigures and destroys it".

According to McDowell (1993) colonial government usually uses power and symbolic distance to build partitions between people. The colonial government builds physical symbols to display its might both inside and outside the occupied country. Abel (1986, p. 39) argues that,

"Colonialism required that the representatives of the metropolitan centre be settled in sufficient comfort even in the most peripheral reaches of the empire, to be able to function effectively in that role. Since functioning effectively also meant impressing local inhabitants with the power and "superior" culture and life-style of their exploiters".

Moreover, the ideology of the colonial power is not only to control natives, but also to tend to train them to be good clients, and involve them in the political system in order to maintain colonial interest and order. The nineteenth century saw colonialism develop globally, which is now fundamental to the construction of post-colonial identity. Joucka (1985, p. 52) argued that,

“At the beginning of this century most of the built environment of the Middle East was transformed under conditions of military, economic, social and cultural domination, in one form or another. Principally this occurred under the ‘civilising’ occupation of foreign lands by the major imperial regimes of Great Britain, France, Italy and the Netherlands. The arrival and penetration by these European powers of local or regional institutions-political, social and cultural-brought about westernising and the applying of new styles”.

#### **2.4.2.1 The Colonial City**

Castells (1977) defined the colonial city as another spatial form built by the expansion of capitalism. Abu-Lughod (1976) described the colonial city as a reflection of imperial ideologies which were symbolised in architecture and urban forms, and in domination and separation between the colonisers and the colonised. King (1976) and Al-Sayyed (1992) argued that the urban system of the colonial city was meant to serve as an instrument of colonisation.

The colonial city was a result of domination and military rule (Ben-Swessi, 1996). Consequently, the design and function of the colonial city had to meet the criteria of the colonial power and culture. Kshedan (1984) argued that the colonial cities are the product of colonial experience created by military powers. The colonial cities founded in the twentieth and twentieth centuries in south-east Asia and Africa contained enough number of similar characteristics.

In Libya, Algeria, Tunisia and Morocco, colonial cities were formed by colonial model design and policies which were mainly based on separation, domination and control over the built environment. Due to these policies of isolation many shanty towns were built outside the colonial city in North Africa to house local immigrants (figure 2.14). Saoud (1996) argued that in Algeria, the colonial administration ensured that Europeans can buy land cheaply for development, while local people were denied access to land, ensuring segregation between local population and the Europeans.



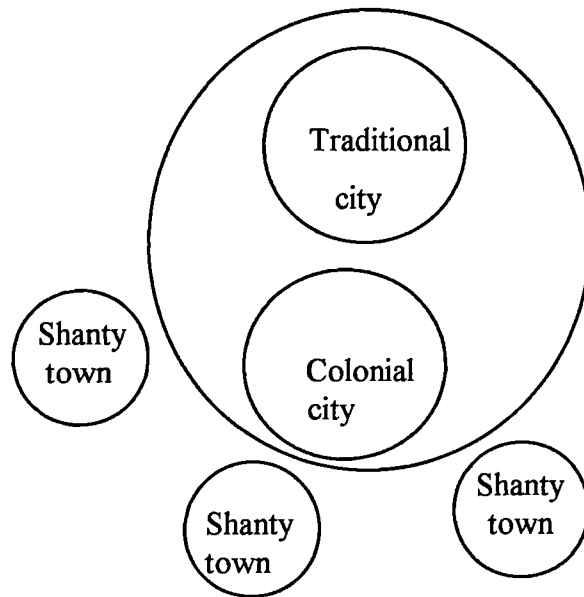


Figure 2.14: The spatial form of the North African city during the colonial occupation

#### 2.4.2.2.1 Tripoli City

During the Italian occupation of Tripoli city between 1911 to 1943, the built environment transformations can be categorised into three phases: the first phase was from 1911 to 1913, the second from 1913 to 1929 and the third began in 1929 until the second World War. In the first period most building activities were mainly in army camps and administrative offices. In the second period the colonial power started to develop a new city which was separated from the old city (figure 2.15).

This new city was built outside the old city of Tripoli and was connected with other parts of the country by railway. Two neighbourhoods and a part of the city wall were demolished to provide space for the new city. The third phase was based on the Fascist ideology and concepts where many buildings, banks, churches and office buildings reflected Fascist attitudes and policies. A wall was built around the new city in order to control the growth of and access to the built environment. When Fascists came to power in Italy, Libya especially Tripoli city suffered from their attitudes and policies. Libyan people were evacuated from their homeland by military force (figure 2.16). According to the Italian Army Health Department Chairman, Dr. Todesky who wrote in his book (*Cerinaica Today* published in 1933): “from May 1930 to

September 1930 more than 80, 000 Libyans were forced to leave their land and live in concentration camps. They were taken 300 at a time watched by soldiers”. Dr. Todesky continued, “By the end of 1930 all Libyans who lived in tents were forced to go and live in the camps. Fifty five per cent of the Libyans died in the camps”, (Quoted by Ighneiwa, 1997). Italian administration blocked the education, political and economic development of Libyan people. The Fascists regarded Libya an extension for their “motherland”. They called Libya the fourth shore and Tripoli the second Rome. The local socio-cultural customs were undermined or suppressed to open the way for domination of Italian culture and image.

The Fascist principles and policies were used as guidelines for many architects and planners who worked in Libya and Italy as well. These policies emphasised mainly the power and civilisation of Italy, which insisted on the dominance of the Italian culture in the colonies through the creation of Fascist neo-classical architecture (Daza, 1982). This Fascist policy was also applied to many cities in Italy, where many large open spaces and streets were created for military exhibition. These open spaces and streets were filled with monumental buildings that reflected Fascist power and domination. In this regard Atkinsom (1998, p.28) argued that “In Fascist Rome, like Turin, the totalitarian appropriation of the streets was regarded a central element of Fascist social control and the regime’s attempts to enforce the ‘Fascistisation’ of Italy”. During the Fascist period in Rome many buildings and squares were demolished and replaced by large monumental avenues to become sites for Fascist parades. According to Atkinsom (1998, p.26), “the streets of Italy became some of the key sites wherein the regime articulated its authority, control and-through inclusive spectacles-sought the consensus of the Italian population”. Ghirardo (1980) argued that the buildings, streets and open spaces became important elements of Fascist policies which were aimed to serve their definite political programmes.

The Fascist administration suppressed the Libyan identity, image and culture by their claim that Libyan architecture had its roots in Rome. The intentions of the Italian architects can be summarised by the following remark by Rava (1931, p.36),

“We will be able to..... consider that we have impressed.....(in our buildings)... the lasting sign of our present greatness, of our new civilisation, we will find again ....the Latinity of an architecture which is, above all, profoundly Mediterranean.... (and with it) that rebirth of a “Mediterranean

spirit” ..... the moment (has come) for the creation of a truly modern colonial architecture of our own” (quoted by Fuller, 1992, pp. 223-224).

This attitude led to major changes throughout Libya, but particularly in Tripoli where the change that occurred at all levels of the built environment (e.g. natural features, neighbourhoods, housing, streets, open spaces, markets and mosques) affected the historical value of local image and culture in the traditional city. In general, the developments of an ideology and practice of colonial architecture and city planning in the context of Libya had a major impact on the identity of the built environment. Even after their departure colonial ideas and principles did not disappear completely, since groups of local people who had been educated in Italian schools continued to be involved in planning.

The Italian colonial rule attempted to undermine the history of Libya. This meant rejecting the national identity as represented by the culture and its physical forms. They ignored the long history of vernacular architecture, the use of local materials and the Islamic nature of architecture in the built environment. Fuller (1992) suggests that the Italian colonists claimed that the traditional Libyan house was nothing more than an ancient Roman one. However, some Italian architects and planners were fascinated by the traditional architecture and indicated that the forms of local architecture must be studied to discover the best features so that they may be used in their own architectural developments in new Tripoli. They indicated that the simple geometric forms of the local architecture were perfectly suited to colonial design. Rava (1931, p.36) described that,

“The original Libyan architecture provides us with all the desirable elements to create our own architecture of today, which should be truly worth of Imperial Italy....(these elements are its) Rationalism, most modern simplicity of exterior forms, perfect adaptation to the necessities of the African climate, and perfect harmony with Libyan nature” (quoted by Fuller, 1992, pp. 218-219).

The transformation in the physical environment was paralleled by social transformations in life style such as clothing fashions and new ways of thinking and building.

Italian colonial policy affected the social structure of Libyan society. Italian concepts and principles worked very hard to weaken the cohesiveness and unity of kinship which existed in the society in the past, in order to reduce the bonds and relations between the Libyans and thus

their resistance against colonial behaviour and attitudes (Daza, 1982). Ben-Swessi (1996) argued that the Italian colonisation tried by all means to destroy the family structure and social structure in Libya.

The Italian population was presented as a separate people, and also the government in Italy stressed the importance of the existence of Libya under the Italian flag and Italian identity. This was the greatest external threat to the Libyan cultural identity, because the Italian power prevented the nation from forming any internal party or government. The Italians did not realise however that the distinctions between native Libyans and Italians are based on deeply-rooted cultural, social, religious and linguistic differences.

Italian colonisation introduced a new cultural perception of the space based on images and values which reflect industrial metropolitan lifestyle. This resulted in a new type of city structure and form. Kshedan (1984) argued that the organisation of the colonial society was based on the single nuclear family, individual independence and mixing of sexes, which needs a different type of dwelling from local one. Also this new society was based on social habits and new technologies that need new architectural and urban elements such as churches, large open spaces and wide streets.

The colonial 'invasion' was felt also in language education and administrated. During the Italian occupation some modern schools were built in Tripoli city and in other parts in the country. The main aim of these schools was to teach Italian language and culture. Zarrugh (1976) argued that the Libyan people opposed this idea of teaching their children the Italian language, because they thought that they would lose their Arabic and Islamic culture as well as the religious faith.

The traditional system of trade was discontinued at the beginning of this century when modern European colonisation took place in North Africa. As a result Tripoli city lost its traditional economic role. The colonial government adopted capitalist economics. The Banca Di Roma and some other financial institutions which were created in Tripoli were operated by the European minority (Daza, 1982). The new urban and agricultural systems were aimed to ensure high economic integration within the empire with Libyan cities playing the role of satellites

exporting the surplus to Italy. Colonial imported products invaded the sug and affected the traditional economic activities. The new economic institutions such as insurance companies and banks were aimed to provide the base for the colonial economic system. The industrial system of production in the colonial city resulted in the separation of work place from home. Wide streets, railways, large network of communication (telephone), and a modern port were built (Kshedan, 1984).

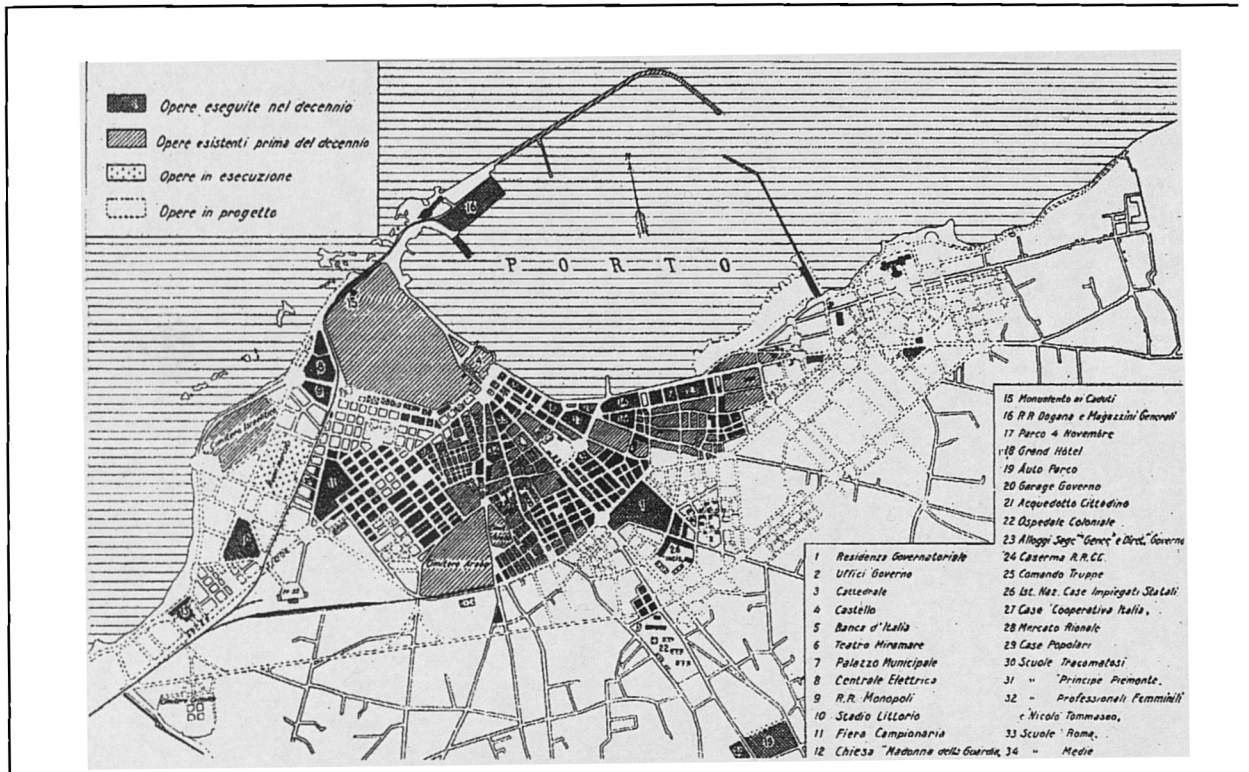


Figure 2.15: Tripoli at the end of Italian occupation

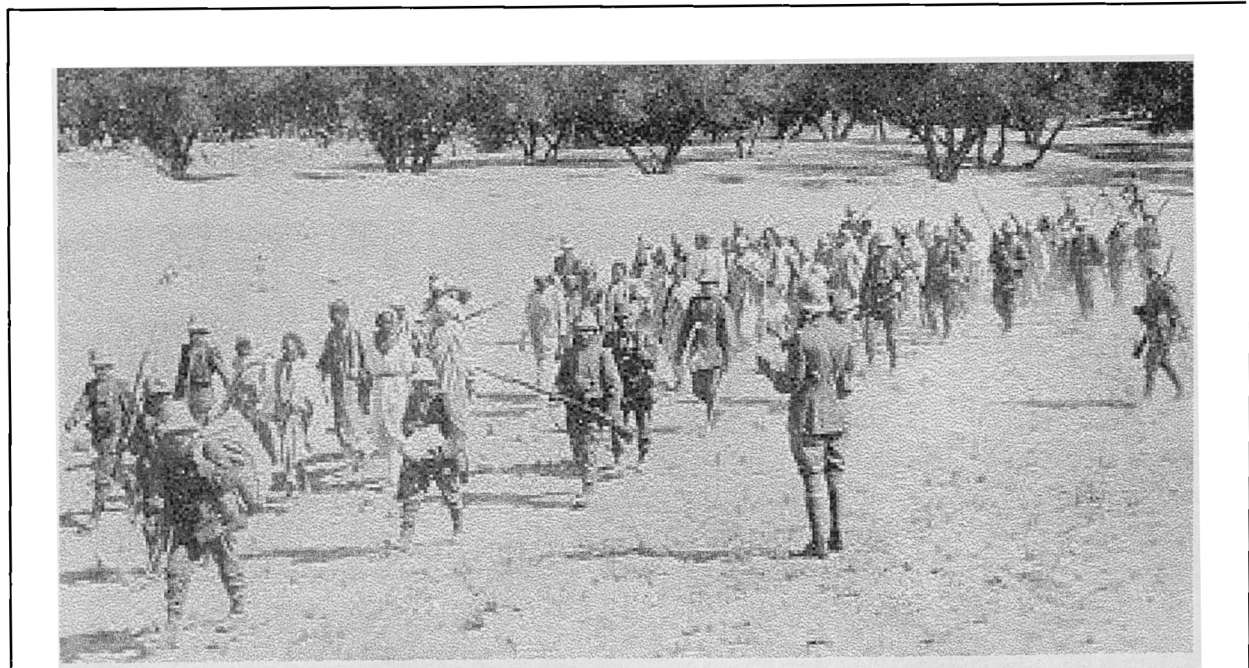


Figure 2.16: Shows how the Italian control humiliated the local people and evacuated them from their land

### 2.4.2.2 Examples Of Colonial City

In the 19th century, Tunisia, Algeria and Morocco went under French occupation. At the beginning of 20th century Libya was occupied by the Italian military regime. The other colonial power of the time was Britain, which ruled over many countries in Africa and Asia. Under colonisation changes occurred in social and physical contexts in these countries.

Each colonial power was characterised by its different attitudes and behaviours in certain points. For the interest of this study it is important to highlight in this section some modern colonial regimes in order to find out their impact on the colonies built environment. Therefore, four other colonial cities were chosen to find out the significant similarities and differences of the colonial attitudes in regard to the morphology of the built environment. To compare with Tripoli as an example of Italian occupation, Algiers and Tunis were chosen as examples of French occupation, and Ibadan and Delhi as examples of British occupation.

#### 2.4.2.2.2 Algiers City

In 1830 Algeria went under the French military rule. Saoud (1996, p. 91) argued that “colonial imposition established French sovereignty in the country and Algeria was considered as a French territory. Popular resistance against the inclusion was fierce, while the French army insisted on transforming the city to give it a French identity and assimilate its population into the French culture”. Many French settlers moved to Algeria as the masters of the new French territories. During one hundred and thirty years of French occupation Algerians suffered much pressure and humiliation (Brett, 1976). French policies blocked the political, social and economic advancement of the non European population of North Africa. Lawless (1980, p. xxi) pointed out that,

“The settlers exercised power and enjoyed privileges and high incomes, while the Algerian majority suffered loss of status, subservience and poverty. Few Algerians received any education or technical training, and few Algerian workers participated in industry or other non-agricultural activities. As a result of the conquest, the majority of Algerians (8.5 million in 1954) had been forced out of the fertile plains into the more inhospitable mountains and steppes where they eked out a meagre existence on the land on small, fragmented holdings occupying the less productive land”.

In 1839 the old city of Algiers underwent radical changes with large scale redevelopment of its structure to accommodate colonial military bases, access and open spaces to ensure colonial control over the city. According to a Frenchman at that time “The organisation of space in Algiers must submit to the changing of institutions, and civilisation. The commercial town cannot preserve the form of the pirate capital, and a transformation is imminent” (Miege, quoted by Saoud, 1996, p. 93).

Sahnoune (1988) and Messaoud (1998) described how the colonial period had a major impact on the structure of many cities in Algeria such as Algiers, where some parts of the old urban pattern were destroyed to make space for housing colonial newcomers and related activities such as roads, transport nodes, squares and public places. According to a French colonist at the time,

“we destroyed a lot of derelict workshops and many houses and rapidly obtained a place very useful for the troops, for leaving carriages, marketing .... If we enlarge in accordance with a planned scheme, this place will make this quarter the most beautiful and the busiest of the whole city” (Quoted by Messaoud, 1998, p. 79).

The French military played a major role in re-designing and transforming the city. The main aim was to provide spaces for the military movement and settlements. This change resulted in large squares, wide streets and landmarks to symbolise French domination and power. Rozet (1831) wrote,

“The victory of the French army, by destroying the piracy from top to bottom, closed one of the most shameful wounds that had ever afflicted mankind and avenged Europe for all the evils that Algiers had been making it sustain since a long time” (quoted by, Messaoud, 1998, p. 71).

In the 1890s and the early 1900s the French started to look for new alternatives for transforming and controlling the city. The new strategy was to build a new city outside the traditional city (figure 2.17). This new city was aimed to be a new centre of commercial activities such as banks and property companies as well as a settlement for the French and other Europeans who would immigrate to the country after the military guaranteed a suitable environment for them. In this new city wide streets and large open spaces, commercial office buildings, villas, apartment blocks and administration offices were built. Also many new industrial sites were developed.

Many shanty towns grew around the colonial city to house the Algerian immigrants from rural areas. These towns were close to industrial sites or colonial farms where most of the immigrants worked. "These cities were in the form of wooden barracks, with a corrugated iron roof, surrounded by walls aiming to control their population" ( Saoud, 1996, p. 99).

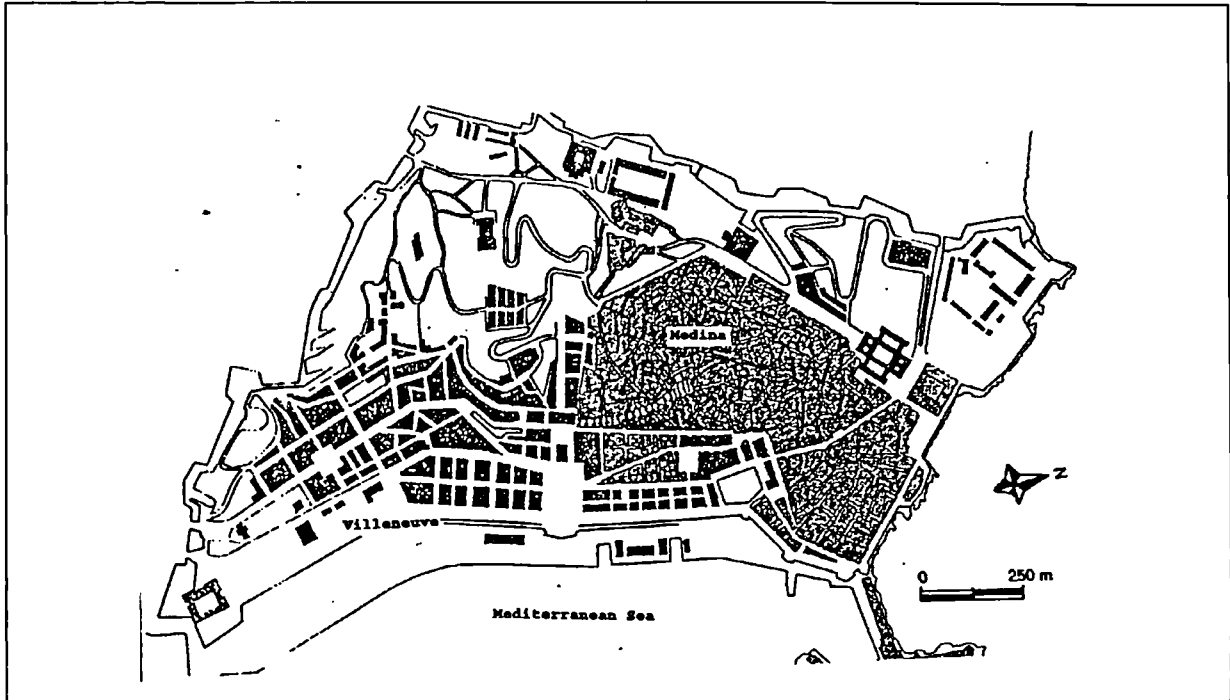


Figure 2.17: Algiers city during French colonial period

#### 2.4.2.2.3 Tunis City

In 1881 Tunisia became a French colonial state. Unlike Algiers, the main structure of the Tunis city was kept almost intact, without the destruction of its physical entity and population. However, the walls of medina were removed and replaced by a ring of streets. Much of the old government building was demolished to free space for various military buildings including barracks and prisons (Britain: Naval Intelligence Division, 1945).

The French built their new city around the south western and western edges of the old city (figure 2.18). The new city was connected with the old city by a network of streets, tramways and railways. The new transformations in Tunis city during the French period were mainly based on assimilation rather than separation. "It seems a little impossible today to try and separate the old medina from the new town where the ramparts are no more" (quoted in Saoud, 1996, p. 94).



According to Saoud (1996) although the structure of the traditional city was kept untouched, it underwent major economic and social changes where the local traditional economy was destroyed by colonial imported products. A new industrial urban society emerged with institutions such as insurance offices, banks, hotels, theatres and shops along streets.

A new grid pattern was introduced where wide streets, large scale buildings and large open spaces were built around the traditional city. Many neighbourhoods were built to meet European needs, with villas and apartment dwellings. These neighbourhoods were restricted only for European people while local people stayed in the old city or in shanty towns outside the colonial city. Many shanty towns were created during the French period around Tunis similar to those built around Algiers and Tripoli. In this period of occupation many French schools were built and also Zaytouna mosque and university were replaced by a French school. Said (1970, p.18) wrote,

“The French spirit, by its direct influence, left a new stamp on a receptive population. To a certain extent it enriched Tunisian thought; it did this even, and perhaps especially, through the very antagonism which it aroused.....But unfortunately the French presence did not mean simply the genius of France. It also meant an army, an administration, a political system and above all an imperialist outlook”.

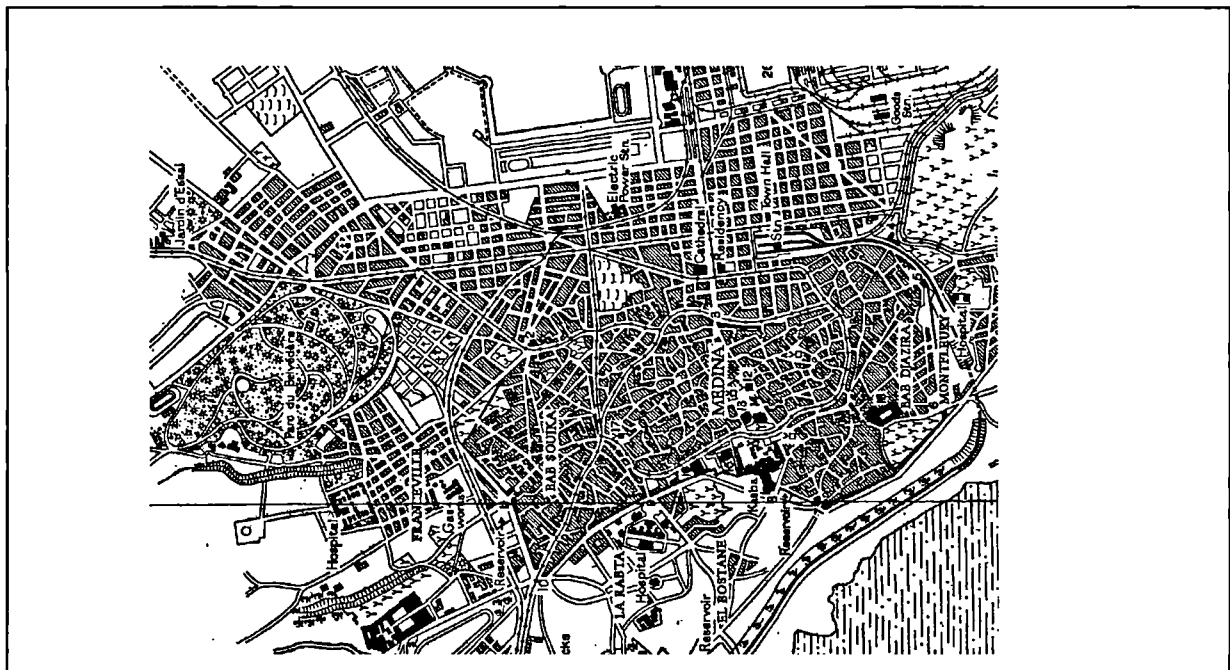


Figure 2.18: Tunis at the end of the French occupation

#### 2.4.2.2.4 Ibadan City

Ibadan is located in the western region of Africa south of the Sahara. The city was founded in the 1830s “on the site of an Egba town when the homeless Yoruba armies camped there” (Lloyd, 1959, p. 45). The old city was surrounded by walls with four main gates. Ibadan city transformed from a small town with its enclosed rectangular courtyards and small farms inside the city and as a central node of the trade route (from the savannah to the sea) to a large city where commercial and industrial activities were introduced. The city developed very fast due to immigration from other parts of the country. The geographical location of Ibadan city between the coast and the interior made it a big city and an important place for traders from all parts of Nigeria (Mabogunje, 1967).

From the late eighteenth century to the early twentieth century Nigeria was under British colonisation, whose colonial practice was “strengthening the power of local rulers in Nigeria” (Soremekun, 1985, p. 166). In 1893, Ibadan came under British control. Since that time the British were involved in the expansion of Ibadan, which became an administrative centre in the 1930s. Many foreign ideas began to influence in the expansion of city, especially Brazilian architectural design characteristics with two-storey buildings with balconies, pillars, arches porticoes and profiled window frames (Akinola, 1963). According to Mabogunje (1967, p.39), “The advent of European rule in Ibadan in 1893 thus introduced alien ideas of urban existence as well as alien institutions to the scene. Since most of these institutions tended to be space-oriented, it was inevitable that they could not be integrated into, or contained within, the old city”. The new city was built at the north-eastern end of the old city. In 1901 the railway station was built in the western side of the old city wall, connecting the old and new cities. Commercial activities such as shops, banks, insurance companies, repair-establishments and motor sales were built in two parts, east and west of the railway station (figure 2. 19). After 1940, the number of Europeans increased in Ibadan where many residential neighbourhoods were built with new types of European style (detached) houses. New social facilities, schools and a university college were built. These developments led to an increase in the population of Ibadan, attracting many immigrants from other parts of Nigeria. This new expansion was a result of the commercial activities and building of European neighbourhoods which changed the pattern of the Ibadan.

Ibadan was characterised by its farms. Agriculture was one of the essential features in the economy of Ibadan. Agricultural projects were developed to improve the production of rubber and cotton (Lloyd, 1967 & Church, 1959).

The British controlled the political administration, economics and transportation (Mabogunje, 1967 and Jenkins, 1967). The main interest of British colonisation in Nigeria was not to control Nigerian land but to build a centre of commerce and to establish political control (Ayandele, 1979, Soremekun, 1985 and Akinola, 1963).

The development in industries, commerce, agriculture and education improved the economic structure of Ibadan and the standard of living. According to Dike (1967, p. viii),

“with its policies of discreet militarism, Ibadan became a refuge for industrial agriculture and craftsmen, a place where careers were open to talent (rather than determined by kinship ties as in the rest of Yorubaland), and a nodal point for traders in the larger areas of Yorubaland and beyond”.

These developments resulted into two city centres: the old one and a new one. “The city-centre in Ibadan, the natural features of the city tend to keep the two halves of the city almost distinctly apart” (Mabogunje, 1967, 45).

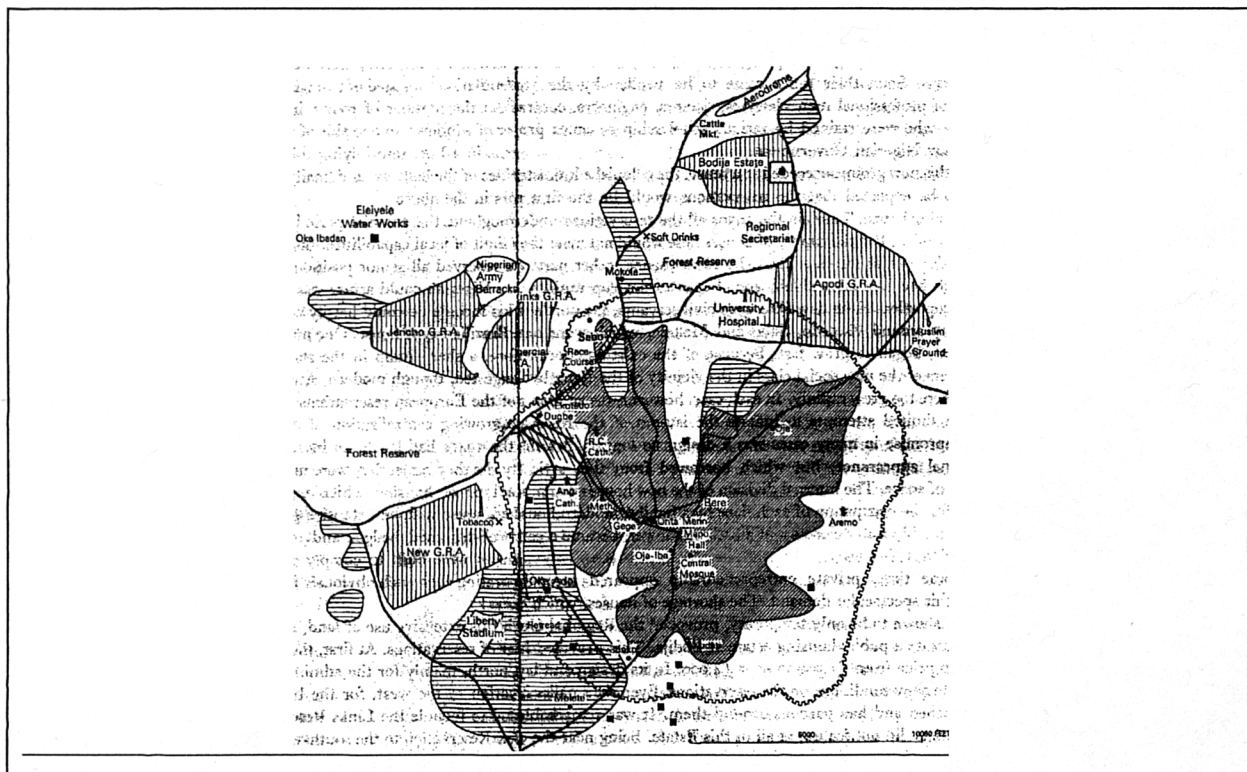


Figure 2.19 : Ibadan city during British occupation

### 2.4.2.2.5 Delhi City

In the middle of the seventeenth century (1628-58) Delhi (Shahjahanabad) city was founded by Shahjahan. The old city of Delhi reflected Hindu and Islamic influences (Blake, 1991). Ehlers (1995) described the walled city and its physical historical background of Delhi in the following lines,

“Mogul architecture reached its zenith during that period, with the Taj Mahal as the outstanding symbol. ...Although the urban infrastructure has a geometric pattern and shows traces of both Persian and Hindu traditions of town planning, Shahjahanabad has all the elements of a typical Islamic city-the Friday and other main mosques, the bazaar around the former with very distinct socio-economic differentiations from centre to periphery, an elaborate system of water channels, gardens, and a city wall” (p. 253).

British interest in the city started in 1803 but only about fifty years later Delhi went under British military rule. The transformation of the city of Delhi during the British colonisation occurred in two major periods: The first period from 1857 to 1911, when the British based their settlements in the north and south of the old city near Cashmere gate. Fifteen hundred acres outside the old city site were used as a base for cantonment or military camps and a civil station (administration) (figure 2.20) (Blake, 1991; King, 1976). The British colonisation introduced new technologies to the city, symbolised by the railway, modern communication system, water distribution system and electric tramway. The second period was from 1911 to 1947, when New Delhi was established, to which the political and administrative capital of India moved from Calcutta. The new residential areas were low in density, and were designed and built according to the culture and values of the metropolitan society. The streets were planned for motorised vehicles rather than a pedestrian mass (King, 1976).

Delhi city was therefore, divided into: a colonial urban settlement occupied by the colonial society, and the indigenous city (native settlement) occupied by indigenous population. The city was characterised by the physical segregation of the ethnic, social and cultural groups. The segregation was aimed to minimise contact between the colonial and the colonised societies, and helped to control the city by the colonial community and also it helped the colonial society to maintain its own self-identity.

The main approach used by the British to develop Delhi during their occupation was, however, characterised by cultural and technological contact between the colonial society and local society. Therefore, the interaction between different cultures and the reflection or implications of this can be found in both local and colonial parts of the city and urban spaces (King, 1976). The British policy was based on involving local institutions and groups of people to rule the colonies for them and strict physical segregation was avoided (Saoud, 1996).

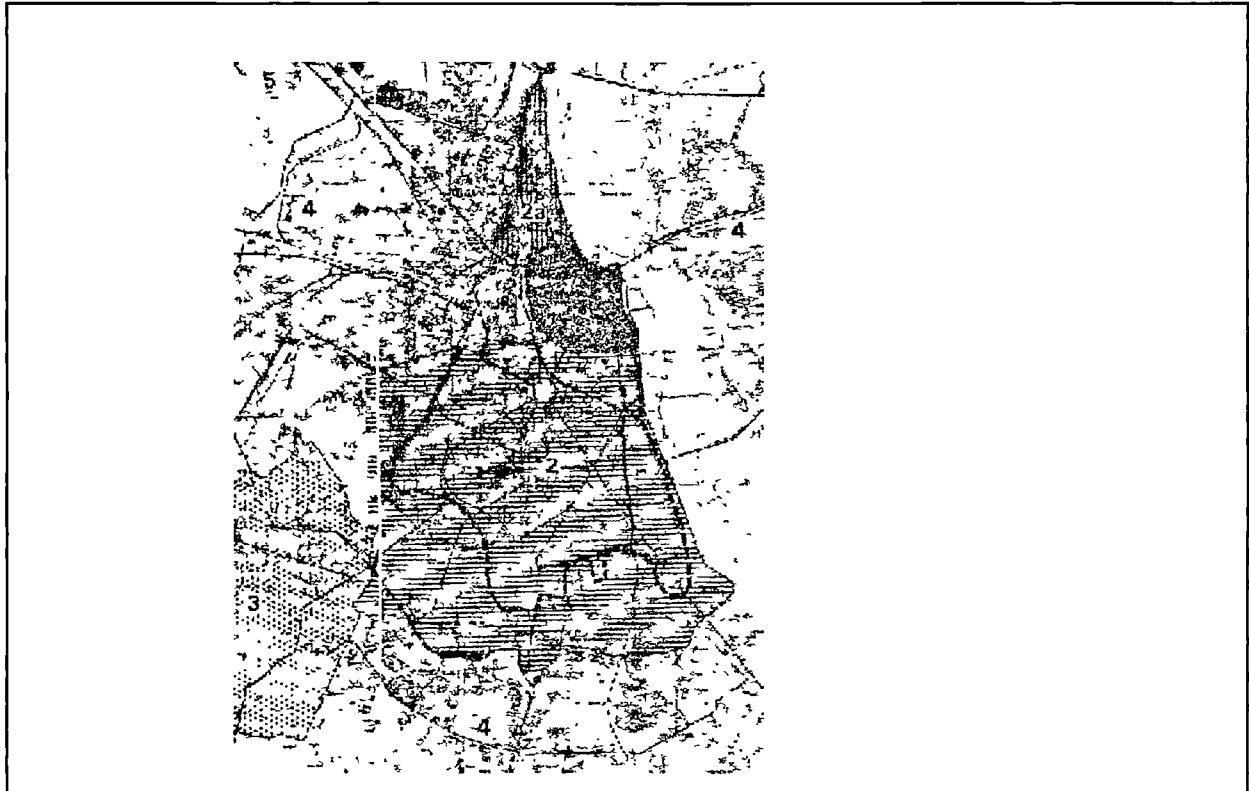


Figure 2.20: Delhi city during the British occupation

#### 2.4.2.2.6 A comparison Of The Five Colonial Cities

Some significant conclusions can be drawn from the above comparison of the transformation of Tripoli, Tunis, Algiers, Ibadan and Delhi which had all been under modern colonisation. These findings are categorised into similarities and differences.

##### 2.4.2.2.6.1 Similarities

First, all three colonial powers settled outside the old cities. This action was in fact due to the reason that the old cities were compact settlements where large numbers of local people lived.

Therefore, there was not enough space for the colonial society to settle their military camps and equipment as well as their inhabitants. Also the old cities were not considered suitable places for their safety. Furthermore the life style of the European society was different from the local life styles. Therefore, the colonials tried to live in a different environment to suit their needs and desire.

Secondly, the first phase of each colonial occupation was characterised by its military settlement activities. These military settlements were built close to the old city in order to keep control over the local population, ensure safety and preparing the city for the arrival of migrant colonialists.

Thirdly, all the three colonisations introduced modern economic systems and technology where wide streets, railways, banks, office buildings and shops were built outside the old cities.

Fourthly, all colonials symbolised their power and identity in one way or another in order to show it to the colonised people as well as to the rest of the world.

Finally it can be argued that the transformations and developments occurred in these five cities during the modern colonial rule had a strong link with the overall colonisation process and the policies introduced subsequently, which mainly symbolised conditions of cultural, social, technological and military domination in one form or another. This resulted into separation between traditional and colonial city, producing a dual city.

#### **2.4.2.2.6.2 Differences**

First, Tripoli, Tunis and especially Algiers faced physical demolition. However, in the cases of Ibadan and Delhi this was avoided.

Secondly, French and Italian colonisation policies were based on using direct military power to dominate and rule their colonies. However, the British policy was based on involving local institutions and groups of people to rule the colonies for them.

Thirdly, France and Italy evacuated the local people from their land and gave it to their people and regarded their colonies as a part of their homeland. However, this did not happen in the case of Ibadan and Delhi where the main interest of the British colonisation was to control trade and the political system.

Fourthly, Italian policy did not allow the local people in Tripoli city to work in its administration or in technical jobs. However, French and British policy gave better chances to local people to work in their administration and involved them in technical jobs.

Finally the Italian colonisation in Libya took a particularly brutal shape, due to the nature of the Fascist regime, which ruled Italy through violence and brutality.

## **2.5 Modern Tripoli And Libyan Cultural Identity**

We have seen that two major forces have influenced Tripoli's social and physical environment before the independence. The post-colonial period brought new policies and factors to the urban scene. Since independence, especially after the oil discovery Libya has developed socially, politically and economically. This fast growth has had a great impact on social and physical environments.

### **2.5.1 A New National Identity**

The most important features of Libyan society after independence may be the emergence of nationalism and the drive to establish a new national identity after long periods of foreign domination. The notion of nation means state, realm, the country, the whole people of a community, and also social and historical constructs. The concept of the nation has been recognised throughout history. It is considered to be an amalgamation of collective individual historical achievements. Smith (1991) specified the fundamental aspects of national identity as follows: a historic territory (home land), historical image, a common culture, common duties and legal rights for all members of the society and a common economy with territorial mobility for members. Homeland is regarded as the basis for historic events, memories and co-operation.

It is the place where all levels of social identities are born and developed and which distinguishes homeland from others. In this sense national identity has two functions. First to accomplish internal coherence, and second, to separate and protect the nation from outside threats.

In developing this new sense of national identity, Libyans have been searching for symbols and social meaning that they can share. In this regard Gergen (1977, p.156) wrote,

“At any given point one may be moved to engage in some form of symbolic functioning, the result of which may yield an altered conceptualisation of who one is, of one’s true identity or true feelings. Such processing may serve to strengthen or weaken already existing conceptual structures, or it may provide altogether novel constructions of one’s identity”.

Despite the disruptions and changes of colonisation and post-colonial westernisation, a number of shared elements continue to exist. These are institutions that through their continuity are able to maintain the identity of the Libyan people. After the Roman empire, Islamic ideology became the main source of the Libyan identity. As indicated in section 2.5.1.1 and 2.5.1.2 the Islamic principles and laws and culture played a major role in forming the traditional city. The importance of religious beliefs and practises is still paramount, which in the past gave the mosque a central position in the neighbourhood. The Libyan people are united by Islamic religion and Arabic language. In fact Libyan cultural identity is characterised also by its different dialect (domestic language) which is different from other Arabic countries. Libyan spoken Arabic is considered close because of the lack of media. For example people can easily understand Egyptian slang but not vice versa. It is also influenced by the Italian language. In Libyan dialect there are some Italian words such as: Cucina (kitchen), Martello (Hammer), Cacciavite (screwdriver) and Zappa (shovel). Almost all Libyans are Sunni Muslims of the Malik rite. In Libyan society the Islamic religion is essential in maintaining the daily life as well as the structure of the society. Islam produces guidelines and regulates the daily behaviour and defines all social relations between all members of the family and other social relations in the community (e.g. visiting relative and friends, and marriage arrangements). Many important political, economic and cultural paradigms are also derived from Islam (Islamic Sharia).

*Family and a sense of attachment to community are still strong in the Libyan society (Essayed, 1981). The family, for example, acts as a ‘core’ for the social status of individuals within*



society. Although now people from the same family background live in different neighbourhoods, the ties between them are still strong. Also some other social and religious customs such as fasting in Ramadan, Eids, prophet Mohammed birth and wedding remain important in Libyan families daily life.

Extended family still plays an important role in maintaining close contact and relationship between family members, even though, many extended families have changed into nuclear families in contemporary neighbourhoods. It is still common for grandparents, parents and their children to live together in the same home. Essayed (1981, p. 40) argues that,

“in many cases such households include relatives who need to be looked after. The same role in most cases is maintained by the second generation. In such a pattern, blood loyalties are very strong and the kinship ties are continually reinforced by social institutions and economic considerations. The traditional security that exists where people live in natural groups has been the foremost socio-economic advantage of the social structure and way of life that is still fairly dominant throughout Libya”.

The strong loyalties to the head of the family remain strong. However, the nuclear families may follow different ways as a result of different attitudes and values driven from modern urbanisation. Therefore, the family house is always the place where all members of the family (nuclear families) gather once a week (in Friday) and in social and religious occasions.

Visiting is another traditional aspect still maintained among Libyan families. Buchanan (1975) argues that visitors and visiting are important aspects of Libyan life. Visiting takes different forms, from the individual or groups, from relative or a friend to social visits. The size of visiting depending on the type of occasion as well as on the type of the characteristics of the people. For example, during Ramadan many visits and activities take place between families especially during night when people break the fast and spend good time together.

We can see the main elements that are continuing to exist in Libyan society today as some of the central component parts of its identity. Language, religion, social habits, family structure and political independence have all contributed to the development of a sense of identity in Libya. Built environment has a potentially strong role to play here, as its identity is closely related to society's sense of identity. But there are serious gaps and shortcomings that prevent built environment to acquire a new, confident identity. One example is the housing provision,

reflected in the gap between the size of household and the size of dwelling. The size of Libyan population is small compared to our neighbours (Tunisia, Algeria and Morocco). Therefore, the government encourages Libyan people for large families in order to increase the number of the country's population. As a result the size of Libyan family was and still is very large. In many cases the size of a family can reach 14-20 persons. However, this is not reflected in new housing provisions that are designed for much smaller families.

### **2.5.2 Coexistence of Tradition And Modernity**

One of the main features of the current identity in Libya is the coexistence of old and new, traditional and modern. This creates dynamism but also tensions and gaps that need attention. There are many instances of such a gap between continued social habits and traditions and the new, western-influenced ways of doing things. For example, the most visible Libyan custom in the past was that of wearing traditional clothing. Libyan cultural identity was partly characterised by its different traditional dress. In the past men and women used traditional dress in their work, markets and streets. However, using traditional clothing has now become rare especially among young people who wear western clothing instead. El-Jared is a traditional dress in two types (heavy and light) that people used to wear in winter to protect themselves from the cold and in formal occasions such as wedding, or during local social and religious ceremonies as well as national days and festival celebrations (figure 2.21). Women used to wear El-Reeda (traditional clothing) in winter (figure 2.11). There were different types of El-Reeda and made of different forms and design quality and with different colours. However, customs introduced at the beginning of this century led to an increase in the western dress. Nowadays Libyan men and women wear western clothing especially in urban areas such as Tripoli city (figure 2.22). In the countryside, however, men and women still wear traditional clothing. Despite substantial westernisation of clothes in urban areas, it should be noted that many urban women continue to cover themselves according to Islamic traditions, which is an example of the coexistence of traditional and modern.



Figure 2.21: People in Tripoli used to wear a Jared for successful adaptation to harsh climatic conditions  
(Abdelaal El-Shelmani)



Figure 2.22: Western clothing is now the norm

Music is another area affected by westernisation. Zarrugh (1976, p. 81) describes, that “There were drum players of all kinds, using different sounding and size of drums, from the Bendear and Dunga to the Noba. All these were added to the Ghitta (traditional flute) and the Zokra (similar to bagpipes). During Ramadan, .... the streets are filled with the sound of the Tbe-Beila, small drums beaten by groups of men waking up the community for Sohur, the meal eaten before sunrise, the commencement of the fast” (figure 2.23).



Figure 2.23: Libyan folklore (traditional) Musicians

Folk music is still popular especially among old people. Young people, however, are greatly affected by Western artists. New Western musical instruments are introduced to the country and used in producing a mixture of Libyan and Western songs.

Another example of coexistence of traditional and modern is in food and the way of eating the food. The Libyan cuisine produces almost the same foods as other North African countries (e.g. Cuscus). However, some types of food are different in Libya. One type of food that most of Libyan families, especially Tripoli families, eat is El-Bazeen. El-Bazeen is made from barley flour and sop with meat. This food is eaten with hand and on the floor. People wash their hands before and after eating. For example, in case of five people (usually not more than five people eat together in one tray) the food is eaten in a round pottery tray about 45 cm in diameter, being placed upon a flax or aluminium plate about 1 square meter. Libyan families like to eat their foods on the floor and this habit still continues amongst many families. However, many modern homes have a dining room with table and chairs in Western style. Many new houses are designed for western style living, rather than catering for local social habits.

In recent years the emphasis on social, economic and political development has led to change in Libyan society in almost every aspect of life. These developments especially in education and economics have given equal rights and freedom to men and women. Young men and women have more personal freedom especially in choosing their way of life. Despite the modern changes the family still is an important social institution by which the lifestyle is determined in terms of social activities, and child rearing practices. Also the community organisation still acts as an essential part of Libyan society. Despite the changes in family structure and equality of rights, privacy and safety also remain very important in the Libyan family daily-life where the separation between men and women is important (Daza, 1982).

### **2.5.3 The Modern Built Environment Identity**

Since independence especially after oil discovery the impact of political, economic and social process has led to considerable architectural and urban development activity and population growth in many cities such as Tripoli. This urban population growth was a result of natural growth as well as immigration from the countryside. Increase in the urban population and urban



development activity has had a major impact on the urban structure and identity of the built environment.

Giddens (1986) says the transformation from traditional to modern society is a transformation from agricultural to mechanistic society. Such changes are an indication of the movement of time. Industrial society is the era of speed, the era of unfettered production of objects. Industrial society is also the era of power and the supremacy of capitalism. The foundation of day-to-day life in the house, the community and the city has subsequently declined. The solidarity of relations, value systems and control over built environment has been lost in the technological era. Economic growth in Libya is associated with the changes in the organisation of social relations. The shift from tribal to an urban context has been very dramatic. This has created many unexpected problems which have forced the government to plan and construct a large number of buildings hurriedly. This led, later on, to a change in the urban form of the city and the built environment. Western modernity has had a fundamental influence on the historical connection between the social and physical contexts within Tripoli city (Daza, 1982).

After oil was discovered, the growth of the Libyan economy and community gained international recognition for the country. This sudden transformation led to changes in all levels of social and physical contexts. The emphasis was concentrated mainly on building a new infrastructure where many projects in all fields were created, such as in modern education system, health, housing, electricity and transportation. During the 1970s and 1980s substantial development activity took place, including urban development projects in response to spatial demands created by new social, economic and administrative conditions. The development was undertaken by both government and private sector. Government programmes included large scale public housing projects (mainly symbolised by multi-storey dwellings) and other buildings such as schools and universities, hospitals, markets and roads. Also industrial zones were created around many Libyan cities. The private sector development was symbolised by housing units such as villas, duplexes and houses built in different neighbourhoods.

These developments resulted in the expansion of the city in all directions and a major change in its character. Due to the large scale of public and private sector developments in all fields there was a massive immigration from the countryside looking for jobs in big cities such as Tripoli.

Most of the migrants first arrived in unhealthy houses (shanty towns) around cities such as that located in Hay El-Akwagh (now Airport Street community). This immigration increased the population of cities and in the end put more pressure on the municipalities to provide more housing units.

Each ethnic and national group is different, as it has developed over long historical periods. Abel (1986) suggests that the dominance of modernity has spread rapidly. The fast development breaks the continuity of the values and the qualities of the past. Modernity in the twentieth century, which includes colonialism, has tended to create similarity between groups where there was difference. But the sense of well-being of groups largely depends on the way they identify themselves from others. This sense of identity needs not be aggressive towards others. But it is important for a group to be able to maintain their sense of identity, which as we have shown can be manifest in a number of factors.

## 2.6 Conclusion

This chapter has shown briefly the historical developments and changes of Tripoli city throughout history. After Phoenicians and Cartageans, Romans ruled Tripoli city for about five hundred years. Islam arrived there 15 centuries ago and different dynasties ruled the city for about eight hundred years, and the Muslim Ottomans for about three hundred and sixty years after them. The Italians only occupied the city of Tripoli for about 32 years but they managed to stamp their own identity on the place with new types of architecture and urban planning. Also the post-colonial period from 1951 up to now has had its own impact. The new economic development of Tripoli city, as well as other cities in the country, started with the development of oil resources in the early 1960s. A tremendous transformation in all fields occurred in the city. The increase in income led to major changes in social organisation and living conditions, especially in health and education. As a result of these transformations, the physical layout, natural environment and social organisation have been changed.

After that, the focus of the chapter shifted to investigate in more detail the questions of identity and transformation. We started by investigating the impact of Islam on the morphology of Islamic cities before the 20th century. It has been indicated that Islamic principles and culture

dictated a pattern of distribution and spatial arrangement of neighbourhoods of Islamic cities. The Islamic religion played a fundamental role in developing and maintaining the social structure and organisation of Islamic society which in the end was reflected in the formation of the physical built form. The formation of the traditional Islamic cities emerged from the interaction between Islamic religion and blood related social organisation. The social groups shared many features of unity and solidarity and were formed by hierarchy of their kinship groups. The quarters were developed around the concept of extended family. The result was the formation and creation of relatively harmonious contexts. The issue of privacy and safety shaped height of the walls, treatment of windows, courtyards and separation between private and public spaces and their relation to the mosque and market. The climatic conditions and available local building materials as well as the agricultural based economy have their own impact on the formation of compact Islamic cities.

The Italian period had a dramatic impact on the formation of Tripoli. First, a new city was created around the traditional city. The most radical transformation that occurred in Tripoli was when Fascists came to power in Italy. In this period the development of the colonial urban system was based on cultural domination and military power, where neo-classical architecture and monumental buildings were introduced along the main streets. The streets and open spaces were created for Fascist regime to impress the world by their power. Moreover, the Italian policy tried to affect local culture and to weaken the social bonds that existed for many centuries between the Libyans. Due to a new agricultural system many Libyan families were evacuated from their land and replaced by Italian families. As a comparison with four other colonial cities (Algiers, Tunis, Ibadan and Delhi) showed, a number of similarities and differences can be found in their transformation under colonialism. The experience of Tripoli was, however, particularly brutal due to the domination of Fascists in Italy at the time.

After independence from long periods of foreign control and domination, Libya has tried to establish a new national identity. Despite pressure and influence by colonisation and post-colonial westernisation, many Libyan cultural aspects such as ethnicity and language, customs and habits as well as religious beliefs and practices are still maintained. The extended family remains the main cell in Libyan society despite a trend towards nuclearisation of families.

The main feature of the contemporary Tripoli (and Libyan) identity, however, is the co-existence of old and new, reflected in many gaps and tensions between different generations, attitudes and behaviour. This can also be observed in the identity of the built environment.

This chapter provides us with an overall framework about the identity and change in the built environment of Tripoli. Therefore, it shows that the built environment identity of Tripoli can be defined and evaluated throughout the three major historical periods (pre-colonial, colonial and post-colonial) which have been highlighted in this chapter. In Chapters Four, Five and Six a detailed analysis of the three major periods in terms of the elements of built environment (as identified in Chapter One) will be provided. Before then, however, it is important to concentrate on our research methodology.



## **CHAPTER THREE**

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## CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

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### 3.1 Introduction

This chapter will describe in detail the methodological approach adopted in this study to examine the changing identity of Tripoli city. According to Harvey (1990), methodology is the way in which theory, method, and theory of knowledge unite ideas to analyse particular programmes within the social and physical context. In order to accomplish this, a coherent strategy and framework is essential. This research started by constructing a preliminary theory related to the built environment as developed in earlier chapters. In this chapter, the separate methodological and theoretical frameworks that were developed in literature review will be brought together to construct a research methodology.

This chapter starts by outlining the research strategy, which has resulted from the literature review. It continues by discussing the research techniques and how the field research was conducted.

### 3.2 The Research Strategy

By reviewing the literature, it became clear that the research methodology for studying the changing identity of the built environment in Tripoli city should follow at least two main principles (figure 3.1):

First, that the study of changing identity of the city will be best possible by understanding the historical changes that the city has gone through (historical analysis). Second, that the evaluation of the changing identity will be best possible through the people who live in the city (social analysis). These two main principles have led the study to three methodological foundations.

1- As Chapter Two shows, the modern history of Tripoli can be divided into three pre-colonial, colonial and post-colonial periods. These periods each have produced a distinctive identity of built environment. The study of the changing identity of built environment should, therefore, follow these periods.

2- As Chapter One shows, the built environment should be studied in detail. The need to trace the historical transformation of the built environment makes it important to identify these details consistently. At least six elements were chosen to represent the built environment in these three historical periods and their changing identity: natural environment, home, street, open space, market and mosque. By studying these elements in three periods a consistent account of built environment change can be produced.

3- As Chapter One shows, the built environment plays a central role in the social identity of the city. The way people relate to their built environment should therefore be the main means of evaluating the changing identity of the city. As developed in Chapter One, this relationship will be studied through a number of variables, which resulted from a review of the literature and in response to the research aims: safety and privacy, attachment and commitment, self-expression, memory and continuity.

The next step has been to find appropriate research methods to examine and evaluate the changing identity of Tripoli city. The main methodological questions that followed the research strategy were:

- 1- What is the best way of studying the changing built environment in three periods?
- 2- What is the best way of analysing those variables which constitute the people's relationship with their built environment?

In order to answer the first question it was necessary to identify areas in Tripoli city that were built during these three periods. The next step was to study these areas in detail, concentrating on the elements already identified: natural environment, home, street, open space, market and mosque. The research techniques were interviews with experts, direct observation, photographic survey and collection of documents. In this way a detailed picture of the built environment change in Tripoli was developed. The results of this research are shown in Chapters Four, Five and Six.

To find an answer to the second question, it was necessary to approach the residents of these areas and ask them how they feel about and relate to their environment. To do this, a

questionnaire survey and some informal interviews were conducted. The results of this investigation are reported in Chapters Seven and Eight.

Together, these five chapters in Part Two show a detailed account of the changing identity of built environment in Tripoli and the way the people of Tripoli evaluate the complex identity of their city and its neighbourhoods.

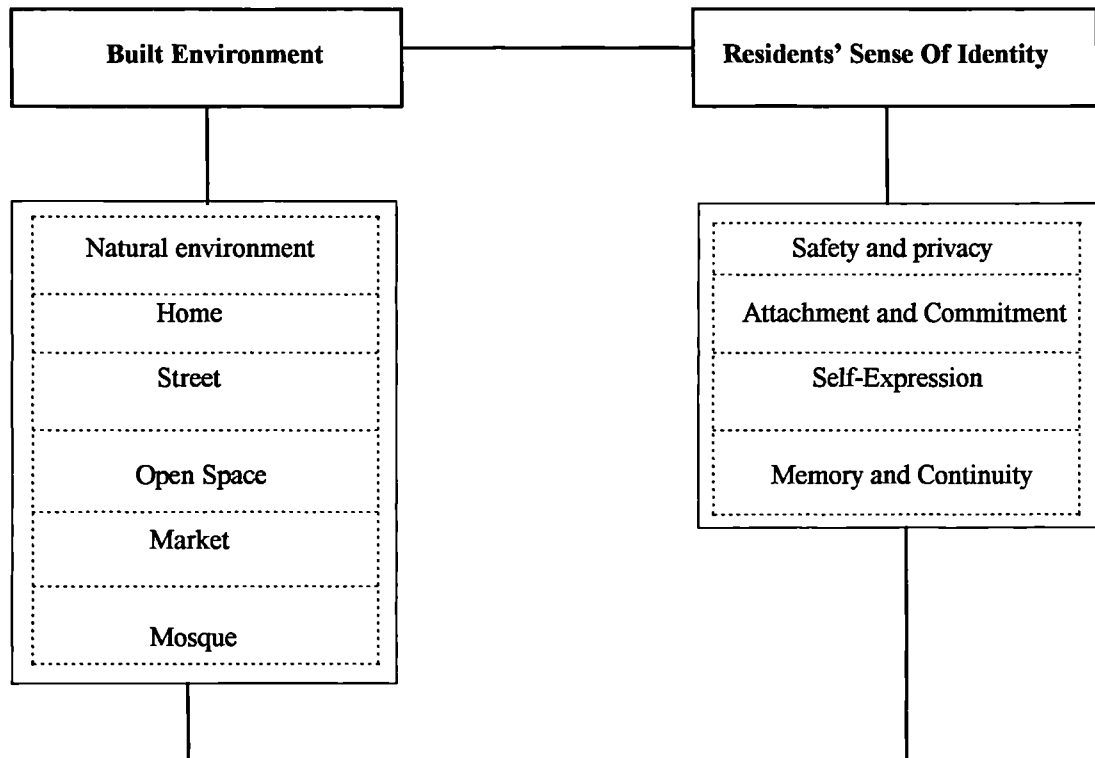


Figure 3.1: The relationship between the quality of social and physical aspects of built environment identity.

### 3.3 Research Methods

Yin (1994) and Manning (1987) argue that a literature review is a means to an end and not an end itself. The best way of using a literature review is to find out what is already known about a particular subject, and to generate and develop important questions about a new subject. The field work is an empirical inquiry, it gathers evidence and seeks to present detailed observations of the nature of the problem as well as to contact people in their context and see life carrying on normally, using different tools.

After establishing the broad strategy for conducting research, this section deals with research methods used in empirical study and how the study was conducted. Identifying the psychological variables (safety and privacy, attachment and commitment, self-expression, memory and continuity) the physical elements of built environment (natural environment, home, street, open space, market and mosque), and the three historical periods (pre-colonial, colonial, post-colonial) have already helped developing the foundations of the empirical research.

The empirical research relied on a number of research methods: direct observation, interview with experts and key figures, historical documents, photographic survey and questionnaire. Field work covered areas built in the three different periods: pre-colonial, colonial and post-colonial. To keep it a comparative study, the amount of time spent on the field work was approximately the same in each different area. But before discussing the research methods in detail, the reasons for selecting Tripoli as a case study are presented.

### **3.3.1 Choice Of Case Study**

The underlining aim of the research has been to study the chaining identity of built environment in Libya. To do this, the study has concentrated on the city of Tripoli. The selection of the city of Tripoli was based on the following factors:

- 1- The old city of Tripoli is the only surviving ancient city and provides a good example of early settlement in Libya.
- 2- Tripoli was the first city to be colonised by Italians in the country.
- 3- It is regarded as a place of national heritage and represents the heart of Libyan culture.
- 4- It is the capital of Libya, which connects Libyan society to the rest of the world. Its architecture and planning are representative of the national identity.
- 5- Tripoli city is the largest city in Libya. It will thus reflect the problems of urban development better than any other city in the country.
- 6- Tripoli city displays elements of change in the built environment throughout history better than other Libyan cities.
- 7- The author is more familiar with the city.

For all these reasons Tripoli city was chosen as an appropriate case study for this thesis to provide a better insight and a good example of an urban built environment changing under the influence of Western colonial power and international style.

### 3.3.2 Areas Selection

According to our research strategy, we needed to study the areas developed in three major periods of urban development in the city. Therefore, our area selection process started by identifying the three areas to represent the three major phases of development and transformation in the built environment. But as these areas are large, there was a need for selecting three sample neighbourhoods in each area.

The selection of the areas was undertaken according to the framework that was generated in Chapters One and Two, and was based upon the features of the three historical periods:

1-Pre-colonial-This period is represented by the old city where traditional architecture and planning can be found. This part of the city was built in the years before modern occupation and represents physical structures that belong to Islamic and Ottoman periods.

2- Colonial - This period is represented by the stages of architectural and urban expansions that occurred during the Italian occupation. Here, most of the buildings and urban forms were designed and built on the basis of the principles and objectives of the Italian occupation between 1911 and 1943.

3-Post-colonial, This stage represents all the developments and changes that have taken place after independence. Designing and planning in this stage was by both foreign and local architects and planners.

Three areas were selected from each period, to ensure a wider representation of that period. Altogether, therefore, nine areas were selected for fieldwork, as explained later.

The process of and data collection was made in three stages and provided several useful findings. First, it provided a better way of measuring and understanding the process of the changing identity of the city of Tripoli; and secondly it enabled a better analysis and evaluation of the changing identity. In this way comparing these three periods of transformation provided an in depth understanding of the issues.

### 3.3.3 Collection Of Documents

According to Patton (1987) and Yin (1994) documents and records are good sources of data and information which can provide ideas about significant questions and also give basic information about field activities. Furthermore, historical documents can provide a large amount of information about a particular place.

The study sought out documents from sources that provided suitable information on the historical and modern contexts of the built environment in Tripoli. Emphasis was based on individual life histories, travellers descriptions, drawings, government documents, municipality maps and drawings and photographic archives. Historic books and articles that related to the subject were also consulted. These sources provided the research with valuable information on the conditions and events surrounding the transformation and development of the city's social and physical contexts and its social organisation, culture and how the space has been used. The main sources of these documents were Department of Antiquities, Municipality of Tripoli, The Surveying Department, The UNESCO Office, United Nations Centre for Human Settlements (UNCHS-HABITAT), El-Fateh University, and The Planning Department Office. Maps and plans of the city, case studies, and building plans have provided clear pictures of the nature and the transformation of the areas. Furthermore, municipality reports and studies about the city as well as some academic research about Tripoli city were used.

The inclusion of documentary records was very useful in mapping the process that had taken place in the city. In general, however, this technique was only used to understand *historical* processes and show how transformation and developments have taken place in Tripoli city over the three periods.

### 3.3.4 Observation

Manning (1987) wrote that through close observation of individuals in their setting and the movement of people in their built environment we can generate data which might support, contradict or substitute for any oral records. In this study, observational techniques were used to collect information about built environment and the behaviour of people in their environment. In this regard Nachmias (1976, p. 74) argues that,



"The main virtue of observation is its directness; it makes it possible to study behaviour as it occurs. The researcher does not have to ask people about their own behaviour and actions of others; he or she simply watches them do and say things ....., Moreover, data collected by observation may describe the observed phenomena as they occur in their "natural" setting ....., Observation methods might also be used to collect supplementary data that may interpret or qualify findings obtained by other methods".

In the observation of the built environment notes were taken about the physical character of the architecture and urban forms, physical attributes of homes, streets, open spaces, markets and mosques. These were recorded through direct observation using field work note book as well as recording on maps and plans.

All other physical elements such as landmarks were observed as independent entities and also as entities dependent upon other features of the social and physical built environment. In this process of observation the 'street life' was noted. The street layout, design system, facades, size, levels of safety, and relationship with other architectural and urban elements were recorded. Houses were visited and details noted. Information was gathered about house form, size, scale and interior layout. Features such as mushrabiyyah, windows, construction type, building materials and their relation to other physical elements were the main areas of interest. Open spaces were also observed in respect to design, size, location and the relation to the social and physical contexts. Investigation was also made into the function and construction of market types and their relation to other social and physical attributes. Mosques were also visited and details collected about their role in the communities. Structural details and the relationship to architectural and urban elements were explored.

Direct observation was used to record social attributes which concentrate on people's movement and interaction in streets, markets and open spaces. Informal interviews were conducted during observation with residents. This involved asking people about the use of their streets and outdoor activities within their neighbourhoods. The behaviour of individuals and groups of people in a setting indicates the way they structure the space around them, how they use their built environment and the way they represent their individual and group identity. Observations were made regarding the activities and interactions of people. Conversations and comments during formal and informal interviews were also recorded.

### 3.3.5 Photographic Survey

A photographic survey was conducted to record certain aspects of architecture and urban forms. The survey provided valuable information about the nature of the physical environment such as height, building materials, construction techniques, types of roof and architectural characteristics. This technique played a central role in the analysis of the built environment of the three areas. Some of the elements and features of architecture and urban forms from the three different periods are presented in photographic form. It is clear that pictures do not represent the full reality of an object, but they can be considered as a 'witness' that helps our understanding of an environment

Some pictures were collected from Department of Antiquities and other academic studies especially those related to historical events and buildings. These photographs helped us to illustrate how the built environment in Tripoli has developed and changed.

### 3.3.6 Questionnaire Design

De Vaus (1996) and Yin (1994) described the questionnaire as a common tool usually used in survey research, as a form of data collection and a method of investigation. Questionnaire survey is a fundamental technique in social science research.

In this research questionnaire was adopted for the purpose of gathering data from households concerning a number of social dimensions. The questions utilising this method are mainly concerning the identity of the built environment of Tripoli city. A face to face questionnaire was adopted in the survey to achieve better communication and contact between the interviewer and interviewees. Face to face questionnaires or interviews are very helpful in this type of study since they save time and, since some interviewees are not completely literate, reduce the need for further explanation. The lack of communications and the poor postal system in Libya were further reasons for choosing this type of questionnaire.

There were four different types of questions in the questionnaire survey. These were:

- (1) behavioural questions interested in what people do;
- (2) belief questions, interested in what people believe (true or false);

- (3) attitude questions, concerned with people's desires; and
- (4) attribution questions, interested in personal characteristics such as sex and age.

The questions were formulated in such a way that people could answer the questions very easily and quickly, and also to ease coding in the evaluation and analysis. The questionnaire was comprehensive and written first in Arabic and then translated to English (Appendix 8). Advice was sought from professional people who were more familiar with the structure of the city, including architects and planners in the municipality of Tripoli. Also advice was sought from experts and staff faculty members in architecture and geography departments in El-Fateh University who have done questionnaire surveys in Tripoli, including Dr. professor Salah El-Musalaty, Dr. professor Mustafa El-Tear (head of Arabic Development Centre in Tripoli), Dr. El-Fagi Hassen (head of Libyan Social Security Centre in Libya).

The questions were designed on the basis of translating the research objectives into specific questions in order to provide suitable data and information. A number of questions were developed around each social variable that was identified in the literature review: Safety and privacy, attachment and commitment, self-expression and memory and continuity. The aim of this questionnaire was not only to gather information in order to investigate the development and transformation process of Tripoli city, but also to understand inhabitants' thinking, attitudes, opinions and feelings towards the identity of their built environment, as well as to understand their aims, needs, level of satisfaction and adaptability. Moreover the questions were designed in a way that could help to suggest appropriate recommendations for the future of Tripoli's identity with regard to its built environment.

### **3.3.7 Sample Selection**

The quality and validity of an evaluation not only depends on the design of methodology and tools of measurements but is also affected by the sampling strategy used. This strategy is connected with crucial factors of sampling: the sample size, representativeness, parameters of sample and access to the sample. The sample size should not be so low that it becomes unrepresentative and not so large that it is difficult to manage and control. The sample must be representative of the majority of the population about which it is making comment or declare

that it does not seek to represent the wider population, (Morrison, 1993; Wright, 1979 and Bryman and Carmer, 1990).

Prior to site selection it was essential to decide the number of case studies required for the study. This decision depended on the type and size of the problem, as well as the aims of the research. Funding, time and the availability of assistance with the study were also important criteria. The first 10 days of the study were spent mainly locating and identifying sites. This included access to these sites and studying, the nature of the buildings in these neighbourhoods. Also, in this period of time it was important to identify sources of information, agencies and academics who could be consulted.

In order to find, measure and present facts about the changing identity of Tripoli, three areas representing three major periods of development and transformation were chosen for the field study. In each area three neighbourhoods were chosen for the field questionnaire. This means that nine neighbourhoods were visited during field work where the questionnaire survey was conducted (figure 3.2). Interviews, observation and photographic survey also took place in these neighbourhoods and the wider areas they represented.

The decision concerning the selection of neighbourhoods was generally based on their representiveness as regards their specific geo-social, architectural and urban planning characteristics. Three neighbourhoods were chosen from each period. The three traditional neighbourhoods are Bab El-Baher, El-Baldia and Homet Geerian which are typical traditional neighbourhoods. The choice of the neighbourhoods from the Italian built city was according to housing type which was symbolised by: multi-story buildings, villas and duplexes. These neighbourhoods are Bel-Kaher, Mysran and Dahra. The choice of the three neighbourhoods from the modern city is characterised by vertical and horizontal planning, as well as income levels. These neighbourhoods are (1) One story house-low income housing (El-Hadpah El-Shargyah neighbourhood), (2) Villa and duplex which was categorised as high income housing (Hayy El-Andalus neighbourhood) and (3) High-rise building (4-12 stories high), public housing for low and medium income groups.

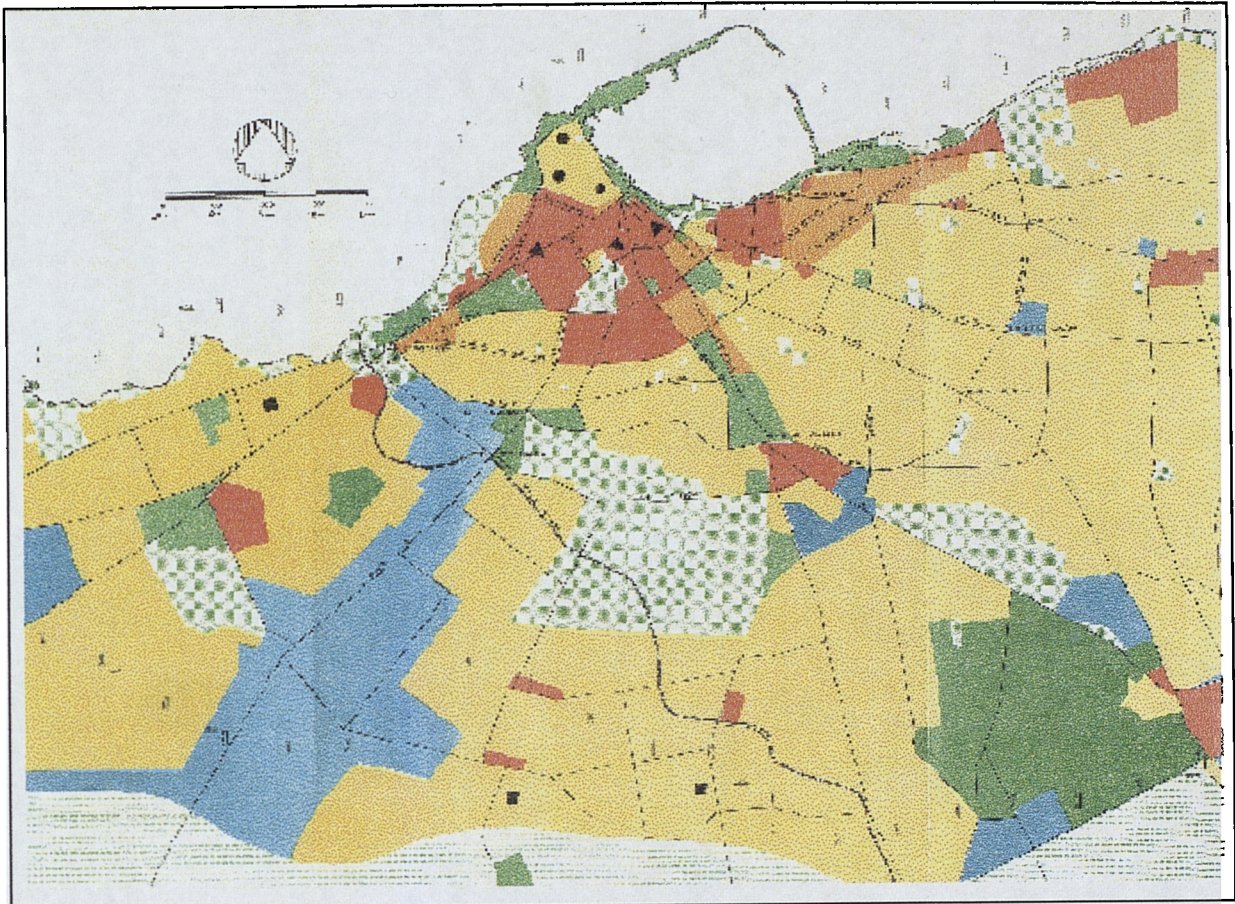


Figure 3.2: The location of the chosen neighbourhoods

● Traditional neighbourhood    ▲ Italian built neighbourhood    ■ Contemporary neighbourhood

### 3.3.8 Households Selection

Households were selected randomly from the wider population of the neighbourhoods. This sample seeks to be representative of the majority of the population and therefore it is helpful for making generalisations. By using this type of selection the risk of bias in the selection procedure is largely reduced and the chance of generating a representative sample is enhanced.

Overall, three hundred adults were interviewed in nine neighbourhoods (table 3.1). In each neighbourhood, the total population being represented was calculated by taking the total number of streets within a neighbourhood and stratifying the sample so that each street within the neighbourhood was represented on as equal a basis as possible. Since the sample was 100 adults per area, the three neighbourhoods were represented by 33, 33 and 34 questionnaires respectively. The additional one case in neighbourhoods with 34 samples cases can raise some imbalance for a comparative study such as this but it was considered too small and in any case the cross-area comparative requirement was not undermined.

Table 3. 1: The field work case studies and questionnaires

Tripoli Built Environment	Number Of Neighbourhood Samples	Number Of Neighbourhood Households
Traditional	3 Neighbourhoods	100 Households
Colonial	3 Neighbourhoods	100 Households
Modern	3 Neighbourhoods	100 Households
Total	9 Neighbourhoods	300 Households

### 3.3.9 Pilot Study

Moser (1979) wrote that a pilot study is the surveyor's main and most useful tool. He added that it is important to ask people about things that they understand and are appropriate for research.

At the beginning of the field work in 1997 a pilot study was carried out utilising 30 questionnaires. The pilot study utilised the same sample of sites (traditional, colonial and modern) with 10 subjects in each of three neighbourhoods. Thus, a total of 30 participants were interviewed. Further stratification within the neighbourhoods, as used in the study was not employed since the purpose of the pilot was to test the questionnaire as a tool to answer the research questions. The decision to use a pilot study was to test the reliability and validity of the questions introduced and how they relate to the built environment and changing identity of the city of Tripoli.

The results of the pilot study were very helpful and made valuable contribution to the full study. Due to the pilot study the following modifications were made to the field study:

- 1- Confusions and misunderstanding regarding the wording of some questions were considered.
- 2- The number of questions was reduced from 74 to 54. The design, form and structure of some questions were also changed.

As well as these modifications, the pilot study made the following possible.

- 1- Asserted that appropriate data could be collected in an appropriate time;
- 2- Tested some of the variables which were used in the survey;
- 3- Highlighted possible gaps in the questions;
- 4- Tested the required time for each question and interview which was about 45-60 minutes;



5- Checked the reliability of the quality of the information especially that related to the social context.

In summary, the pilot study was a useful tool in this study and gave more knowledge and information about the time and the way the questionnaire should be conducted. It enabled some rewriting of questions and questionnaire reorganisation.

### **3.3.10 Conducting The Questionnaire Survey**

In this study, the questionnaire was conducted after the households were informed by local government officials. Also, in order to be familiar with the selected areas before the questionnaire took place, the interviewers visited these sites. The number of the interviewers involved in this survey were six: three students from the geography department and three from the architecture department of El-Fateh university. These students were unknown to the researcher but were recommended by senior staff within the respective departments, after initial contact was made by myself. Since they were recommended it was assumed that the standard of the interview process was high. The researcher explained research aims and objectives and the importance of the questionnaire. Also all the questions were reviewed with the interviewers and explained individually. All terms that were potentially ambiguous were explained. Also the assistants were given an exercise by interviewing their families. The assistants were instructed to read the questions very carefully. Also the households were informed by the assistants that their information would be used only for an academic purpose and would be kept confidential.

Questionnaires were administered randomly and were completed in front of houses. Interviews were conducted with the head of families, who are usually considered as most responsible, and knowledgeable about issues concerning the household and circumstances of the neighbourhood. As a result in the old neighbourhoods this type of selection was sometimes very difficult to employ. A randomly picked house (e.g. every third dwelling) did not always provide suitable answers. In cases of the absence of the head of family or if they refused to co-operate, the next home was contacted. Since the working day in Libya starts at 7.30 am and ends at 2.30 pm it was assumed that the majority of household heads work during this time. Therefore, the questionnaire was conducted after working hours (between 3.30 am to 7.30 pm).

Questionnaires were not left with respondents to complete. Each was completed by the respondents with the help of the researcher and his six colleagues. The questions were phrased so as to be understood in colloquial Arabic language. Some times this is not clear in the English translation of the questions, which may appear more abstract or difficult to understand. The questions were explained to the respondents fully when it was not clear to them. Some of the questions were later dismissed as they may have generated a biased response or the result could not be used in a comparative analysis. All other points raised by respondents during interview were recorded by the interviewer in the survey notebook. Also where there was not enough space for some questions a notebook was used. All the three hundred questionnaires were returned and the majority of the respondents answered all 54 items in the questionnaire. This gave a richness to the data as already outlined.

In order to ensure the validity of the survey results it was assumed that some results obtained from such questionnaires were usually subject to some bias due to the failure of some respondents-either consciously or unconsciously, to provide sufficient explanation. Therefore some questions were repeated in another form.

### **3.3.11 Interviews With Experts And Key Figures**

De Vaus (1996), Nachmais (1976) and Silverman (1993) say that certain people can provide valuable sources of ideas and can help to add value to research since high quality responses are possible and could supplement facts about the subject.

Face to face interviews with academics, professionals and key figures were conducted. These were semi-structured and recorded at the interviewees' consent. Therefore, a series of direct questions were used in interviews regarding opinions.

These interviews were designed to obtain data and information from the expert interviewees especially technical data and definitions that lay persons could not provide. Therefore, they could provide valuable information and explanation of the morphology and change that take place in the three areas. A number of architects, planners, academics and key figures in the municipality of Tripoli were interviewed, and the researcher immediately recorded all the conversations that took place.



### 3.4 Data Analysis

George and Mallery (1995, VII) write that, “While mathematics is generally thought to be the language of science, data analysis is the language of research. Research in many fields is critical for human progress, and as long as there is research there will be need to analyse data”. Creswell (1994) suggests that in order to produce a significant result from the data analysis, the evaluator has to be confident and comfortable with shaping categories and using comparative analysis.

The data gathered in this study aimed to understand, investigate and evaluate the developments and changes that have occurred in the built environment of Tripoli city. The collected data were grouped under the three different periods of developments under investigation (traditional, colonial and modern). The content of this data was based on architects, planners, experts and key figures, observation, collection of documents and photographic survey about the developments and changes that had taken place in built environment in the three main different periods. The content of the data was also based on opinions and feelings of respondents towards some social dimensions in relation to their built environment. These data have not only been employed in understanding, investigating and evaluating the development and transformations in each period, but have also been used to draw a comparison between the three different periods.

The completed questionnaires were translated into a statistical figure and entered on to a computer, ‘1’ for ‘yes’ response, ‘2’ for ‘no’, ‘3’ for ‘I don’t know’ and missing responses were represented by number ‘99’. For analysing the data the Statistical Package for Social Science (SPSS) was used for statistical analysis. This programme was used to determine the mean frequency distribution and to perform cross-tabulation. The statistical result were presented in column chart and tables, utilising Microsoft Windows packages.

This statistical data supported the rest of data from books, field notes, articles, theses, observation, interview with architects, planners, elderly people, discussion with academics, and decision makers, historical documents, drawings and photographs. Tables, figures and photographs were used for illustration and analytic purposes. By using as many approaches and techniques for investigation as possible, the risk of mistakes and bias that might occur were

reduced to a minimum. Further, the aim of this study is to explore and evaluate the problem of built environment identity in general rather than assess intricate details of a particular period or element.

### 3.5 Summary And Conclusion

The research strategy was developed on the basis of two principles of studying built environment identity through three historical periods and through the opinions and feelings of Tripoli citizens. Nine sites (neighbourhoods) representing the three major periods of change and development were visited in which data was collected by using the questionnaire (300 cases). The reliability and validity of the methods and techniques were tested before the final survey by using a pilot study and visiting the three sites. The results of the pilot study survey led the researcher to modify the questions used in the main survey. Also interviews with architects, planners and key figures, observation, photographic survey and collection of documents were used (table 3.2). The SPSS package was used for statistical analysis. The results of the research are presented in Part Two.

Table 3.2: :Summary of research methods

Research methods	subject	Theme
Collection of documents	social and physical contexts	social organisation, use of space and change of built environment
Observation	Homes, streets, open spaces, markets and mosques	Physical features and characteristics; people interactions, behaviours, movements, activities and use of space, building material and shape.
Photographic survey	homes, streets, open spaces, markets and mosques	Physical features and characteristics, car and pedestrian movement
Questionnaire	households' views on their built environment	a number of social dimensions (safety and privacy, attachment and commitment, self-expression, memory and continuity)
Interview with professional and experts	homes, streets, open spaces, markets and mosques	physical features, characteristics and change in built environment

## **CHAPTER FOUR**

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## CHAPTER FOUR: THE CHARACTERISTICS OF THE BUILT ENVIRONMENT IN THE TRADITIONAL CITY

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## 4.1 Introduction

The aim of this chapter is to find out the characteristics of the architecture and urban form of the old city as well as the forces that shaped it. Therefore, this chapter provides an analysis of the nature of the pre-colonial physical built form. This analysis provides the basic understanding of the identity of the traditional city in past and present day. This could be an important guide for new design and planning concepts or provide an important direction for a future approach that could help to maintain the identity of the built environment.

This analysis of built environment is a part of the evaluation of the identity of the built environment of the old city. It should be noted that all the physical elements that still remain in the traditional city belong to Islamic and Turkish periods. These physical elements developed in response to Islamic law and principles, social structure and organisation and environment conditions.

After finding a number of physical elements in Chapter One which were significant in built environment identity, we now employ these elements for investigation and evaluation of the way Tripoli city was transformed. The analysis therefore concentrates on natural environment, the second level analysis concentrates on the exploration of the built forms of the home, street, open space, market and mosque.

## 4.2 The Development And Transformation Of The Built Environment

The old city of Tripoli reflects a strong and clear picture with simplicity of means. In every neighbourhood the geometrical combination of the buildings is simple and clear (Daza, 1982). The city is organised as the result of the interplay between social and environmental factors which indicate the interests and efforts of particular people and their way of life. It can be defined as a group of people who live in a relatively well defined area and share certain local arrangements and facilities to support their particular requirements.

The old city of Tripoli was constructed in a pentagonal shape (figure 4.1) and surrounded by walls. The city was re-strengthened during medieval times and some gates were also reinforced to protect the city from the others. The city contains some significant number of memorable

physical elements; mosques, markets and castle. The famous Arab Geographer El-Adrisi (in twelfth century) described the traditional city as follows,

“The city of Tripoli is a very protected, walled city. It is clean and white; it has beautiful streets and markets; it also has some industrial activities which usually are taken by merchants to other regions. The city had beautiful houses and many gardens of fruit, olive and date trees inside and outside its walls” (Etlissi, 1985, p.28).

El-Bakri, the eleventh century Arab Geographer, described the old city as simple in form, white in colour and surrounded by massive walls. Its mosques had refined construction especially their domes (Etlissi, 1985, p. 27).

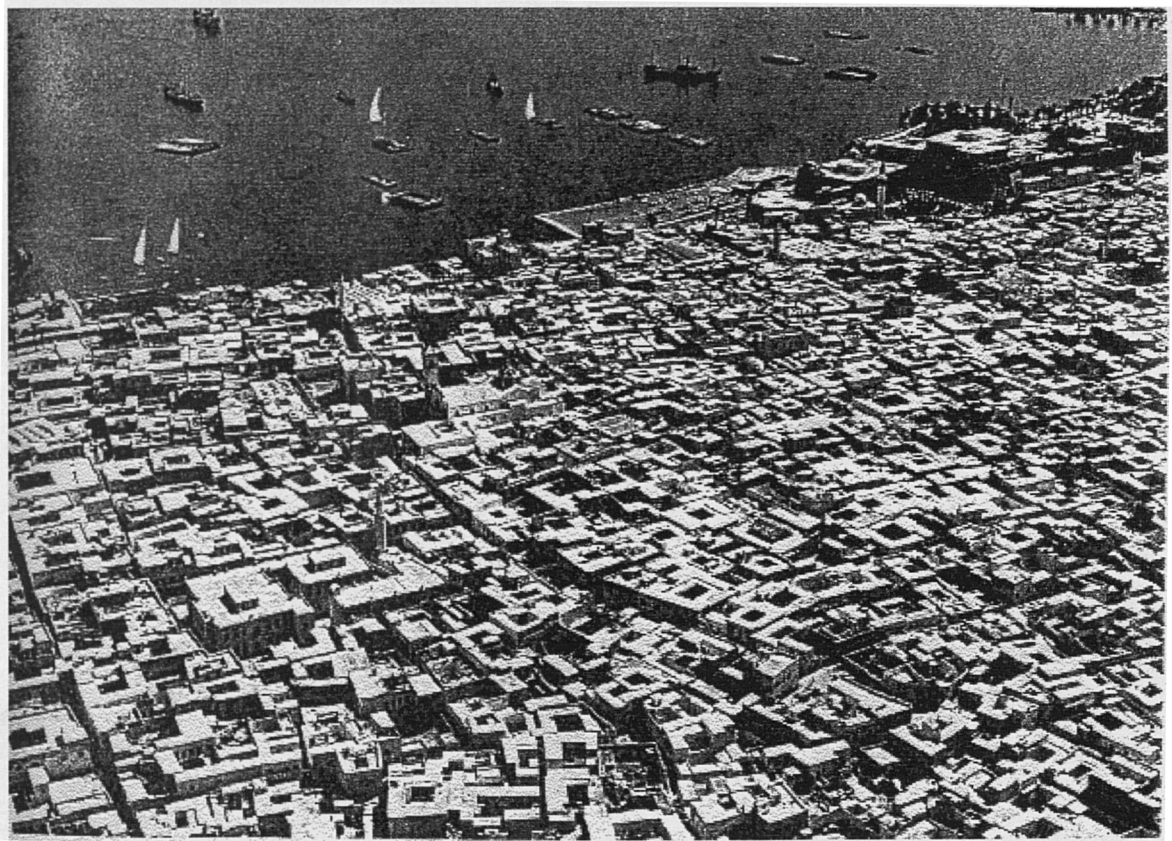


Figure 4.1: The composition of the traditional Tripoli city

The city is a place of courtyards. It is compact in its pattern and divided by internal walls and streets into six separated Homat (quarters): Homet El-Baldia, Homet Kushit Esafar, Homet Gherian, Homet Bab El-Bahar, Homet El-Hara El-Kabira, and Homet El-Hara Eskhera (figure 4.2). All the houses, mosques, markets and other physical elements are connected by narrow

winding streets only two or three metres wide. The height of the buildings is one or two storeys.

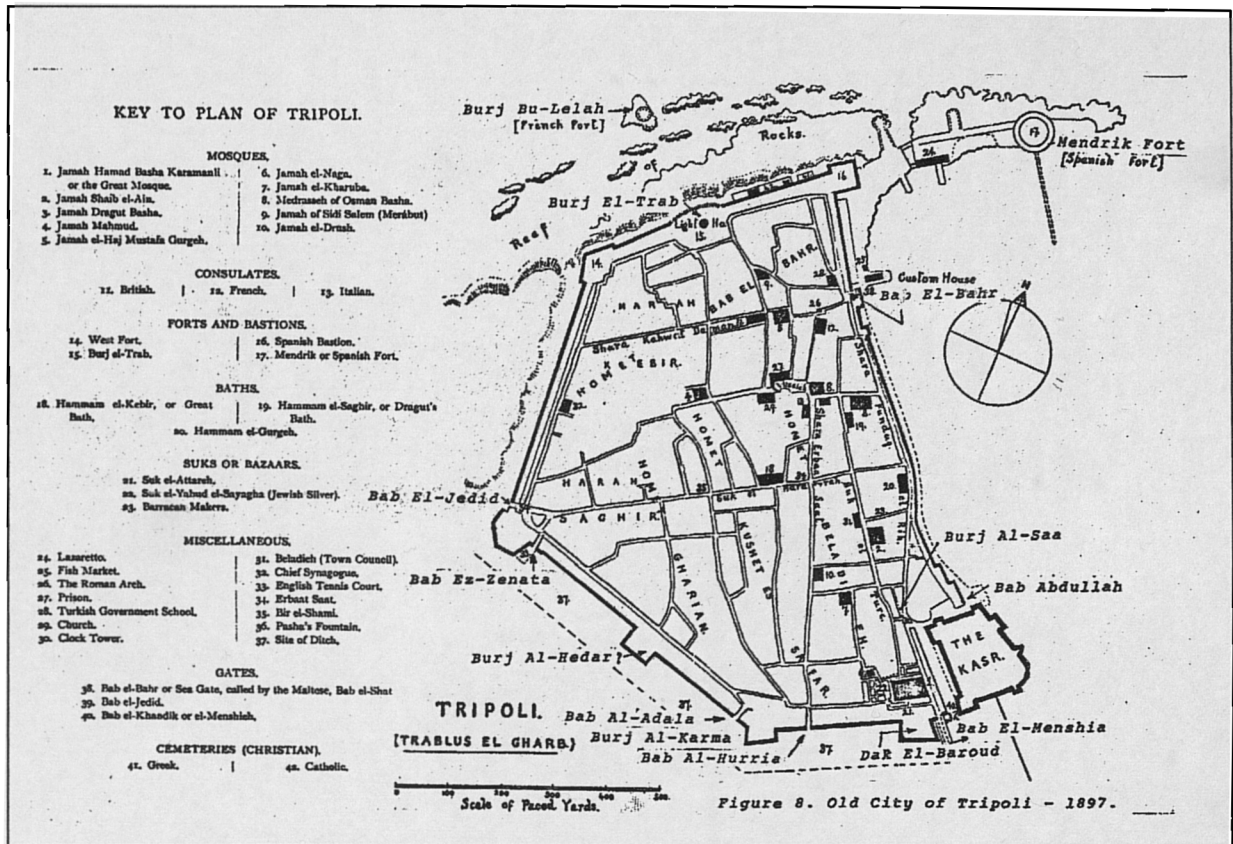


Figure 4.2: Tripoli city in 1897

### 4.2.1 Natural Environment

Natural environment plays an important role in our living environment. People usually like to keep in contact with the natural environment and want their buildings to be surrounded by trees, plants, shrubs, grass and water, where there is fresh and healthy air. People's identity can be reflected by, and positively maintained in the presence of the natural environment.

The old city of Tripoli had a strong sense of identity, because the natural environment, urban form and architecture were in harmony (figure 4.3). Old Muslim cities were usually in harmony with nature. Interaction with nature played a part in people's daily life, who incorporated a courtyard into their houses, in which palm or fruit trees and a fountain can be found. Furthermore, most of the building materials which were used for constructing houses and other architectural elements came from local natural resources (Nour, 1979).





Figure 4.3: A view of a white traditional building situated in between farms symbolising the harmony between natural and physical environments

The urban fabric of the traditional city was affected by the topography in which the city is located. According to Zarrugh(1976), the northern part of the city is fifteen metres above sea level and its southern side twenty meters above sea level. This location provided good defence and a good view for its residents and also added to the city's own visual attractiveness. The natural environment of the old city of Tripoli was one of the most important determinants of its vernacular urban forms and unique identity. Ben-Swessi (1996) argues that the characteristics of the old city of Tripoli are derived from its topographical surrounding. It was also derived from the economic base of the city, which was agriculture.

The location of the old city and its relationship with the sea are the keys to its long life and determine its character. The old city of Tripoli had a strong relationship with the sea. The medieval traveller El-Tegani gave a coherent picture of white sand, pure blue sea with a green background and minarets, that reflects a good example of unity in diversity (Etlissi, 1985).



Before the Italian occupation the sea was close to the traditional city and access to it was simple. Therefore, the relationship between people and the sea was strong and, unlike now, it was not interrupted by freeways or buildings. The emphasis on this relation was on human needs, circumstances and aims. According to Piccioli (1935, p. 28),

“For miles and miles the luxuriant country stretches, lonely and quiet as an enchanted garden. Fields of barley and brilliant green meadows, prickly pears, wild olives, myrtle, flowering shrubs, and endless rows of palm-trees. There is nothing more impressive than the regal grace of palm-trees as they rise towards the sky like infinitive rows of pillars, testifying to the infinite fertility of the earth. Not without reason did some poet say that the natural function of this tree is the same as that of the skylark-to ascend singing”.

During his stay in 1307-1308 AD, El-Tegani described the city's gardens and small farms. He mentioned how the inhabitants of the city were aware of the advantages of the natural environment in their communities in the way they cared for trees and plants and the arrangement of their gardens (Etlissi, 1985). Until the twentieth century, there were many Sawany (small farms) in Tripoli city (figure 4.4).

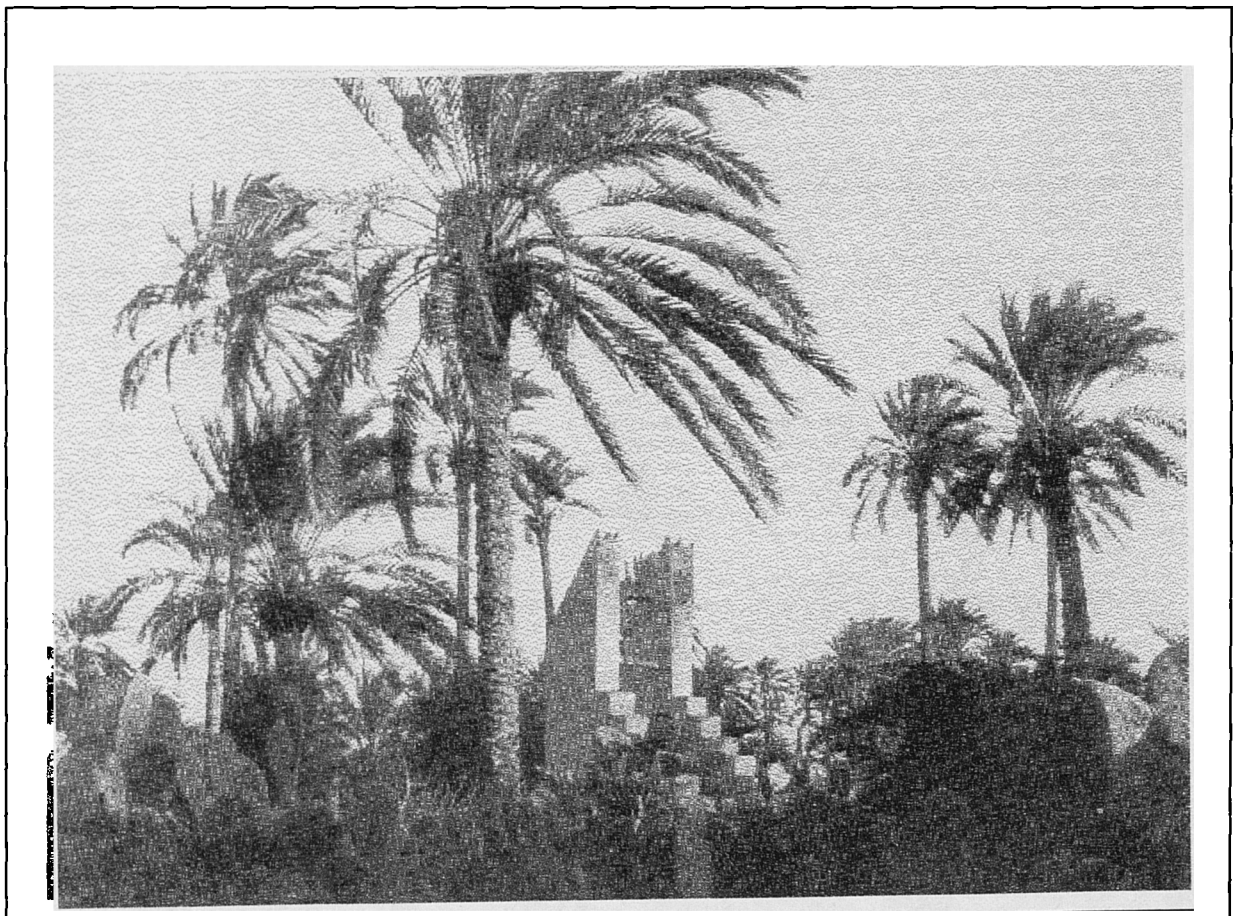


Figure 4.4 : A Sanyah in which the well is the central physical built element

According to an old respondent (an educated man) who was interviewed in the field study:

“I was always fascinated by the natural environment (of Tripoli city) which no longer exists. I can clearly remember the beauty of it when I was a child. I used to go (together with my father or friends) to enjoy the natural beauty of the Tripoli landscape. The white outline of the houses and mosques stood out like white roses above the heavy green meadows full of palm and olive trees. These dignified white houses and buildings were not strange but familiar to me. The city was full of small farms or big gardens. These Sawany (singular Sanyah) extended to all parts of the city. In these gardens people lived and worked very hard to grow different types of trees like palm, olive, prickly pear and crops like barley. These Sawany were not only the main source of subsistence for average Libyan farmers' family and the inhabitants of the whole city but also provided a mystical charm and unique identity for the city at that time. In each Sanyah there was also another strong element: a well dug into the earth. The function of the well was to bring water from the earth for irrigation and for people and animals to drink. This is different from those in other parts of North African countries. In spite of the hard work required, the people were very happy, because the life of the ordinary local farmer was so simple.”

The boundaries were expressed very strongly in the agricultural landscape of the old city. The tracks that connected neighbouring farms together were narrow alleys, two to three metres wide. These narrow and twisted alleys had Tawapy (clay walls) and thorny hedges of different species of plants such as prickly pear and rows of palm-trees and olive-trees. These traditional boundaries were meant to provide safety and protection to the farmer as well as guard the farm from strangers or stray animals (figure 4.5).

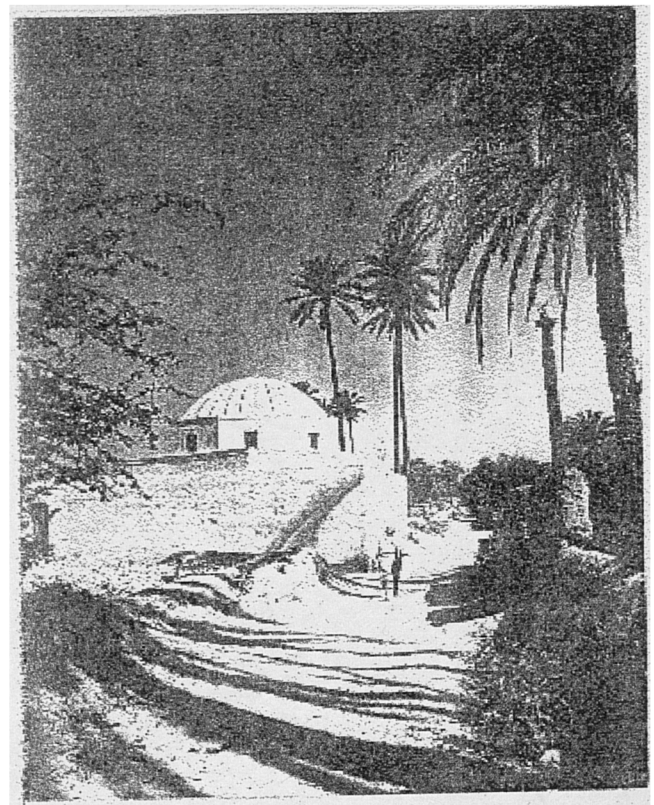


Figure 4.5: An alley built from clay to connect farms

### 4.2.2 The home

The house is recognised as an important factor in the life of a family and in the development of the identity of a community. Whatever the name or size of the house, its function, shape and relationship with other elements are significant in the urban fabric. In Libyan local society the house (maskan) signifies quiet, peace, security and privacy and reflects its inhabitants' personalities. The house is also a place of shelter, where they can get complete protection from the sun during the hot Tripoli summer. This has led to a compact planning concept where the house is surrounded by three neighbouring houses, except at street elevation. The form and layout of the old houses are influenced by factors such as site, social life, religion, climatic conditions, building materials and construction techniques as well as the historical style. The development of the traditional courtyard house has taken place over many centuries.

The famous twelfth century Arab Geographer El-Adrisi described the traditional house as simple, beautiful and its courtyard full of nut trees (Etlissi, 1985, p. 28).

The form and concept of the house in the traditional city includes its relationship with the urban environment, despite different houses having different characteristics. In fact, a combination of these different characteristics construct the built environment. The location of houses in the old city of Tripoli is away from traffic and public spaces. Houses were always oriented away from the streets and the main entrances of the houses usually do not face one another in order to maintain safety and privacy. The house is inward looking and is accessed by a network of semi-public streets.

From an interview held with some architects who are working in the Municipality of Tripoli, it was found that although each house has to meet certain special conditions, such as size, all houses are formed by the same social rules which are related to Islamic family life. Each house is shaped by the interaction between the social and site conditions. The coherence of the identity of the traditional house comes from the appropriate arrangement and unity of its elements. This internal and external coherence of the house has led to the coherence of the neighbourhood and city. In other words the houses are related with other buildings and urban elements in order to achieve unity, continuity and stability on the site and in the community.

Tripoli traditional house was mainly categorised into two types: First single storey houses which are located in the western part of the traditional city. These houses were built before the Turkish occupation (figure 4.6). Second, two storey houses are located in the southern and eastern parts of the traditional city. The ground floor of the most houses is irregular. However, the rooms and courtyard are in regular form. The two houses shown here were built during the Turkish period (figure 4.7). Some of these houses extend part of their side to build an extra room spanning part of the street, which forms a covered corridor over the streets. The average area of these houses is 300 square metres. The size of the courtyard ranges from 70 to 100 square metres. On the ground floor the courtyard is usually entered from one corner through a gallery which usually has three bays built of stone. The arch is mostly pointed horseshoe. The First floor has a similar gallery with arches overlooking the courtyard. The gallery, which is usually built from stone, extends three or four sides of the courtyard to provide access to the rooms on the first floor. The main entrance is through an arched doorway.

The traditional house consists of the following spaces:

- 1- Madagal (main entrance) situated in a way that men or strangers can not see the interior spaces.
- 2- Marpoah (guest room) located close to the main door and it is usually square in shape and its windows open outside (not in the internal courtyard).
- 3- Dar El-Kpoah (Salah) mainly used by family members or relatives and women for daily activities.
- 4- Vena (internal courtyard), usually rectangular or square in shape, to which all rooms open.
- 5- Dyar (bed rooms), these rooms are separated from the main entrance and their size varies between 2.5-3m X 5-6m.
- 6- Matabag (kitchen), which is usually located in the south facade of the courtyard and its window situated at a high level.
- 7- Hammam (toilet), also with a window located at a high level.

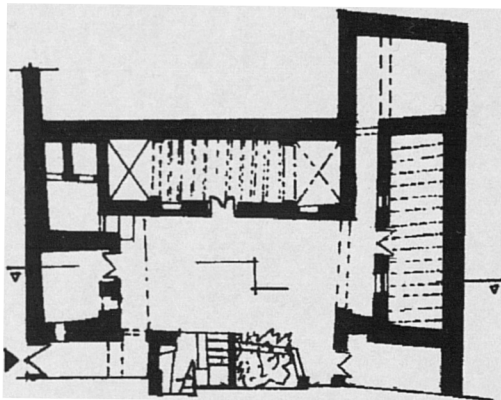
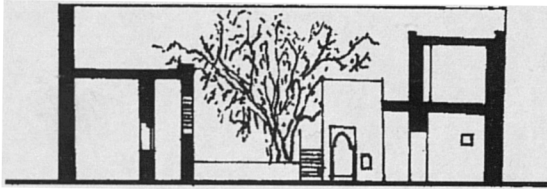
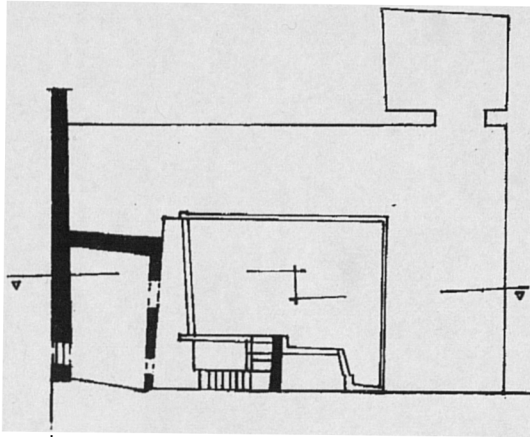


Figure 4.6: An example of single storey house (built prior to the Turkish period)

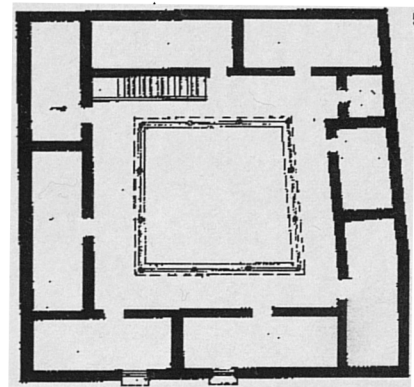
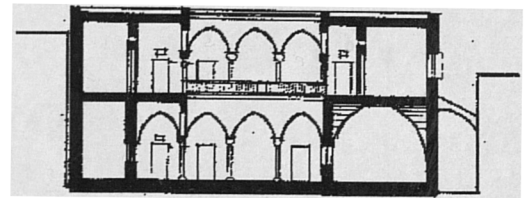
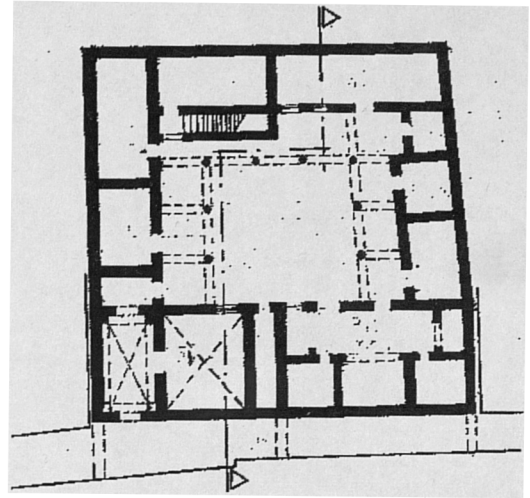


Figure 4.7: An example of two storey house (built during the Turkish period)

In the old city of Tripoli great attention was paid to the interior space of the house rather than the exterior facade. The richest details of decoration can be found, for example, in the main bedroom which can be very well furnished and decorated (figure 4.8). A recessed area at one or both ends was called a sedah with a raised wooden built-in bed. The sedah is usually enclosed by a curtain. Also the internal courtyard is decorated (figure 4.9). The value and quality of the interior space of the house was in response to the family and environmental

requirements. In contrast, the exterior facade is very simple. It has no decoration except the windows with their mushrabiyyah. The mushrabiyyah incorporates different designs and decorations.

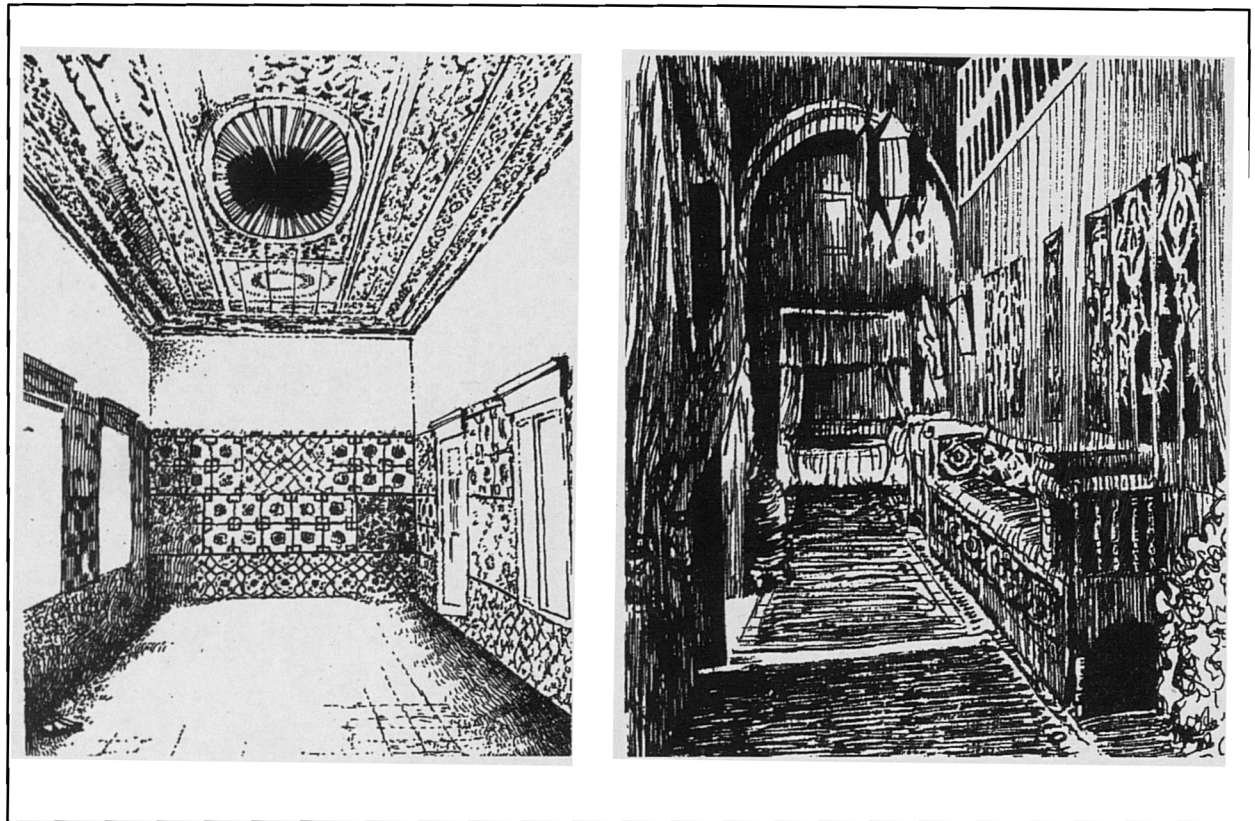


Figure 4.8: Interior decoration of the main bed room

Essayed (1984) argues that the traditional house type is related to the way it is used and lived in. The traditional house design and furniture provide sufficient function and flexibility for Libyan families. The traditional house was mainly divided into two parts: a guest area containing a sitting room and a cloakroom, and the family area, containing a number of rooms which usually have multi-purpose functions. For example, the Salah (family living room) is used for eating, sitting and preparing tea as well as receiving women guests or relatives. The shape, size and furniture of the rooms implement the resident to choose, change and allocate different functions to them. For example, the furniture of the guest room is composed of pieces of long soft cushions arranged on mats or carpets around the room wall for sitting on with small ones for lying back on. Some times the same cushions can be used for sleeping.



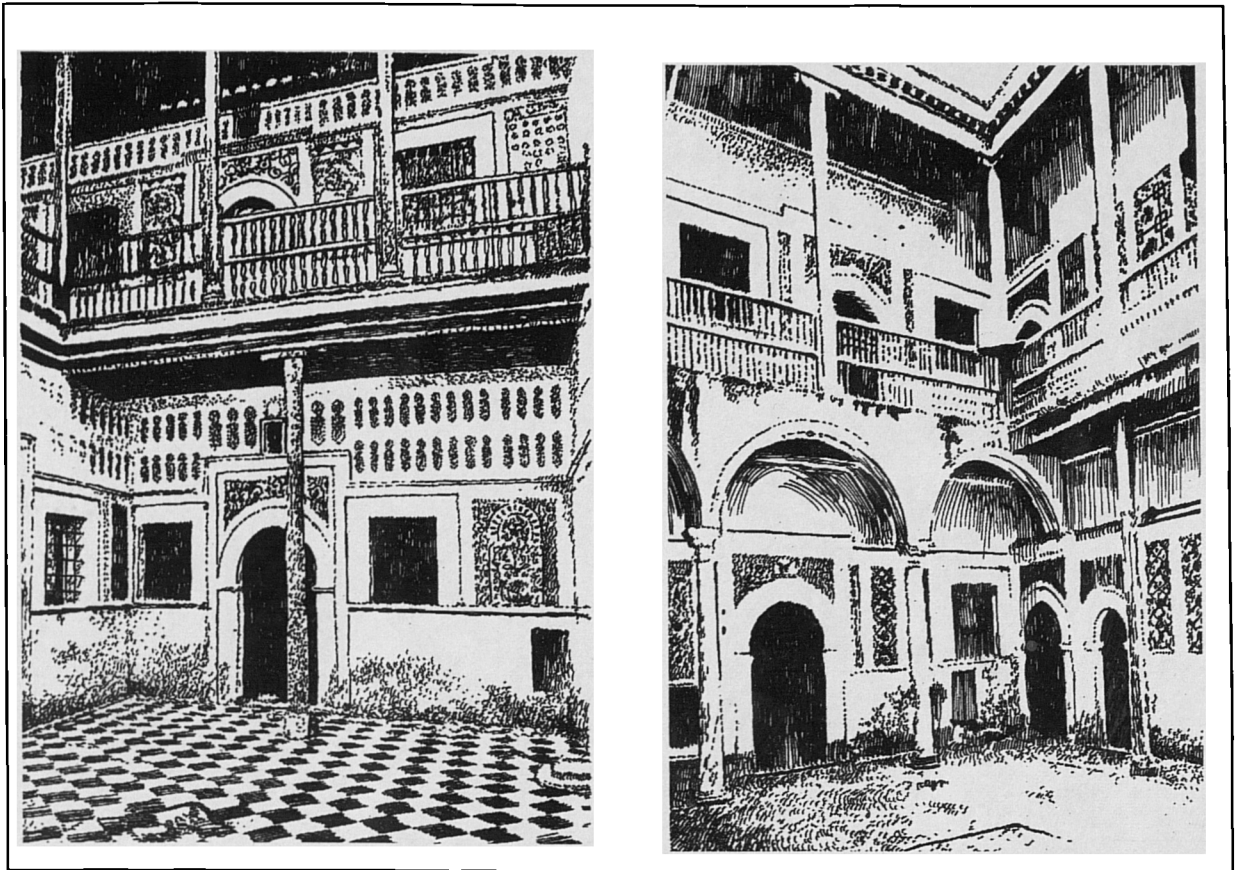


Figure 4.9: Two examples show how internal courtyard was decorated

The use and function of building materials were well known by most of the inhabitants from their own experience. The Libyan people succeeded in building houses that were well-suited to the local conditions such as the harsh weather and social structure. They gained the knowledge of using local building materials to act as heat-storage, and used them in houses, mosques and markets. The local materials used were: sandstone, limestone, mud, brick, palm tree timber, and also marble, glazed tiles and mosaics were used in some buildings, especially mosques and markets.

The construction of walls was a very important part of buildings, especially the outer walls which are usually load bearing. These walls were built with stone or brick bounded by lime-mortar and pre-finished with plaster and later white washed. The walls of houses and other buildings were always solid and very thick in the traditional city. The reason for this was technological, climatic and safety related. The thickness of these walls varied between 50 to 110 cm, and differed from one building to another according to the height of each building

(figure 4.10). The inside walls (partitions) which are non-load-bearing walls were built also from stone or brick bounded by lime-mortar and then plastered and white washed.

The construction of the roofs of the buildings were usually flat, and built either from pine timber and joists and then covered with timber boards or from palm tree trunks. These trunks were covered by palm tree stems and then by fine concrete earth or clay. In the end the roof was finished with plaster mixed with limestone and then white washed to reflect maximum solar radiation.

It should be noted that due to wealth resulted from oil discovery in the 1960s some residents emigrated from their houses to contemporary neighbourhoods and also the lack of maintenance resulted into the collapse of some of these houses. Therefore there is a need for urgent maintenance to these houses in order to keep the city in good shape.

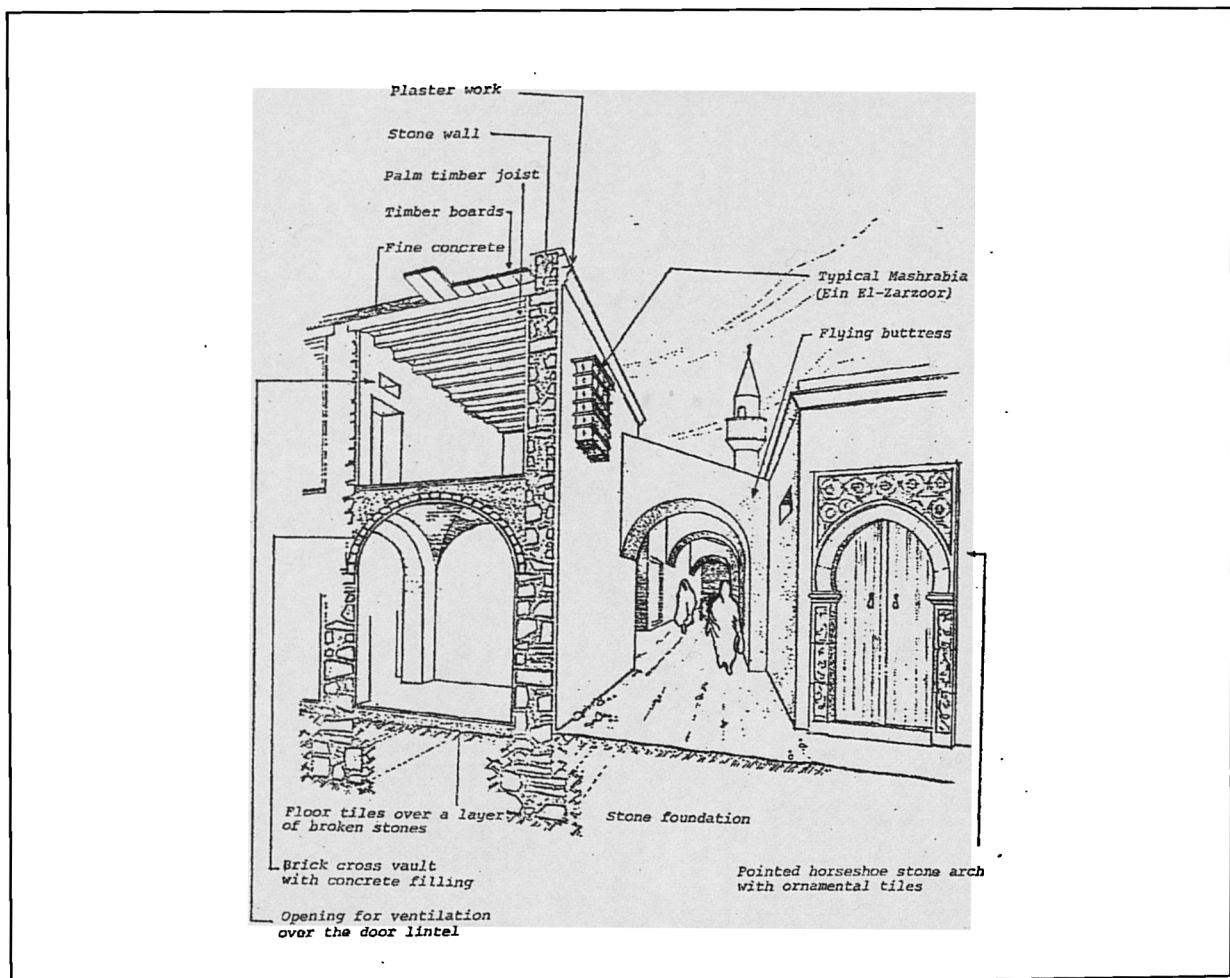


Figure 4.10 : A cross-section of a typical alley in the traditional city shows the construction of the walls and its relation to the arches



Most of the windows of the traditional city are small and made of timber and then painted green or blue with a steel grill to provide protection and safety from strangers. Doors are made of timber and then painted green, blue, and brown. Also, some doors are made of palm tree timber and some others are decorated by steel plates or nails (figure 4.11). White washing the traditional city is another factor in maintaining the harmonious character of the whole city. This combination of white is enriched by different tones of shade and shadow that mix with natural light and colour to provide a rich contrast and pleasant urban environment.

Most of the furniture elements that have been used in the past in the traditional houses and buildings were made from natural, locally available materials such as timber and palm leaves in building beds, chairs, benches for sitting, bags and other family tools.

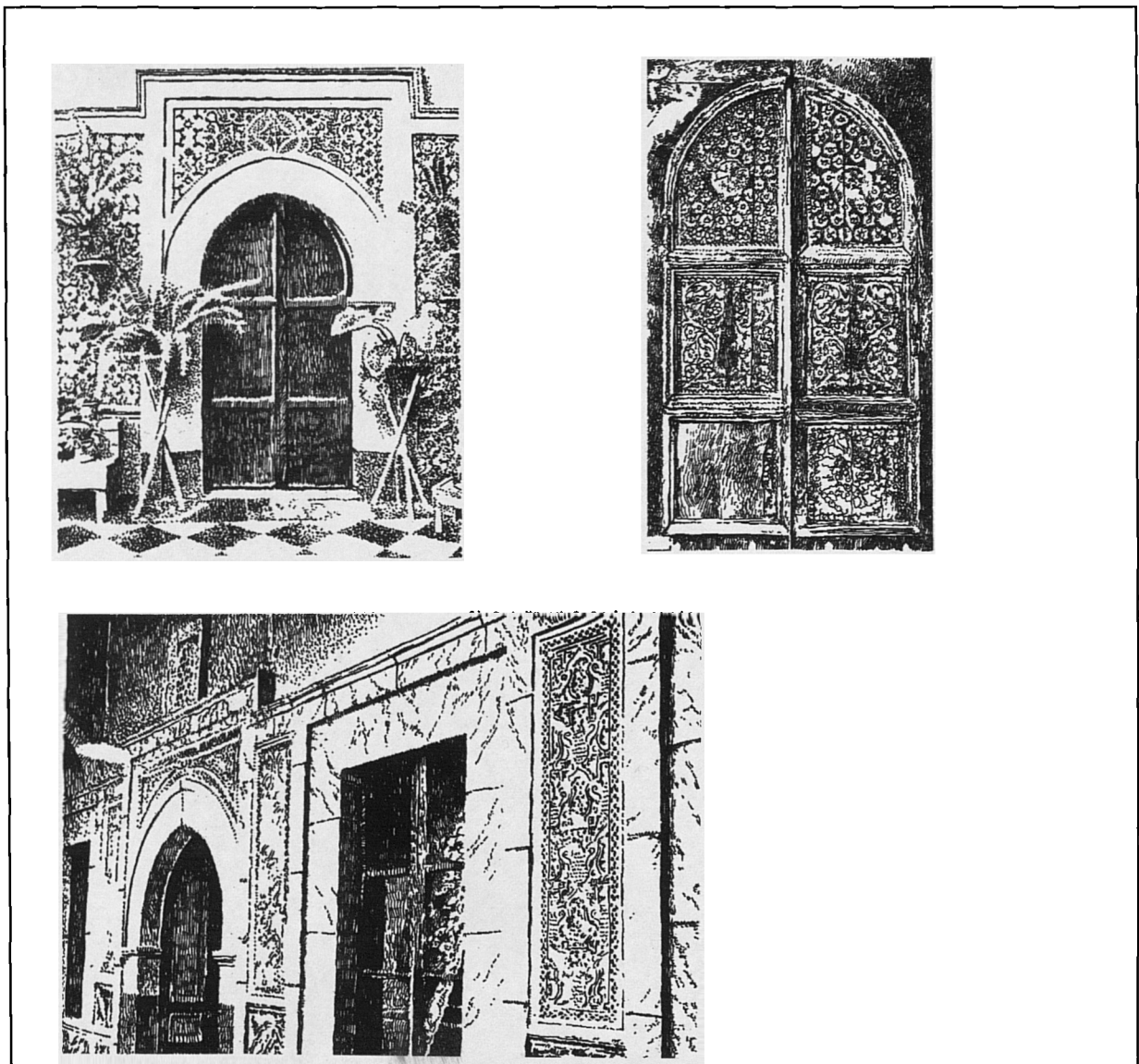


Figure 4.11: Views showing some examples of traditional house doors

### 4.2. 3 The Street

The old city of Tripoli was not just constructed with an emphasis on buildings but also with an emphasis on streets. Street life is regarded as one of the most fundamental and vital sources for the continuation of the life of a city. Most of the streets of the traditional city are usually narrow, twisted, with surprise changes and slight curves. There is a strong physical continuity in these street patterns, because the line of vision tends to continue over the small spaces between the buildings that have similar height, texture and colour. The street pattern forms the urban space and helps in defining and articulating building forms.

Daza (1982) argues that in organic planning, as in Tripoli, the gradual development of buildings of a different size and scale side by side and piece by piece during different stages of history determine the shape of the street as straight and bent or curved. Despite the variety of these forms and features and types of these buildings, a strong degree of coherence emerges in the streets that were developed.

The system of streets in the old city is hierarchical in its design and planning according to its function and width (figure 4.12).

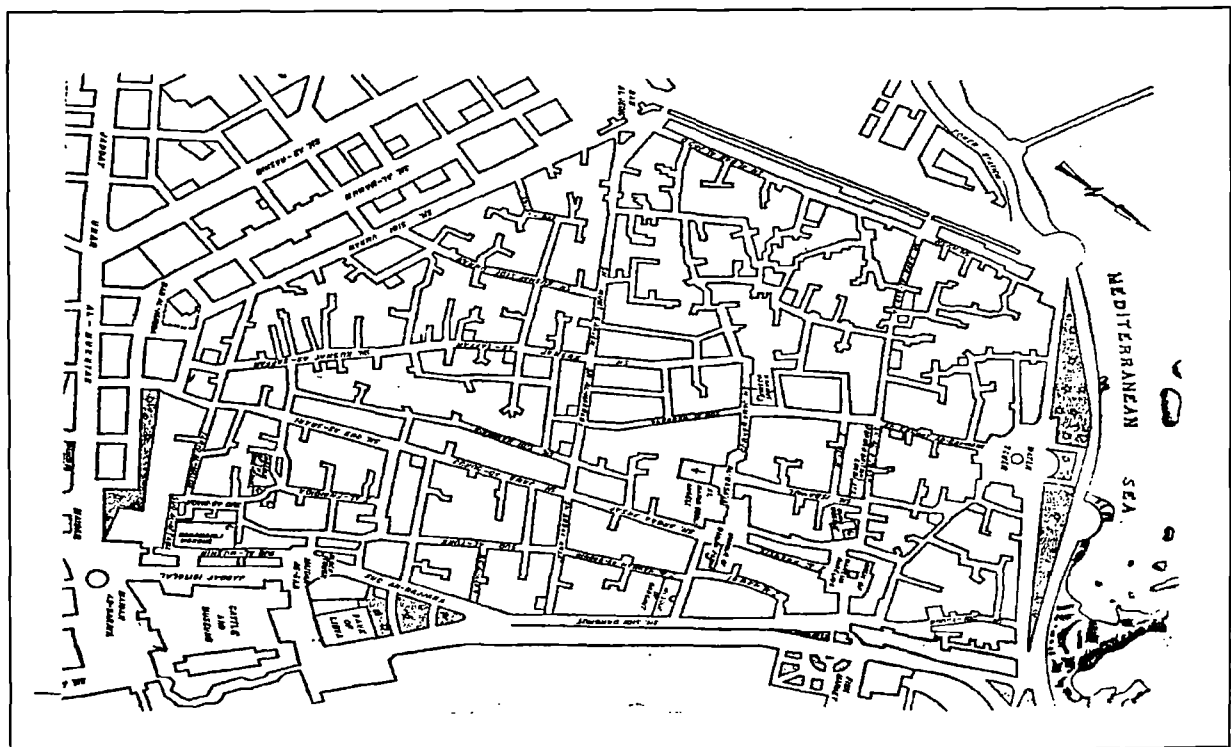


Figure 4.12: The street pattern of the traditional city

The system can be classified to have four types of streets; first is the main street (public street) which usually starts or is connected to the city gates and is wider in size. In these streets important buildings such as houses of important people and small shops are situated. The second type of street is a commercial street. In such streets many social and commercial activities are performed such as the displaying, buying and selling of goods. Also, some light factories, such as handicraft workshops, are located here. The third type of street is a secondary street (semi-public) which is usually used by neighbourhood residents. It can be said that less movement, fewer functions and activities take place in them except there are some small individual shops to serve communities. The fourth type is the narrow street (semi-private) which connects a small number of houses and is used by those living in these houses (figure 4.13). This system of distribution and planning of streets is, in fact, useful for separating the domestic flow and life of the communities from other street life in which more public movement and interaction take place, and in which some external goods come from other cities for display or sale.

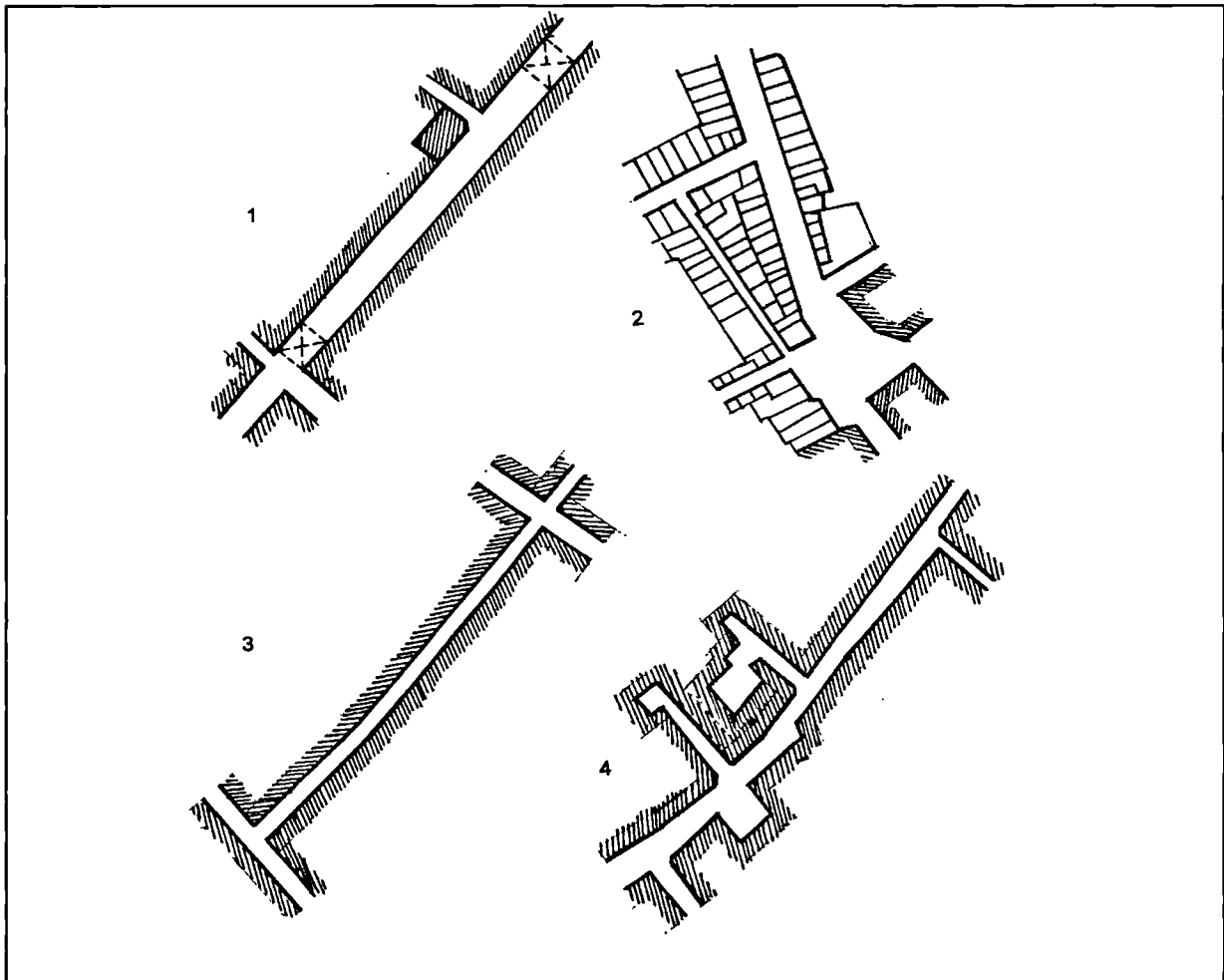


Figure 4.13: An illustration of the concept applied planning in traditional streets

1-Main street    2- Commercial street    3- Secondary street (Semi-public)    4- Narrow street (Semi-private)

The streets of the old city are not just horizontal lines but also places that encourage social contacts and relationships between its residents and even visitors. Despite a degree of deterioration the streets around buildings are still active, full of people but free of cars which makes the community more secure and life more enjoyable.

In order to get a picture of street life in the traditional neighbourhood, the author interviewed a number of elderly people and asked them to describe street life during their childhood. In short, the following information presents their description about street life.

The function of narrow streets was not only to keep the sun out and provide a cool atmosphere during the summer and warmth in winter (figure 4.14) but it also provided a suitable place for people's daily life. There was plenty of life throughout the whole of the day (figure 4.15). Interactions and activities took place in every part of the street, on its corners, coffee shops, in open spaces and in shops. The people in the streets of the old city were always talking to each other and enjoyed their daily life because of the warm atmosphere in the street in which social problems were solved and social ties were maintained. In the old city every corner, alley and street was a well known feature. The streets were as secure as the people's houses. It was an important place for individual and group interactions, a focus for peoples' identity (individual and collective identity). Indeed it was a place in which people developed their identity and ties with the city.

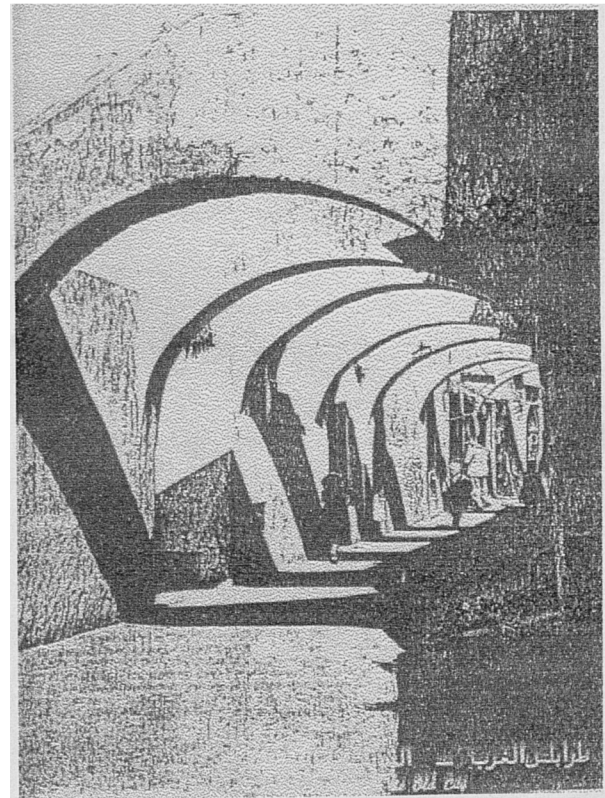


Figure 4.14: A street shaded by arches

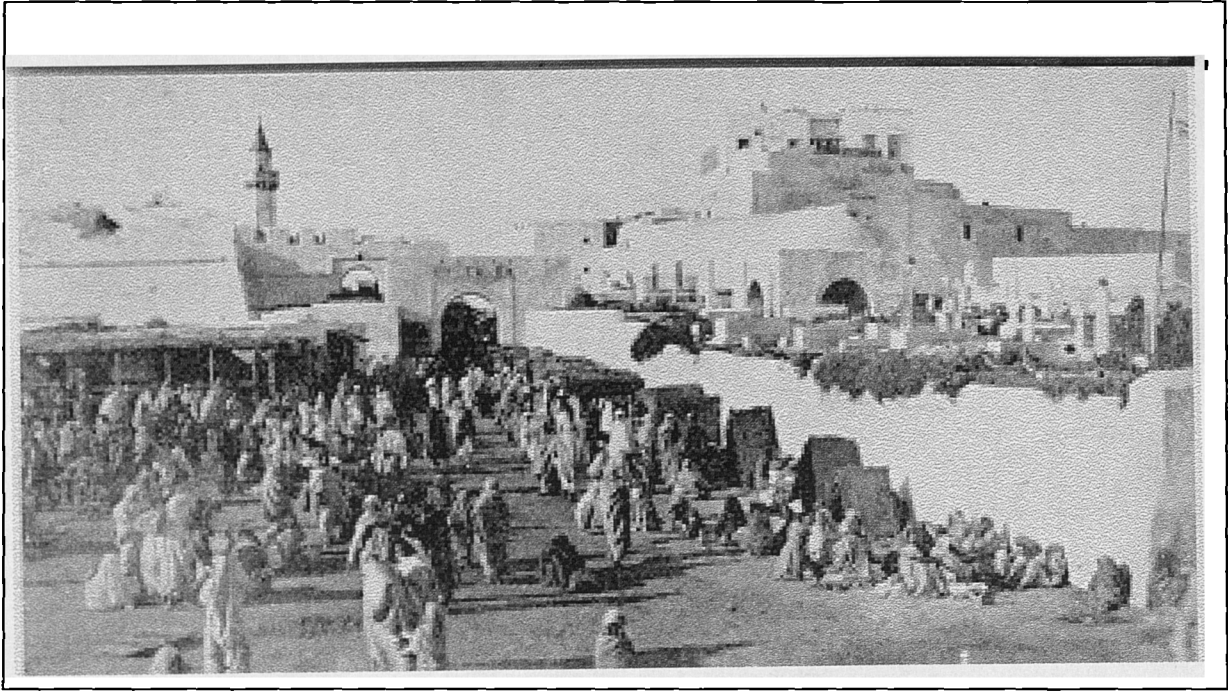


Figure 4.15: Shows how traditional streets and open spaces during the day become places for activities and markets

Another significant feature in the organisation of most streets is the existence of the flying buttresses (arches) between the opposite walls of the houses and street elevations. The shape of these arches is irregular, which makes them different from that which we see in some other Islamic traditional cities. Piccioli (1935, p.3) argues that,

“The heavy arches, which run from house to house, have an appearance of unevenness combined with something fantastic and yet simple: every aspect of the buildings seems to give a clear indication of the structure and rhythm of its life. In these countries of sun and of Islam there are strong contrasts which at every moment give a violent stimulus to the imagination—great spaces of shadow which are coloured here and there with a thousand different tones”.

The function of these arches is not only to brace and support the houses and street structure but they also work as transitional elements allowing people to use another space of the street. A walker in the streets of the traditional city does not feel overwhelmed because these arches break the street length along with the natural shades, light and shadows and shades (figure 4.16). The walls and buildings of streets express a sense of unity, continuity and harmony. This unity comes from the way of using simple and natural building materials, simple shapes and structural techniques which result in a city with harmonious textures and colours. However, some of streets are now in bad shape because of lack of maintenance. Many streets have lost their pavements, and therefore more attention to these streets is needed very soon.

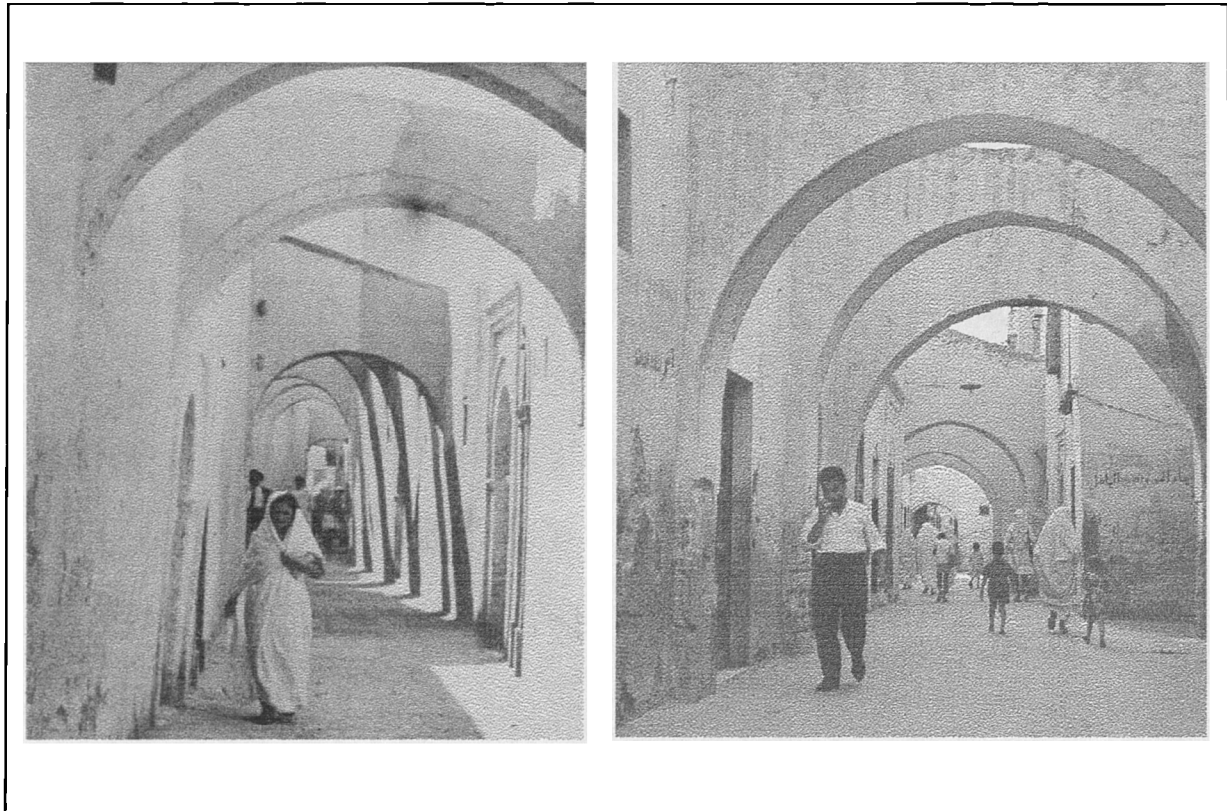
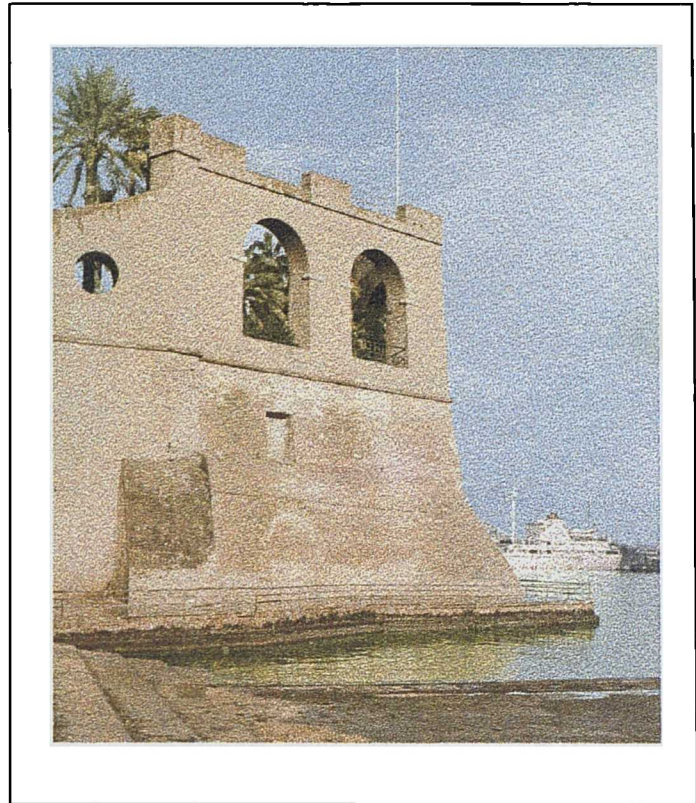


Figure 4.16: Views of streets where arches are dominating feature

The streets usually end by an important physical element such as gates, mosques and towers. Observation revealed that there are some important architectural elements (land marks) worth to be highlighted. One of the major landmarks in the walled city is the castle, which is known by Libyan people, especially in Tripoli city, as Saraya El-Hamra. This name refers to its red colour, although nowadays the building is painted white. The first foundation and construction of the castle was during the Roman period, but during its history it has undergone many changes and developments (Zarrugh, 1976). The most significant transformation occurred during the Spanish occupation from 1510 until 1551. The castle was used for various purposes including as the seat of government. In the times of Karamanli rule more development and modification took place in the castle when part of it, and some new additions, were used for residence. At the present time the castle function as the main museum (Jamahyria Museum) and its offices are occupied by the general administration of antiquities (figure 4.17)



Figure 4.17: A view showing the castle  
(Saraya El-Hamra)



Another significant landmark is the water tower in the middle of the north western side of the traditional city (figure 4. 18). Before 1911 this structure was called Burj El-Tarab (Earth Tower).

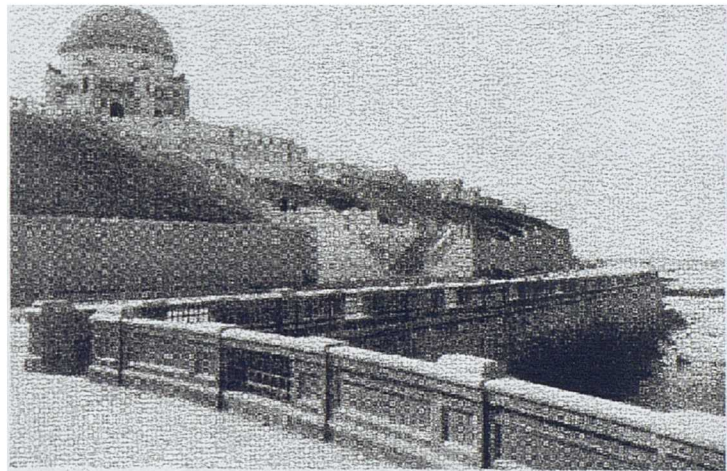


Figure 4.18: The Water tower

The gates are other interesting landmarks in the old city. There are four main gates (figure 4.19) in the walled city: Bab El-Jadeid (New Gate), Bab El-Hurria (Freedom Gate), Bab El-Bahr (Sea Gate) and Bab El-Madina (City Gate) (figure 4.20). These gates represent the main focal points in the outside perimeter of the old city which are located at the end of the main streets of the city, connecting the old city with the rest of the city where people from the city and countryside met (figure 4. 21). In the past these gates had different names as appeared in the eleventh century Geographer, El-Magdisi description of the city “Etrapulis is an important







### 4.2.3 The Open Space

Danzer (1997) argued that the meaning and the definition of the space are affected by the meaning and definition of the activities that take place in this space as well its relation to other physical elements.

The importance of the open space in the neighbourhood is not only its location, physical form and boundaries but also how it determines and influences the people's behaviour and way of life. In the open spaces individuals and groups of people interact, communicate and represent their identity and culture.

The formation of the open space in the case of Tripoli historical city had been subjected to general factors that acknowledge the sense of privacy, safety and memory within the open space. These factors and considerations are social structure, site characteristics and climatic conditions. Also the traditional open space has taken different forms according to its function, location and relation to other physical elements.

Open space in the traditional city is an important section of the fabric of the city. Its function depends on the other parts of the city and on human status and requirements. Daza (1980) argues that the classification and organisation of open spaces in the traditional city of Tripoli produces a different type of environment for its residents. These open spaces were divided into private and public spaces. The location and the concept of open space in the traditional city is one of the main factors in providing unity and homogeneity of the city life, in which people can find privacy and safety. The harmony and unity in the life style of the residents of the traditional communities comes from the harmonious design of the spaces. All these were the result of unwritten rules based on common sense, related to the issues of habit, belief and behaviour (figure 5.22).

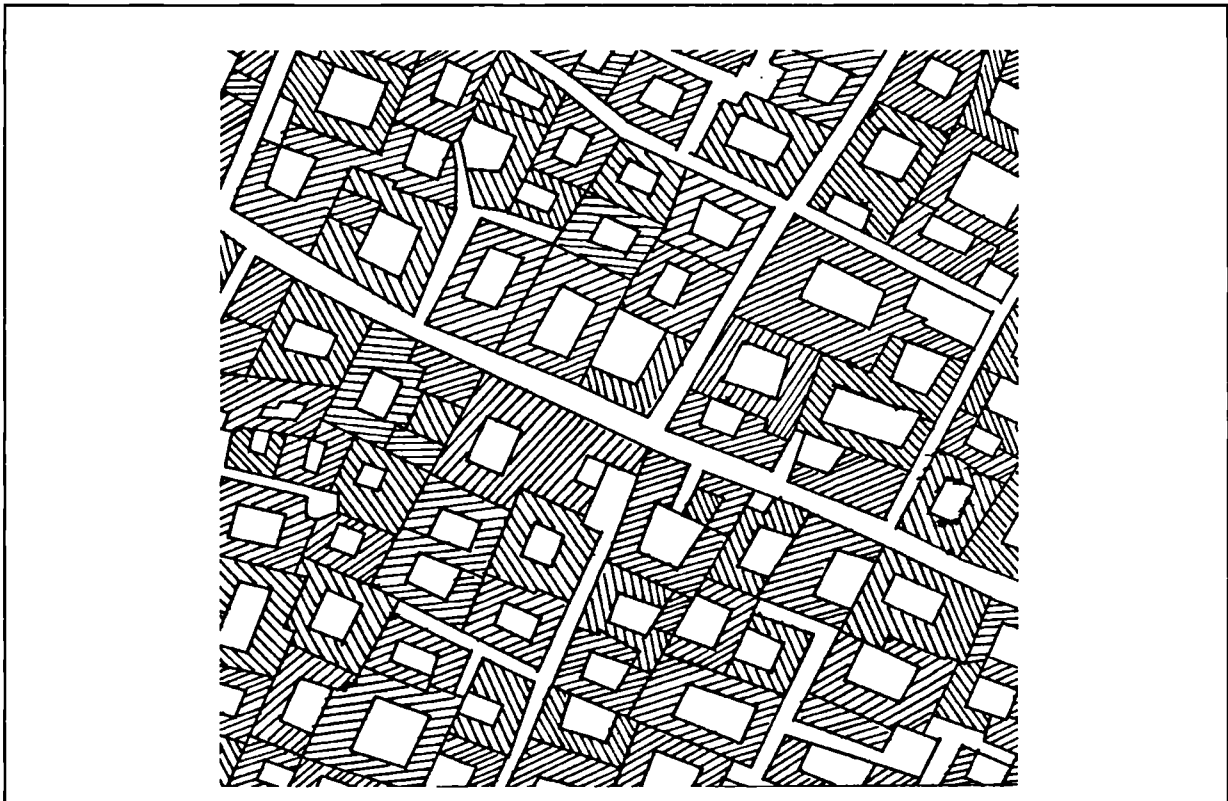


Figure 5.22: Showing part of the city fabric where the open spaces are the dominating element of its compact structure

In the traditional city of Tripoli the open space is classified into four types according to its size, location, and use in terms of degree of privacy (figure 5.23). Firstly, private space (house courtyard) is space in which various housework activities can be done away from street noise and public view, such as women's daily working like weaving and spinning. It is a suitable place for children to play and provides shade which is needed during the summer. This central space connects different rooms of the interior and acts as the main reference space. Also, this type of open space can be found in many buildings such as mosques, schools and hotels. Usually, a public fountain or trees like lemon or palm can be found in its centre, which provide its residents with shade and a pleasant environment.

Secondly, semi-private open space is usually a silent area such as an open space between a group of houses where residents of these houses can communicate and make contact. Also, this place is important for cultural events such as weddings and religious events.

Thirdly, a semi-public space can be attached to main streets or situated between neighbourhoods. In this space the same social activities take place such as social ceremonies, weddings and religious events but on a larger scale.

Fourthly, public space can be situated in front of a market, mosque or school. This space is one of the most important and vital centres for social and religious life, and is usually located in front or even inside of mosques. This space is usually used for Friday prayer and sometimes for religious occasions and festivals, social and political meetings. This classification reflects the social structure and the needs of the Islamic family where the separation between families and between family and outside world is strongly required. This type of classification and organisation provides privacy and respect between all the members of the society in which family members, children, and old people can use the open space in their own way without being disturbed by others. Semi-private, semi-public and public spaces are always surrounded by local services such as groups of shops for selling goods and also coffee shops.

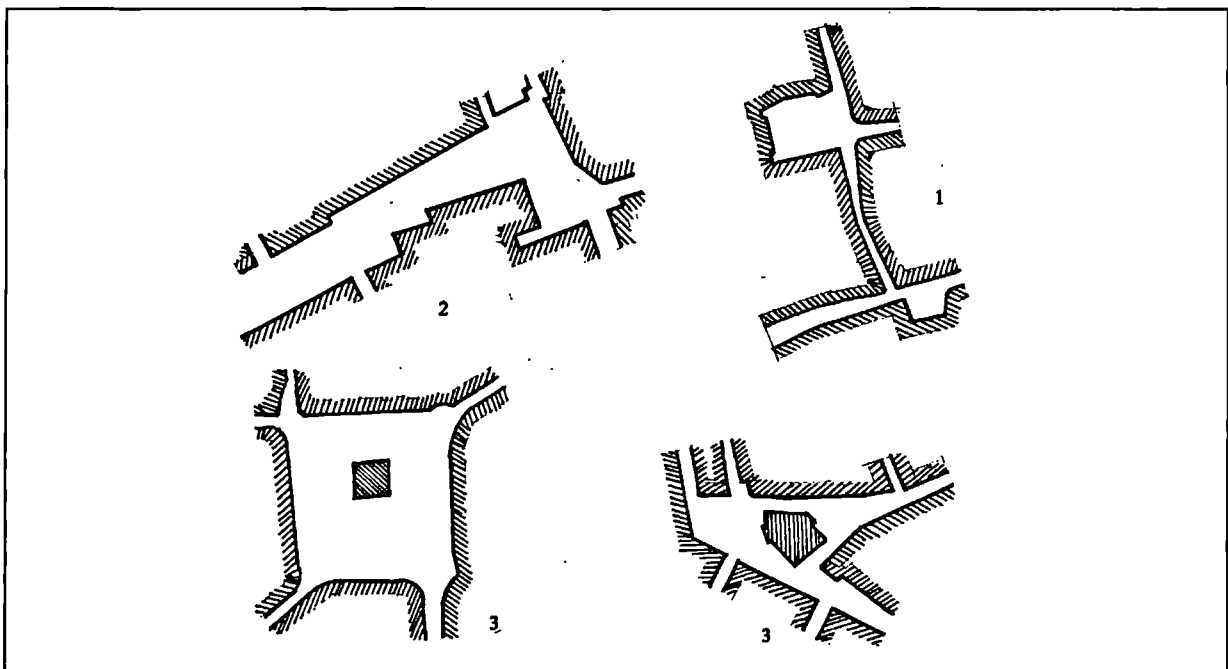


Figure 5.23: Some examples of traditional open space forms

1- Semi-private open space

2- Semi-public open space

3- Public open space

Another significant aspect of the spatial organisation is the existence of the buffer zone in the front of the house, which connects the house with the street. It is used as a place for the residents (men), sitting or standing, to watch the street daily life without obstructing the movement of pedestrians. This is a semi-private space that is connected to public open space and separates it from the inner life of the house.

The existence of open spaces especially the courtyard inside the structure of the city is one of the significant features of the historical city of Tripoli. It is the core of many houses and

mosques. Open spaces of the old city of Tripoli are mainly courtyards of houses, mosques, schools and hotels. The form of the courtyards is geometrical: square or rectangular. Their size and scale differ according to the function and degree of significance of buildings and also the structure of the city (figure 5.24).

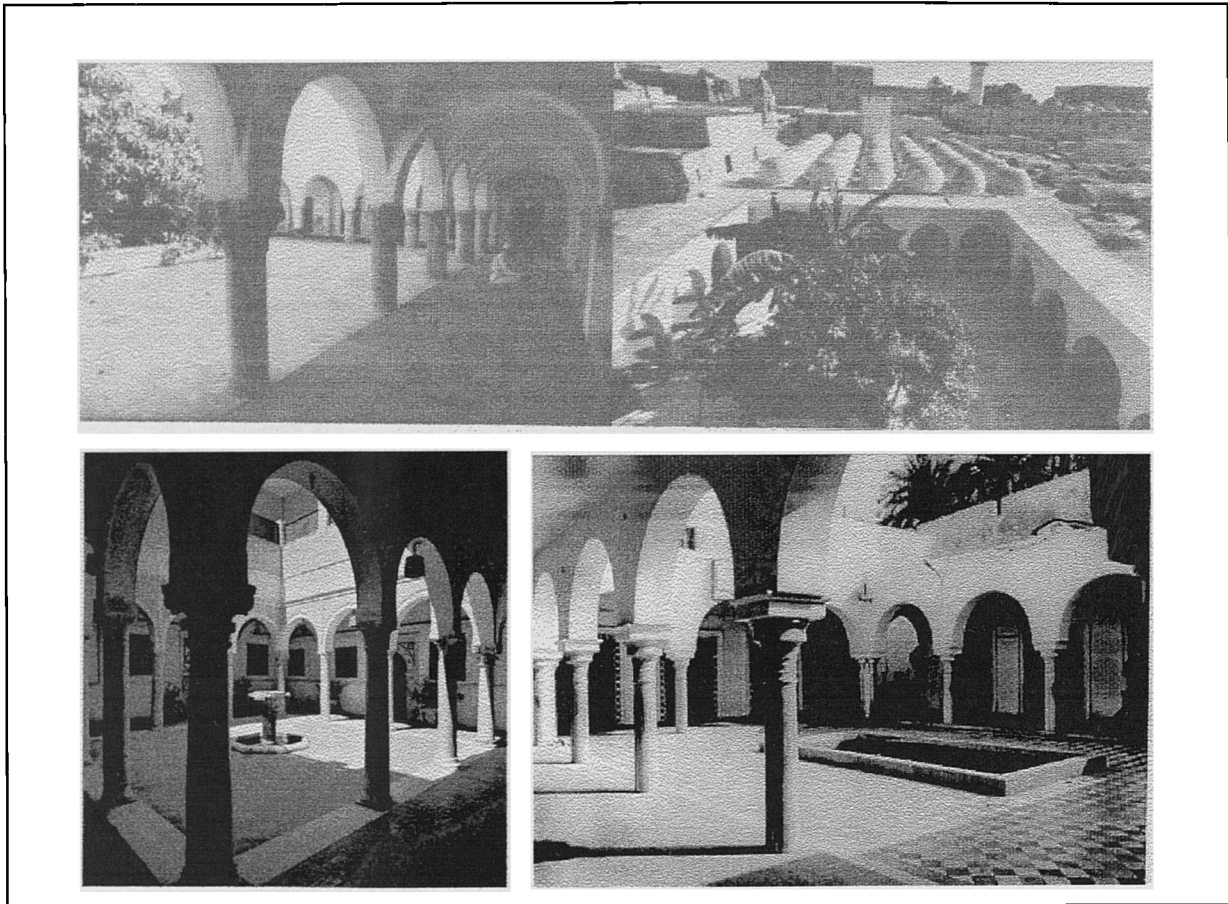


Figure 5.24: Views of some examples of open spaces (courtyards)

The Martyrdom's square (now Green square) is the most important open space in the traditional city. It is located in front of the castle and the main gates of Bab El-Hurria and Bab El-Madina, which are situated in the south-east side of the city (figure 5.25). Although this square is the largest space in the city, it is relatively small in comparison to other squares in other North African cities. The use of this square in the past was for displaying and selling some goods, and parking for horse-driven carts which mainly were used for travelling inside the city or from, or to, surrounding areas and also transporting goods (figure 5.26). The shape of this square was irregular. This square was very important for the city because it was the main meeting point for different roads which converged in the city (more details about Green Square at present time in chapter 6). The layout, scale and function of an open space depends on the



social and cultural environments and on the people using it, as well as its relationship to surrounding buildings and other physical elements.



Figure 5.25: A view shows part of the main open space in Tripoli city El-Shoohada Maydan (now Green Square)



Figure 5.26: Shows carts which were used for transporting tools in the traditional city before modern technology



There are some other important public open spaces inside the city such as Clock Tower Square located in front of the main entrance of Sug El-Turk (figure 5.27) and the square in front of southern facade of Triumphal Arch of Marcus (figure 5.28).



Figure 5.27: Maydan El-Saaeh (Clock Square Tower)

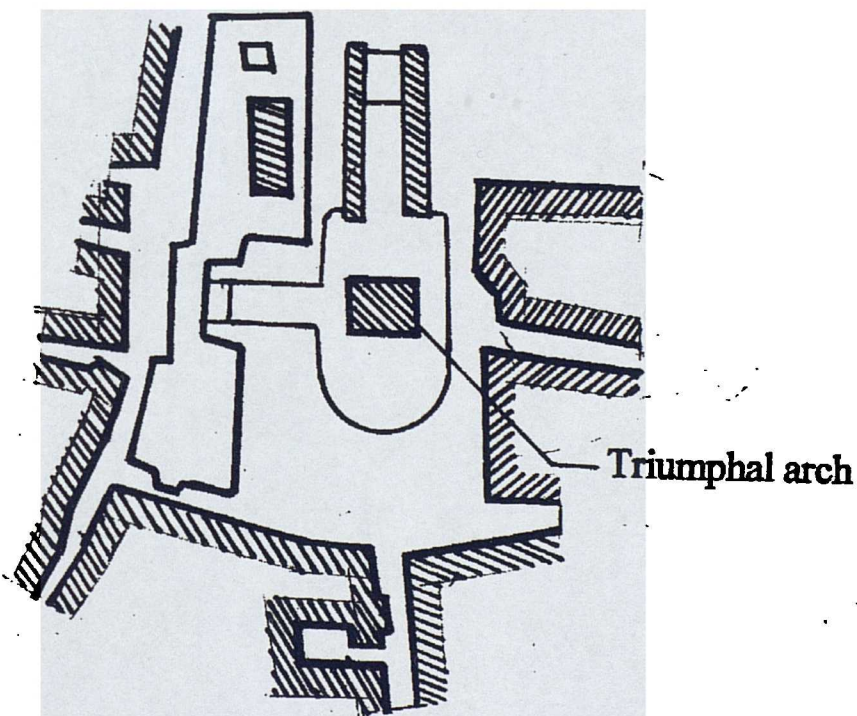


Figure 5.28: A public open space located in front of the Triumphal Arch

#### 4.2.4 The Market

Shaiboub (1979) explains that in Islamic cities such as Tripoli the market is the main commercial centre in which different types of products and goods are on sale. These markets are part of people's daily life which is dynamic from morning to afternoon and where visitors and residents can easily make contact. The markets were, and still are, an important aspect of the commercial life in the old city of Tripoli.

The market has helped to shape the traditional urban form. The strong and unique characteristic of traditional markets can be perceived by their internal and external design and also by their building material and structure (figure 4.29).



Figure 4.29: An illustration of the layout of the main traditional market in Tripoli city

The well Arab known geographer Ebn-Hugual, in his famous book, description of the Earth (1154 AD) described Tripoli city as a white city located on the shore, a very protected city, having many sugs (markets) outside and inside its walls. The city had commercial links with most North Africa and elsewhere (Etlissi, 1985, p. 25).

The traditional markets are the busiest places at the heart of the daily life of the traditional city. From observation and discussion with some local architects during the field work, the markets in the traditional city can be said to be divided into four types:

1- First, the main market has the same characteristics of Arab bazaars which are usually long covered street markets (figure 4.30). This market is a spine of the urban fabric of the old city providing a place which binds the public spaces together to give a sense of unity and continuity. In this market, traditional hand-made clothing, silver and textiles are displayed and sold. Sitting is available in this market where benches are built beside the walls.

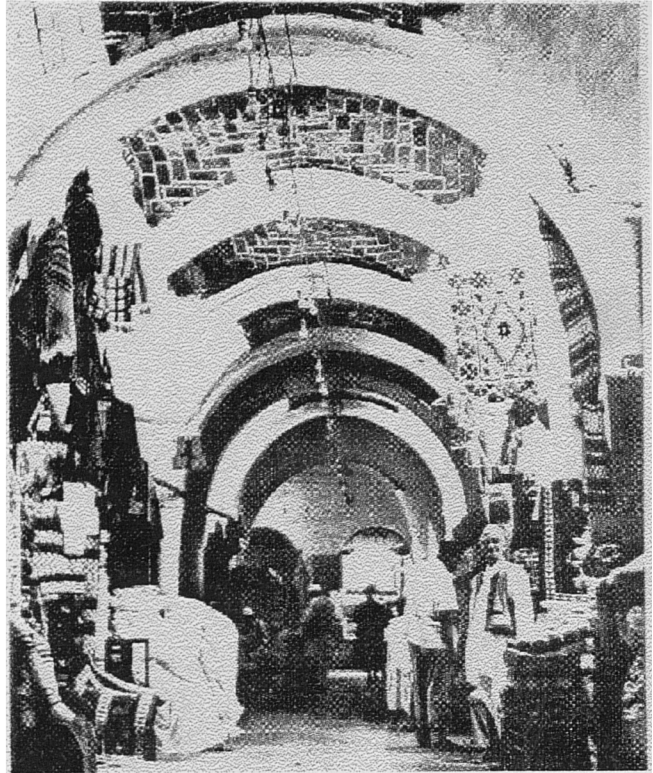


Figure 4.30: A view of Bazaar showing the distinctive feature of its structure

The most distinctive features of the traditional market was the system of construction, the design and the arrangement of the shops. The whole market is formed of a series of porticoes covered with vaulted roofs combining clusters of domes. The shops are arranged and located side by side on both sides of the galleries or porticoes where enough space is left for public movement.

Small openings are located in the roof in each vault and dome to provide natural lighting into the interior space and also to help circulate the air inside the market. Therefore, the interior is dark and cool in the summer and warm in the winter (figure 4.31).

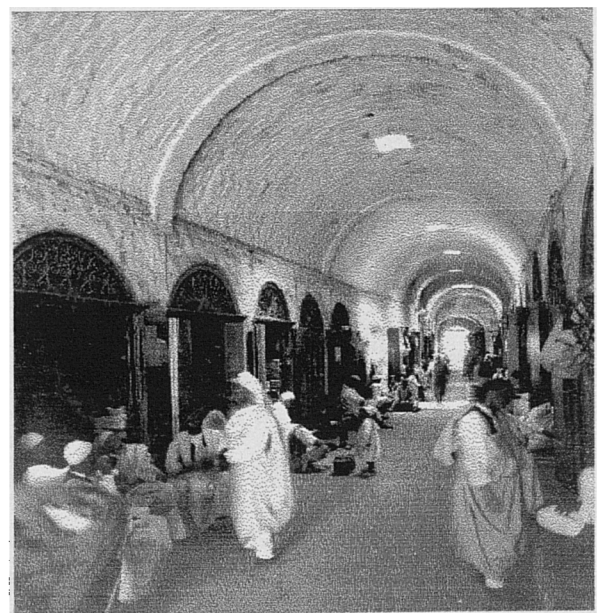


Figure 4.31: Illustrates the part of the interior of traditional market where the amount of the natural lighting is very limited



2- The second type of market is the small market, which can be found in different parts of the old city. Goods are shown in different ways, such as hanging on the walls to attract the eye of the residents, walkers or buyers in the streets of the city. The small market consists of a series, or groups, of small shops which are usually arranged with reference to the type of the goods or crafts they display. These shops are arranged round an open space (courtyard) in which sometimes a small fountain is located in its centre to give a pleasant atmosphere to the people who run the shops, as well as for visitors or buyers (figure 4.32).

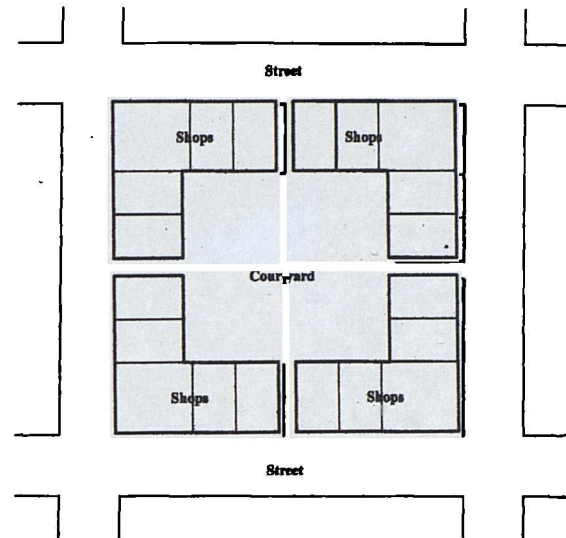


Figure 4.32: Shops arranged round a courtyard

3- The third type is designed and built within, or adjacent to, the mosque and has a number of shops arranged in front or round a mosque. They are next to arcades which give more space for buyers and for viewers standing and watching. Arcades also protect the interior of the building, as well as people, from the harsh weather (figure 4.33).



Figure 4.33: Small market in which shops are arranged round a mosque

4- The fourth type is a series of various shops situated side by side lining, and defining, both sides of the street. In this type of market people have direct communication with a variety of goods for sale. Along with all these traditional markets, restaurants and coffee hops are attached and located in between shops in different places for residents and visitors to sample local food and Arabian tea and coffee (figure 4.34).

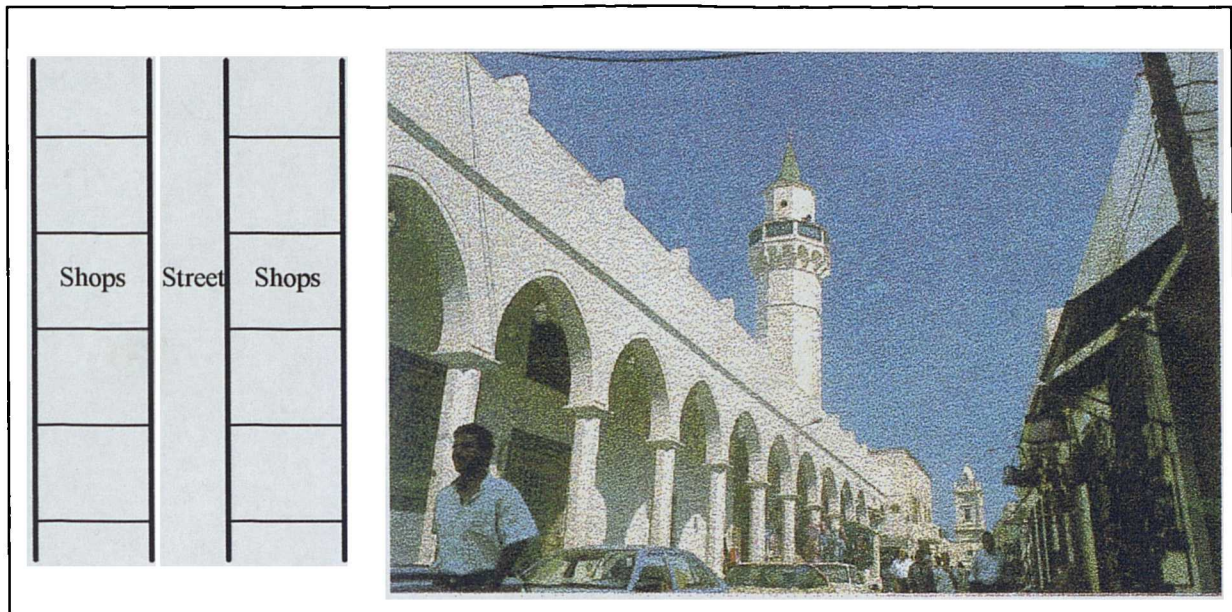


Figure 4.34: Views of shops situated side by side lining and defining the street

#### 4.2.5 The Mosque

The location of the mosque with its minaret in the old Muslim neighbourhoods maintains a distinctive place or point of reference and direction for the whole neighbourhood as in the case of the traditional city of Tripoli. The external and the internal layout of the mosque affects the shape and the characteristics of the urban fabric of the community and the city as whole. The shape of most traditional mosques in Tripoli is simple and less decorative compared to other famous mosques in the Islamic world ( figure 4.35).

The mosques in the old city of Tripoli are usually located near housing. From a distance it is clear that the mosques are the dominating architectural elements and the most important focal points in the city. This domination is embodied in their location, function and image. These features are still present although various changes have occurred in their form and size during different stages in the past.



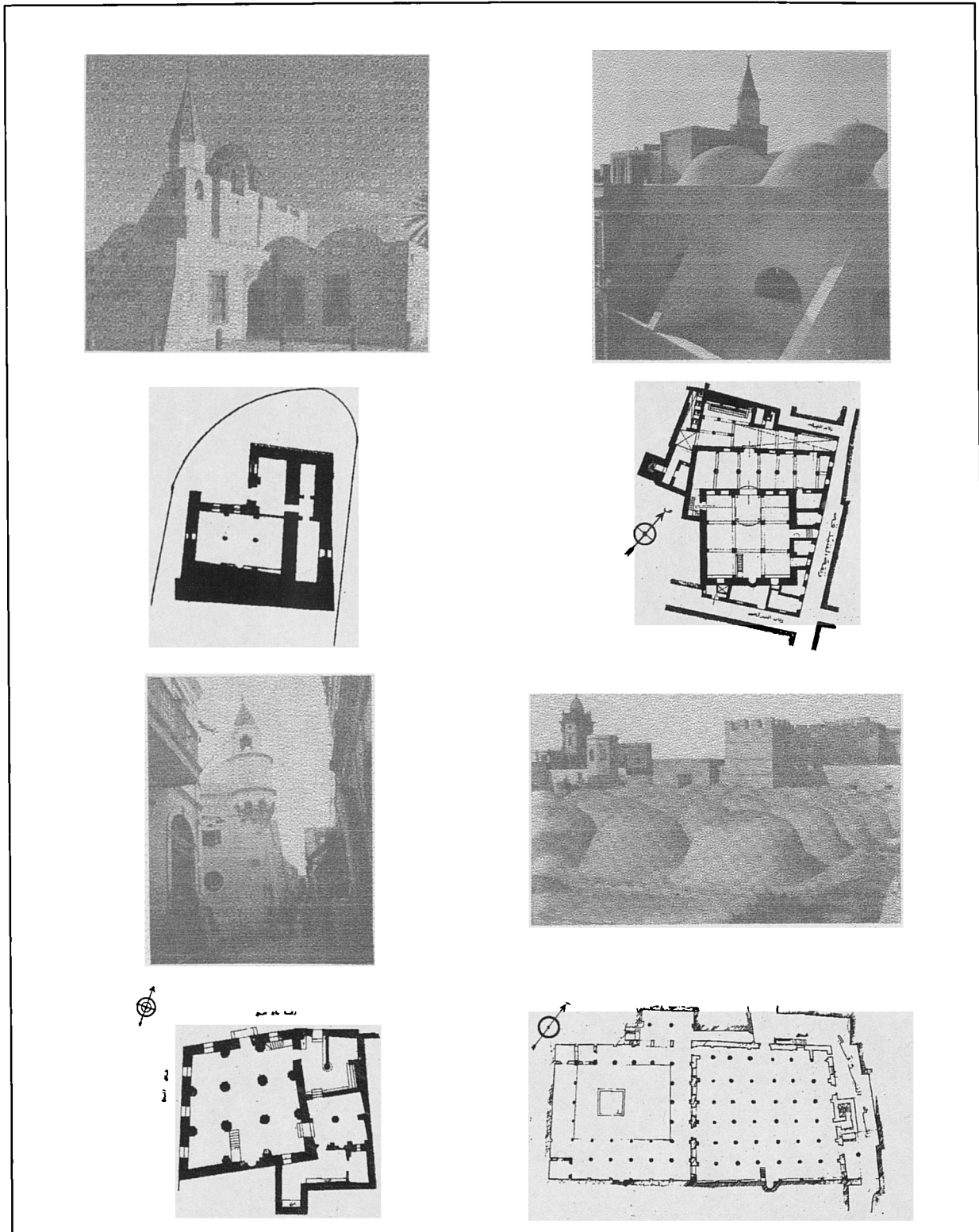


Figure 4.35: Showing some examples of plans and forms of traditional mosques in Tripoli city

Some architects during the field work believed the mosques in this city, despite their simplicity in terms of mass and volume, act as a focal point in the urban form. However, mosques have

been undermined by the high rise buildings nearby and deteriorate through the lack of maintenance.

The minarets stand as a vertical element and provide an equilibrium to the horizontal lines of the urban form (figure 4.36). The minarets are the slimmest and tallest structures in the city which dominate the skyline of the city and indicate the location of the mosques. These vertical architectural elements rise from one side of the mosques and indicate another important urban element in the old city. There are different minarets in shape: square, circular, hexagonal and octagonal. The articulation of the shape and characteristics of these architectural elements has a strong cultural meaning which is inviting Muslims to pray (figure 4.37).



Figure 4.36: A view showing minarets which dominate the sky line of the city



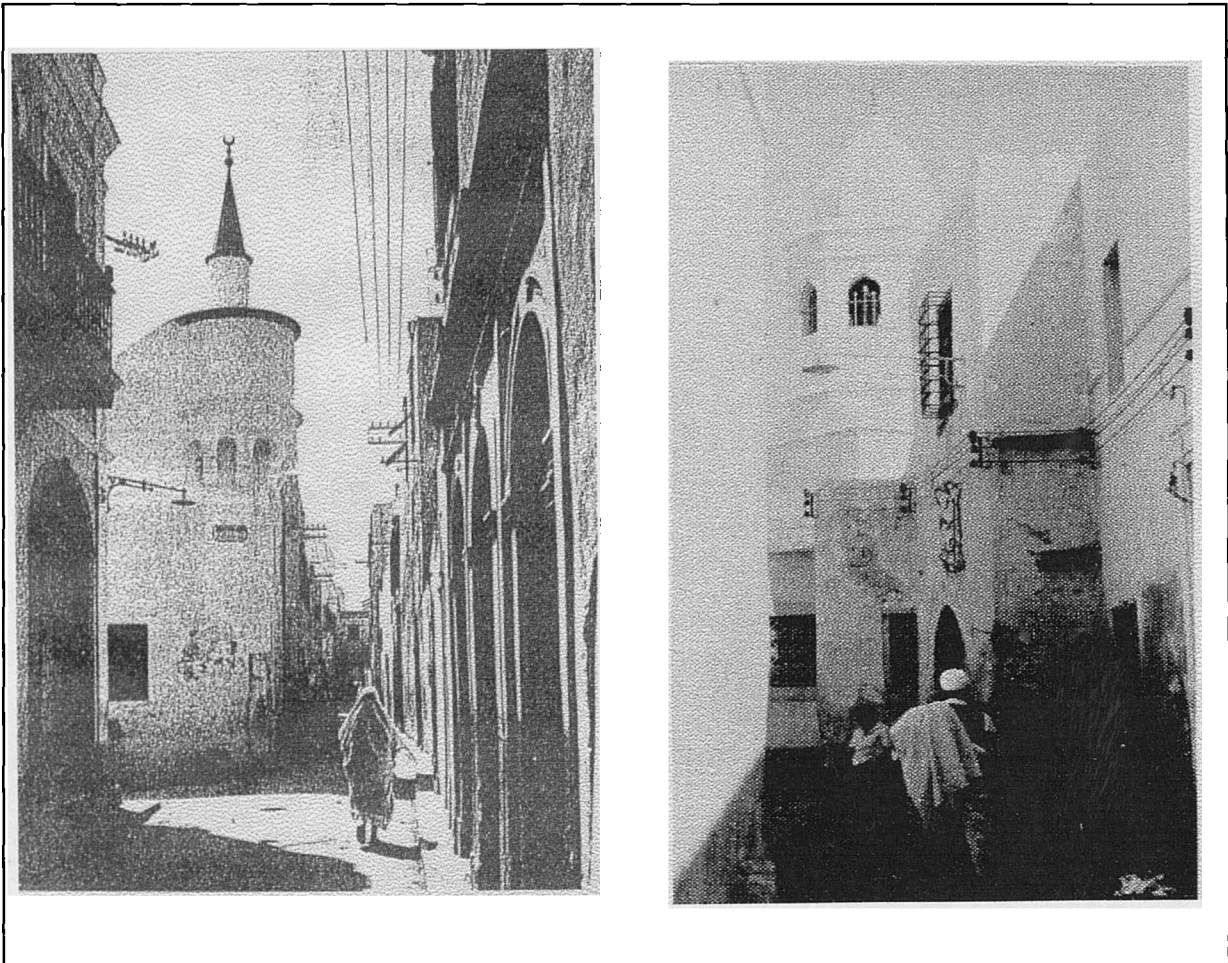


Figure 4.37: Views showing minarets (focal points) inviting people to pray

Another significant architectural element attached to the traditional mosques is the dome which has been one of the main features of the roofing system of the mosques in the Tripoli old city. Most of the roofs of the traditional mosques are covered by clustering domes which draw a vertical row opposite to the normal horizontal line of the buildings and streets to provide a harmony in the skyline of the city which is usually flat. The number and size of the domes that cover the mosque are different from one mosque to another according to its design and size (figure 4.38). According to El-Ballush (1979) there are six types of domed mosques. These are: single-unit domed mosques; four-unit domed mosques; six-unit domed mosques; nine-unit domed mosques; multi-unit domed mosques and multi-unit vaulted and flat-roofed mosques.

The courtyard is regarded as an essential element, strongly emphasised, in the interior arrangement of the mosque. The courtyard in the mosque is usually occupied by a public fountain.

The main facade of the mosque was given more attention than the interior, especially the main door, where some decorative elements were used. It should be noted that due to the lack of maintenance resulted into collapse of some of these mosques.



Figure 4.38: View showing part of the city, where the domes are the dominating elements in the skyline

### 4.3 Conclusion

The old city was planned to fit the topographical features of the place. So the identity of the traditional city also derives from its place characteristics. The simplicity in the traditional city stemmed from the strong inter-relationship and interaction between the natural, social and physical built environment which developed throughout the history of the city.

The inter relationship between the social, the built form and the natural environment helped to construct harmony in the city. Every individual building or element was designed and built in consideration of its function as well as its relationship to the built environment context. The

external and internal layout of the old houses show that it is a part of a whole system of the neighbourhood as well as providing a pleasant human environment. Two types of houses were found in traditional city: one storey house and two storey house. Both types of the houses were inward looking. The house was characterised by a courtyard by which rooms were connected. This central open space was a place for house work, place for children to play as well as protecting people from harsh weather. Streets were narrow, twisted, empty of cars and ended by important physical elements such as mosque or open space. Streets in the traditional city categorised into four types: public, semi-public, semi-private and private streets. Streets with their features, buildings, arches, walls, doors, windows, shops and other commercial activities always provide plenty of activities and a variety of experiences. Four types of open space were found in the traditional city: public, semi-public, semi-private and private open space. In these traditional open spaces, people meet for different social reasons according to the type and function of the space. Therefore, different spaces symbolise different individuals or groups of users. Markets and shops were places for trade and jobs as well as a centre for social relationships and activities. The function and the form of the external and internal layout of the traditional mosques are a good example of the styles of the past where the simplicity and function were well defined. The minaret creates visually and symbolically a clear and simple but powerful vertical landmark and offers a focal point of that specific urban space. Also, the domes that are placed in the roof of the mosques are dominant features by which the sky line of the city is distinguished.

The limitations of technology during the construction of the traditional city is also another factor which encourage the acceptance of available local material and the application of simple concepts and principles of construction. Also, financial limitations forced local people to build their houses in a simple and most economic way. The sense of belonging among residents in the past was perhaps because of the limitations of possible options. People in fact feel somehow forced to adapt their lives in these communities.

Finally, the development process of the traditional city was not incidental, but was a result of fundamental principles, rules, factors and design concepts which were applied in the thousands of small developments that built the urban fabric of the city.

Next chapter we will see how the city transformed during Italian occupation.

## **CHAPTER FIVE**



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## CHAPTER FIVE: THE CHARACTERISTICS OF THE BUILT ENVIRONMENT IN THE COLONIAL CITY

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## 5.1 Introduction

In the previous chapter we investigated the shape of the built environment in the traditional Tripoli with reference to natural environment, home, street, open space, market and mosque. This chapter aims to analyse the colonial city in the same way. After the Italian occupation in 1911 Tripoli city underwent major changes in its morphology. Therefore, in this chapter we provide an analysis of the transformations and developments that occurred in the built environment identity as a result of colonial actions and attitudes in this period. During this stage, new concepts and principles in planning and the construction of the new city, which was located next to the traditional part of Tripoli, brought a new identity to the city. Even after Libya got its independence in 1951, Italians continued to live there for some fifteen years. In the late 1960s local people moved into these neighbourhoods.

## 5.2 The Development And Transformation Of The Built Environment

The Italian period was the beginning of the modern movement in Libya, but this movement, due to its military nature, had different modes and attitudes. It was an exercise of military power reflected in architecture and planning forms as well as in the social environment. The military also employed architects and designers who adopted the values of Fascist ideology. As a result much of the developments in Tripoli in this period reflected the aims and models of the Fascists. Unlike the traditional urban form which was the result of the agricultural lifestyle of the local community, the colonial city was a result of a complex alien culture and way of life.

Before the Italian occupation there were four neighbourhoods already established outside the traditional Tripoli city (Dahra, Mysran, Zawit Edhmani and Ibn Al-ass Street) as well as two markets. During the Italian period, two of these neighbourhoods were removed to create space for their urban development projects. Also the eastern and western walls were removed at the beginning of the Italian occupation.

This period was the beginning of a period in which the city of Tripoli was transformed completely from a vernacular style to a foreign style incorporating a number of different urban forms and building types (figure 5.1). In the new Italian-built city, greater specialisation of land

use and urban function was applied with industrial zones for advanced facilities such as olive pressing, tobacco and wine production. New architectural and urban forms were constructed around the old city of Tripoli (particularly in the south and east) such as new houses and business activities. New types of transportation and streets were also brought into the country resulting in the widening of streets.

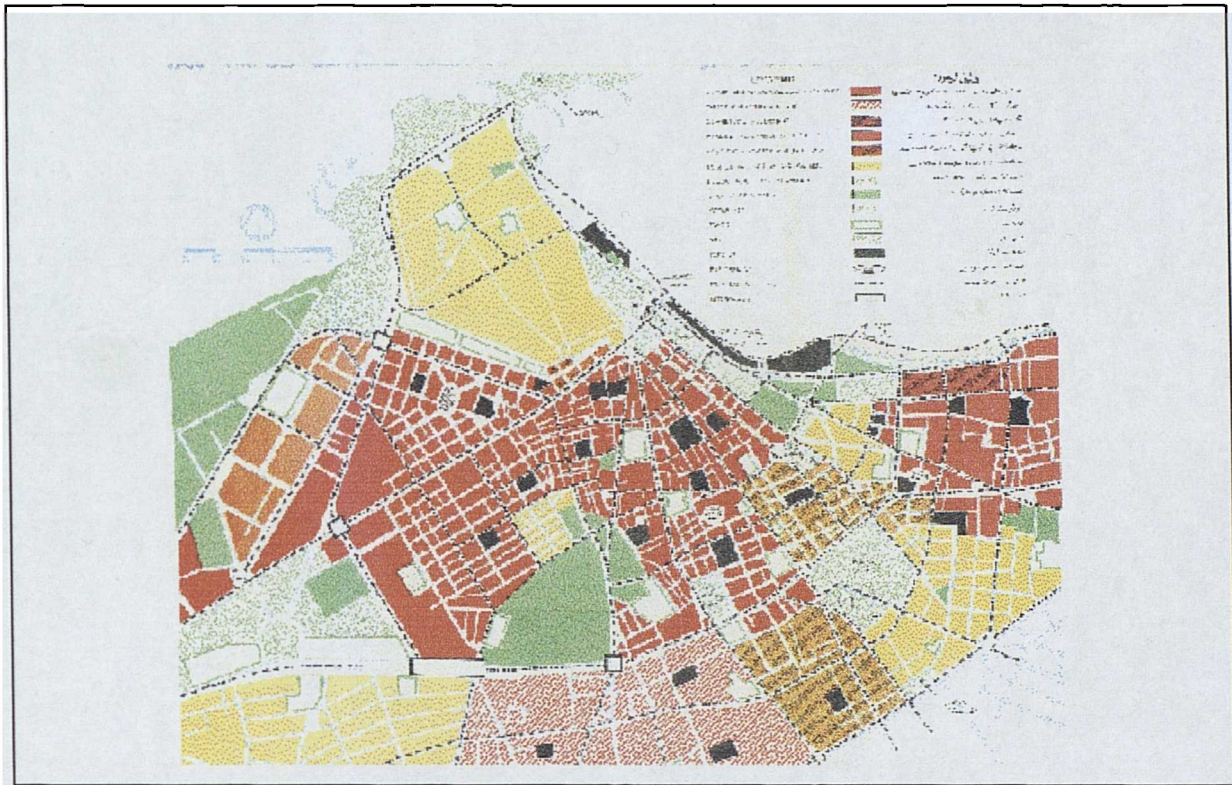


Figure 5.1: This master plan illustrates the size of transformation which occurred around traditional Tripoli city during the Italian occupation

This process led to limited access for Libyans' to their city. Pelt argues this point (1970, p. 33): "the Italian colonial policy was to push the Libyans off the land; no political rights, no economic benefits, no social programmes were ever considered for the indigenous population". This urbanisation and change had a great impact on the function of the built environment as well as on the old city itself. This transformation in the physical environment was paralleled by social transformations in life style such as clothing fashions and new ways of thinking. Before this period there was no master plan for Tripoli city. However, in 1912 the city's first Master Plan was issued after one year of Italian occupation. In 1914 this Master Plan was modified and in 1934 more changes and modifications were made to it with the city being divided into four land use areas: traditional houses; multi-storey buildings; villas and light industry (Tripoli municipality, 1972).

These developments took place to the west and south of the old city creating a new type of city with an Italian style. Residential buildings were mainly located along and around business areas such as Em-Hamed El-Megarief, Omar El-Mukhtar, Eshut, Dahra, Esreem, Zawit El-Dhmani and Ben Ashore streets (Tripoli municipality, 1972). These new residential buildings were largely multi-storey buildings and were occupied by Italians with local people in more traditional communities or in camps outside the Italian walls at Bab Tajura, Bab Azizia, Bab Accara and Bab Gargarish. (In later times these camps became the “shanty camps” of the post world war II era and generated a big problem for the municipality of Tripoli in terms of its economy and planning).

In this period other facilities such as the water supply system and sewerage systems were also improved. Other architectural elements introduced at this time were elementary schools and a large general hospital (Kshedan, 1984).

Some local architects and academics described the colonial era as the starting point of radical change in the built environment in Libya especially in Tripoli city. It was the beginning of a disappearance of the continuity of vernacular architecture. Prior to colonisation the city had acted as a mirror reflecting the image of the culture of the Libyan local society. However, in this era the new development was a mirror for reflecting the Italian people’s image and culture (figure 5.2).

The colonial power also built walls (one metre thick, three metres high and seven kilometres long) around the new city (figure 5.3). This was to protect and separate their people from the local people in the old city and those who arrived from the countryside. It was also built against the threat of local population and tribes. It was also meant to control the development of the city, because in the 20th century such a wall could have no defence value. This control had a great impact on the local people’s life style as well as on the physical environment. Ben-Sewssi (1996) argued that the separation that took place in the built environment of Tripoli city was highlighted by the separation between the Libyan and Italian people and caused a cultural conflict between these two societies. Problems arose from this conflict such as economic divisions, exploitation, social polarisation, political persecution and spatial separation.

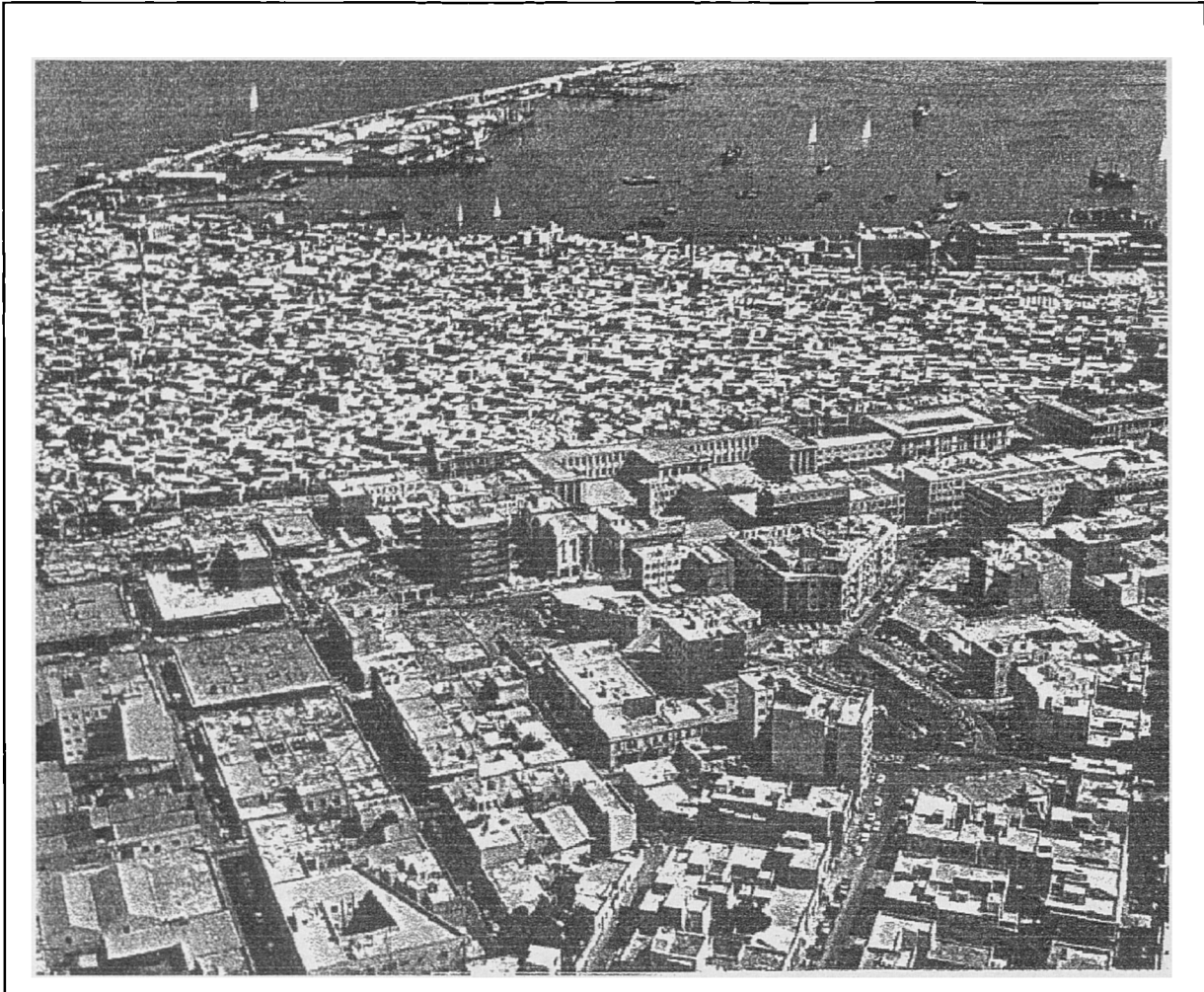


Figure 5.2: A view showing how radical change occurred in Tripoli city during the Italian period in which one can see Tripoli city becomes two different cities

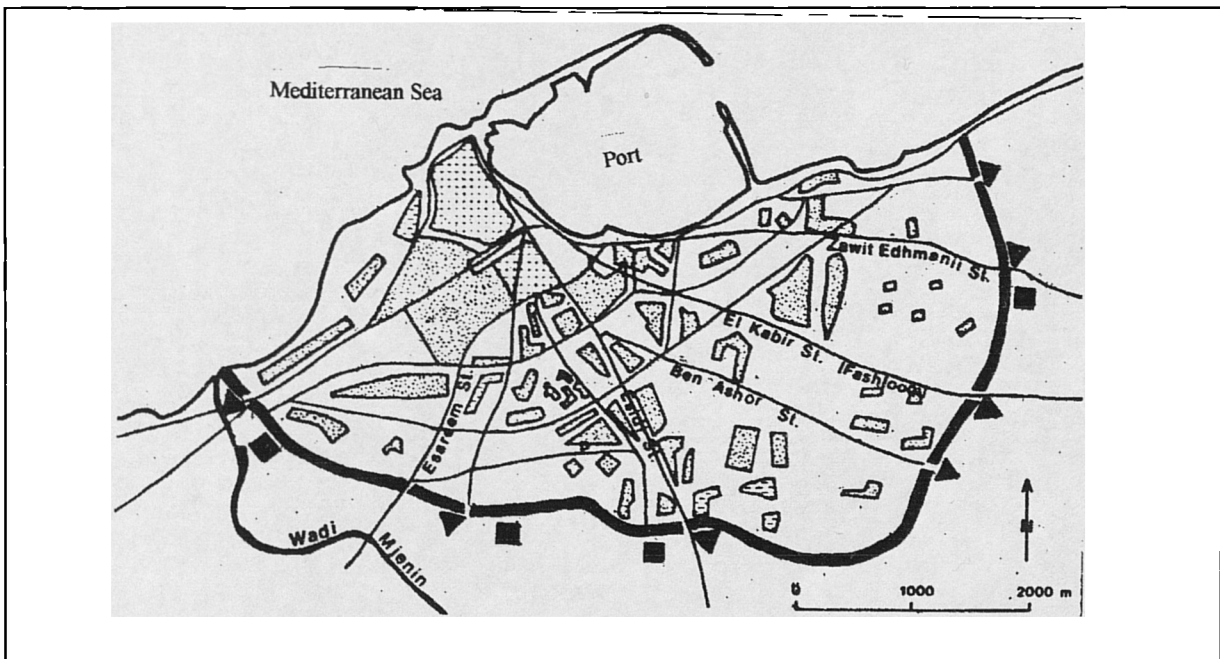


Figure 5.3: An illustration of the Italian discrimination - This shows how Italian occupiers surrounded their built city by a wall where some of the local people stayed in camps (shanty cities) outside the city

■ Italian built camps      △ Italian built Gates



Italian architects and planners at the beginning of the occupation tried to follow the French colonial experience (such as in Algeria, Tunisia and Morocco) where Morisco style which reflected the strength of Arabic culture was used in the first period of French occupation in these countries. This style could be found from Morocco to Egypt and was used even during the medieval period. The Italian architects therefore tried to use some examples of the local architecture in their design, especially features such as arches and domes, while other architects tried to use modern concepts in their works especially those relating to housing styles. A few buildings such as Grand Hotel (figure 5.9) and Wadan Hotel, theatre of Mira Mari and Hmouda Mosque were built in this way. However, this direction did not continue and was replaced by the so-called 'Italian Style' (national classicism) (figure 5.4).

Cabitati (1936) criticised the use of the local styles and asked for the design of the buildings to express the Fascist philosophy and identity. Cabitati indicated that architecture symbolised the Italian power as well as reflecting the image and culture of Italian society in North Africa, which was needed to control and influence the local culture and society. He also requested the use of colonial architecture forms in any new building. Indeed, this period was a reflection of Fascist concepts which were used in the development of Tripoli city. There are many existing examples that reflect this attitude such as the Catholic Cathedral and Social Security buildings in Em-Hamed El-Megarief Street.

Daza (1982) pointed out that the Fascist influence increased after Mussolini visited Tripoli in March 1937 and that any Islamic architectural characteristics were neglected.

This era was the beginning of many new concepts in the built environment in Tripoli: new architectural and urban forms, new styles of interior arrangements in the house; new open space and street layouts and new market designs. According to Baudez and Beguin (1980), during the second period of development of Tripoli city, the Italian architects and planners claimed that they used traditional architecture and tried to unite differences in the interest of the whole. However, this claim had not been seen in their built city where radical transformation started in this period.

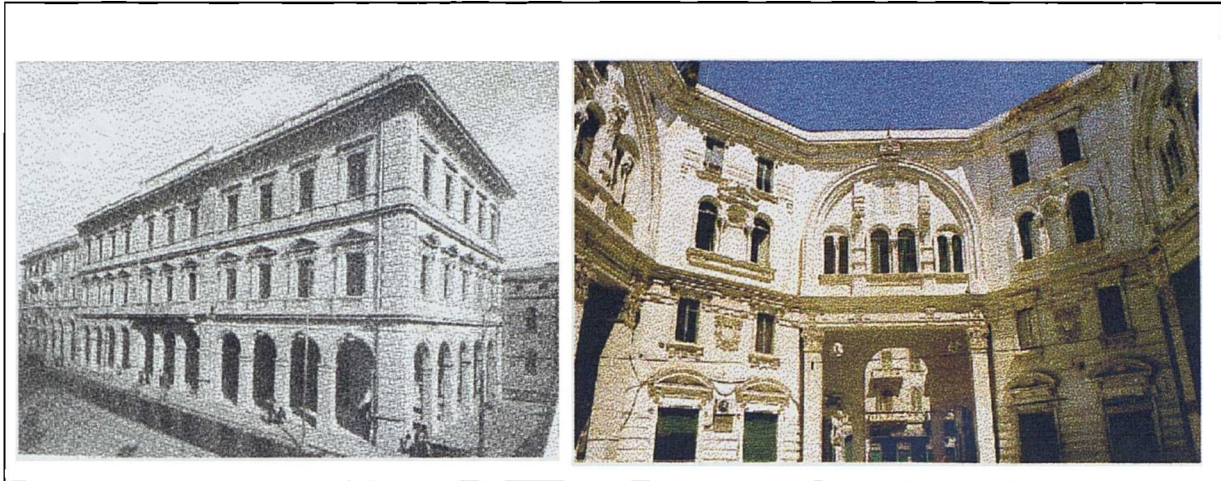


Figure 5.4: Two examples of national classicism

### 5.2.1 Natural Environment

From the arrival of the Italian colonial power the built environment of Libya, in particular Tripoli city, came under Italian governmental and military influence. This first manifested itself in the construction of military infrastructure, which included buildings, roads, bunkers, trenches, fortification lines, telephone and communication installations, walls and steel wire surrounding these settlements. This new military landscape was hitherto unknown to local people and changed the natural environment. This change played a role in forming new and different characteristics in Tripoli.

The Italians changed the natural characteristics of the land to serve their military purpose. New roads and streets were constructed for serving military settlements. New roads were also introduced to connect the city with other surrounding cities and villages, but rather than replacing old ones, made new incursions into the natural environment. Many trees and shrubs were cleared from the land around the city of Tripoli (figure 5.5). The military settlements spread throughout the Tripoli area, where the most productive agricultural land in the country existed. Ben-Swessi (1996) argues that the building of these settlements was a colonial strategy and a tool for symbolising their power as a way to control the natural environment and its development process during that time.

Huge military buildings were built in different forms in these settlements, applying new construction techniques and building materials. The walls were built with red brick; portal steel and timber frames were used in constructing the roof skeleton of army camps, corrugated steel and asbestos cement or red clay tiles were used to cover the roofs. The impact of the military landscape on the natural environment of Tripoli city was direct, because of the physical appearance, the scale and the juxtaposition of military establishments to the city. Moreover, the presence of these strange elements around the city was regarded by the local people as a threat and a danger to themselves as well as to their city and the natural environment. This transformation created a new image of the natural environment as well as influencing the people's images.



Figure 5.5: A view showing how the Italian colonisation constructed roads through farms of palm trees

Segre (1974) pointed out that the colonists created a growing population pressure on local resources. He also argued that the new forms of agriculture introduced by the Italian colonists were a serious threat to the traditional settlement and agriculture system in Libya. The Italian farms and settlements threatened to disrupt the integrated system of *Sanyah* (small farm), which had a significant impact on the lives of local farmers. Moreover, the new methods and



styles that were introduced in agriculture and architecture had a negative impact on the stability of the settlement. This problem led to the emigration of some of the indigenous people to the desert.

The Libyan farmers were forced to leave their farms; after which radical changes took place by introducing new systems and concepts of agriculture. The average area of each new farm was up to 50 hectares, considerably larger than traditional Libyan farms. Large numbers of olive and lemon trees were planted in organised rows at a distance of 15-20 m. Bringing the water from wells into new concrete irrigation channels was now mechanised by using air fans or electrical power rather than by more traditional means (i.e. using livestock). In these farms Italian colonisation introduced a new style of house with pitched roof red brick, pre-cast concrete and red roof tiles (figure 5.6).

Farms were connected by a new type of roads which did not follow existing roads and were wider and straighter. The boundaries of these new roads were defined by new types of trees such as *eucalyptus*. Little attention was paid to palm trees, many of which were destroyed as a result of extending or constructing new roads. Many churches were built in the agricultural areas around Tripoli city (figure 5.7).

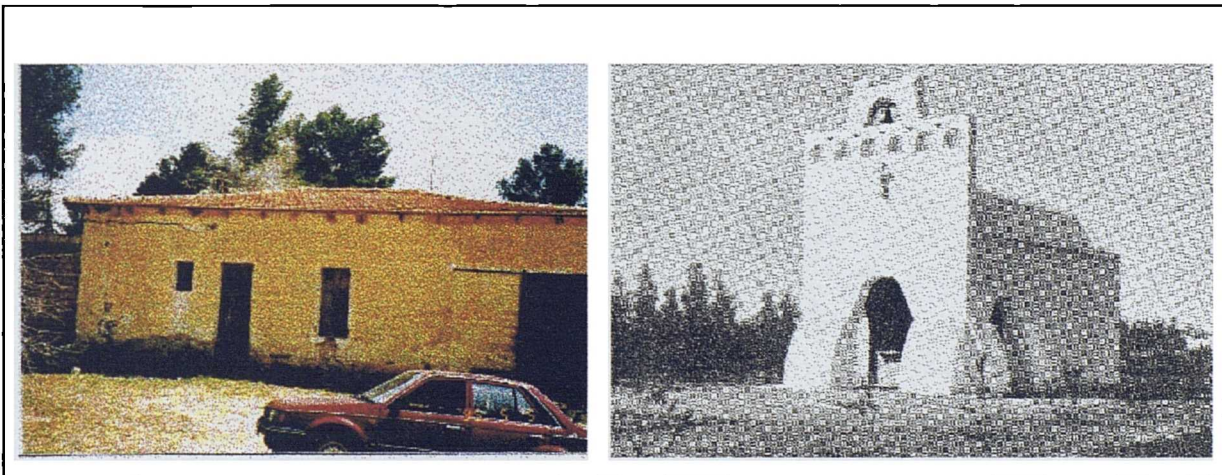


Figure 5.6: View shows an example of the house form introduced in the countryside

Figure 5.7: A church built in farms around Tripoli city

Currently all these farms are owned and controlled by Libyan people after the Italian farmers were deported from the country in October 1970. “Under colonial role, the Libyans would

always have been second-class citizens. As in many other colonial countries, the Libyans gained the full benefits of Italian colonisation only after independence” (Segre, 1974).

Zarrugh (1976) describes that the sea was more accessible to people before 1911. During the Italian period of development in the north side of the city changes occurred in the harbour. The coast to the south-east and north-west of the castle was filled in so that a new road could be constructed, with palm trees planted on both sides of the road (figure 5.8). Also during this period, especially in the first stage, hotels were built along the coast including the Wadan Hotel and Grand Hotel (figure 5.9). It should be noted that the Grand Hotel has been demolished in recent years.

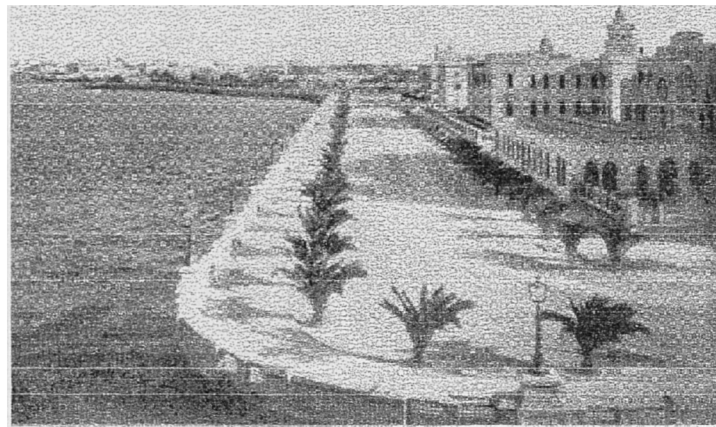
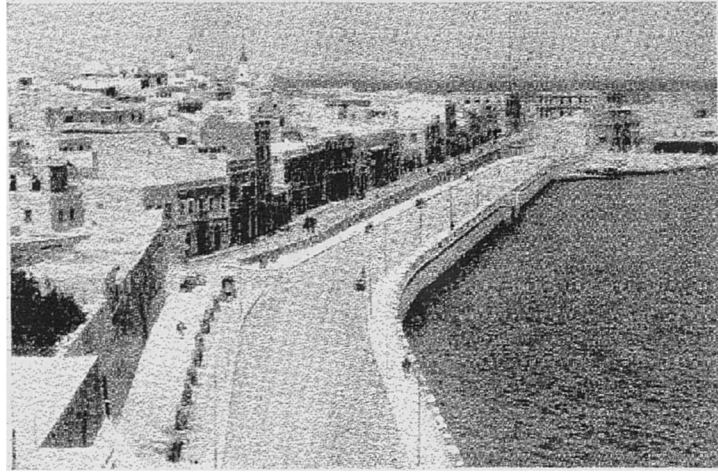


Figure 5.8: Views show the Italian changes in the north side of Tripoli by which the sea became separated from the residents

As mentioned before after the Italian military departure from the country, resulting from the Italian defeat in World War II, Libya underwent American, British and French military administrations. At that time, the U. S. forces in Libya had the largest military base outside their mainland. (Wheeler Air Base). This base was located on the coast of Tripoli city five kilometres east of the central business area and its construction resulted in the clearance of a large number of palm and olive trees. Much agricultural land and farms were confiscated from their rightful owners. At this base many buildings, camps and roads were built with building materials such as asphalt, corrugated asbestos-cement and metal sheet and concrete blocks previously unused in Libya. The base was surrounded by walls and on the top of these walls barbed wire was fixed for security. Furthermore, the construction of a runway for the base

barbed wire was fixed for security. Furthermore, the construction of a runway for the base made further encroachment on farmland and on the natural environment. In this way the presence of the base was felt by people psychologically, sociologically and materially.

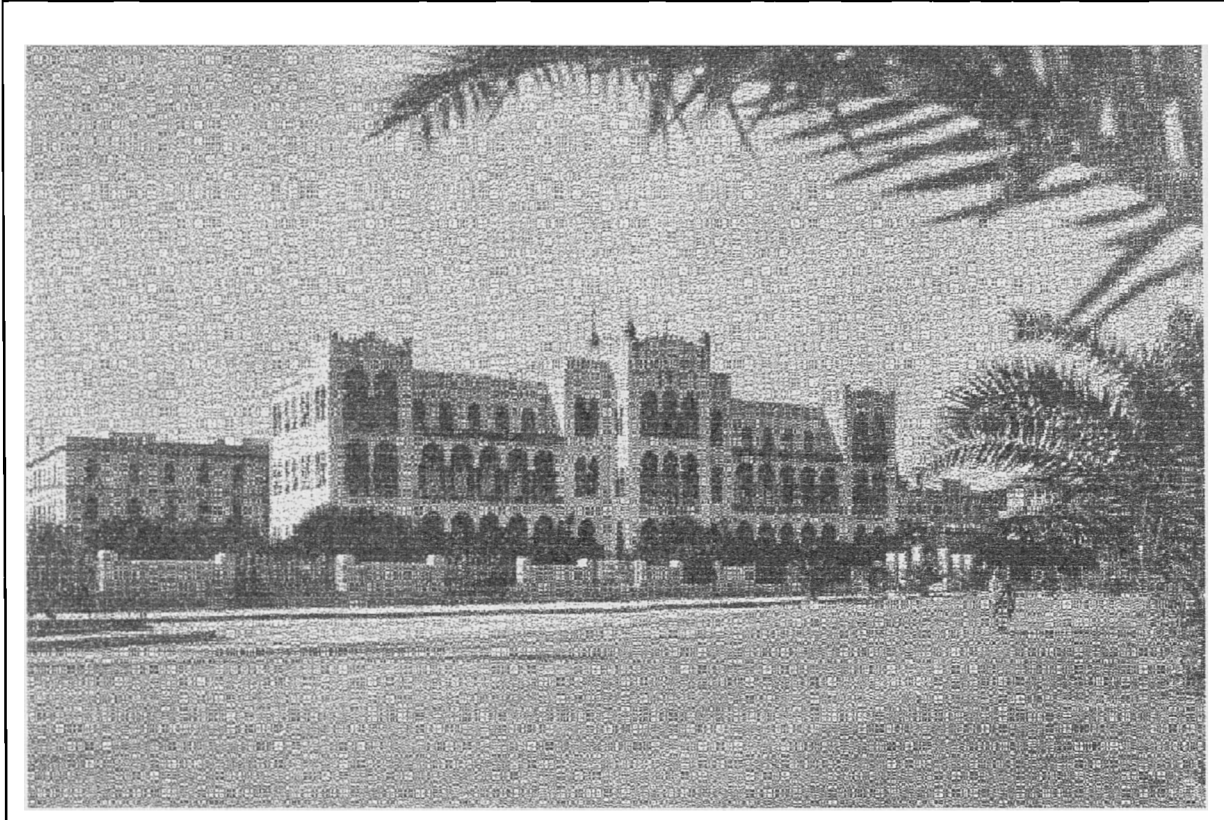


Figure 5.9: A view shows the Grand Hotel built during Italian occupation in which some local architectural details were used

The Italian army camps altered the traditional landscape, the traditional physical environment, building materials, the water retrieval system, and brought new housing types, new systems of streets and new ways of building boundaries between the farms. All these changes were meant to serve Italian settlers or the military administration's needs and not the local people. Introducing new agricultural techniques and new ways of life in fact caused change in the unity and characteristics of the natural and built environments. These developments in the natural environment changed dramatically the historical ties with nature. These developments changed the city's relationship with the natural environment from harmony to domination.

## 5.2.2 The Home

As indicated above the traditional Libyan home is a place where its residents can satisfy needs such as privacy, safety and protection from harsh weather. Therefore, the home is the most recognised architectural element expressing the identity of the Tripoli family. Since the Italian occupation and the start of a process of modernisation, the meaning and function of the long established traditional house had been affected by actions and principles that were applied in the design of housing during years of Italian occupation. Housing types in this period can be categorised mainly as: first multi-storey building such as that located in Omer El-Muktar and Mohammed El-Megarief streets and second, house, villa and duplex types such as those located in Esreem and Ben Ashore neighbourhoods (Tripoli Municipally, 1972). The new concepts of design and construction produced housing for Italian family needs and created different physical forms. This change was a radical transformation not only of the characteristics of the house, where the local concepts of house design could have no place in the colonial city, but also in its relationship with the out-door elements such as streets and open space where the home became out-ward looking. In the new housing projects, the features such as the size of the house, number of the rooms, interior arrangements, shape of window, *mushrabiyyah* and the height of the rooms changed. According to Fuller (1992), during 1929-1936 two themes emerged in relation to the meaning and forms of architecture. These were: first the use of local forms as a source of inspiration; and second the creation of a combination between Italian and Libyan architecture. A meeting point between these two styles (by the use of the Mediterranean style) was meant to create a new identity that could be used as a tool to impress other European countries such as France. Overall however, these housing projects remained more Italian than Libyan, especially with the introduction of new types of housing such as villa or duplex (figure 5.10). These houses were the model of a new style of living with different external and internal arrangements, incorporating new furniture types and colour schemes (Essayed, 1982). The form of the colonial house was therefore very different from the traditional house. Two other features introduced into the colonial house were the veranda and the garden.



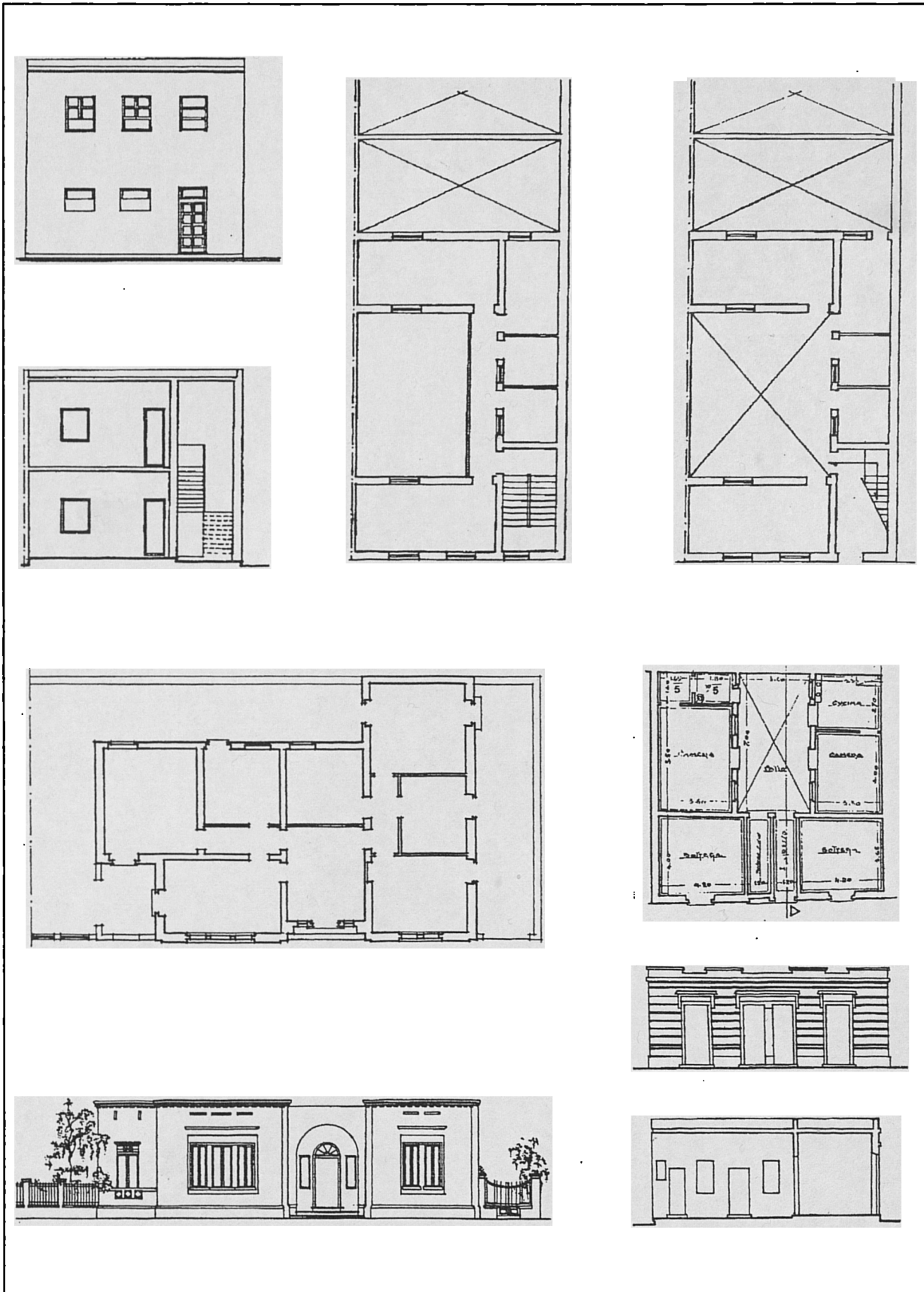


Figure 5.10: Three examples of Italian built homes

The courtyard is dismissed in the Italian home whereas the veranda was regarded by Italian architects as a fundamental element in the colonial house. This space is located in the internal facade and is surrounded by a garden. During the coolest hours of the summer day Italian families could get some rest, relaxation and receive guests on their veranda. The main entrance usually opens in a single corridor where rooms are arranged on both sides. The dwellings were designed for nuclear families, based on individual independence and mixing of sexes. The kitchens were usually accessible from the back garden or veranda. The pitched roof was introduced in some cases. Also, the building materials used in this new house were different. Floor tiles and red roof tiles were imported from Italy, and walls were built from brick with a layer of cement mortar. According to Fuller (1992), a new type of door design had been introduced in the colonial house with its function both for closure and ventilation.

The Italian architects tried to construct a modern architectural language in the design of the house as well as other buildings. This included continuous horizontal balconies, strip and corner windows, and also they used exposed concrete (figure 5.11). These were made to generate new styles of living for the Italian society in Libya, and also produce new types of external elevations. These balconies are rarely used by Libyan families in the present day.



Figure 5.11: Two views show multi-storey dwellings with some Italian architectural features

As indicated before the Italian administration built housing camps which were no more than shanty towns for local people (figure 5.12 ). This showed the gap in living standards between the colonised and the colonialists and the humiliating attitudes of the conquerors.

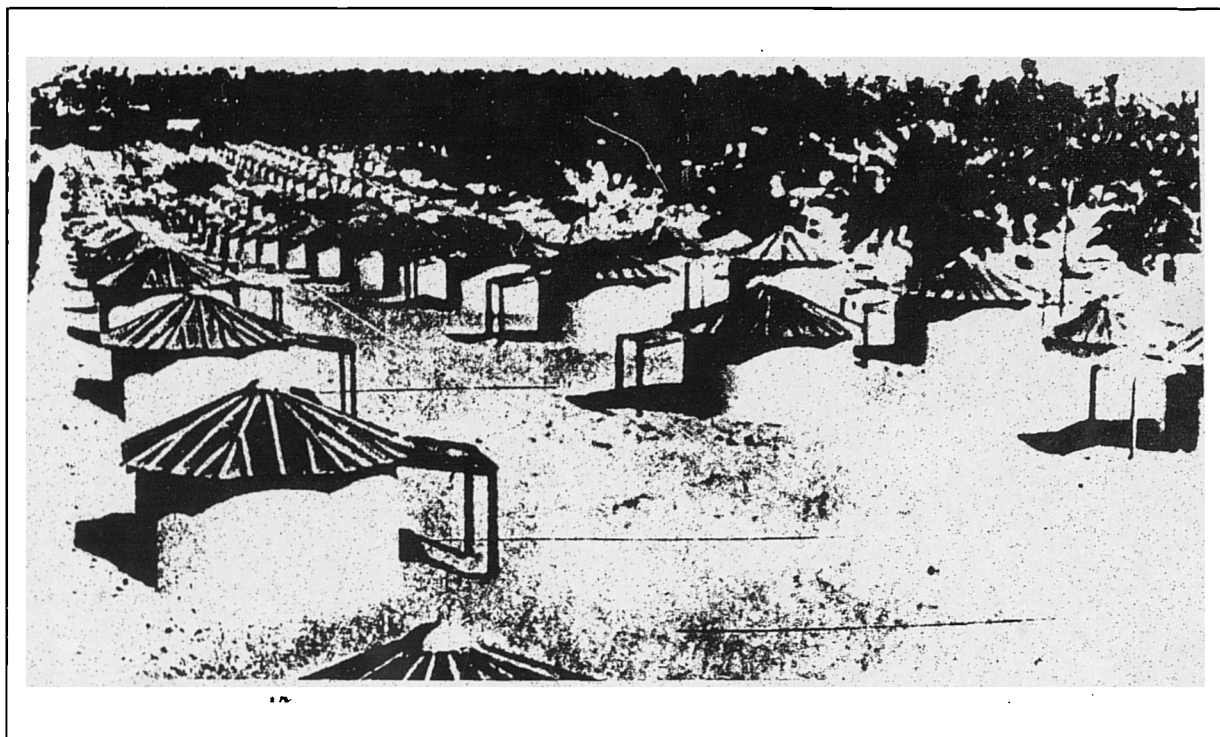


Figure 5.12 : Housing camps by Italians for the local people

### 5.2.3 The Street

The main roads in the Italian city started from Italy Square (now Green Square) and spread in all directions. These streets were Corso Sicilia (now Omar El-Muktar), Via Piemonte (Omar Ibn-El-Ass), Via Lazio (Mysran), Via Lombardia (First of September), via Vittorio Emanuele (Em-Hamed El-Megarief) and Via Gen. De Bono (El-Fatah street), (Tripoli Municipality, 1972).

Although the introduction of new roads was part of the new master plan by Italian architects and planners, the pattern of main streets which connect the traditional city with the surrounding villages and cities existed before the Italian occupation (figure 5.13 ). However, the spatial order of the urban development outside the old city was mainly shaped during the Italian period. Modifications and changes were made to these roads during this period such as road widening and expansion resulting in the removal of some of old buildings (figure 5.14).



Figure 5.13 : Shows the extension that occurred in Tripoli city streets before the Italian occupation

More secondary streets were also introduced in this period. Important colonial buildings were situated along the new network of main streets around the old city. The new street system had a radial-concentric pattern with a nucleus which was the main square. These streets were straight and wide compared to the narrow and twisting traditional streets. They defined new urban zones, which divided the new urban area. As indicated above, the main radial pattern already existed before the Italian occupation. Also, the city centre had already been defined and its quality had been established. In the Italian built city the streets of Corso Sicilia (Omar El-Mukhtar), Via Lombardia (First of September), via Vittorio Emanuele (Em-Hamed El-Megarief) were characterised by their commercial style, with a high density of pedestrian movement. Omar El-Mukhtar and Em-Hamed El-Megarief Streets were also characterised by the existence of arcades. The sense of the continuity of the enclosure and boundary of the two sides of these streets is well defined by buildings and open spaces. Two sides of the street were filled by buildings and green areas. Nowadays however, some of the Italian built city streets are not as socially active. For example, in Omar Ibn El-Ass Street the movement of the people is mostly connected with cinema goers. As a result, this street is empty much of the time. Also, this street is poor in terms of its amenities as well as its landscape and external lighting. All these missing elements reduce the livelihood of the this street.





Vecchio Piano Regolatore

Scala. 1:2000

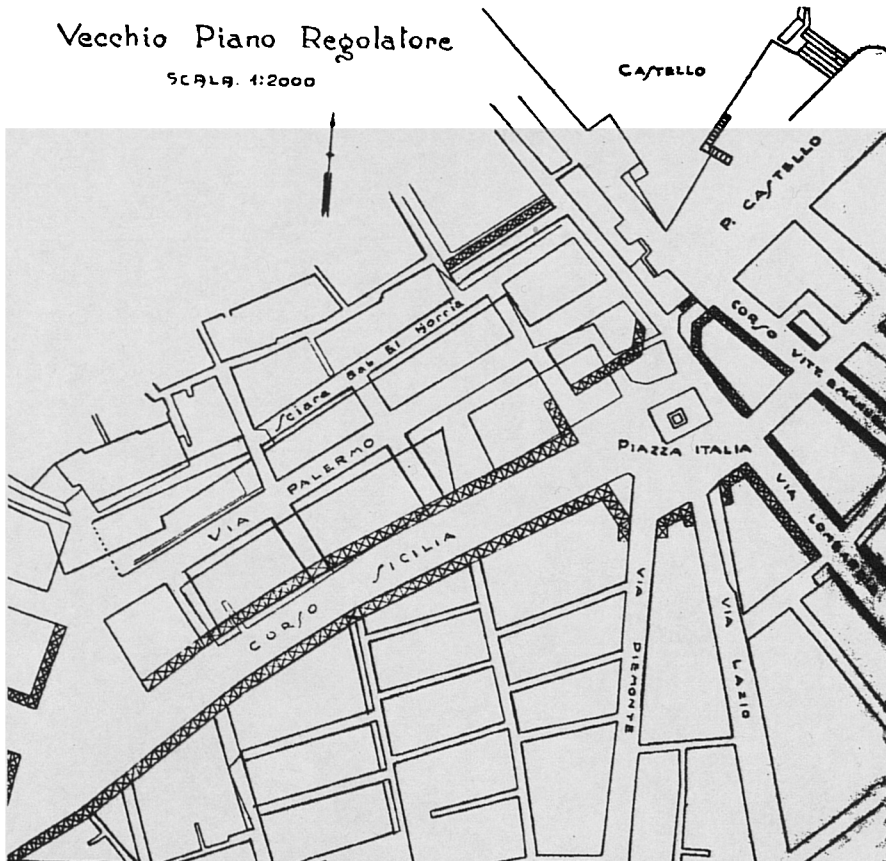


Figure 5.14: Illustrates the radial pattern of the streets leading to the main square



These streets have a different atmosphere and pattern of social interaction from the old streets. The concepts and principles that were used in the construction of these streets were mainly related to traffic circulation as well as the need to parade the military might of the colonial power (figure 5.15). The Italians built a new Italian city for an Italian population. Braun (1986, p.80) observed, "There is hardly a Libyan on the streets, and the pavement cafes are full of Italian farmers in from the country, dressed in their best suits, sipping camparis and cinzanos".

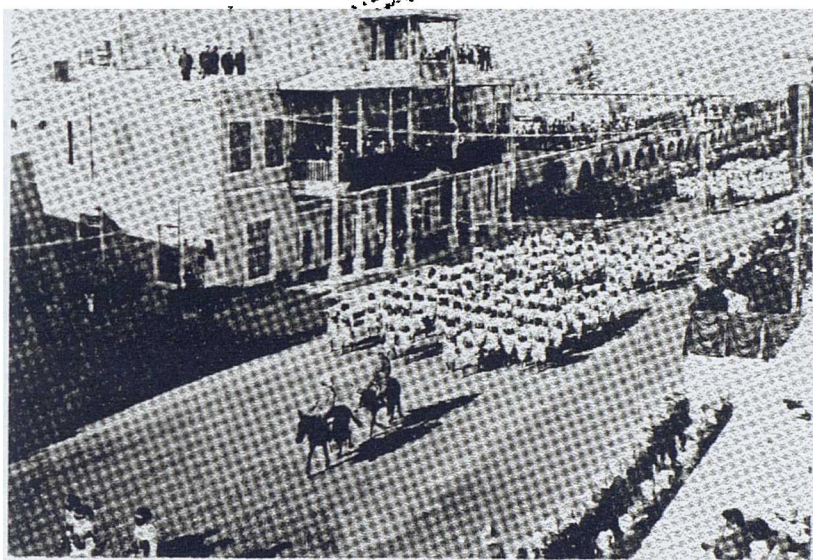
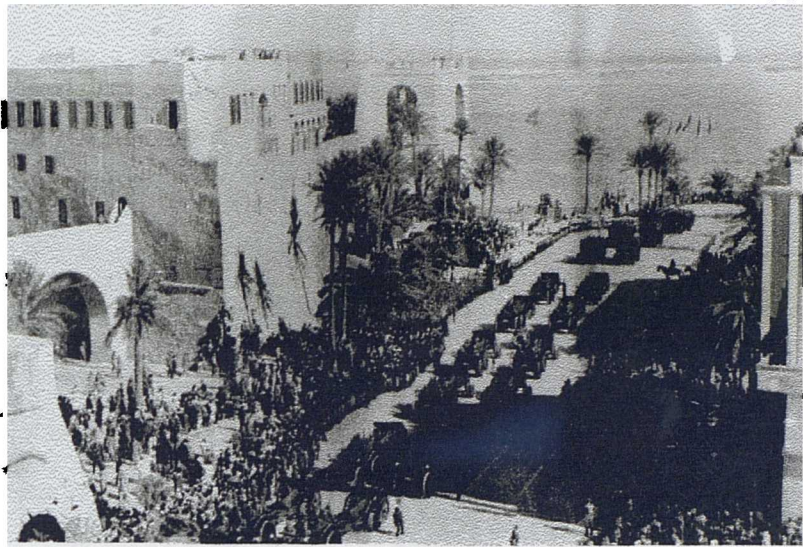


Figure 5.16: Military parade and easy deployment of troops were primary aims of the colonial street layout

The main streets were loaded and articulated by monumental colonial architecture representing new landmarks such as International Art Exhibition located in the Omar Muktar Street (figure 5.16).

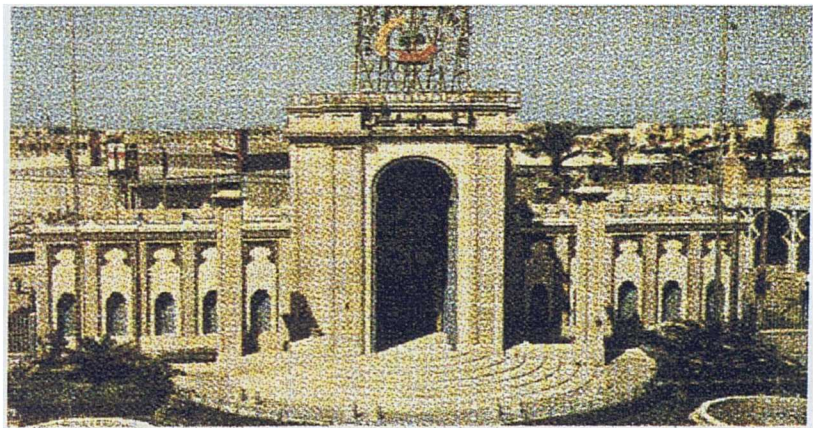


Figure 5.16: Tripoli international art fair exhibition built in the Italian style



Monumental buildings were also represented in office buildings such as the Social Security building and the Interior Ministry building in Omar Muktar Street (figure 5.17 ).



Figure 5.17: Monumental scale of buildings built during the Italian period ( now Interior Ministry)

According to Daza (1982) many buildings located along Tripoli's Italian streets were characterised by Fascism or national classicist style, which were the beginning of a new radical style which completely neglected the local population. In the congress of urbanism in Rome, Enrico (1937) stressed that,

“The streets must be defined by a full and strong awareness of the importance of architecture in expressing the supremacy of our civilisation. They should be an imprint in the colonies of our domination and a sign of our power in the coming centuries. We need, therefore, architects who understand both the problems of construction in the colony and the problem of Italianization. While taking the environment into account colonial architecture must affirm the empire's significance with dignity and power”(Quoted by Daza, 1982, p.248).

#### 5.2.4 The Open Space

Different periods of transformation have used open space in different ways. Many public open spaces were created in the colonial period such as Algeria square, El-Gazala Square, El-Bab El-Gadied Square, El-Swahly Square and Municipality Park. These were generally larger than the old Tripoli squares and had a monumental character. The creation of open spaces and

gardens in this period was associated with the life style of the Italian society. These urban elements were used as entertaining areas for the Italian people in non-working hours and holidays.

Two important squares in the colonial city are worth mentioning. Piazza Della Cattedrale (now Al-Algeria square) is, in fact, not as large as other plazas in the city but is one of the important open spaces in terms of its location, relationship with other architecture and urban planning elements. Indeed this open space is one of the strong reference points within the city as a whole. It is located in one of the major streets Via Vittorio Emanuele (now Em-Hamed El-Megarief Street) which connects the colonial city with the traditional city through Green Square. This open space is also connected via an adjacent street to the Mediterranean sea. In this square, the main Roman Catholic Cathedral is located. This church was a very prominent landmark which has created a strong focal point along some other important buildings such as Municipality Building and Ministry of Social Security Buildings in defining the square as well as other architectural elements. The church, situated in the most important corner of this square, has a direct connection with the Em-Hamed El-Megarief street-one of the main streets. Also it has a direct view to the sea (figure 5.18). Usually the main function of the landmarks was to enrich the local people's memory, cultural continuity and attachment as well as to enrich the streets' visual quality, value and its character. However, after the departure of the Italians, the colonial city had a weak relationship with the residents since the Libyans were unable to relate to these monuments, especially churches. Such structures were built for a different society with a different religion and different life styles.

The second square is Municipality Park which is located west of the central business area. This public park is the largest open space built during this period. In this park, many trees were planted along pedestrian paths and rest areas.



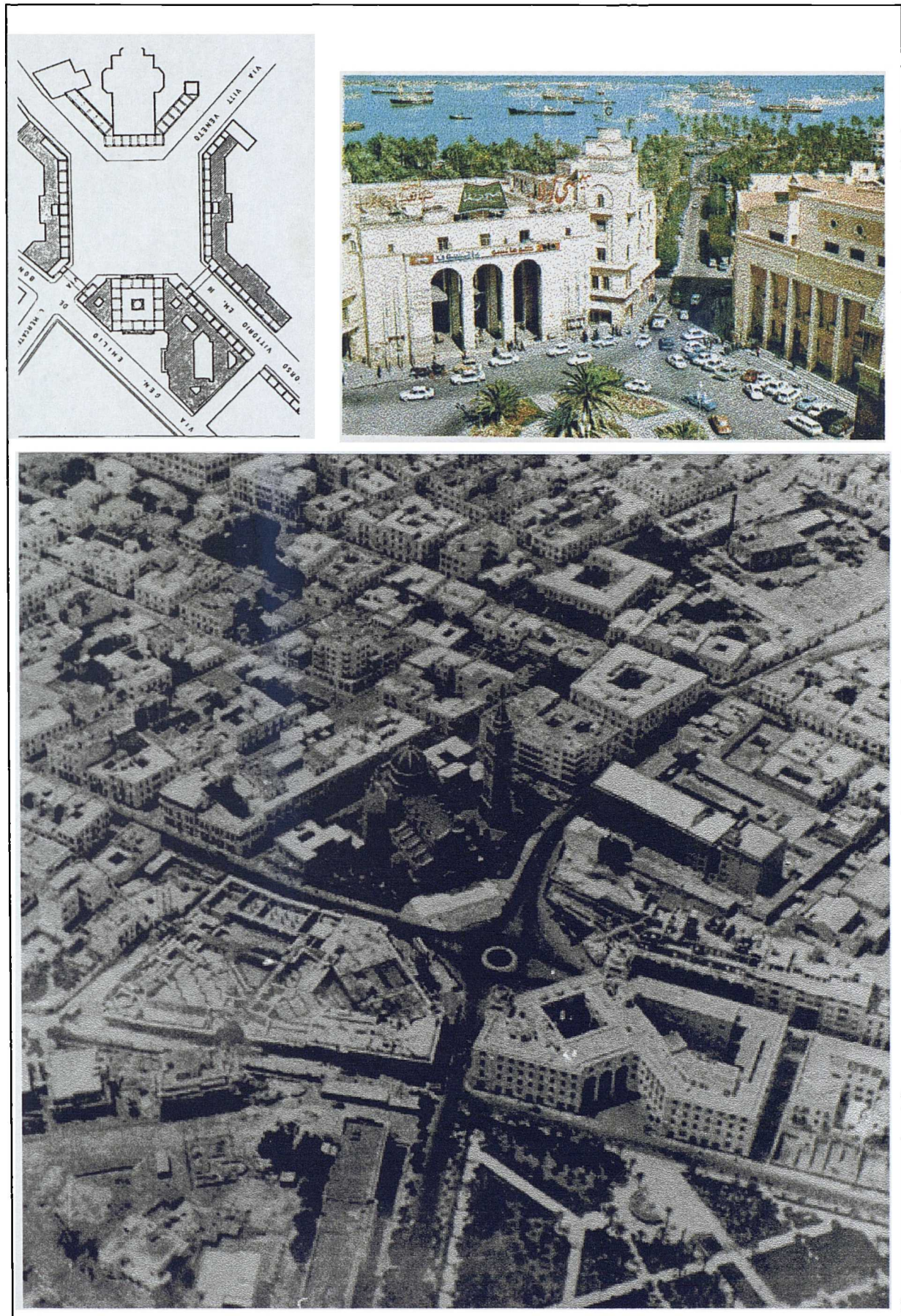


Figure 5.18: Views show the location of the Catholic Cathedral and its relation to Piazza Della Cattedrale, main streets and sea



## 5.2.5 The Market

A new form of architecture contributed to the built environment of Tripoli city in this era. The Italian occupation of Libya created a new central commercial area situated to the south and east of the traditional city. New urban areas located at the heart of this colonial city included shops, banks, and office buildings. These commercial activities were located around Green Square and were also distributed along the city's new main streets such as, Corso Scilia (Omar El-Mukhtar), Via Lazio (Mysran), Via Lombardia (First of September) and Via Vittorio Emanuele (Em-Hamed El-Megarief) (figure 5.19) (Tripoli municipality, 1972).



Figure 5.19: A view shows some commercial activities around Green Square

These buildings were generally more than two storeys in height and typically had a ground floor Roman arcade. In addition, galleries around three to four metres wide facilitated the location of shop fronts. Such arcade shopping centres were located in streets such as Omar Mukhtar and Em-Hamed El-Megarief Streets (figure 5.20). The new larger shops (located in the arcades) displayed a European style in which the furniture, interior decoration and presentation of goods were completely different from traditional Libyan shops (Kshedan, 1984).



One of the Italian policies in Libya was to make Tripoli a main centre for Italian commerce and industry beyond Italy's shores. According to this policy three major industrial areas were created in the new Tripoli.



Figure 5.20: A view shows commercial activities in arcades along Omar Muktar street

The first zone was situated in the north west corner of the old city and included a tobacco factory (created in 1924) and a range of facilities producing building materials and furniture. The second industrial zone was created in the southern part of the new city (Esreem Street) for heavy industries and workshops. The third area was situated also in the southern part of the city, where processing of agricultural products such as macaroons, olives and flour milling were located (Tripoli municipality, 1972). Much of business infrastructure (such as offices and banks) built along the streets of this city such as on Omar Muktar Street and Em-Hamed El-Megarief Street, had an Italian character. Some Libyan building traits, however, were incorporated into buildings, plans such as the Central Bank located to the north west of the castle. These traits included the inclusion of an inclined wall and an attempt to relate to the architectural features of the castle itself in building the Central Bank. This building can thus be seen to show a degree of harmony with the nearby vernacular architecture (figure 5.21).





Figure 5.21: A view of Central Bank which shows a degree of harmony with the castle on the left

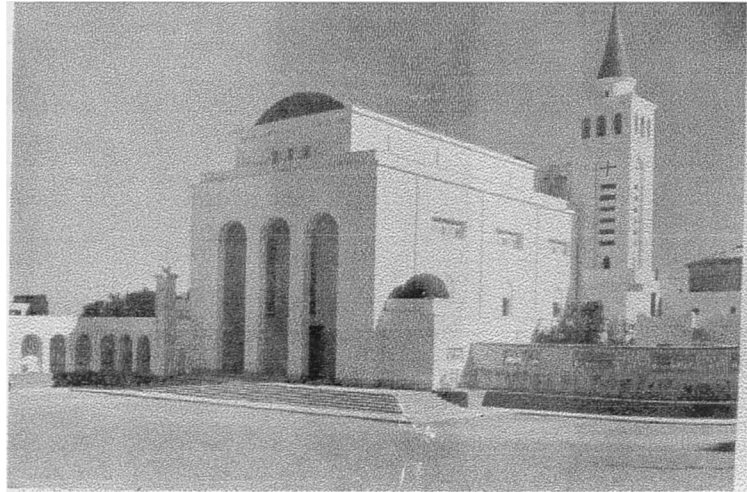
In this period many shops were opened around the old city. Also, the new type of business buildings such as offices and banks and factories were developed. This new transformation moved the city from a traditional city towards an industrialised city.

### 5.2.6 The Mosque

In 1939, Libya was decreed to be Italy's "fourth shore" and, therefore, no more than a territorial/spatial extension of Italy. Native Libyans suddenly found themselves not in Libya, but in Italy. However, they were "barred from acquiring metropolitan citizenship" that is, from being Italian by another decree which created a "special Italian citizenship". The most significant effect of this was to change Libyans in Italian Libya overnight into virtual immigrants in Italy. The initial aim of the Italian colonisation had been to allow Italians to emigrate to Libya" (Fuller, 1992, p. 236). The start of the Italian occupation saw large numbers of colonists arrive in the country (especially in Tripoli city), bringing a new religion with them. New types of religious buildings were thus introduced during this time so that the resident Italians could practice their religion.



One manifestation of this Italicisation of Libya was for churches to be placed throughout the Italian built city. Important locations and sites were guaranteed for churches. For example, the Catholic Cathedral was located in one of the important sites in the city, at the edge of the central business area around Piazza Della Cattedrale (Algeria Square, (figure 5.22).



(Dahra Church)



(Catholic Cathedral church)

Figure 5.22: Two examples of churches built in Tripoli city during the Italian period

In this period the meaning and the identity of the mosque was thus ignored with development concentrating on the production of a large number of Italian churches. Nevertheless, historical documentation indicates that two mosques were built by the Italians in their thirty three years of control. One of these mosques was the Hmouda Mosque (figure 5.23). Although the building no longer stands, municipal records indicated that it was located on the west side of the colonial city. The mosque was built during the first stage of the Italian occupation. According to the plans for the extension of Green Square (1970s) (the building of which resulted in the mosque's destruction), the mosque was dominated by one dome with external elevations containing many details. A second mosque built during this period was El-Mgarpah Mosque (figure 5.24). Similarly this mosque followed a Moorish style. The courtyard was omitted from these two mosques.

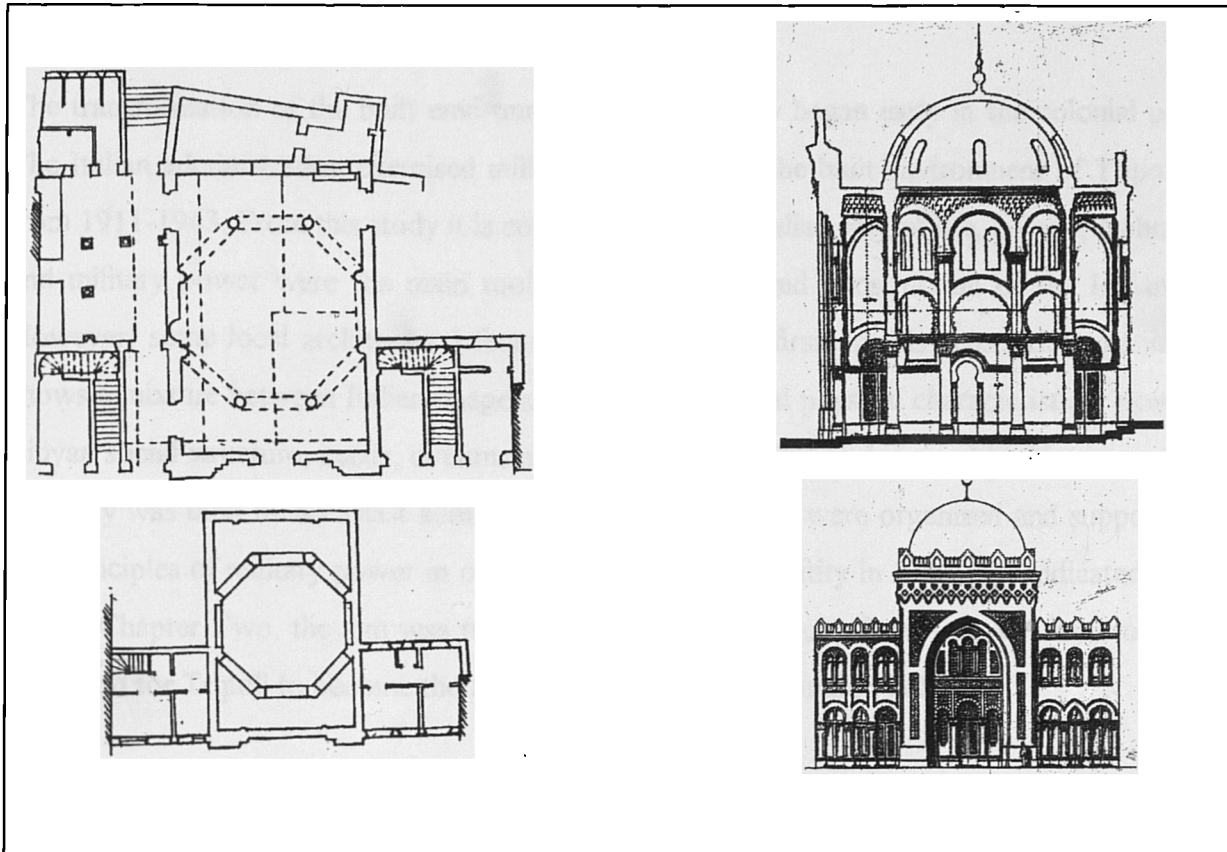


Figure 5.23: Drawings show the design of Hmouda Mosque produced by Italian architects in a Moorish style

The idea of the colonial city was mainly to be separate from the traditional city, rather than integrating them together. The Italian architects and planners ignored the existence of the traditional city, as well as the existence and interests of the local people. The major emphasis was on the benefit of Italian peoples' interests, their religion and national identity. For example, Reggiori (1930) called for the development of a new architecture to create new Italian cities that were adapted to the local climate. He firmly believed that Italians must show their identity through Italian architecture. This insistence upon Italian culture and principles in their colonies produced a radical transformation in the built environment of Tripoli city and thus in the identity of the city.

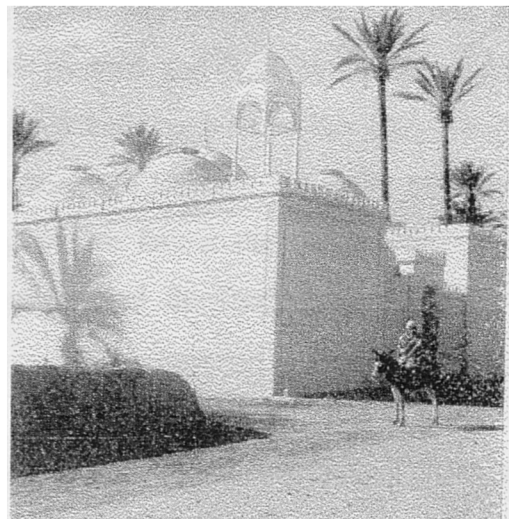


Figure 5.24: A view shows the second mosque built during the Italian period (El-Mgarpah Mosque)

The image of new architecture arrived in Tripoli with Italian colonisation. New types of housing, streets, open spaces, markets and religious buildings all represented this arrival. The Italians established new type of housing in their city with villa or duplex, house with garden, and veranda. Also multi-storey dwelling with balcony was introduced. The traditional courtyard was dismissed and replaced by garden or veranda. Privacy considerations of whether the position of the main entrance should directly open in the corridor or the family room has no place in the Italian home. Also the Italian home was emphasis on its outward look rather than being inward looking as the traditional home. A new network of wide and straight streets, as well as large open spaces and gardens were introduced in the colonial city. These streets and squares were loaded by monumental buildings which reflected Fascist ideology. Also a new central commercial area was created around the traditional city in which many shops and office buildings such as banks were built. In some streets arcades were provided to the shops. In this period of Tripoli's transformation the construction of mosques had been discontinued, which created a negative relationship between the local people and this physical environment. Also new types building materials were introduced in the colonial period.

Finally, directly or indirectly, the impact of the colonial era on Tripoli city changed the face of the built environment. The actions that took place near the traditional city in this period considerably affected the architectural and urban forms of the city. The historical walled city of simple buildings, streets, and other urban structures were dominated by buildings of hitherto unknown scale (height and size). This was also a manifestation of colonial ideas and principles which over powered the local society. Every colonial building, landmark, street and open space was a hostile and negative addition to the traditional environment. The sense of place of the past was ignored in this era and much of traditional landscape lost its original purpose and meaning.

## **CHAPTER SIX**

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## CHAPTER SIX: THE CHARACTERISTICS OF THE BUILT ENVIRONMENT IN THE POST-COLONIAL CITY

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## 6.1 Introduction

In chapter 4 and 5 we provided a detailed analysis of the transformations that occurred in traditional and colonial city with reference to a number of physical elements: natural environment, home, street, open space, market and mosque. Thus to address the issue of the change of identity of built environment, it is essential to view the city as a sequence of transformations and developments. Therefore, in this chapter we provide a similar analysis of the way Tripoli has transformed in the second half of the twentieth century. This will help to draw an overall picture of the formation and change of the built environment identity in Tripoli up to the present day.

## 6.2 The Development And Transformation Of The Built Environment

In 1954 Libya gained its independence. This important event declared a new era of change and creation, and a new stage in the history of the built environment transformation in Tripoli city. From then on, Tripoli has undergone major changes and developments in both its social and physical contexts. This process of growth and change in architecture and urban forms broadly follows two stages: first from 1945 to 1969 and second from 1969 until present. From the time of independence in 1954 until 1969 there were no significant changes from the colonial period in architecture and planning in both the function and style of the city. However, after the mid 1960s, other western styles of architecture and planning forms were introduced to Tripoli city and became important to its function and formation. This change is evident throughout the city in both its physical and social contexts. The impact of this change is not only visible in the external arrangement of buildings in the treatment of building facades (such as the size of the openings, colours and building materials) but is also evident in the internal organisation of space. After the discovery of oil in the mid 1960s, the Libyan economy flourished. Many developments and transformations as well a new modes of living began in many Libyan cities including Tripoli. This period represented another phase of change in the urban form of the city. These changes occurred at both the micro-level (e.g. private dwelling) and the macro level (the whole city). New private and public housing schemes, schools, hospitals, business activities, supermarkets and other projects such as agricultural and industrial factories, power stations and roads were developed.

Since 1969 the city has experienced much faster growth than any other Libyan and North African cities. While many other North African cities were growing at three to five per cent per annum in 1975, Tripoli was growing nine per cent per annum (Abu-Lughod, 1976). The city population increased from 300,000 in 1964 to 550, 000 in 1973 and 820,000 in 1982 to 1,500,000 in 1997 (Ministry of Planning, Census and Statistical Department, Census of Population, 1964, 1973,1982 and 1997). The source of population growth was due to natural growth as well as the movement of people from the countryside to Tripoli. This fast increase of population has created many problems for the city such as providing housing, health and education.

Serious attempts have been made to develop the infrastructure of the country. Before 1969, the number of people were living in shanty towns within Tripoli was estimated to be 26,000 (Ministry of Planning and Development Report, 1969). New neighbourhoods have since been built in different parts of the city, where a large number of public and private housing projects have been constructed to meet the shortage in housing. Neighbourhoods built during this stage by public investment included high-rise buildings such as the Airport Street community and communities taking advantages of interest free government loans and land such as the communities of El-Hadpah El-Shargyah. The development of neighbourhoods has not been limited to state sponsored projects. Indeed, the Hayy El-Andalus community was a private sector development of the late 1960s and 1970s villas and duplex buildings.

Between 1951 and 1958 Tripoli municipality had no master plan. This led to some neighbourhoods being created with no planning framework (e.g. El-Hadpah Shargyah). Most of the transformations that occurred at that time in Tripoli came from the private sector with buildings erected without permission, and with it emerged a poorly designed and constructed network of neighbourhoods, streets and houses. In many cases land owners were left to plan their own developments resulting in the fragmentation of land into small lots, narrow streets, few green areas and no public spaces in neighbourhoods. This clearly had a negative impact on the identity of Tripoli city.

In 1958 the Tripoli Municipality produced its first, post-independence Master Plan. In this plan the city was divided into five urban zones: the traditional Arab housing zone situated around



the central commercial areas; the villa zone located in two main areas (Hayy El-Andalus and Ben Ashor neighbourhoods); multi-story buildings zone which included residential as well as office buildings located in the central business area; light industrial zone which was permitted in some business areas and finally the heavy industry zone which was divided into two areas along with Swani and Gorigi road. (Ministry of Planning and Development, 1964). A second Master Plan was initiated in 1968 .

In 1988 a third Master Plan was initiated (figure 6.1) which divided the city into five zones again. First the old city with traditional houses as well as commercial and handicraft industry. This zone also included the area located north-west of the old city where some light industry and markets (El-Tulata market) existed. The second zone was the central business area located in the colonial city including shops, offices for companies and government, banks and hotels. The third zone mainly consisted of villas or duplex housing (for high income earners) located south and west of the central business area. The fourth zone, dominated by middle and low income housing, was located south and west of the third zone. The final zone was a number of shanty camps distributed on the periphery of the city such as the one located beside Tripoli airport. These grew up as a result of internal migration and the natural growth of the population of the city (Tripoli Municipality, Department of Planning, 1997).

Residential areas were generally divided into four major categories: low income areas, public housing, middle income and high income residential areas. Low income dwellings were distributed around the city in communities such as El-Hadpah Shargyah (built before 1964). These had been built without a Master Plan and consequently were low in architectural quality and planning forms.

The city's population has continued to grow fast due to rural-urban migration and the natural growth of urban population. This has weakened the architecture and urban fabric of the city. A variety of different architectural and urban planning forms have been built in the Tripoli Master Plan which have led to more confusion for the identity of the city in recent years.

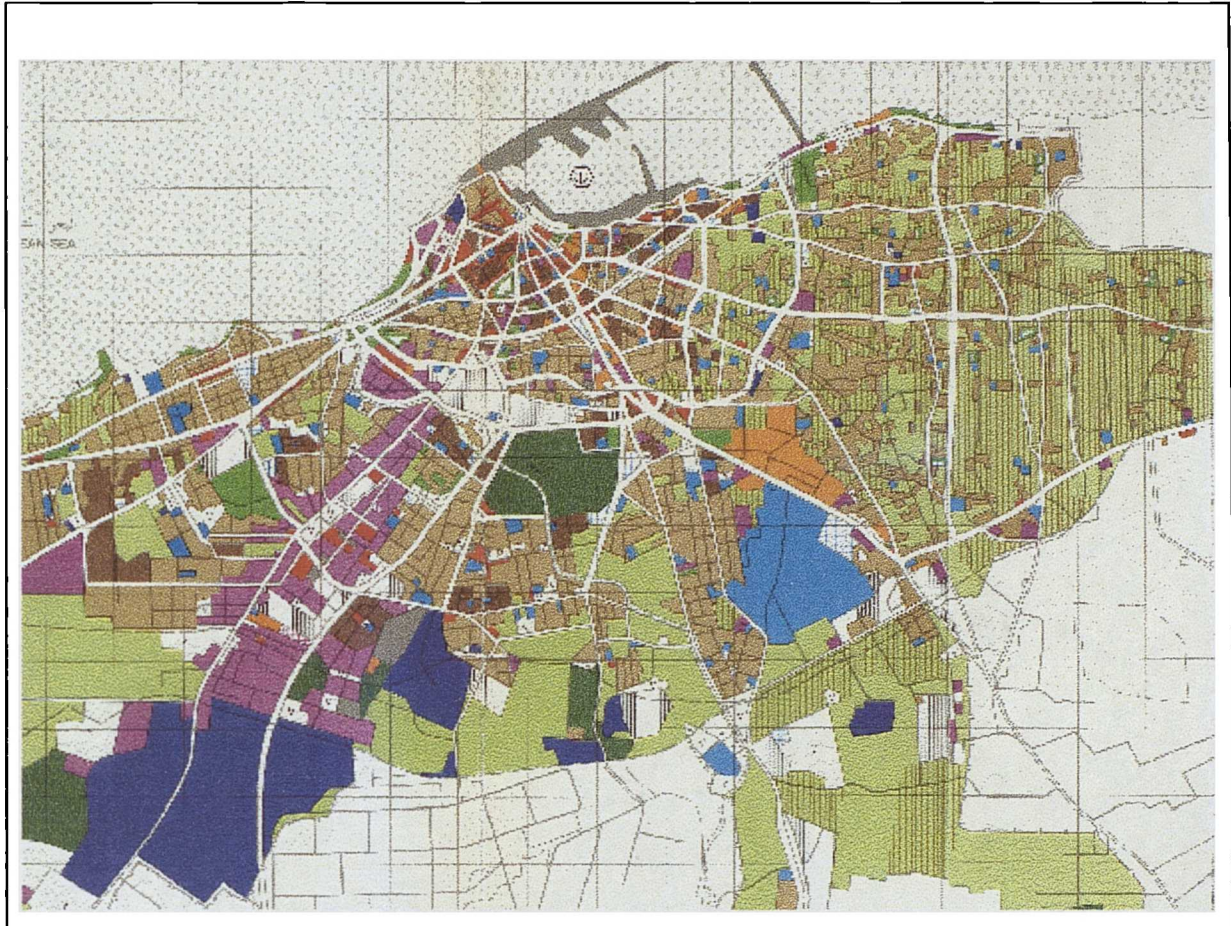


Figure 6.1: Tripoli Master Plan, 1988

### 6.2.1 Natural Environment

New types of buildings, roads and building materials were introduced during the post-colonial era. Such construction, however, ignored the importance of the natural environment in the city and had a negative influence on its character. In contemporary Tripoli, city building has caused serious damage to the natural environment by the clearance of trees and other vegetation. Further, unsympathetic building types, colours and scale have added to this natural degradation (figure 6.2). Worst still, nowadays a contagious form of disease is spreading itself throughout the traditional farms (Sanyah) which have prospered a long time in Tripoli, destroying trees such as palm or olive that take up to 5 years to bare fruit.

According to Kshedan (1984), during the 1970s and 1980s many agricultural projects were created around Tripoli city with the planting of large numbers of palm trees, to utilise the most productive agricultural area in Libya. However, the rapid urban development, which started at the beginning of the 1970s, has encroached on these farms with the result that more trees such



as olives were cleared. This problem had a negative impact of Tripoli as it reduced the quality of the green belt, leading the municipality of Tripoli to take action to reverse the trend. The green belt was established to protect the countryside around the city from degradation by urban development. However, the Tripoli green belt has not been sufficiently protected and it continues to be destroyed. Vegetation is cleared under darkness in a clandestine manner. The reason for such activities is the lack of public awareness, the predomination of personal self interest as well as the growing demands for housing. With a growing population and lack of municipal planning people in Tripoli clear the land by themselves prior to constructing their own dwelling. All these problems have led in the end to a lack of trust between the municipality and the citizens due to the total lack of control over the built environment.



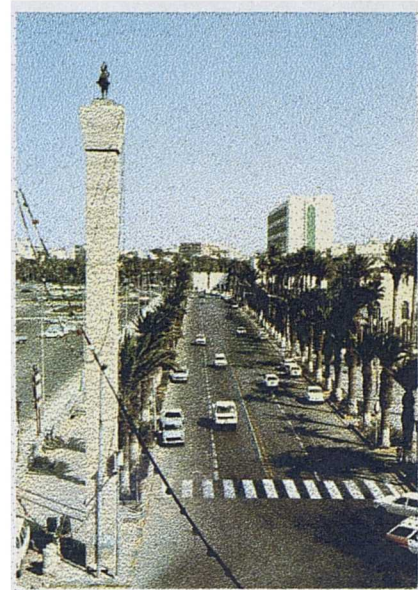
Figure 6.2: These photographs show how buildings and roads have spread in Sawany, Tripoli city

In the mid seventies a major transformation started on the coast of Tripoli, which involved the development of the harbour. This development started by reclaiming the land next to the castle along the El-Fateh Street (figure 6.3). Its aim was to produce space for temporary car parking, storage and boat dock as well as a site for a large mosque. As a result, the shoreline was moved some hundred metres forward and filled with sand and rock to create a new sea front and freeway. This rapid modernisation programme changed the character of the coast as well as changing the face of the city. Zarrugh (1976) indicated that the expansion of the harbour on the north side of the city presented a big problem in terms of damage to the historical relationship between the castle and the sea.





Figure 6.3: Recent development along the coast by which the sea front became separated even further away from the city



It also had a negative impact on the visual and cultural unity of the city, especially the old city. According to Zarrugh, “The expansion of the harbour facilities through the pushing forward of the sea front robs the old city of its famous natural setting, depriving Tripoli’s residents of a visual panorama that has been praised throughout its history” (p. 107). The wide roads and bridges cut the city’s access to sea, especially for pedestrians who can not walk to the sea front now. The construction of the freeway along the coast of the city introduced bridges and concrete columns of a previously unknown scale. The bridge close to Wadan hotel is an example (figure 6.4).

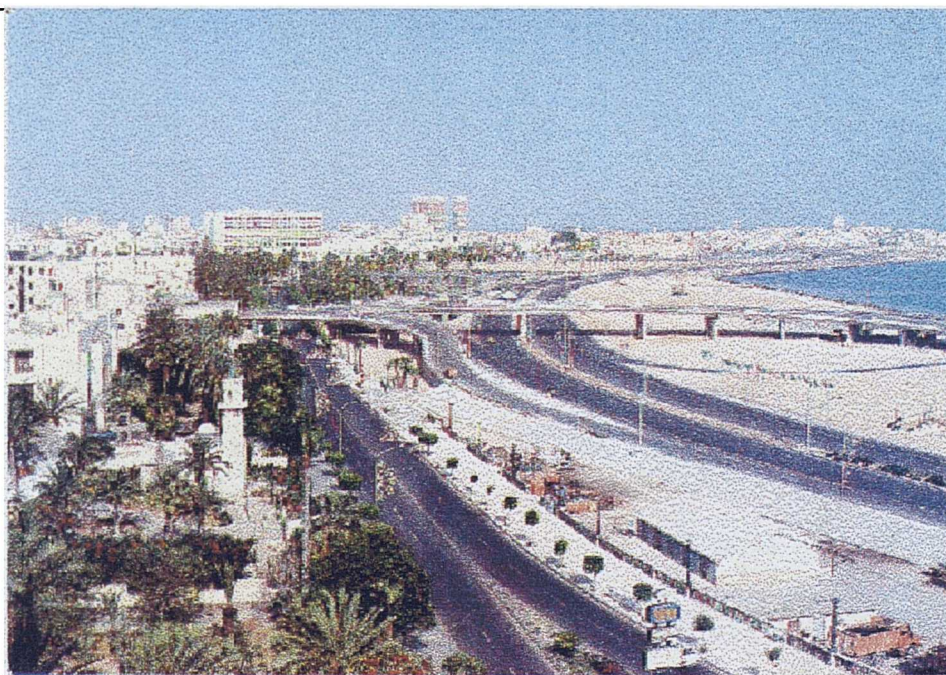


Figure 6.4: One example of how modern bridges have damaged the unity of the coast of Tripoli



Many buildings and new neighbourhoods were also built along the coast such as Hayy El-Andalus, Abu Nowass on the north-west side of the city, and Sug El-Jumah on the east side. Each of these neighbourhoods changed the face of the coast, with a negative effect on the quality of the natural landscape along the coast of Tripoli. The creation of these new neighbourhoods resulted in a clearance of many olive and palm trees which had existed for a long time. Tourist neighbourhoods were also created along the Tripoli coast. These are Tripoli tourist city, Zanzour tourist city and Tajoura tourist city. These neighbourhoods occupy large areas of coast and incorporate houses and other facilities which cater for the tourist industry such as Grand hotel, El-Mahary hotel, and El-Pahar El-Abied hotel, which have been constructed in recent years. Also, new office buildings have been built in this area including That-El-Emaad (figure 6.5) and El-Fateh Tower (figure 6.6), as well as some high-rise dwellings.

These modern developments in this part of the city have changed the function of the coast as well as its main features. Although this has brought buildings and people closer to the sea, the contact between many residential areas and the sea has been disrupted. The main attitude in this period seems to be trying to dominate and change nature to fit particular needs, rather than living in harmony with it, as it had been in the pre-colonial period.



Figure 6.5: That-El-Emaad office buildings along the coast



Figure 6.6: El-Fateh Tower dominates the sky line of the city

## 7.2.2 The Home

After independence the home entered a new stage of transformation in its form and layout. From the early 1950s to the late 1960s considerable rural-urban migration took place. As a result of Italian discrimination, a number of immigrant camps had developed around Tripoli with poor housing, education and health conditions. A somewhat similar pattern of rural-urban migration and the development of shanties can be detected inside Italy after the second world war. Housing thus became one of the primary needs of the Libyan society and led the municipality of Tripoli to concentrate its efforts in order to solve this problem.

In the modern era, three types of housing have been introduced to Tripoli: altered traditional houses, high income housing and public housing.

The altered traditional home was intended for low income residential areas situated in different parts of the city such as El-Hadpah El-Shargyah neighbourhood (. This housing type is one or two storeys high and has a central courtyard. Its shape is a square with a courtyard surrounded by 3-4 rooms. The size of this house is approximately 12 x 12 m (figure 6.7). This type of housing was one of the main developments that took place in Tripoli city at this stage and had a big impact on the identity of the built environment in modern history. Imported building materials and modern construction techniques were used: stone and brick load bearing walls, which were covered from inside and outside with cement and lime mortar, and washed with different colours. The roof was built of reinforced concrete or clay block and then covered in plain concrete. This house makes less use of decoration and porticoes in front of the house and also has open sided courtyards. In some houses the main entrance is located in the middle, in others it is situated in the corner. Although the design of these houses was aimed to be the same as the traditional houses, the comfort levels were not as high. Furthermore, the style of the house construction and neighbourhood design impacted on the occupants' lives. From observation and discussion with local architects and planners it was concluded that there were a number of problems as a result of this type of design. Firstly, the size of these houses was not suitable for modern life or the size of local families. Secondly the houses were designed and built in different ways which caused an absence of coherence in the external facades. Thirdly, the height of these houses was different, affecting the skyline of the neighbourhoods.

Furthermore, different types of windows were introduced, with flat lintels and arches. Hence, unity of style and coherence between these houses does not exist.

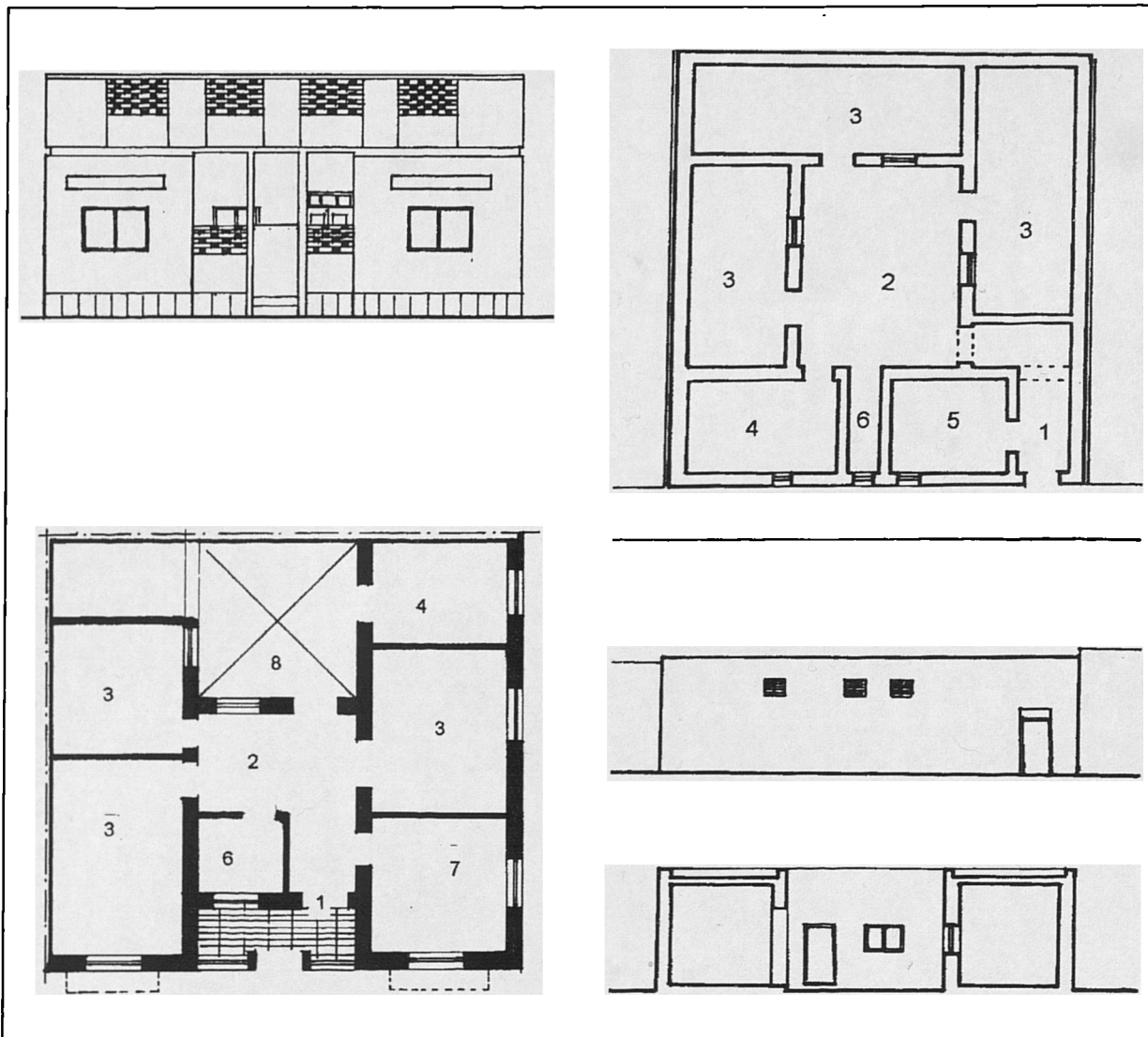


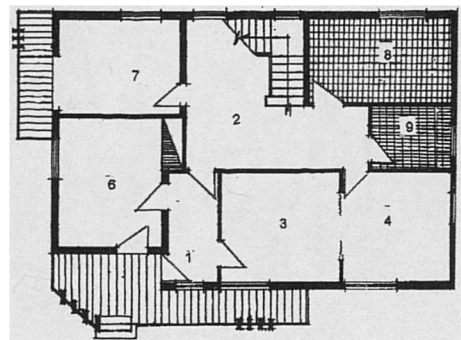
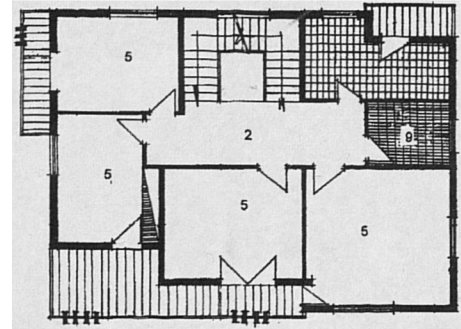
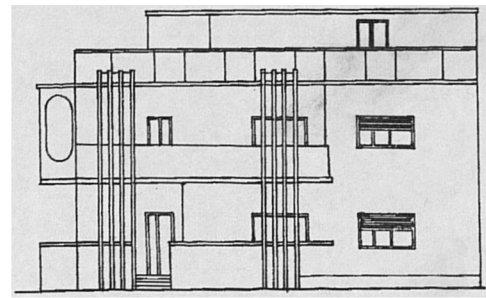
Figure 6.7: Views show an altered traditional house

1- Entrance 2- Hall (Salah) 3- Bed Room 4- Kitchen 5- Guest Room 6- Bath 7- Courtyard 8- Courtyard

The second type of housing introduced in this period was the high income housing exemplified by Hayy El-Andalus neighbourhood. This type of housing is generally occupied by upper class residents with houses built in duplex or villa forms (Figure 6.8). Different types and styles of housing were developed. Many examples of this type of housing are situated in a large plot of land of between 400-800 square metres, including a garden.



The general pattern and interior arrangement were almost in the western style (some times the open plan concept). A number of features distinguish this housing type from the traditional home. Firstly, each house is unique in layout incorporating two guest rooms (eastern and western). The house rooms are furnished and used as they fit their own way of living. A large dining room is connected to the kitchen which is quite often used. The living room is frequently used by all family members for other activities, such as watching television. The guest room is not well separated from the rest of family rooms. The garden and veranda used for different activities and by both family members and guests. Usually they are one or two storeys in height. These houses were built by the wealthy, or by people with loans from commercial or housing banks, and used international style concepts and principles in architecture. Pitched roofs and openings of different sizes were employed in the construction of these properties. The material used in the construction was reinforced concrete for both the roof and floors and the walls were built from concrete blocks, lime stone or clay blocks.



- 1- Main entrance    2- Living room (Salah)  
 3- Eastern guest room    4- Dining room  
 5- Bed room    6- Western guest room  
 7- Women's' room    8- Kitchen  
 9- Bath and Toilet

Figure 6.8: An illustration of the design of the high income house

Construction techniques were also different and the load-bearing wall or skeleton style predominated. These villas or duplexes were surrounded by walls, of generally two metres in height, with two gates in the front facade of the wall; including the main gate and one small secondary gate. This wall provided maximum privacy and security for the resident, but also, due to its height had a negative impact on the neighbourhood's appearance. These types of modern neighbourhoods were a major transformation in the character of Tripoli during the 1960s.

The third type of housing constructed in this period was the high-rise building. This was mostly public housing and was located throughout the city, but especially on the sites of the shanty camps (figure 6.9). Thus, the high-rise building was aimed to re-house residents who were living in unhealthy conditions and also as a means of absorbing the natural population growth (figure 6.10). These buildings, however, were not in line with local life style and land use conditions. Additionally, these houses were designed by foreign firms who were not accountable to the city, were not supervised and lacked any coherent plan. The height of these dwellings range from four to twelve storeys. Airport Street neighbourhood is one such district. Two types of apartments exemplify this housing type. The first is a flat designed for large families consisting of three bed rooms, guest room, living room (Salah), kitchen, bath and guest toilet. The second is typically designed for small families and consists of two bed rooms, guest room, living room (Salah) kitchen, bath and guest toilet.

Both types have two balconies. The main door of each flat is not rigidly separated from others (the main doors of the flats facing other). In this type of dwelling people share some facilities such as elevators (which are most of the time out of work), staircases, gardens and parking.

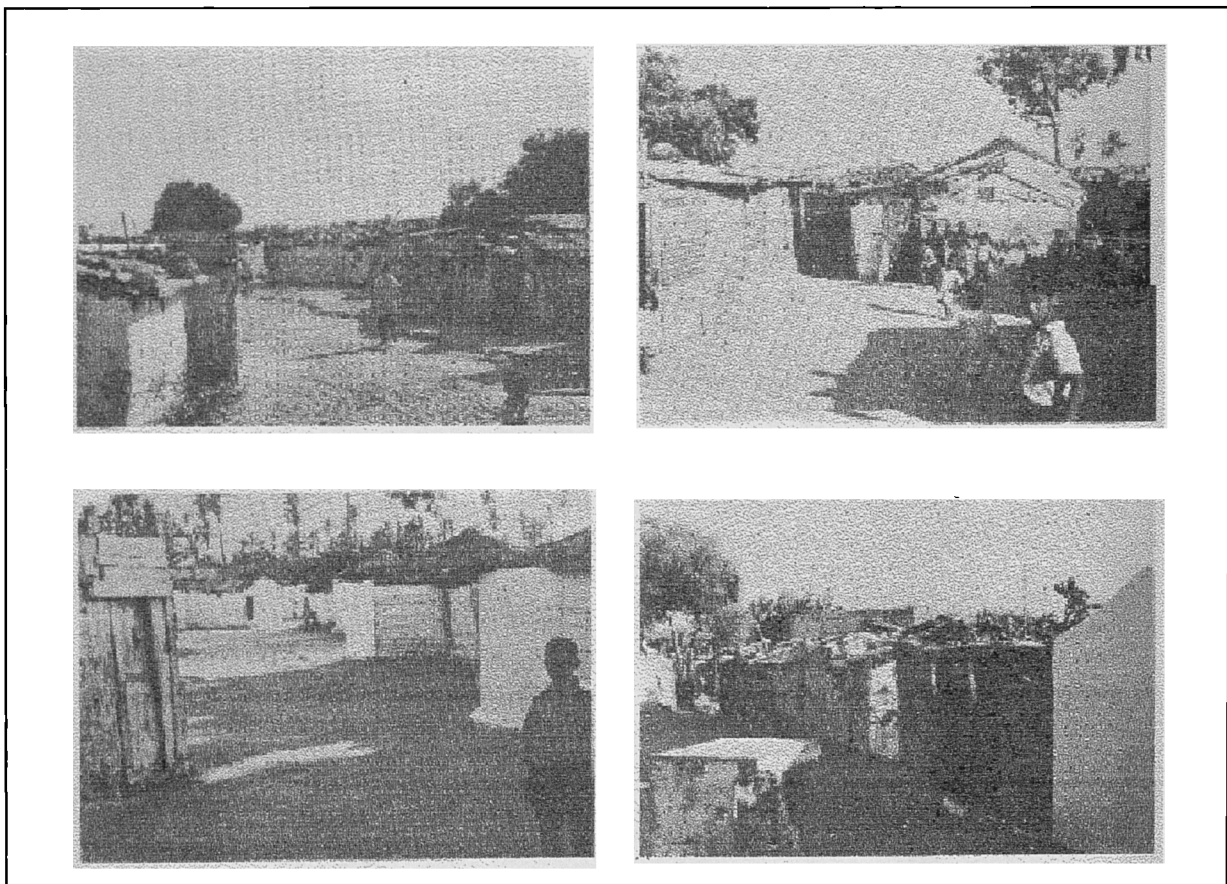


Figure 6.9: Shanty camps around Tripoli city before 1969

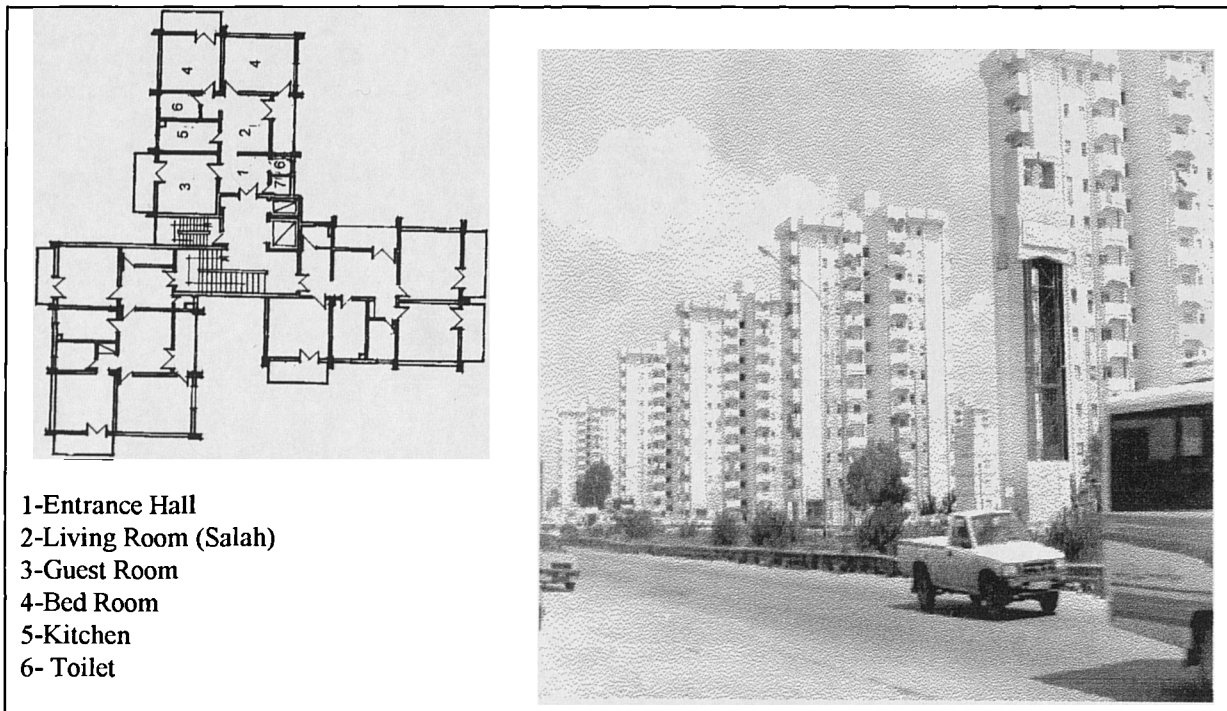


Figure 6.10: High-rise housing built during seventies (Airport neighbourhood)

The degree of change both in the interior and the exterior of housing in this period is dramatic. In the interiors, the idea of using an open space plan in the contemporary house made the meaning and the relation between the spaces different. The traditional concept for designing the house in which privacy was maintained has not been applied in the modern house. Many villas have no clear separation between guests and family, so that guests are able to see the interior of the house as well as the family rooms. In some houses the difference between the family area and guests' area is ambiguous.

Contemporary homes are

outward looking.

Externally, new

architectural elements

have been introduced

such as vertical and

horizontal expensive

concrete ribs (Figure

6.11).

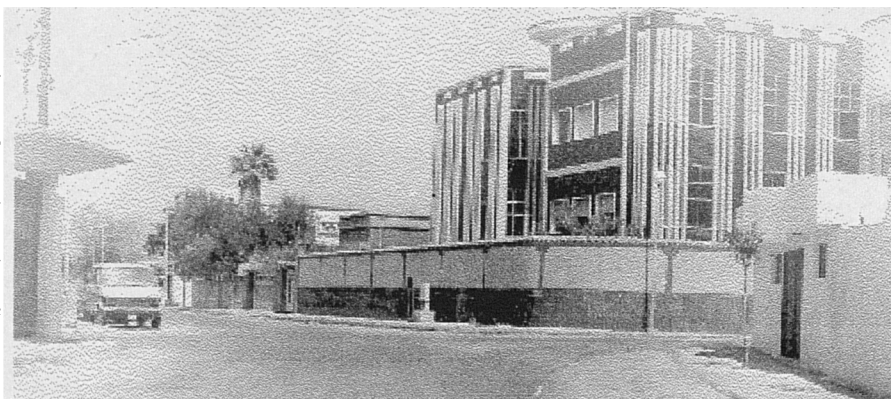


Figure 6.11: Expensive dwelling in which vertical concrete ribs dominates the facade

Many of public dwellings such as the one located in Airport Street neighbourhood were very expensive where large amount of reinforce concrete used in building these dwelling. In this regard during the field work a senior architect described the contemporary house as follows,

“the contemporary house design created wasted and unnecessary large amount of reinforce concrete. In many houses unnecessary columns and ribs were used. People should learn from traditional house design and construction techniques, logical design and well known use of building materials. We need houses with emphasis on function, houses reflecting our social values such as privacy rather than emphasis on external appearance. Contemporary house is a reflection of individualism where care only for money matters and show off and ignoring the sense of community”.

Another architect who worked in government projects said,

“In many architectural projects I have seen and supervised, a large amount of reinforced concrete was used in construction buildings. Many columns were used in small buildings with unnecessary amount of concrete and steel bars. In many small buildings there is no need for skeleton concrete system, load-bearing wall is enough. This way of construction damages the economic health of the country”.

A new type of window made of aluminium in different sizes, shapes and colours has also transformed contemporary housing. The various sizes and heights of the houses have also created less coherent skylines. Finally, the sense of scale in these houses is also different with volumes, size of openings and different forms of spaces.

Throughout history in Libya (especially in Tripoli city) the existence of the courtyard has been regarded as an important element which connects other spaces of the house and symbolises the central part of the householder's daily life. However, this important element has been omitted from the modern home. With the disappearance of the traditional courtyard, gardens, veranda or balconies are built instead. This shows the effect of modernity on the social and physical environments in modern day Tripoli city. Zarough (1976) argues that the existence of the courtyard is fundamental to Tripoli family life which has been neglected in the modern home. The courtyard not only increases the living space of the house where many important daily activities take place such as domestic chores, but it is also in the fountains, trees and green areas that a pleasant atmosphere and cooling effect is provided. The higher densities of population in the city and the drive for mass production of housing, however, have made it

difficult to provide enough space for each household. This is particularly felt in the loss of the courtyards.

The poor maintenance of the public building especially in Airport Street neighbourhood is highlighted in figure 6.12 with lifts and drainage particularly problematic. In an informal interview inhabitants voiced their concern about their safety especially in the case of risk of fire and poor maintenance. The height of the buildings made people more concerned about their safety, particularly those living on the upper floors. Furthermore, due to the lack of equipment and shortage of well trained fire-men in Libya, the risk of fire was seen as potentially very hazardous. The poor level of maintenance has a major impact on the appearance of buildings and the quality of urban environment as a whole.



Figure 6.12: Shows how the lack of maintenance has led to damage of the physical appearance of the building

### 6.2.3 The Street

The layout of the major streets in Tripoli city was founded during the Turkish period and modified by the Italian colonisation. In the modern era the major streets continued to follow the original roadways, with Green Square still the principal transport nodal point in Tripoli city. In the period 1962-1980 rapid developments in the city transport took place, including the construction of new urban motorways (second and third circle roads). Radius roads extended further to the south, east and west creating multi-level intersections with the first circle road (El- Barony Street), the second circle road (El-Jamahiriyah Street) and the third circle road



(figure 6.13). Also, in the 1962-1980 period, new freeways were introduced in the coastal districts of Hayy El-Andalus, Gargaresh, and Sug El-Jumah and along Wadi Majinin. All these developments have added to Tripoli's road network (figure 6.14). The design of modern street has emphasised the car more than pedestrians, which has undermined those sections of population who do not drive or who do not have access to cars.

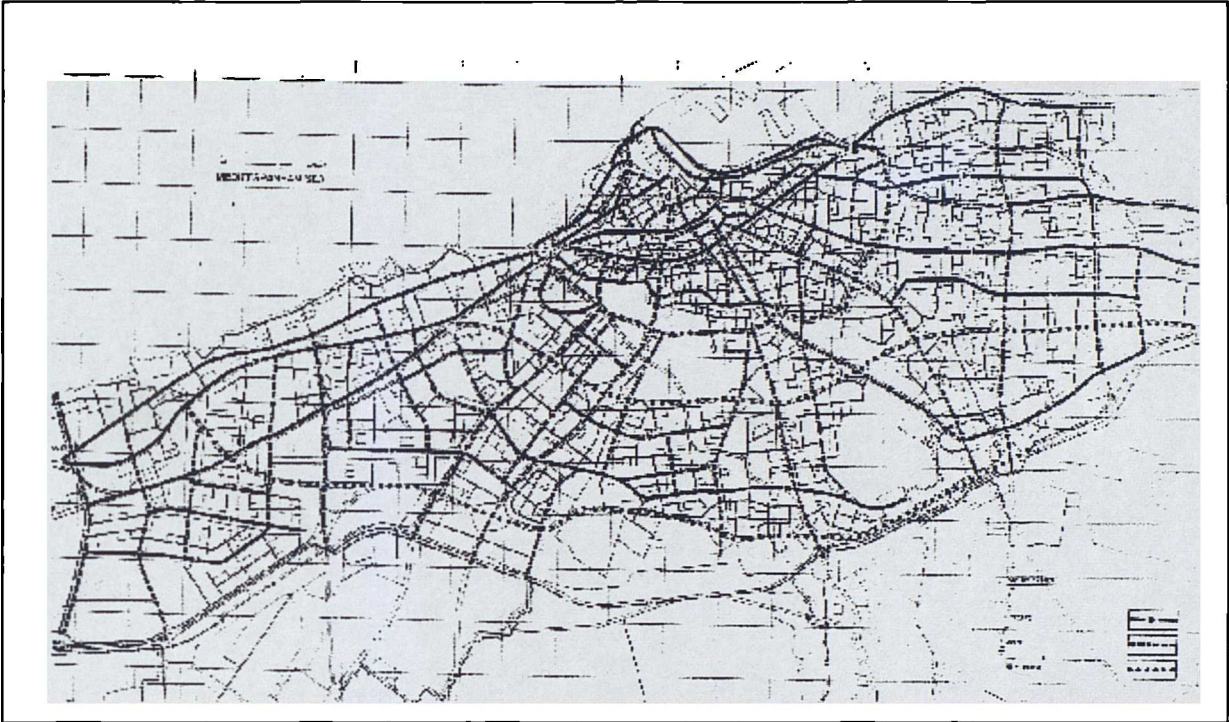


Figure 6.13: Illustrates the expansion of the roads during the modern era

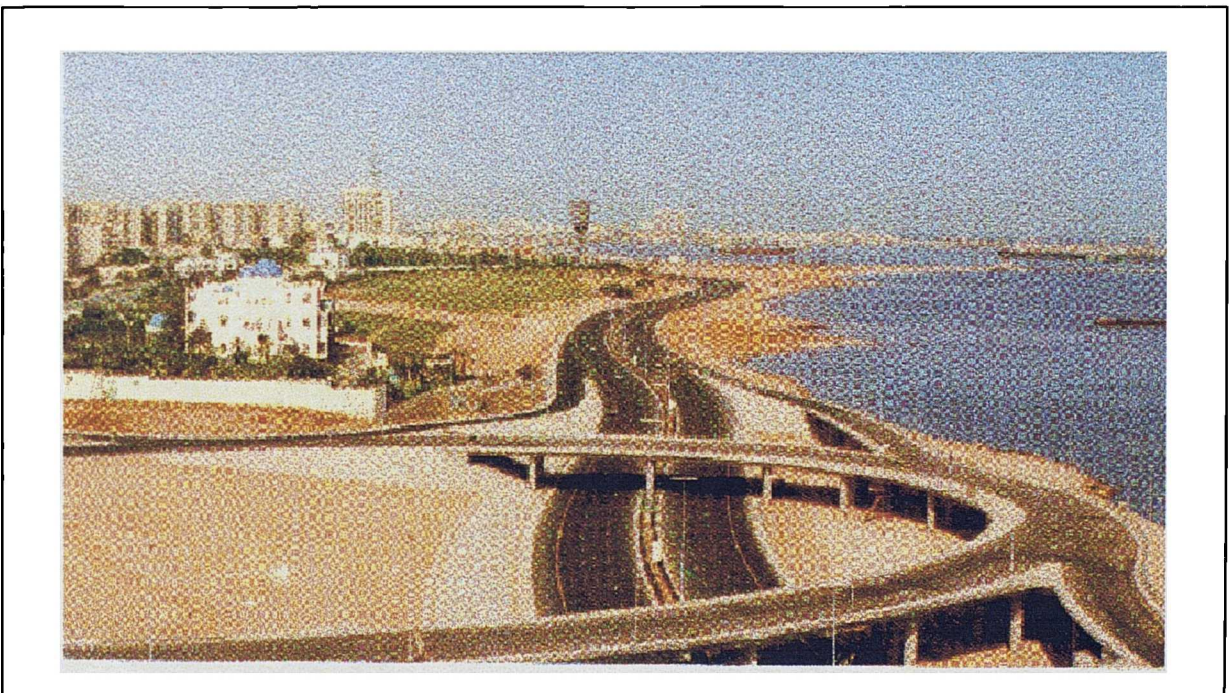


Figure 6.14: The new freeway which connects coastal districts of Hayy El-Andalus, Gargaresh, and Sug El-Jumah

Observation revealed that there are no transition spaces between the interior and exterior parts of streets, i.e. between private and public spaces (figure 6. 15). This has reduced the sophistication that characterised the city's space in the past.

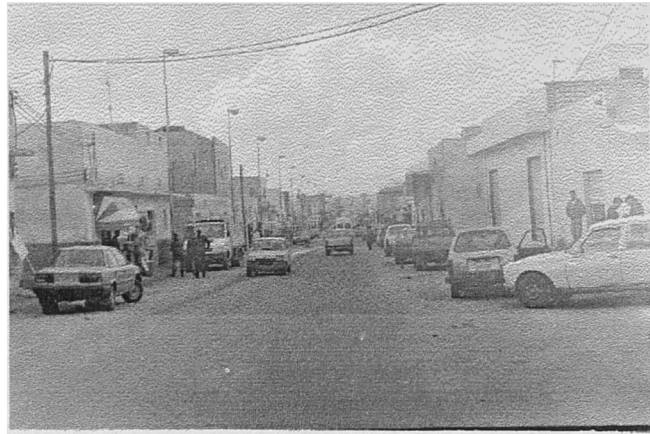


Figure 6.15: The lack of transition spaces in modern streets

One of the young planners interviewed described the modern streets as a major problem in Tripoli. He indicated that most of the streets have no clear starts and ends, and suffer from lack of traffic lights and lack of maintenance. He added that the streets are full of cars and driving conditions are hazardous.

The roads and bridges that were introduced to the city during the 1980s on the one hand solved the problem of heavy traffic. However, on the other hand, they caused a problem of fragmentation in the urban fabric by separating neighbourhoods that were previously connected. Indeed, modern freeways and bridges have been superimposed on the landscape, eroding the environmental character to which people of Tripoli had become familiarised. Some other bridges, especially those on the third circle road, were also of an inappropriately large scale. These modern streets have introduced many large plastic and metal billboards to the visual environment of the highway, blocking vistas and causing visual disharmony due to their adhoc location. The weakness of the modern street was also due to its lack of amenities, its landscape and its shortage of attractive features. Intersections between streets are poorly articulated due to the lack of external lighting or other architectural and urban elements which help to define nodes.

The existence of the plants and trees in streets is very important because it not only creates visual interest in the street but also provides a good environment for the residents by counteracting pollution levels. However, most of the major streets, as well as secondary streets, in contemporary neighbourhoods lack vegetation in both quality and quantity. Also nodes have not been adequately developed in these modern neighbourhoods.



## 6.2.4 The Open Space

In open space individuals, as well as groups, interact and can create a dynamic social life by which the identity of the individual and groups can be defined and maintained. Thus, it is essential for the city to provide adequate open spaces in both quality and quantity. Residents, especially old people and children, love to go out from their homes to a place where they have more freedom to relax and play. Open space provides such a medium. Therefore, the stronger the bond between open space and people, and also between the open space and other elements of the urban structure of the community, the stronger and better the health of the built environment. Open space is a store of special values, emotions and meanings which are represented by the safety of an individual, group of people and society.

Creating open space is a means to enrich community identity. However, actual observation suggests that the use of open spaces in the contemporary neighbourhoods in Tripoli city is quite limited. Most of the public spaces in the city are not well defined (figure 6.16) and many of them are full of uncollected and discarded rubbish. This use of open spaces as a community waste dump is evidence of the lack of a relationship between the residents and open space. This, it is believed, is partly the result of the design concepts and principles used in creating these open spaces having little to do with local conditions.



Figure 6.16: Shows the lack of definition of the modern public open spaces

Usually, public open space is defined by a number of physical elements around it, as well as the activities that take place in these elements and in the open space itself. Many newly constructed mosques have no open space around them (figure 6.17). This shows a lack of understanding of the function of both the mosque and open space. As indicated in Chapter Four the existence of open space close to the mosque is very important in maintaining the Muslim identity.

During the field work an academic argued that,

“public open spaces are usually known as entertaining areas for the population in non working hours and holidays. Gardens are particularly appealing for the favourable climate condition. However, in Tripoli, public open spaces are places for gathering rubbish and parts of old cars. Many public gardens lack in vegetation. This results in lack of social interaction especially for children in many contemporary neighbourhoods”.



Figure 6.17: New mosques have no public open spaces

Two major public open spaces are worth mentioning; first the Green Square which is the largest outdoor room in the city. As indicated in Chapter Five the name of this square was Martyrdom's Square and it was small compared to present where improvements, modifications

and enlargement to its size have been made in recent years. Therefore, it is important to be highlighted again. It is the main focus of activity in Tripoli where many political and cultural activities take place during the year (e.g. Festival of the first of September revolution; departure of the Italian colonialists, United States and British forces; and some religious ceremonies such as the prayer of Eed El-Fetar and Eed El-Atha). However, most of the time, the square is used as a car park, as it is too large for smaller scale social activities (figure 6.18).

The second major square is Liberation Square. This square is located in the east part of the Hayy El-Andalus neighbourhood. This green area is rectangular in shape and its size is very large compared to other green areas. This green area is however, under used as people can not access it easily, because of heavy traffic on the surrounding roads.

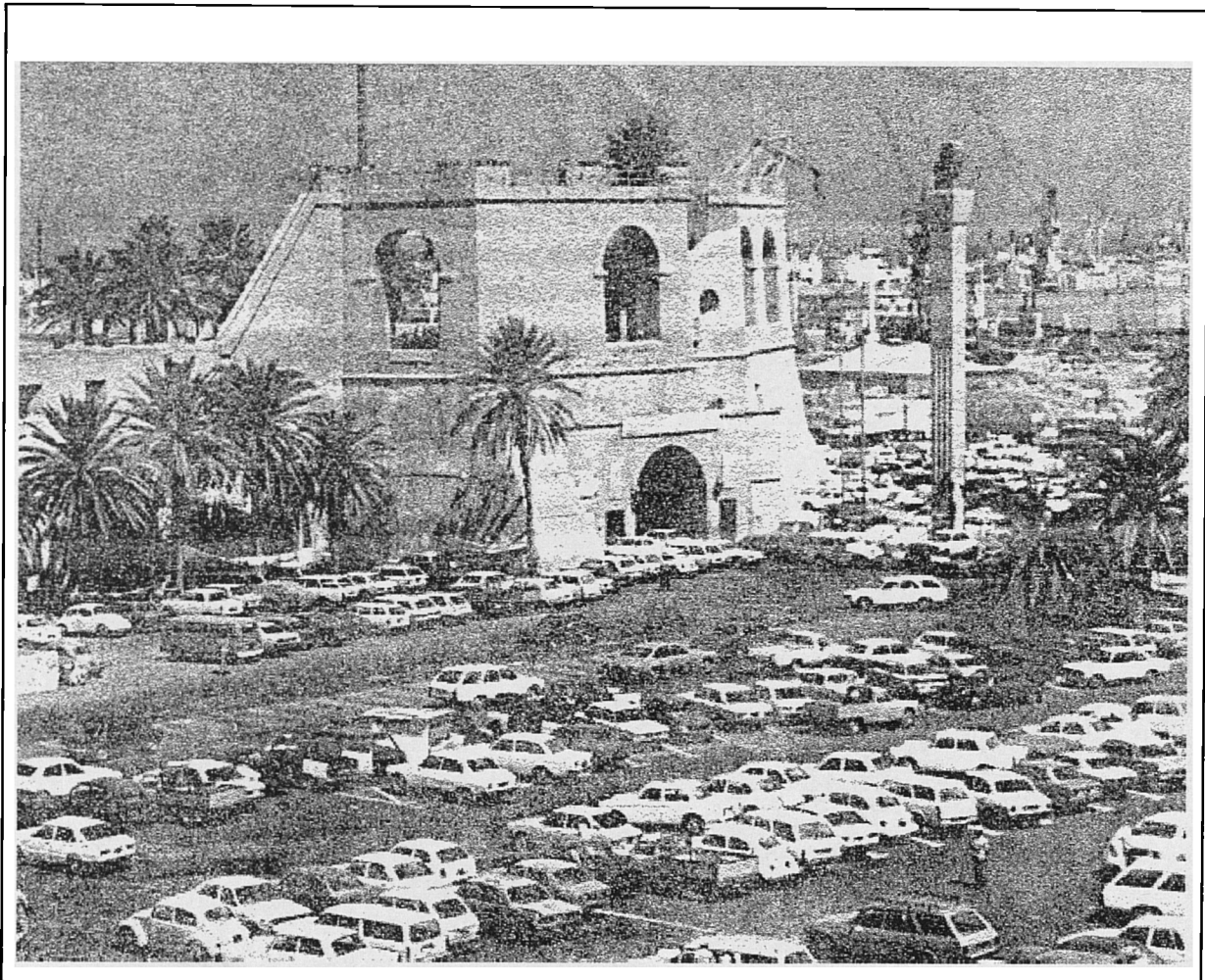


Figure 6.18: Apart from major ceremonies, Green Square is used as a car park



### 6.2.5 The Market

As previously indicated, the qualities of commercial activities, in law and management as well as physical style, changed little between 1954 and 1969. Any transformation seemed to be in a pseudo-Italian style of architecture since architects, planners and decision makers had followed an Italian Master Plan. The International Bank for Reconstruction and Development (1960, p. 41) indicated that “As a result, through no fault of its own, Libya has remained heavily dependent on foreign administration and technical personnel, and training the Libyans to replace them is still the most difficult of all problems associated with economic development”. Even after independence most shops, for example, were owned and operated by Italian and Jewish people. In 1973 all Italians who operated the commercial, industrial, and farming activities in Libya were asked to leave the country, with all activities coming under Libyan control. Commercial activities were mainly located in the major streets such as Azizia Street. Between 1969 and 1978 more commercial activities (mostly shops) were developed on the edge of streets and open spaces and mixed with high-rise residential or office buildings.

In 1978, the market and other commercial activities underwent major changes, following the prohibition of all private commercial activities. These commercial activities were divided into three types; Commercial Establishment (Munshaat); Middle Sized Markets; and Central Markets (figure 6.19). The commercial establishments (Munshaat) were small shops specialised to sell one type of merchandise. These were located in the central business areas such as First of September Street, Omar Muktar Street, El-Rashied Street and Em-Hamed El-Mugarief Street. Others were found in Azizia Street, Gorgi Street and Zawiah Street. These new types of shops were under new management styles and principles but were in the same physical setting as the previously privately owned shops. Only the name plates were changed. The middle sized market, however, was new in both its physical form and its management. Around fifteen of these kinds of markets were introduced to the city. These markets were square in shape, and varied in height (one or two stories) and sold essential items such as food and clothes. The central market also employed a new form of administration and physical form and was located in five multi-story buildings constructed in different neighbourhoods. These markets are Hayy El-Andalus, El-Tulata, El-Jamahiriyah, Aen Zarrah and Sug El-Jumah. These activities were operated by a group of people employed on a monthly salary. The markets sold goods similar to those supermarkets found in European countries.

All these different types of markets were built of imported materials, mostly steel and as a result the outcome of the external physical appearance of these markets reflected a major change in the commercial built environment of Tripoli city and the built environment as a whole. Both the middle and central markets were built with a skeleton of portal steel or steel truss, the walls were built of steel sandwich panel with an external layer of corrugated steel and the inner layer of gypsum board. The roof was also made of steel.

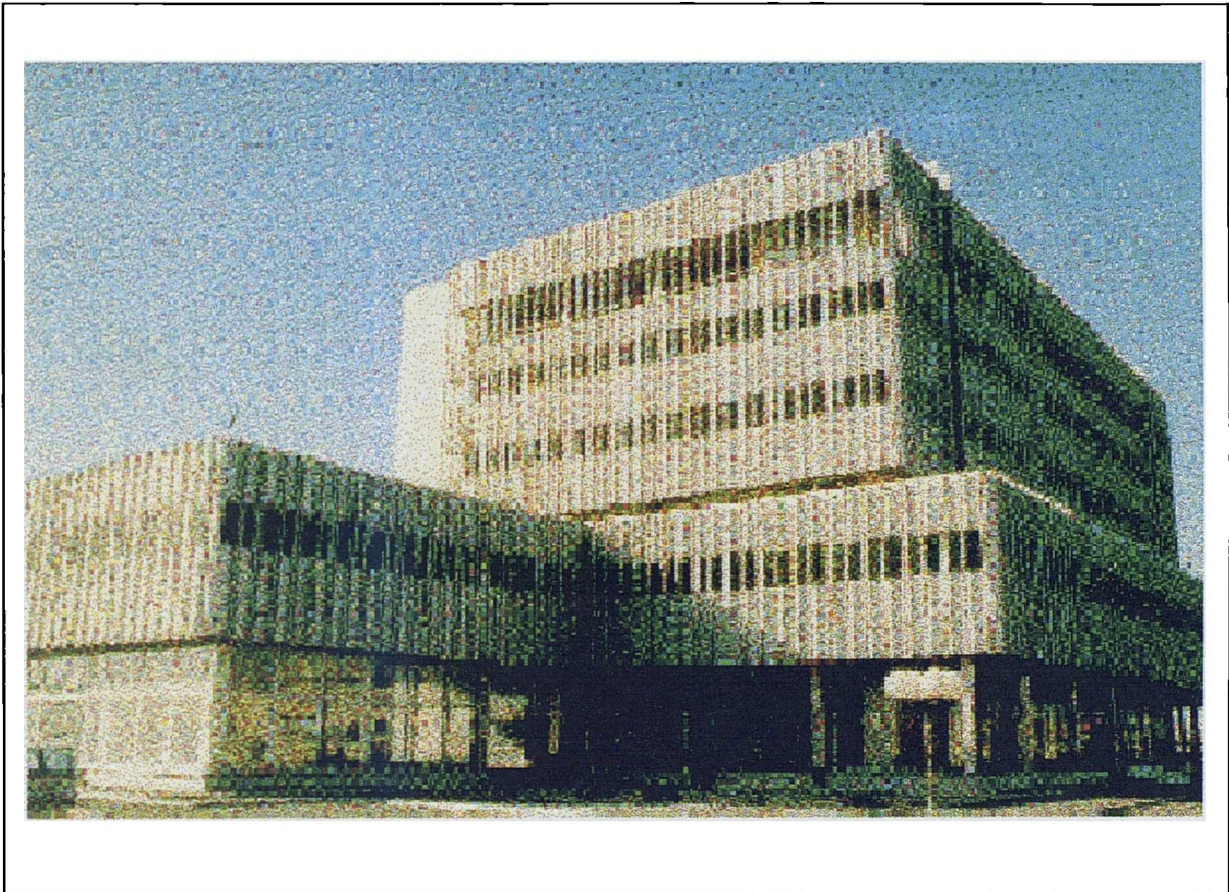


Figure 6.19: The Central Market built in steel

In 1990 another transformation took place. Private shops were reopened and renamed Mouasa Fardy. Large numbers of new private shops and markets have been introduced in recent years in all modern neighbourhoods. These shops are owned and operated by the private sector where in some cases all members of a family share in the operation of a unit. These shops were built in yet another way each with its own particular style. This individualism is reflected commercially with activities being privatised without approval from the municipality. While individualism is useful for self-development and self-sufficiency, the sense of harmony and community is even more important. Many spaces on the ground floor of high-rise residential and office buildings, especially in major streets, have become shops. Although these shops have

improved the provision of retail services and the level of the income of its owners, a negative impact on the identity of the city has occurred since these shops were built rapidly, without due respect to planning considerations or to the public or the green spaces in the city. Many of new shops remain unfinished. From outside, the appearance is of untidiness and neglect. Also, the signs of these shops were of an inappropriate scale as well as being painted in multiple-colours. Many new materials were used in the external treatment of these shops such as tiles, brick and metal. These new elements all gave the city a poor image. The habit of building extensions to shops takes place every day in every neighbourhood in Tripoli city. This meets a major demand for retail outlets by a growing population. In architecture and planning terms, however, it shows the need for better quality development and for stricter controls over land use especially when there would be a conflict of interest.

Field observation found that residents opinions and feelings about these extensions were mixed: they were happy, since goods were available. However, prices and the changing physical appearance did worry many respondents. This concern was compounded by the uncontrolled spread of commercial activities in public and green spaces. They considered that Tripoli Municipality should be stricter concerning building permissions and control. The city had been changed from an organised one to a disorganised one.

It can be concluded that the first stage of the transformation of Tripoli concerning markets in this period was not significant in changing the built environment identity of Tripoli city. However, between 1976 and 1990 changing patterns of commercial activities have had an important impact on the transformation of the identity of the city, as the city moved between capitalist and socialist ideologies. The commercial transformation that began in 1990 was characterised by its ribbon development with shops located on both sides of the streets in all modern neighbourhoods yet without any significant organisation. The outcome of this change has been negative for the physical environment of Tripoli city. This transformation created an inappropriate scale in building size and in the appearance of features such as signs. Most of these shops were built without following the Master Plan and building regulations. As a result, multiple-styles of building were introduced to the city contributing in a haphazard way. The quality of public open spaces, green areas and streets and pavements have been overlooked in this process.



## 6.2.6 The Mosque

One of the important physical elements that could build and maintain social relationships and values in a Muslim society is the mosque. This is especially so in relation to religious values. As indicated in Chapter Four the mosque provides a suitable place for people to perform the five daily prayers, also to meet friends as well as other people for social interactions, and to celebrate social events. The mosque is thus recognised as the central part of Muslim identity that maintains social and religious values.

In contemporary neighbourhoods the mosque minaret has no role to play in the skyline since the high-rise buildings and concrete water towers predominate. Lynch (1979, p. 101) argued that; “A landmark is yet stronger if visible over an extended range of time or distance, more useful if the direction of view can be distinguished. If identifiable from near and far, while moving rapidly or slowly, by night or day, it then becomes a stable anchor for the perception of the complex and shifting urban world”. In previous times the minaret was not only a symbol for the mosque but was also a place for calling people to come for prayer. With modern technology (i.e. taped calls for prayer) this function has diminished in importance. The minaret nowadays is still a symbol for directing people to the mosque. However, even this function has been influenced by high-rise buildings that have dominated the skyline of Tripoli. Indeed, in contemporary communities the primary importance in physical appearance was given over to other architectural buildings rather than to the mosque. Thus, the declining role of the contemporary mosque was not only in its design but also in its location and construction.

The shape of the minaret has remained almost unchanged. However, its height, size, construction technology and building materials are different. All modern minarets are built of reinforced concrete.

The concepts that were applied in designing modern mosques ignored many traditional features now by modern architects. For example, the cluster of domes which usually dominate the roof of the traditional mosque, (which is regarded as one of the important features of vernacular architecture) were absent from the modern mosque. In the modern mosque, the roof is dominated by a single dome. Furthermore, the courtyard (recognised as a central element in the traditional mosque) had been omitted from contemporary mosques. As a result, the atmosphere

of surrounding places with incorporated elements such as the fountain, olive or palm trees is missing. The only aspect that was observed were arches situated in front of the main facade where the entrance and shops are located. The height of the modern mosque also became higher than the traditional ones. Building materials used in constructing the modern mosque were also different with concrete, clay and lime stone blocks used in different sizes to construct the walls. The structure system used in this mosque was mainly a skeleton system with large volumes of reinforced concrete being used (figure 6.20).

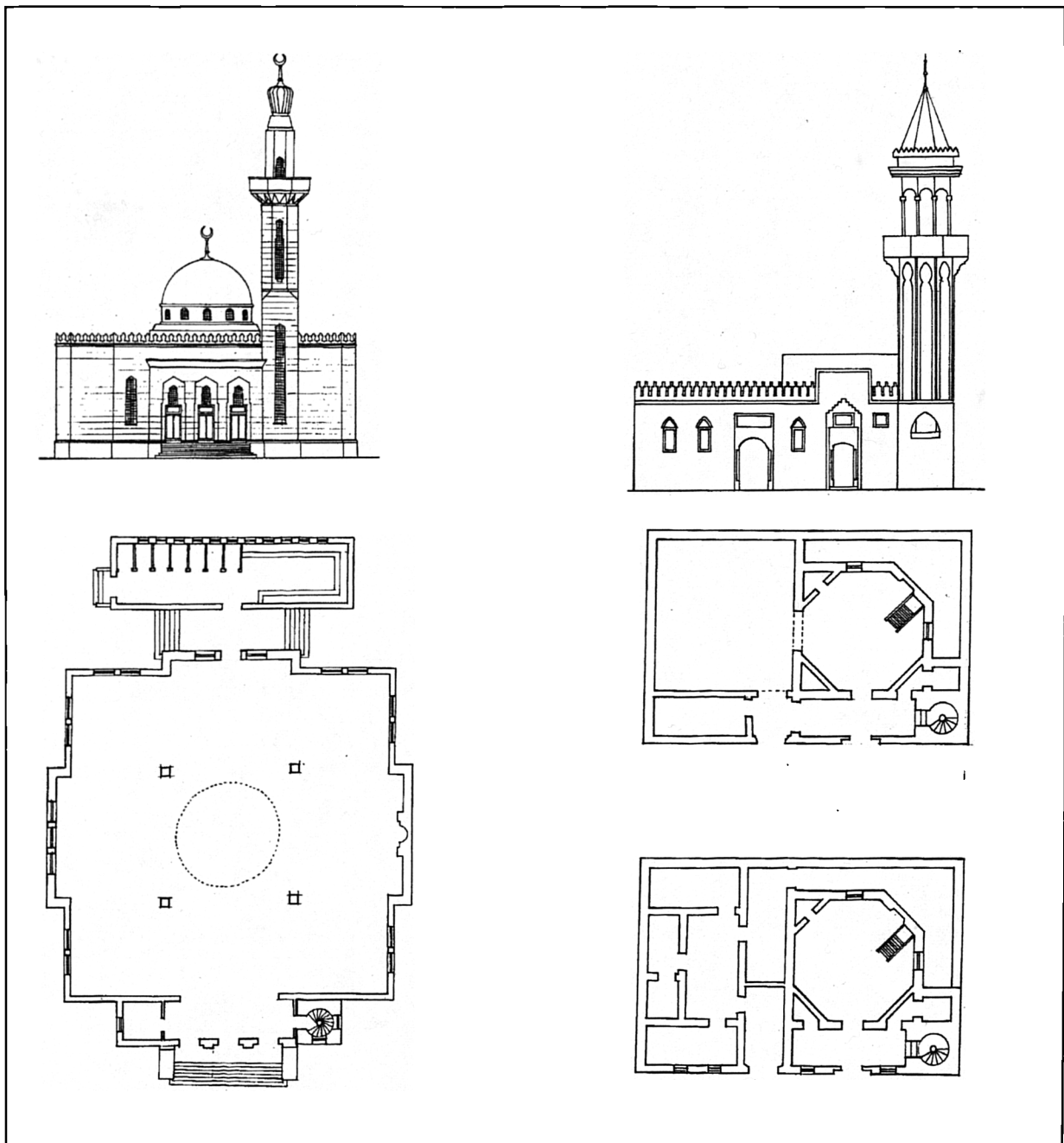


Figure 6.20: Drawings show two examples of modern mosque design

Many modern forms of mosques have been introduced into contemporary neighbourhoods in this era. However, most of these mosques are not well designed and constructed. Despite this, interesting mosques such as El-Koudies were highlighted during the field work by architects, which had combined the traditional elements such as vaults in the roof system, pointed arches and inclined walls. The minaret of this mosque was square (figure 6.21).

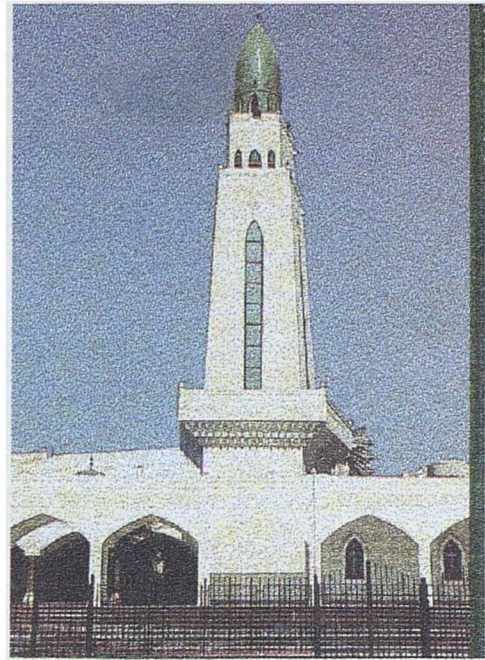


Figure 6.21: A view shows the El-Koudies Mosque

In some modern mosques attention has been given to the decoration of the internal and external facades. Many gypsum details are located in these facades such as Moulaii Mohammed Mosque (figure 6.22). Most of details of the interior elevations were carved verses from the Koran. It can be concluded that the form of the mosque has changed, leading to some discontinuity in some of the important features of the traditional mosque such as the cluster system of domes, vault and courtyard. The location of the modern mosque has also not been well articulated in the urban fabric, leading to both social and physical impacts. Omission of the public space around and inside the mosque has reduced the function of this important religious and social element. Therefore, the definition and identity of the mosque does not have a local cultural meaning as strong as before.

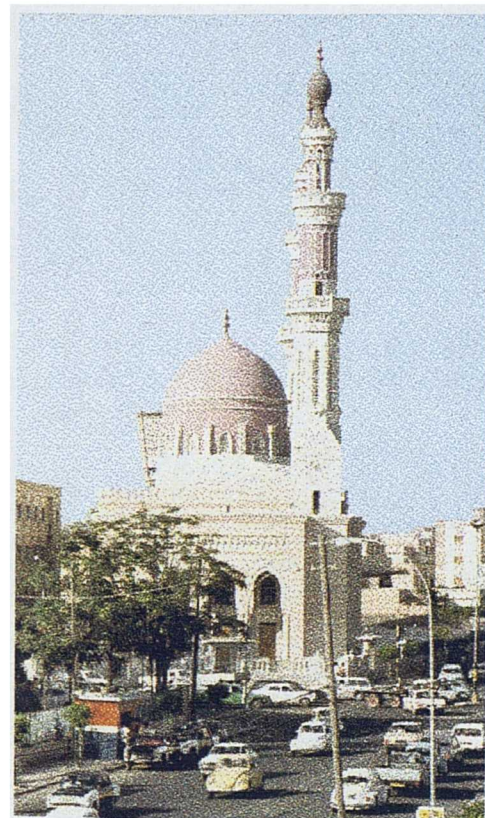


Figure 6.22: A view shows Maulaii Mohamed Mosque

## 6.3 conclusion

The modern period is the second major period of radical transformation in the built environment of Tripoli city. The context of physical, as well as social conditions has changed dramatically since the independence, especially since 1969.

It is concluded from this chapter that in the post-colonial period greater degrees of architectural and urban planning transformations took place than in the Italian era. These developments have led to a dramatic change in the identity of Tripoli city. Architecture and urban planning underwent a great change that was not completely linked to citizens requirements, climatic conditions or existing characteristics of the city. This change affected the unity as well as the continuity of the built environment.

In the traditional period, the relationship between the city and nature was harmonious, as the economy was based on agriculture and the level of technology had not changed for long periods. Since the Italian occupation, and followed in the post-colonial period, much has changed in the relationship between the city and the countryside. The new oil economy and the growing population have fuelled rapid urban development, where the historic ties with nature have been disrupted and the countryside severely undermined and changed. Whereas at one point the natural landscape had a central place in the sense of identity of people, now it has been separated and is being damaged.

Modern architects and planners ignored most references to the traditional Tripoli house, street, market and mosque as well as other architectural and urban elements and building materials. Modern homes, streets, open spaces markets and mosques were mainly developed under conditions dominated by the modern movement in architecture. Buildings were no longer related to each other and to the streets and their plans and features were left to the developer or the municipality and its architects and planners. As a result built forms of this type have a variety of styles, heights and shapes reflecting multi-socio-cultural and economic values of the developers or architects. New schemes included design features such as large glass openings, interior arrangements, and the use of large quantities of reinforced concrete which increase building costs. The character of these dwellings was outward looking rather than inward looking as demanded by climatic and social conditions. Also there is further specialisation of

space, where some new spaces such as western style living room and dining room are introduced. The traditional courtyard discontinued in recent years where gardens, verandas or balconies took over. The majority of dwellings built in this era, whether by private or public programmes, are an important factor in this radical change. Streets have become congested and a source of threat and danger to pedestrians. A social focus no longer exists in the streets of the modern city due to the lack of landmarks and a weak city identity. Open spaces now become large but lack in both quantity and quality of their relation to other physical elements, especially houses. The establishment of a socialist regime in Libya, which was committed to achieving rapid development and social changes, was strongly reflected in commercial activities where many supermarkets were built in different parts of the city. These supermarkets were owned by the government. The transformation of the market in recent years had also its impact on the built environment identity, especially exemplified by the multiplication of small shops in more recent years which reflect the sense of individualism. Mosques were another source of this radical change. New forms of mosques were introduced in which multi-domes and vaults are rarely used or even dismissed. Furthermore, some unique local physical features (e.g. domes, vaults, mushrabiyyah, the courtyard, and fountain and vegetation in the courtyard) have been abandoned.

Changes such as these have a direct impact on the built environment identity. The lack of control over the built environment, especially in recent years, has led to damage in the natural environment surrounding the city (green belt). It seems that most of the attempts and operations made by architects and planners in Tripoli were aimed to solve part of the problem such as large scale construction of buildings and streets. However, these elements were treated in isolation rather than in relation to the city as a whole. Consequently, these operations became part of the problem rather than the solution to it.

These three chapters (4, 5 and 6) have provided a critical review of the way city has transformed in the pre-colonial, colonial and post-colonial periods. In the next two chapters we will see how people who live in these areas evaluate them. Together, these five chapters will provide a critical evaluation of the changing identity of the built environment in Tripoli.

## **CHAPTER SEVEN**



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## CHAPTER SEVEN: CITIZENS' EVALUATION OF CHANGE IN THE BUILT ENVIRONMENT (SECTION I)

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## **7.1 Introduction**

Having examined the changing identity of the built environment in Tripoli, the task here is to find how people evaluate this change. The main aim of this chapter is therefore to establish the effect of the built environment on people and the pattern of their response and social adaptation. In accordance with the analytical framework set out in Chapter One, this chapter starts an analysis of the social dimensions of built environment identity. Therefore, in order to find out the type of the link between the social and physical environments in Tripoli it is important to investigate this through safety and privacy, attachment and commitment, self-expression, memory and continuity. For investigating and evaluating each dimension a number of related questions were employed. The results of the evaluation are presented in a comparative format in order to see the different levels of the satisfaction of the respondents regarding their neighbourhoods. The residents' evaluation of their physical environment is important for finding out the failure or success of that physical context. This Chapter reports on findings about safety and privacy and attachment and commitment. Other social dimensions will be reported in the next chapter.

It should be noted that the comparative results in this chapter are based on the analysis of opinions and feelings of three hundred respondents who were interviewed in nine neighbourhoods in the three different areas. These questions were aimed to compare the three periods of transformations from the viewpoint of their residents as well as to find individual opinions and feelings about other communities beyond their own immediate localities.

## **7.2 Safety And Privacy**

Safety and privacy are fundamental factors in developing the identity of the built environment. The need for safety is one of the important desires for human beings. This study tried to study the relationship between physical environment in the three areas (traditional, colonial and modern) and the residents' need for safety and privacy.

In this section we deal with two aspects of safety and privacy: safety inside the home, where the issues of safety are linked with a sense of privacy, which has a direct relationship with

house design, and outside the home, where the issues of pedestrian and children safety are closely related to street layout.

### 7.2.1 Privacy At Home

In this first section we start our analysis by investigating the issue of privacy in a comparative analysis of the three areas. In order to investigate privacy a number of related questions were employed. First the level of residents' feelings and opinion about privacy in their homes in the three areas was measured in the questionnaire. The result in traditional neighbourhoods showed that the majority of the respondents (79 per cent) were happy with the level of privacy they had in their houses (figure 7.1). The rest felt that they did not have enough privacy in their houses, due to the houses not being set back from the streets, exposing the windows to passers-by (7 per cent), the internal distribution of space, not accounting for male-female separation (7 per cent) and high-rise-buildings nearby, looking onto the houses (4 per cent) (table 7.1).

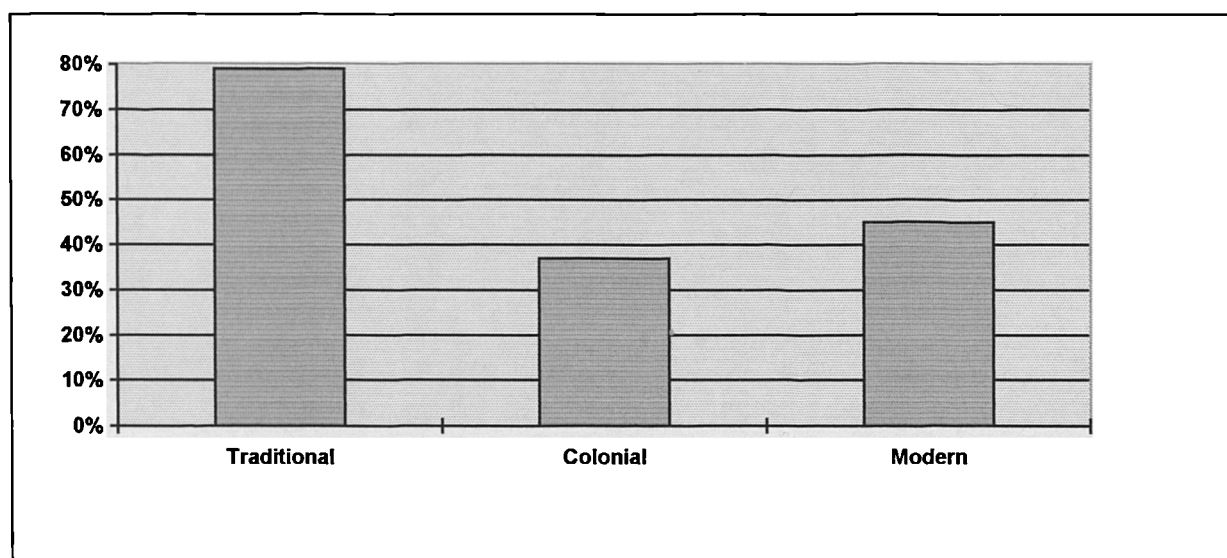


Figure 7.1: The respondents' opinions and feelings about the level of privacy in the home in three areas

In the colonial neighbourhoods, however, a far lower proportion had a sense of privacy (37 per cent) (figure 7.1). Respondents who felt negatively towards the level of privacy in their house complained about the design of their homes, not addressing the male-female separation (20 per cent of all respondents), the height of the windows, exposing the interior to outside views, and the location of the main doors of their homes, not concealing the interior when opened, (11 per cent), the presence of high-rise buildings nearby (8 per cent), about the streets (13 per cent)

and the absence of a courtyard, where women could work without being seen (11 per cent) (table 7.1).

Clearly from these results, the general level of privacy among the respondents living in these neighbourhoods was low because the function of these houses was not oriented to provide privacy as defined by its new residents. The concepts and principles applied in designing and building these homes were not based on local conditions. The meaning of privacy in the Italian society is completely different from the meaning of privacy in the Libyan society. Individual independence and mixing of sexes are some of the main aspects of the Italian family's daily life but not of Libyans. As a result, the Tripoli family does not identify with the way privacy is defined in these houses.

The level of privacy was slightly better in the modern neighbourhoods. The data showed that some 45 per cent of the households reported that they had enough privacy in their homes (figure 7.1). However, more than half (55 per cent) recorded negative feelings. The users who felt unhappy in their home about privacy were requested to specify the reason behind this negative feeling. Ten per cent of all respondents thought that they did not have privacy because they had no courtyard, and 10 per cent were not happy with the internal layout of their houses. Eight per cent complained about not having enough set back from street and a further 7 per cent complained about high-rise buildings nearby. A final 10 per cent of respondents felt negatively towards the location and height of windows in their houses and that they missed the *mushrabiyyah* which would give them a sense of privacy from the public (table 7.1). Some of them said that the windows of their neighbours look directly into their interior spaces where their private life was interrupted.

In this sense privacy in the modern house has not been well defined because the interior layout of the space is not suitable for the Libyan family. The architects who designed these houses or flats have ignored local people's needs, habits, customs, religion and social structure where the privacy remains very important for Libyan families. In designing contemporary neighbourhoods, architects and planners have not placed enough emphasis on providing privacy within and around dwellings. In designing and planning the El-Hadpah El-Shargyah neighbourhood, for example, the need for privacy was not considered at all. The houses were

not-set back from the street and not only were the windows located close to ground level, but also the mushrabiyyah was not included, meaning that pedestrians were able to see the interior of the dwelling. Additionally, car noise compounded this problem.

Table 7.1: Shows the reasons for lack of privacy in the homes in three areas

The reason for not having enough privacy	Traditional	Colonial	Modern
The dwelling not being enough set back from the street	7%	13%	8%
The absence of courtyard	--	11%	10%
The height of the windows is not suitable	--	11%	10%
The internal distribution of spaces is not suitable	7%	20%	10%
The existence of high-rise buildings nearby	4%	8%	7%

From the comparative results displayed in table 7.1 it becomes clear that the colonial and modern designs have generally failed to meet the households' need for privacy. The biggest problem seems to be in the internal organisation of space, with 12.3 per cent of all respondents in the three areas complaining about it. The next major complaint (9.3 per cent of all respondents) was about the distance between the house windows and the passers-by, who could have a direct view into the private realm of the house. On all fronts, highest levels of complaints were registered in the colonial area, followed by modern area. The traditional house was clearly more successful on this front.

This findings had proved that the changes and developments occurred in the home form during the Italian and the modern periods were not appropriate for Libyan families privacy needs. The issue of privacy was always an important component especially associated with home, the family and individual regardless of other circumstances such as economic status. This result indicates the fact that the concepts applied in the design of the colonial and contemporary home were not a translation of the local society family structure and needs where some fundamental elements of the traditional home such as the courtyard have discontinued. In the next section we examine people's opinion regarding the importance of the courtyard.

### 7.2.2 The Importance Of Courtyard

The respondents in three areas were asked whether the courtyard is important for Libyan families daily life or not. Their opinion in traditional neighbourhoods was in favour of the use

of the courtyard and 79 per cent of total respondents (figure 7.2) strongly thought that the existence of the courtyard in their traditional houses was useful and essential in order to provide for their families' privacy.

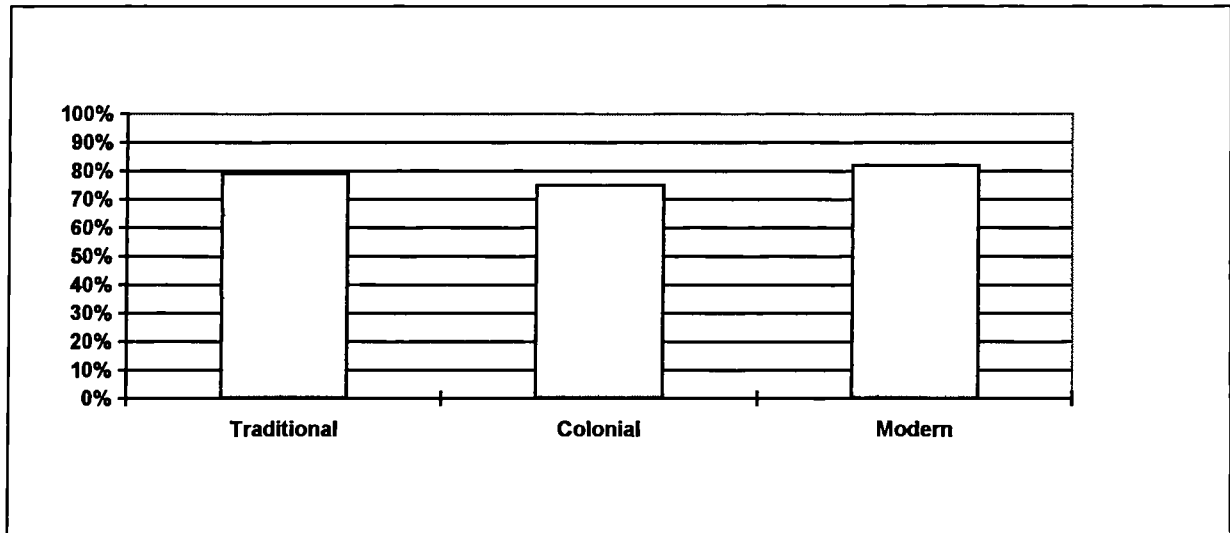


Figure 7.2: Illustrates respondents' opinion about the importance of the courtyard

The majority of the respondents in colonial neighbourhoods (75 per cent) and in modern neighbourhoods (82 per cent) were also in favour of using the courtyard in their house, to meet one of their family's needs such as safety and privacy (figure 7.2).

In addition, residents in three areas who preferred the use of courtyard were asked about the most common purpose they feel that the courtyard can provide. The result indicates that some of the respondents believe that beside privacy it also provides a safe place for their children to play. Others emphasise that the courtyard is a suitable place for cool air in summer and warm air in winter. They also feel it offers a suitable place for women to work. Some of the residents in modern neighbourhoods reported that they miss the courtyard very much since they moved here and they held a strong desire for modern houses to have this feature. The results displayed in figure 7.2 indicate that the courtyard is still very important for most Libyan families.

The need for privacy has led many residents in contemporary neighbourhoods to build a wall around their houses to create a form of courtyard. In this regard a senior architect said,

“Although building a wall around a house gives a sense of privacy to its household, this phenomenon of a wall with two metres height gives a bad image. It is a reflection of the way the contemporary house and



neighbourhood are designed where some social values that are still very sensitive for Libyan families such as privacy are ignored. The position of the main doors and windows, the planning of streets (very close to the homes) all of these factors can interfere with the privacy of the householder. This led the residents to build such walls with two metres height”.

In this regard many residents during the field work complained about the high-rise buildings nearby which interfere with their privacy. An old man stated that,

“in the past in summer we could use the roof of our house during night to get fresh and cool air. However, now we can not have this benefit any more because of many high-rise buildings nearby which interrupt our privacy”.

Some people living in Airport Neighbourhood complained about the positions of the main doors of their flats. One head of household indicated that,

“The main door of your neighbour is located directly in front of your main door. This interrupts your private life. Some times I hesitate to open my door where I feel my neighbour's door is open, in fact I feel as if I do some thing wrong”.

The result indicates that the issue of privacy is important and a main concern to our respondents in three areas. It is in fact a central feature in the Libyan families daily life. The main findings about privacy, therefore, shows how the traditional house, with its separation of male/female and exterior/interior as well as the existence of the courtyard, provided the sense of privacy so characteristic of Libyan Muslim families. The level of privacy was far lower in colonial neighbourhoods, which were designed for Italian families and their different culture, and in modern neighbourhoods, where designers have been insensitive to the need for privacy.

### **7.2.3 Sense Of Safety And Comfort In The Home**

Good neighbourhoods satisfy the necessary needs of its residents such as safety enabling all the individuals a reasonable degree of freedom of living and movement. Keller (1968) argues that a neighbourhood lacking in safety resulting from bad planning of the street and heavy traffic discourages residents, especially children, from contacting each other and developing their personality.

In order to investigate the issue of safety a set of related questions were employed to examine a number of different features affecting safety. The residents in traditional neighbourhoods

were asked about their sense of safety and comfort in their houses. A large majority (73 per cent) felt that living in these traditional communities is very safe (figure 7.3). The respondents who were not comfortable living in their houses were asked to indicate the reason. The results showed that 14 per cent of all respondents were disturbed by noise which resulted from crowded markets, whereas 5 per cent complained about their relationship with their neighbours, 4 per cent discomfort from bad smell and only 2 per cent complained about traffic. Residents who felt safe said the reason was that the streets in their neighbourhoods were empty of cars and also courtyards in their houses provided safety for their family, especially children. They added that the level of wealth among them was almost the same so they did not feel to be out of place and also crime was rare. Clearly, from these results the respondents were very positive with regard to safety and this led to some satisfaction for the residents living in the traditional communities. Safety in the old city of Tripoli neighbourhoods was thus partly a result of design concepts and principles used in the neighbourhoods, which restricted car access and provided safe courtyards and the social, cultural and economic harmony between residents. For comparison between the three areas see table 7.2.

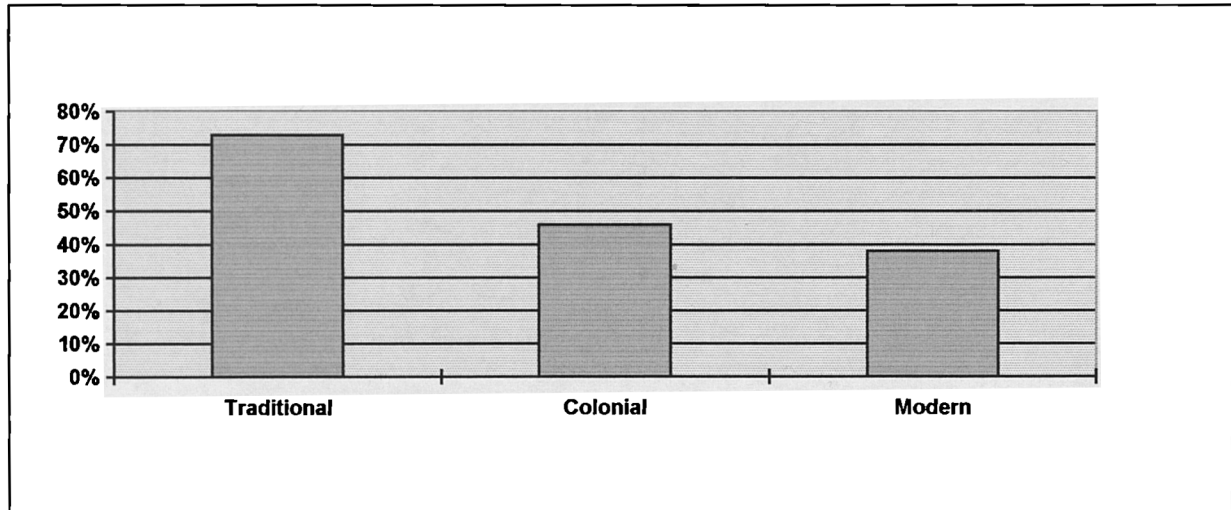


Figure 7.3: Respondents' sense of safety in their neighbourhoods

In the colonial neighbourhoods only 46 per cent felt comfortable and safe living in these neighbourhoods (figure 7.3). These residents reported that they felt safe in these neighbourhoods because, from their experience, there were few cases of criminal activity. The result shows that 17 per cent of all respondents were disturbed by noise, 9 per cent complained about their relationship with their neighbours while 20 per cent complained about heavy traffic

and 8 per cent suffered from smoke and poor air quality (table 7.2). The high level of discomfort was a result of the network of wider streets and squares planned and created in these neighbourhoods which gave primacy to cars and did not address the issue of safety for pedestrians and also the driving behaviour and the lack of attention to pedestrian safety by drivers.

In the contemporary neighbourhoods the result showed even a lower level of sense of safety and comfort (38 per cent) (figure 7.3) To gain more information about the nature of safety, the respondents who did not feel safe and comfortable living in their neighbourhood (62 per cent) were asked a further question to indicate the reason which lay behind this matter. The data showed that 20 per cent of all respondents were disturbed by the noise, while 22 per cent complained about heavy traffic, 11 per cent about their relationship with their neighbours and 9 per cent from discomfort arising from smoke and poor air quality (table 7.2). In general, the results showed that the residents were not very positive towards the sense of safety and comfort in their neighbourhoods, especially inhabitants living in the Airport street and El-Hadpah El-Shargyah neighbourhoods. In these modern neighbourhoods, the design favoured car access and undermined pedestrian safety and comfort.

Table 7.2: Shows the respondents reasons for lack of safety and comfort in their home environment in three areas

The reason	Traditional	Colonial	Modern
Discomfort from neighbours	5%	9%	11%
Discomfort from noise	14%	17%	20%
Discomfort from heavy traffic	2%	20%	22%
Discomfort from smoke and bad smell	4%	8%	9%

The comparative results presented in table 7.2 indicated that the traditional neighbourhoods had the highest level of safety and comfort. The highest level of complaints in the traditional areas is about the noise and then followed by discomfort from neighbours and bad smell. In the colonial and modern areas the highest level of complaints is about heavy traffic and then followed by discomfort from noise. The highest levels of discomfort across the city are about noise and traffic, although at much lower levels in the old city, where car access is limited.

As a comparative measure of the safety of the built environment in the three areas, all the 300 respondents were asked about their opinion on the level of safety across the city in these areas. Forty-one per cent of the respondents felt more relaxed and safe in the old city, 32 per cent felt so in the Italian built city, and the remaining 27 per cent felt safe in modern neighbourhoods (figure 7.4). This shows that, although thought to be safest by its residents, the general perception of safety in the old city is not as high especially from the outside. This may be due to the fact that there were some existing problems such as rundown buildings which cause a negative image. Safety concerns were heightened after some better off residents left their properties to live in newer neighbourhoods, and often rented them to foreign workers. Since these workers were not known to local people and were regarded as strangers, people did not always feel at ease. In the other two parts of the city the lack of safety was largely due to the lack of traffic circulation system applied and also due to the increasing number of cars and number of crime cases.

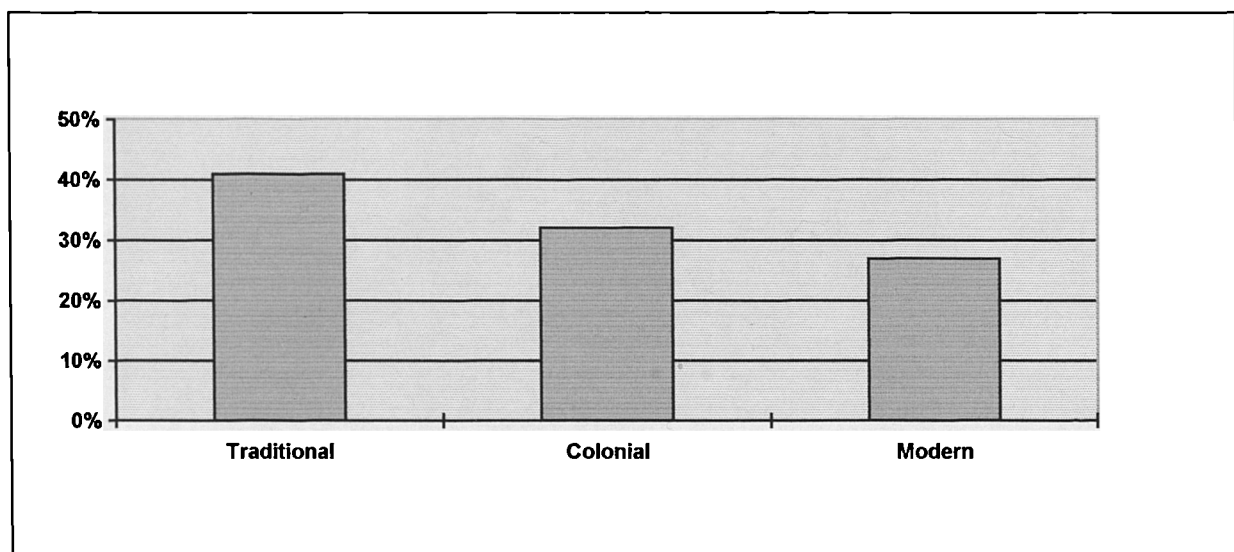


Figure 7.4 : Represents the feeling and opinion of 300 responses in relation to safety in the three areas

#### 7.2.4 Safety In The Streets

The impact of street planning on the sense of safety was measured in the survey. Fifty five per cent of the respondents in traditional areas indicated that the planning of the streets had no negative effect on their safety because the streets are empty of cars (figure 7.5). The respondents who did not think so were not satisfied with the planning of the streets (table 7.4). They said that the streets are narrow and they can not function efficiently these days because

they want to bring their cars as close as possible to their homes. The restricted car access in traditional neighbourhoods has made them less popular for the groups and families who are keen to park their car inside or in front of their home.

Most respondents complained about the status and function of the street, asking for more attention and improvement of the street quality through regular maintenance.

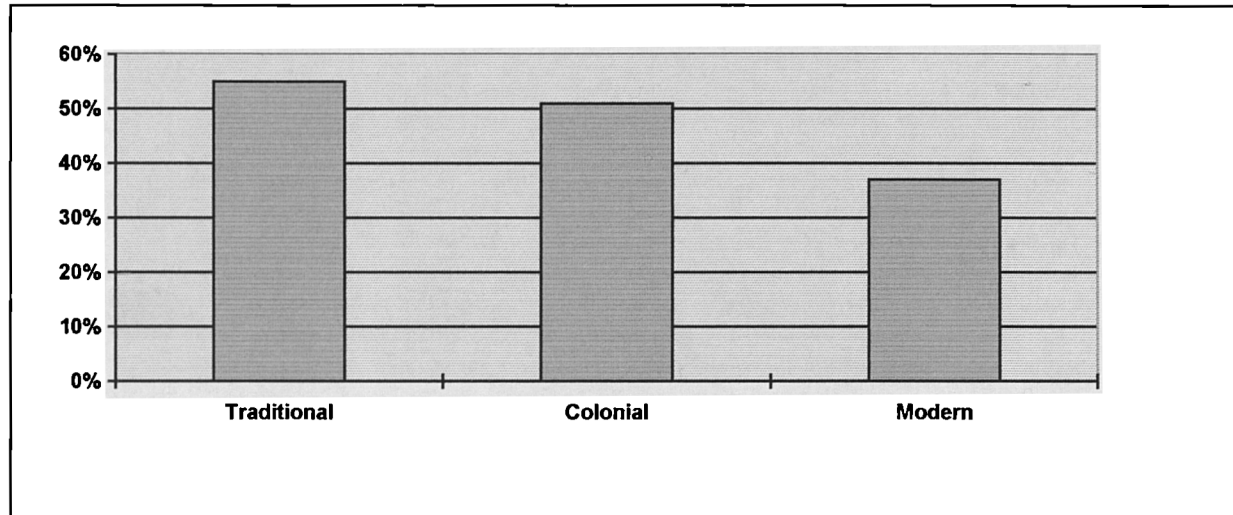


Figure 7.5: Shows the respondents opinion about the level of satisfaction with planning of the streets in relation to safety

In colonial neighbourhoods, the level of satisfaction with street layout in relation to safety was slightly lower (51 per cent) (figure 7.5). The rest thought that the streets had a negative impact on their safety because of bad planning (table 7.4). Some individuals expressed concern about living conditions due to the close proximity of housing to busy roads (especially concerning children). This negativity was also expressed by the lack of safety brought on by roads due to lack of planning, such as shortcoming in traffic lights and signs as well as disappearance of many street sidewalks. Other people complained about traffic with respect to street blockages, pollution and wasted time. Younger people, however, (as shown in table 7.3) were more satisfied with street layout than the middle-aged and old people. It seems that probably this result was directly related to the fact that younger people were more able to use and drive their cars in modern streets. Furthermore, it reflects how the older generation are more sensitive about their safety and driving conditions.

Field discussion with some residents in the colonial neighbourhoods showed the general atmosphere around the street (such as in restaurants, cafes and shops) to be somewhat

different from that in the old city. The people in such places were disturbed by heavy traffic and noise and poor air quality caused by smoke from the cars. This is partly due to street layout, but to a larger extent due to the central location of these areas in the city.

In an interview held with some of the people who own and operate shops in the central commercial area in the colonial city it was indicated that the streets of Omar El-Muktar, First of September and Em-Hamed El-Megarief street are very crowded with cars which results in much smoke and bad smell. The accessibility for pedestrians in these areas is very difficult and risky. They recommend that these streets should be used only by pedestrians, at least during afternoons when more shoppers come to these areas.

In modern neighbourhoods, 37 per cent of the respondents indicated that the streets had no negative impact on their safety and that they were satisfied with the street layout (figure 7.5). The residents who were satisfied with the street layout were mostly from the Hayy El-Andalus neighbourhood. The streets in this neighbourhood were wide enough in comparison to the El-Hadpah El-Shargyah and Airport street neighbourhood, which enabled good vehicle access without disturbance to other residents. This aspect is very important to the often large Libyan family.

On the other hand the majority of the respondents in the two other modern neighbourhoods (especially in El-Hadpah El-Shargyah) felt unhappy with their streets since driving in them was very difficult and dangerous for their safety, especially for old people, because of its bad planning (table 7.4). They thought that these streets were narrow and they complained about the lack of maintenance to facilities such as sidewalks, street lighting as well as road signs and street names, which could have a serious impact on their safety (figure 7.6).

Table 7.3: Shows the level of satisfaction with street layout in three areas

Age group (years)	Traditional	Colonial	Modern
20-30	42%	61%	55%
31-40	44%	53%	48%
41-50	61%	46%	24%
Over 50	79%	44%	16%



A comparison between age groups (table 7.3) showed that the level of satisfaction with streets in younger groups was higher than in middle aged and old people. Driving in these streets is usually very fast and risky which has led old people to dislike driving in these streets because they are more concerned with safety than younger people (for more details see appendix 1).

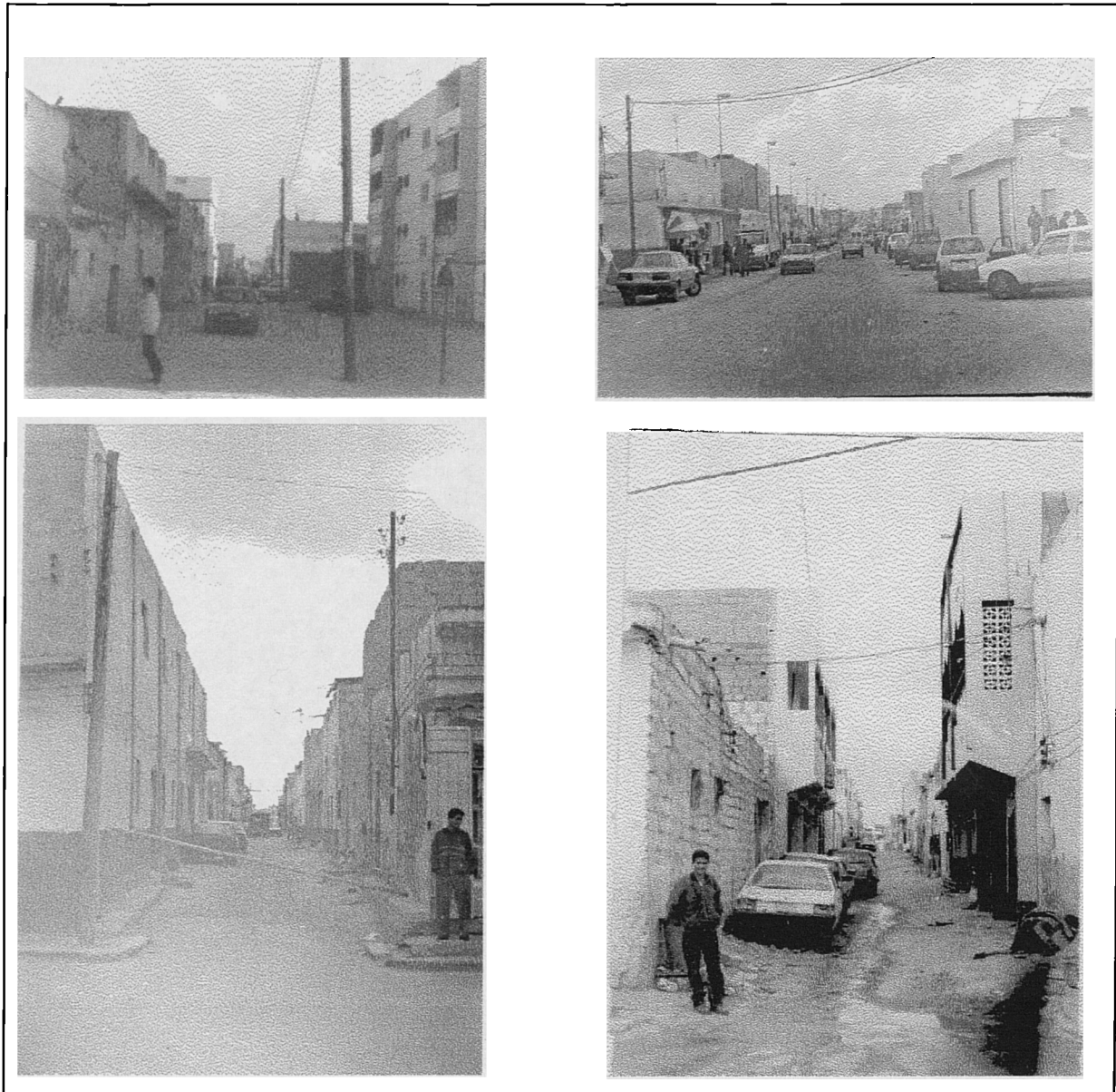


Figure 7. 6: Views show examples of streets in El-Shargyah neighbourhood

Safety was also voiced as a concern, particularly for children who play outside. Such concern was also expressed by residents of Airport Street neighbourhood (figure 7.7). They commented that, from their experience, driving in their neighbourhoods streets was confusing due to the planning and street structure. They claimed that junctions, connections, traffic roundabouts, and roads were not clearly defined. Direct observation in the Airport Street

community showed a lack of concern towards the needs of pedestrians. Most road curbs were damaged and there were no signs and symbols to help people. Observation also indicated a lack of parking facilities which created disorder, as cars park almost anywhere available.



Figure 7.7: A street in the Air Port neighbourhood

Perhaps one of the least safe areas is the west side of Omar El-Muktar road (the area between Tripoli International Exhibition up to Peoples' Hall), which is a 'lost area' because of the lack of traffic control especially on its north side where no clear boundaries, signs or symbols exist. It also separates Hayy El-Andalus neighbourhood from the rest of the city.

In general, it can be observed from these findings that transformations in the street have become more radical during the modern period. Most of Tripoli's modern streets are isolated and crowded with cars which restrict the freedom of pedestrian movement, and access to markets, mosques, schools and other facilities difficult for residents, visitors and, especially children. The lack of accessibility is reflected in the amount of time spent in reaching such facilities. Therefore, the functional qualities of modern streets are limited for motorists but far more limited for pedestrians. The environment is thus dominated by traffic circulation. In

addition, the location of new shops (which increase in number daily) lowers safety for pedestrians who now have to navigate the limited space of pavements at the fronts of shops.

Table 7.4: Evaluation of street planning in three areas

Reason	Traditional	Colonial	Modern
Good planning	55%	51%	37%
Fair planning	12%	17%	19%
Bad planning	24%	27%	35%

From the comparative result showed in table 7.3 it is clear that streets in traditional areas were regarded as safest. The highest level of complaints about the impact of street on residents daily live in the three areas was due to its bad planning as perceived by residents.

The main findings about safety show that the sense of safety is at the highest level in the traditional neighbourhoods and it diminishes in colonial neighbourhoods and reaches its lowest level in modern areas. Correspondingly, the level of complaints about noise is highest in modern areas and lowest in traditional neighbourhoods. The high levels of complaints about heavy traffic, pollution and neighbours are recorded in modern and colonial areas. Also high levels of complaints about smoke and bad smell are recorded in modern areas followed by colonial areas. The emphasis in planning these modern streets was concentrated and directed towards the movement of cars.

### 7.3 Attachment And Commitment

Sennett (1971) argues that the feeling of neighbourliness among residents is not necessarily related to the need for one another in material terms. The strong community, however, is where people are united. In community life, people have many common habits, customs and needs. They feel tied together and co-operate freely and voluntarily with one another. Thus, a strong sense of common identity comes from a strong, coherent bond between the people of an area. The satisfaction of residents needs such as that related to quality of facilities in the neighbourhood, relationship and association with neighbours will motivate individuals and

groups to seek long residency and develop a sense of attachment and commitment to other people and their neighbourhood. Residents usually become more self-consciously aware of the sense of attachment and commitment when certain needs such as facilities, safety, presence of relatives and friends, good neighbours, and a sense of association exist. Human attachment and commitment are largely affected by a sense of association between people and physical qualities of a context. For example, when residents use shops and recreational facilities or participate in professional activities it is hoped that there will be more chances for them to meet each other and develop a sense of attachment and commitment through their participation in community activities.

### 7.3.1 Level Of Attachment And Age

The level of attachment and its relationship with age was tested among the residents from the three areas who were asked whether they felt attached to their neighbourhoods. Feelings of attachment are present in the majority of the respondents in the traditional neighbourhoods, where 84 per cent feel part of their community (figure 7.8), with only 16 per cent feeling not attached, often because they have no relatives or friends, especially those who have lived in the neighbourhood for less than five years. Some reported that they did not find a sense of collective responsibility and co-operation between neighbours.

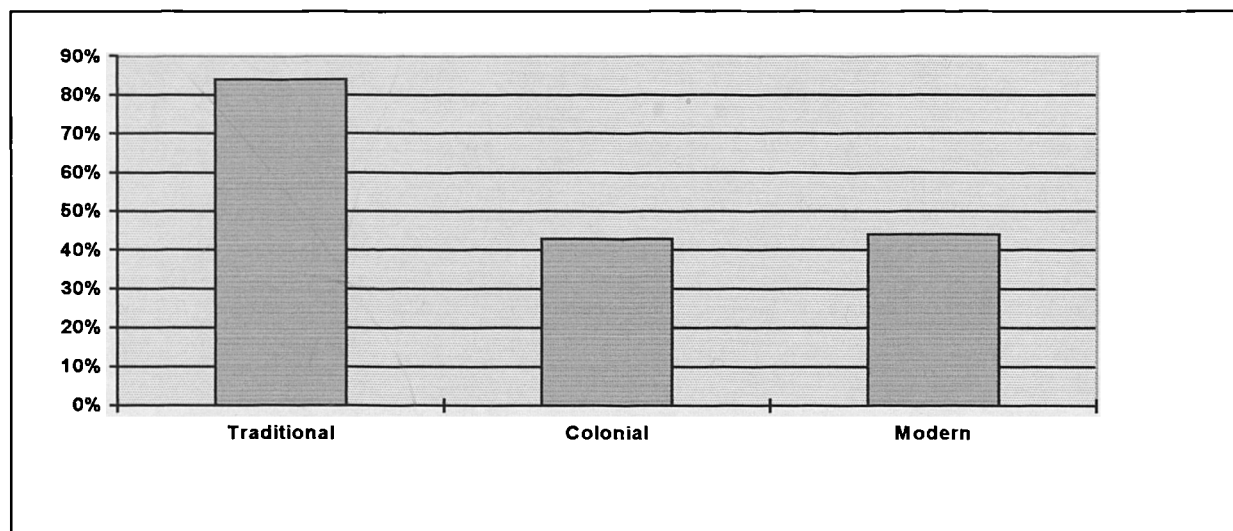


Figure 7.8: Illustrates the level of attachment among the residents in the three different areas

When age groups were cross-tabulated with the sense of attachment, the statistical data indicated that the level of attachment among respondents of all ages was very strong towards

their neighbourhoods. However, this result also showed that old and middle aged people had stronger ties with their neighbourhoods than younger people (table 7.5) (for more details see appendix 2). In general, it could be explained that the strong attachment among all age groups in traditional neighbourhoods in Tripoli city was due to long periods of residence, the presence of extended families and positive values attached to these communities such as good relationships and a sense of co-operation and social harmony. However, younger people with their different needs and life styles also have a desire for modernity, which can hardly be met in older parts of the city.

Table 7.5: Level of attachment among age groups in three areas

Age group (years)	Traditional	Colonial	Modern
20-30	76%	50%	59%
31-40	80%	47%	52%
41-50	89%	42%	33%
Over 50	96%	28%	28%

The residents in the colonial neighbourhoods showed a far lower sense of attachment. The result showed only 43 per cent of the respondents (figure 7.8) to feel part of their neighbourhood. Fifty seven per cent, however, feel like a stranger in their neighbourhoods, which was explained to result from lack of good opportunities for social interaction and absence of services to meet their needs such as religious activities. The majority reported that they are not psychologically happy with their housing, which was not designed according to the Libyan norms, customs, habits and needs. In general it can be argued that the residents' dissatisfaction with their neighbourhoods is due to the different meaning attached to their built environment by the Italians who developed them.

Further to these findings, age groups were cross-tabulated with the respondent' sense of attachment to their neighbourhoods. The results indicated that the respondents over fifty years old had weaker ties with their neighbourhoods than younger people (table 7.5). This result reflected the fact that most of the younger people were born in these neighbourhoods, and therefore they could build up a good relationship with their community and feel familiar in their

surroundings. Also, the older generation remember the occupation period and therefore attach more negative values to their built environment, as it signifies a period of humiliation.

The general level of attachment among the residents in the modern neighbourhoods was also examined by the same question. The result showed a trend similar to that of colonial neighbourhoods. Forty four per cent of the respondents felt part of their neighbourhoods, and the rest felt not attached living in these neighbourhoods (figure 7.8). Of the respondents who felt not attached some indicated that they had no relatives and friends while some others felt that a sense of co-operation between neighbours did not exist. Others remarked that cultural wealth and social harmony did not exist in these neighbourhoods. Some others said that they had no close experience of community relationships before.

When the level of attachment was cross-tabulated with age groups the result showed that younger respondents were more attached to their neighbourhoods than old and middle aged people (table 7.5). Similar to the colonial neighbourhoods, this is due to the fact that modern neighbourhoods are where the young are born and brought up and identify more strongly with.

The sense of attachment is affected by some concepts such as length of residence, neighbouring relations and co-operation and participation. In order to find out the significance of these concepts on the general level of attachment amongst residents the following sections provide residents opinions and feelings about these concepts in relation to their living in their neighbourhoods.

### **7.3.2 Attachment And Length Of Residence**

The residents in the three areas were asked about their length of residence. From survey data it was found that 68 per cent of the respondents in traditional neighbourhoods were born in their neighbourhoods. Forty seven per cent of the respondents in colonial neighbourhoods were born in their neighbourhoods. In modern neighbourhoods a slightly higher proportion (51 per cent) reported that they were born in their neighbourhoods (figure 7.9).



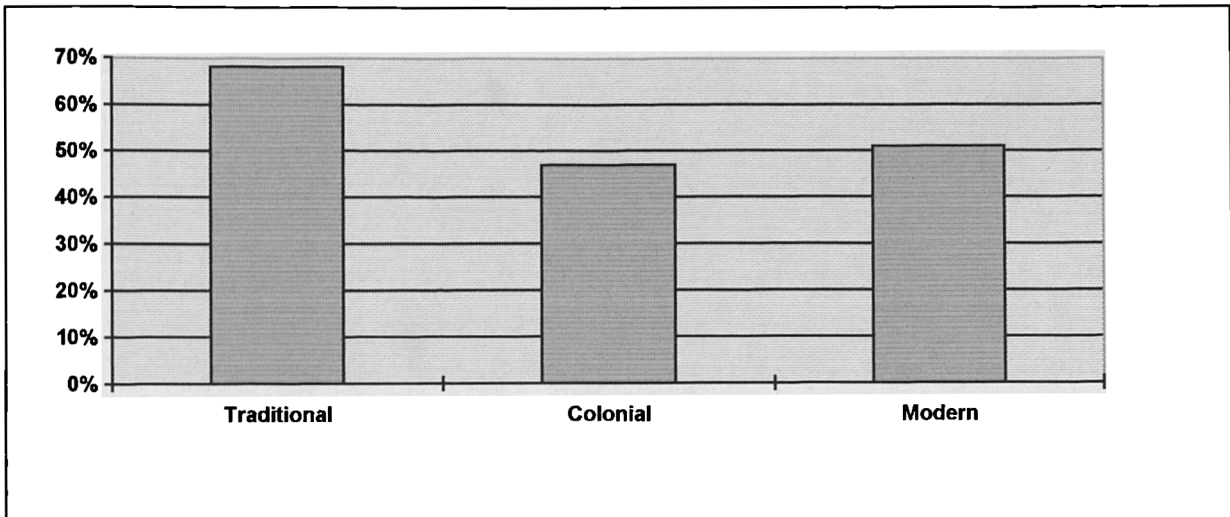


Figure 7.9: Shows respondents length of residence in three areas

From the above results it appeared that the longer length of residence in traditional neighbourhoods had affected the intensity of attachment to the built environment. Cross-tabulation was used to find how the level of attachment is affected by length of residence (table 7.6) (for more details see appendix 3).

Table 7.6: Level of attachment among residents in relation to length of residence

Length of residence	Percentage of those who felt attached		
	Traditional	Colonial	Modern
Less than five years	40%	25%	26%
More than five years	70%	34%	31%
From birth	93%	55%	57%

The result displayed in table 7.6 indicates that the people who were born in their neighbourhoods showed greater attachment to their neighbourhoods as a place to live than those who were not born there. The level of attachment was at its lowest among those who had lived there for less than five years. This result indicated that the place of birth affected the level of attachment among residents to their built environment in all three areas. However, the level of attachment among residents who were born in their neighbourhoods was highest in the traditional areas.

### 7.3.3 Neighbourly Relations

In order to examine the relationship between residents, the respondents were asked about their relationship with their neighbours. The majority (83 per cent) of the respondents (figure 7.10) in traditional neighbourhood indicated that they had a good relationship with their neighbours while 14 per cent had a fair relationship and only 3 per cent felt they had a poor relationship. This high percentage, in fact, suggests that the great majority of the respondents feel attached to their neighbourhoods. This may not be due to the presence of good facilities or modern infrastructure, but for the existence of strong social networks among residents, which made the neighbourhood a relatively coherent place.

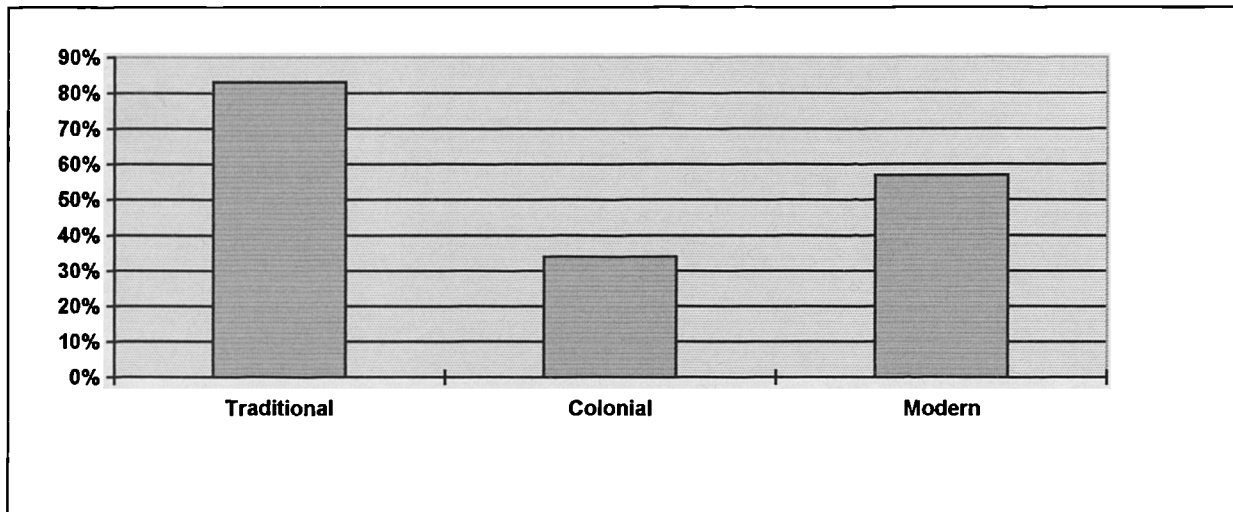


Figure 7.10: Illustrates the strength of relationship between neighbours

During an informal interview with young residents in the traditional areas about some aspects of their life at present, many of them complained about the shortcomings of their neighbourhoods. This can be summarised by the description provided by one of them who says,

“We like our neighbourhood because we find a warm atmosphere where the sense of co-operation, shared responsibility and solidarity exist here. The sense of community is very strong here, however, nowadays many aspects in our life have been changed due to industrial society influence. Many new tools and types of furniture find their way in our houses. Therefore, more space is needed. Also these days using cars has become very important in our life because Tripoli lacks a good public transportation. In fact we feel there is a shortcoming in our houses and neighbourhoods”.

The relationship between neighbours in colonial neighbourhoods was also measured. The results indicate that only 34 per cent of the respondents living in these neighbourhoods have a good relationship with their neighbours (figure 7.10). This suggests that there is some social harmony in these neighbourhoods leading to a sense of attachment. However, those who feel that they have a fair relationship (36 per cent) report the reason to be absence of kinship relation. The rest who feel they have a poor relationship claim that a sense of social and cultural harmony does not exist.

The relationship between residents from modern neighbourhoods was also tested. Fifty seven per cent of the respondents indicate that they have a good relationship with their neighbours (figure 7.10), while 40 per cent have a fair and only 3 per cent have a poor relationship. In general, from these figures it can be claimed that there is a fair level of social integration in these neighbourhoods. This indicates that a degree of harmony and unity does exist in modern neighbourhoods, even though kinship relations were not taken into account in the allocation of public housing schemes. The relationship between neighbours is very significant in the construction of the neighbourhood, and should be taken into account when planning or designing any neighbourhood. This relationship is a central element in the Islamic community and is embodied in most traditional Islamic cities such as in the old city of Tripoli. Essayed (1982) argues that the discontinuity of traditional neighbourly contact patterns in Tripoli are characterised by the background of the households. Essayed added that,

“Public housing has apparently failed to maintain the traditional spirit and the “community ties” of neighbourliness which have been disappearing from many parts of Tripoli as a result of rapid urban growth and social and economic changes” (p. 259).

In general, the development of neighbourly relations and attachment to neighbourhoods seems to be in direct relation to the length of residence and age groups of respondents.

#### **7.3.4 Co-operation And Participation**

Furthermore the sense of attachment and commitment was tested among residents in three area in another question where the residents were asked about their extent of co-operation. Seventy per cent of the respondents in traditional neighbourhoods reported that they received help from their neighbours for solving some problems in their daily lives. In contrast only 46 per cent of all respondents in colonial neighbourhoods indicated that they got help from their neighbours,

while 43 per cent of the respondents in modern neighbourhoods indicated that they receive help from neighbours (figure 7.11). Respondents who did not received help from their neighbours reported that a sense of co-operation does not exist in their neighbourhoods and some other respondents indicated that they did not have any problem to ask for help.

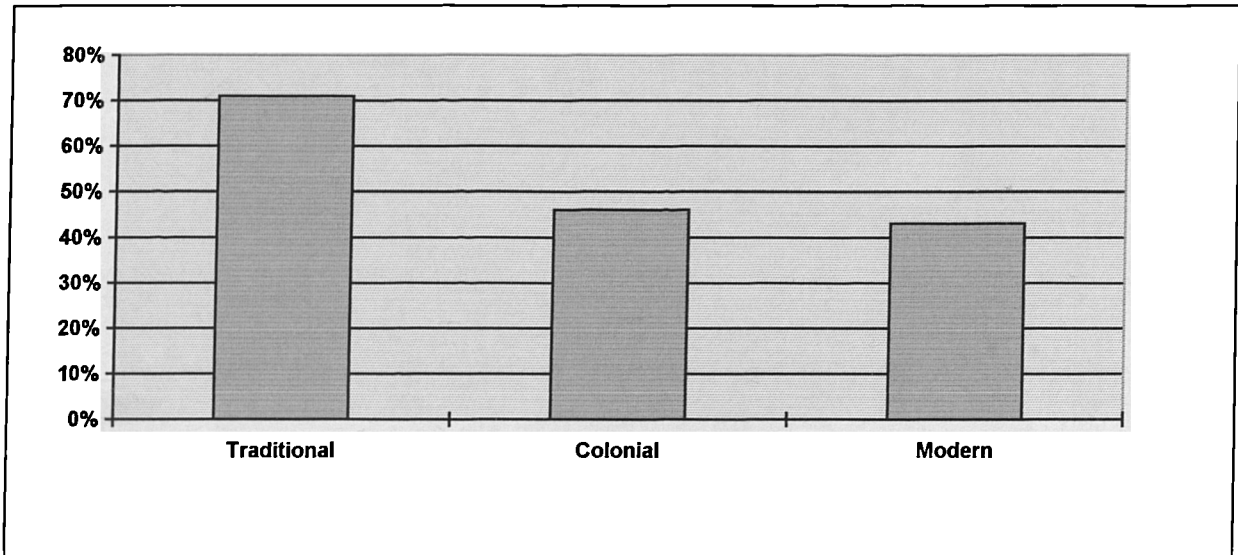


Figure 7.11: Illustrates the level of co-operation between residents in three areas

There is no doubt that the relations with neighbours are strongest in the old neighbourhoods, where long term residence has enabled people to develop strong bonds. This is followed by the modern neighbourhoods, where preference for modernity and the presence of younger groups have enabled new relations to develop. The colonial neighbourhoods show the lowest rate of social interaction and the highest incidence of bad relationship. In colonial and modern areas the kinship idea was not considered during planning these areas, and the growth of a large city has prevented developing local ties.

In traditional neighbourhoods, the narrow streets which are free of cars give more chance to people to contact with their neighbours easily and maintain intimate and close relationship with community. However, wide streets and high-rise buildings in colonial and modern areas did not help and encourage people to build a good relationship with their neighbours and communities where people met only in parking lots or in staircases or elevators.

The level of attachment and commitment was also tested in another form of question where the residents in three areas were asked if they participated in any activities in their neighbourhoods.

The survey result indicated that 56 per cent of the respondents in traditional neighbourhoods participate in cultural, professional and social activities. In colonial neighbourhoods 52 per cent of the respondents had some participation such as professional and entertainment activities. Of all respondents in modern neighbourhoods 41 per cent indicated that they participated in social and entertainment activities (figure 7.12). This pattern of participation is very complex and many follow a number of reasons such as a general absence of arenas and possibilities for participation in older neighbourhoods and a lack of social networks which underpin such activities in colonial and modern areas.

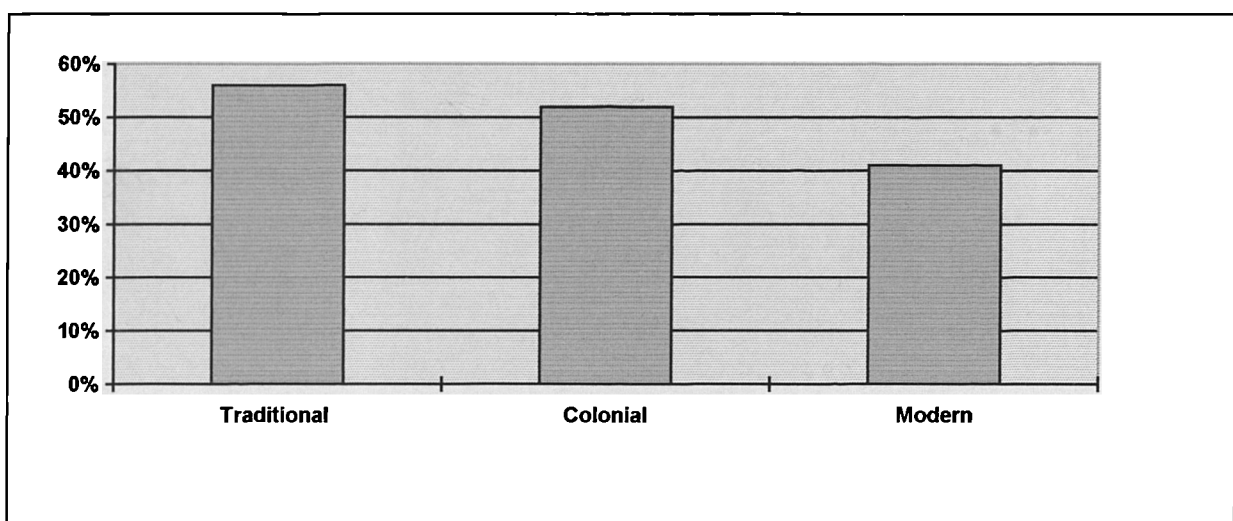


Figure 7.12: Level of participation in neighbourhood activities

The above findings reflect the fact that the fragmentation and radical changes and developments of the urban fabric of the city was due to the discontinuity of the social and cultural principles and values in the colonial and post-colonial areas. Therefore these social and cultural principles and values should be taken into account in any future development.

### 7.3.5 Level Of Commitment

The questionnaire measured respondents' opinions and feelings about their commitment towards their neighbourhoods. The respondents in traditional neighbourhoods were asked about their commitment to their neighbourhoods. A low percentage of commitment among the residents who are living in these communities was expected as many better off families have moved out of these areas and the infrastructure is deteriorating. However, the result showed that the majority of the respondents (92 per cent) were satisfied and felt strong commitment to their neighbourhoods (figure 7.13). Only 8 per cent felt no commitment. In the colonial

neighbourhoods, however, far fewer people (only 40 per cent) felt committed to their neighbourhoods (figure 7.13). The respondents who had a negative commitment toward their neighbourhoods were 60 per cent. In modern neighbourhoods the level of commitment was slightly higher (47 per cent) but still far less than the traditional areas (figure 7.13), while 53 per cent felt negative towards their neighbourhoods.

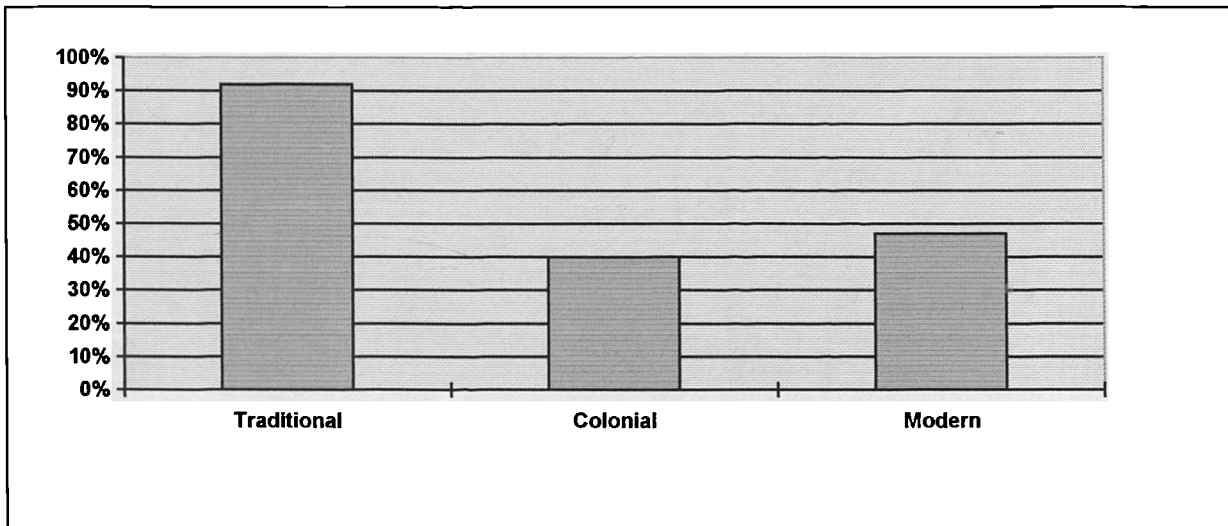


Figure 7.13: Illustrates respondents' commitment towards their neighbourhoods

In general, the low percentage of the level of commitment among the respondents is a reflection of low satisfaction among the residents living in colonial and modern neighbourhoods. This finding reflects another evidence of poor planning of the colonial and modern neighbourhoods which was based on concepts that ignored the local social and cultural principles and values. Also infrastructure facilities have their own effect on the sense of commitment among residents in relation to their neighbourhoods. Therefore, the next section provides the significance of providing certain facilities on the feeling of commitment amongst residents.

### 7.3.6 Neighbourhood Facilities

Providing sufficient services is an important factor in helping to achieve a sense of commitment among residents towards their built environment. Thus, to obtain a positive and stronger commitment among residents it is essential to provide necessary facilities. In this study the level of commitment among residents in three areas was additionally tested regarding to the services available in the neighbourhood. The result showed that the respondents who showed



negative commitment in traditional neighbourhoods complained about the lack of facilities such as cleanliness and sweeping, telephone services and social recreation. In colonial neighbourhoods the survey result showed that the respondents who had negative commitment indicated that their neighbourhoods lacked in providing certain services such as cleanliness and social, recreational and telephone services. In modern neighbourhoods the respondents who felt not committed to their neighbourhoods indicated that their neighbourhoods lacked in some services such as commercial, telephone, cleanliness and social and recreation services.

In this sense it can be concluded that a sense of commitment to the neighbourhood is stronger for residents who are satisfied with the services in their neighbourhood than for those who did not find these in their neighbourhoods. Therefore, in the design and arrangement of any neighbourhood, emphasis on the local facilities is very important in order to achieve a strong sense of satisfaction and a sense of commitment among residents.

In all neighbourhoods there is a degree of dissatisfaction with the provision of infrastructures, such as water supply and telecommunication. However, different areas suffer from different shortages. While older areas have better access to commercial facilities, newer areas have better access to health and telecommunications. Despite this overall problem with services, the traditional areas still claim the highest level of commitment among their residents, who have the longest record of living in an area.

In the field work residents in the three areas were interviewed about the function of the open spaces and its effect on their daily life. In traditional areas, the result indicated that residents' feelings about their open spaces were positive with regard to the traditional neighbourhood's quality of life. The importance of the existence of the open space in the community was clear to them. The way the open space was planned and was incorporated between the buildings and the relationship between the inhabitants and open space influenced the level of satisfaction.

In the Italian areas although most of open spaces were meant to serve a different type of society, many residents who were interviewed in the field work were satisfied with the role of these open spaces. However, some residents said that access to these open spaces was very difficult because these open spaces were not close to their houses, and hence they made limited

use of them. In this sense the relationship between residents and open space in these communities was not well maintained because the identification of these open spaces by residents was still not clear.

In modern areas, it was found that most activities that occurred in contemporary public open space were random ones, such as children playing. Few organised events took place in these spaces. In informal discussions and interviews with a number of residents about their feelings in relation to their habitual routes through the open spaces of their neighbourhoods, the residents did not mention any places to be significant in their neighbourhoods and they were very concerned about this missing urban element in their daily life. In their view, open spaces in their neighbourhoods were not sufficiently visible or accessible. They added that open spaces were poorly maintained. Therefore, they did not see open space in their community as part of daily life. Such feelings led to a conclusion that there is a shortage of open space in the contemporary neighbourhoods. Residents thus use the street as a space for gathering such as a wedding ceremony, or in the event of death. In Libyan society during such occasions people (especially relatives, friends and guests) gather for three to seven days to share some of the common habits and customs. This phenomenon of using a public street has an effect on the identity of the community. On the one hand, it has a positive effect on social life where the residents view the street as part of their houses, but on the other hand it has a negative impact whereby streets may be blocked for several days as result of building a tent in the street. As a result, a state of confusion may arise in this part of the neighbourhood leading, possibly, to some separation within the community. Such confusion is believed to be due to the lack of understanding of the customs of the local society and habits during the planning of the neighbourhood planning. In these contemporary neighbourhoods, open spaces were planned with different social standards which give a different meaning and use to open space.

During the fieldwork, discussions were held with some of the residents and visitors in some of these places about the function and social atmosphere in markets in the three areas. In the traditional areas most people said that they go to markets because they are favourite places for them, where they find a warm atmosphere not only for drinking or eating, but also for discussing different social topics. They feel that this warm atmosphere gives them a sense of unthreatened enclosure where they can relax and socialise. It also gives them a sense of

attachment and feeling of community that connects them with their present and the traditional history.

Also from the observation and responses from informal interviews with a number of experts and architects during the field work it was indicated that most people in the old city enjoy shopping, walking and watching the markets, where they can identify with the built environment and its activities. Although the relationship between the people and the market is mainly an economic relationship, traditional markets provide places where people can meet and interact. It is a place for both individual and collective interaction and expression of people's identities.

In the shops of colonial neighbourhoods the residents and visitors interviewed during the field work pointed out that the social and the general atmosphere of these shops is lively, especially so in recent years. However, this was not yet as prevalent as in traditional markets where social interaction was stronger.

In modern areas, from the discussion with residents it was found that the people were happy with the rise in commercial activities. In their view these markets were very convenient for their needs. However, they did complain about the shortage of some goods in these markets and the quality of the clothes in recent years. Furthermore, the location and access to these markets were problematic since many are located alongside busy roads. From discussion with local architects and planners it was suggested that despite these new commercial activities solving public access to cheap goods, the markets were not satisfactory in terms of their physical context. Construction techniques and building materials in design were poorly used. As a result, this was in fact not a good architectural solution. This is because the physical form was not related to either the values of the local vernacular architecture or the traditional social values. The circulation around the markets was also a problem as were the extremes of temperature. This concern was compounded by the uncontrolled spread of commercial activities in public and green spaces. They considered that Tripoli Municipality should be stricter concerning building permissions and control. The city had been changed from an organised one to a disorganised one. During field work observation and from discussions with academics the same conclusion was drawn. Despite the increase in commercial opportunity, the

loss of control over the built environment by Tripoli Municipality was a major cause of physical blight. Academics view these changes, which still occur every day, as damaging the built environment identity rather than enriching it. Changes affect traffic circulation and make streets hazardous to pedestrians and those using the streets for other social interaction. Academic interviewees indicated that although the small shops gave some satisfaction to the residents' immediate needs in terms of food and clothes they still had a negative impact on the image of contemporary communities. They feared that such small commercial activities will merely draw in more automobile traffic. In this sense, freedom of movement and easy access in the neighbourhood will be compromised.

During the field work the residents in three areas were also interviewed about the role of the mosque. Discussion with some experts carried out in the field study in the traditional areas suggests that the location of the mosque in the urban fabric emphasises the importance of the mosque in Tripoli society as an Islamic society. The traditional mosque in the city of Tripoli is usually located near housing. From a distance it is clear that the mosque is the dominating architectural element and the most important focal point in the city. This domination is embodied in its location, function and image. These features are still present although various changes have occurred in its form and size during different stages in the past.

In the Italian neighbourhoods, field interviews held with some residents and academics showed that in these neighbourhoods there is a shortage of mosques. As well as assisting interaction with the community in their daily life, the mosque provides a site for religious activities. With the mosques' virtual non-existence, such activity was diminished and this had some psychological effect upon the people.

In the field work interviews with a number of experts indicated that the mosques in contemporary neighbourhoods in Tripoli city do not act properly as a focal point. This is due to differences in design and choice of location. This has a negative effect on the mosques' relationship with the residents as well as with other architectural and urban elements. In informal interviews many of the residents claimed that the mosque was not serving its internal or external functions. In their view these mosques did not provide an adequate atmosphere for practising religion because they thought they did not provide a suitable enclosure, creating

or external functions. In their view these mosques did not provide an adequate atmosphere for practising religion because they thought they did not provide a suitable enclosure, creating discomfort in summer and winter. They also voiced concern about how the mosque is represented in their neighbourhood. They considered that the location of most of these mosques was too close to the streets. They complained about the lack of public space around it where they could gather before and after prayer for social interactions. In their view the modern mosque is not well planned for a religious atmosphere and social interaction, and is failing in its functions compared to more traditional mosques.

The change in the built environment influences people's way of life in one way or another. The change in built environment had a great effect on people's relationships with each other. For example people in Airport neighbourhood used to live in a shanty town and the new environment may change many aspects in their way of life. In an informal interview one of the old residents stated that,

“these flats limited our freedom of movement, social action, activities, and family gatherings. The people who live in these dwellings were collected from different backgrounds. Most of them for me were unknown and the relations between us are still not strong. We did not know each other, we only meet in the parking lot, in the staircase or elevator. Every day each of us goes back and forth from his car to the staircase and then to his flat”.

Field survey noted that many households in the three areas made changes in their houses whether external or internal (more detail about this issue in Chapter 8 section 8.2). Any change has an impact on the identity of the neighbourhood or city and some changes may become a source of threat to the built environment as a whole, and may represent a lack of commitment among residents to their neighbourhood. Overall, however, transforming places can be seen as a sign of commitment, as people feel a sense of ownership and pride when they invest in their homes. While on the one hand transformation may be interpreted as the space being inappropriate for the living conditions of households, it shows a dynamism and adaptability both in the household and the house structure. Low levels of transformation can be interpreted, on the one hand, as availability of space suitable for the residents life style and, on the other hand, lack of resources to transfer or lack of commitment and attachment to the place.

## 7.4 Conclusion

It was shown in this study that privacy and safety inside the home and on the street are major concerns to our respondents. The result showed that the majority of the respondents in traditional areas were satisfied with the level of privacy and safety, far more than the respondents in modern and colonial areas. This result reflects the fact that the home environment in the traditional city was designed and built according to Libyan Muslim families norms and customs where the privacy and safety are regarded as a central issue for Muslim daily life. However, the colonial homes and neighbourhoods were designed according to the norms of a different society where the meaning of privacy and safety is different. Although residents in the colonial areas made changes in their homes after they moved in, the result showed that they are not yet satisfied with the performance of their homes and neighbourhoods regarding privacy and safety. Also in modern neighbourhoods the home environment was affected by modernity which produced a home environment which reflected the attitudes of a standardised industrial approach.

This result indicated that home production in the twentieth century did not correspond with the Libyan families norms and customs. There is a shortcoming in the function of these dwellings and neighbourhoods in relation to privacy and safety, which are still very important features in the Libyan society. This investigation showed that the existence of the courtyard is still very useful and preferred by our respondents as a place where privacy can be protected.

The main finding about the level of attachment among the residents was that it was strongest in the traditional area, followed by the modern and the colonial areas. The study showed the importance of the length of residence which has helped the residents to develop strong ties and relationships and a sense of co-operation in the three areas. However, people born in the traditional area showed stronger attachment than those in modern and colonial areas. Although it was indicated that young people in traditional neighbourhoods showed less attachment to their neighbourhoods than old people the result indicated that the extended family and kinship are strong factors for our respondents sense of attachment. In colonial areas one of the reasons behind the lack of attachment was a psychological aspect where many residents remember the time of Italian occupation.



The last part of our investigation in this chapter dealt with the level of commitment. The main findings about this feature showed that the level of commitment among people in traditional areas was the strongest and it diminished in modern areas and reaches its lowest level in colonial areas. The majority of the respondents in three areas who did not have a sense of commitment towards their neighbourhoods thought it was due to the lack of facilities.

Our investigation indicated that young people in traditional areas were less satisfied with the street layout than old and middle aged people. However, in colonial and modern areas the result was different where old people were less satisfied with street layout than the younger generation. The young people in colonial and modern areas felt more attached to them, both for being born and brought up there and for the modern life style that is possible there.

Finally, the positive feelings about privacy and safety is a result of the quality of urban life, sense of co-operation, kinship and extended family structure which led residents to stay longer in their homes and neighbourhoods. This positive feeling results into a strong degree of attachment and commitment among people towards their home built environment as particularly shown in traditional area.

## **CHAPTER EIGHT**

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## CHAPTER EIGHT: CITIZENS' EVALUATION OF CHANGE IN THE BUILT ENVIRONMENT (SECTION II)

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## **8.1 Introduction**

In this chapter we continue our analysis of the built environment identity based on households opinion and feelings in relation to the rest of the variables identified in Chapters One and Two (self-expression, memory and continuity). As in Chapter Seven the results are mainly based on the questionnaire survey. In the first section of this Chapter we start our investigation by addressing self-expression, where a number of related questions were employed. In the second section we deal with memory and continuity. In the final section future development and planning control are investigated through a number of related questions as well as interviews with a number of architects and planners.

Moreover, in order to generate a comprehensive and general conclusion which might help in future development, the focus of this chapter is not only to make a comparison between the changes that took place in the three periods, but also to investigate residents' opinions and feelings about the identity of Tripoli city as a whole.

## **8.2 Self-expression**

Hall (1990) argued that a person usually tries to reach the ultimate (fullest) degree of differentiation through development and expression. Expression of identity, therefore, is a central concern for humans as social beings.

Human desire for self-expression in architecture can be found in the different attempts by individuals to personalise their physical environment. For example people may change their dwelling when they wish to show their personality or status. This change or exercise for self-expression may take place in two aspects of a dwelling's physical feature, the exterior appearance and flexibility of interior layout of a dwelling. People change the exterior pattern of their dwelling in order to feel unique and individual among friends and neighbours. The exterior of the dwelling is therefore a vehicle for display. Also people make changes in the organisation of interior space in order to satisfy their needs for self-expression.

The absence of choice and lack of alternatives have been seen as a matter of concern in residents desire for self-expression as well as for their daily needs. People usually prefer to have some choice and be able to choose a suitable home and neighbourhood for living.

Freedom of choice in housing is a very important issue, which influences residents ability of self-expression. Therefore, in order to have a high rate of satisfaction, the emphasis on more individual and group choice is very important rather than the mere acceptance of a needed commodity. Essayed (1982) argued that in Libya the environmental choices especially those related to housing such as type, size, and location did not involve the occupants. She also argued that another lack of environmental choice is the absence of freedom to adapt homes to meet changing household needs. For example the location of the home or neighbourhood can play a central role in households desire for self-expression, satisfaction and evaluation of their housing in many respects. Also the level of access to and satisfaction with facilities such as education, health and shopping are the main factors that have direct impact on residents daily life and ability of self-expression. All this had a major effect on the respondents evaluation of their built environment. When people have the freedom of choice in their physical environment, it would not only help to meet the necessary social provisions but also can create a positive feeling of satisfaction and empowerment.

### 8.2.1 Home As A Vehicle Of Self- Expression

The characteristics of the home are recognised as a reflection of local social structure and patterns of the family in any society. The home to some expresses the personality of its residents and many identify with their home strongly. In the questionnaire people's opinions and feelings towards their homes in relation to their self-expression were measured. Respondents were asked to indicate whether they identified with their homes. The result showed that 61 per cent in the old city were content with their houses and thought that it reflected their personality in some way (figure 8.1), while 36 per cent did not think so.

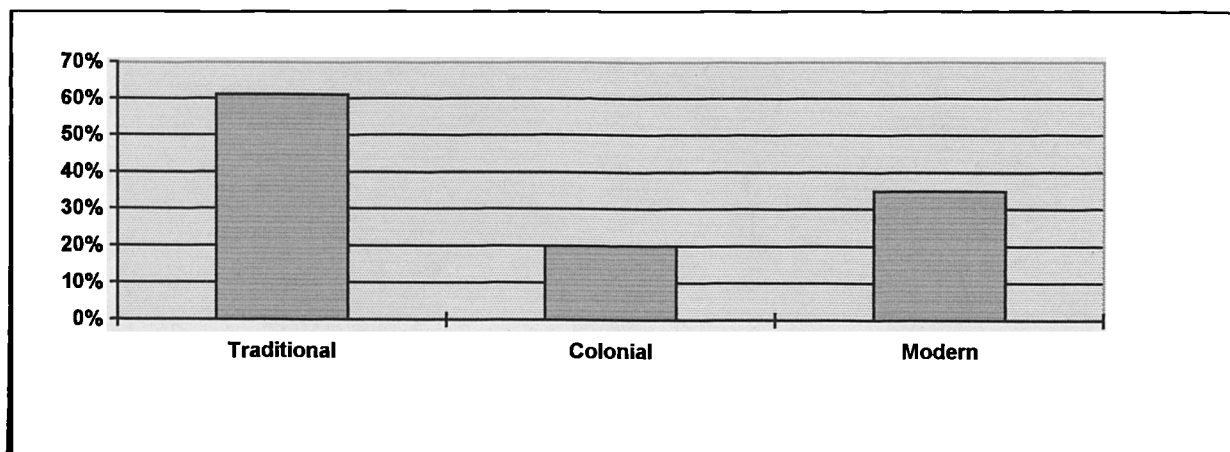


Figure 8.1: Respondents who identify with their home in three areas

This was higher in the old and middle aged people than younger people, (table 8.1) which shows that old and middle aged people have a greater desire for the life style symbolised by the traditional house. In this sense it can be concluded that modernity has a more limited impact on the life style of the older people and they are still more familiar with the traditional houses and communities where they grew up and with which they identify (for more details see appendix 4).

Table 8.1: Degree of identification with the home in three areas

Age groups (years)	Traditional	Colonial	Modern
20-30	52%	22%	52%
31-40	56%	21%	40%
41-50	67%	19%	24%
Over 50	75%	17%	20%

Only 20 per cent of the respondents in the colonial neighbourhoods thought that their homes did express their personality (figure 8.1). However, the majority (75 per cent ) did not identify with their home. This was fairly even among the different age groups, although the younger groups had slightly more positive views (table 8.1). This overall negative response was due to the fact that the characteristics and function of these homes were meant generally to serve and reflect the Italian people and not the Libyans and their completely different life styles. In this sense, the local social values and life patterns of the Libyan society could hardly relate to these buildings, even now, many years after the departure of colonialists. This radical gap has caused problems in the formation of the built environment identity.

The respondents from modern neighbourhoods were asked the same question. Thirty five per cent of the respondents recorded that they did identify with their home (figure 8.1). Thus, many (57 per cent) people do not feel that their homes reflect their personality. This seems to indicate that a major problem was that most modern housing was designed, supervised and constructed by foreign or foreign-trained architects who had little understanding of the local conditions and traditions. As a result, these homes reflected the designers personalities, their culture, background and image. In this area, the younger people felt the buildings were more a



reflection of their personality than the middle aged and old people (table 8.1). This indicates that younger people have a greater desire for modern objects and technology than other age groups. They have grown up in modern environments and thus feel more accustomed to dealing with them.

From an interview with Libyan architects and planners about this issue it was clear that the characteristics of the modern homes are not a reflection of the intimate state or identity of their older residents. The forms of houses and their organisation of space in contemporary neighbourhoods have their own different personality, which neither reflected its older residents' identity nor did it relate to the other architectural and urban elements of the old city. In the modern Tripoli neighbourhoods, each architect tries to give individuality to each design, producing multiple-styles and a dis-united identity. Many homes in contemporary neighbourhoods were designed by draftsmen, where neither their function nor form had to do with Libyans' circumstances and climatic conditions. The involvement of draftsmen in designing houses has a major negative impact on the function and the form of the contemporary homes, because draftsmen lack architectural and planning background and skills. The role of the local architects and planners before 1975 was very limited because, first, the number of architects and planners was very limited. Second, even after increasing the number of local architects and planners in the 1980s, most of them were involved in administrative positions that had nothing to do with design. Third, the teaching programme in the school of architecture and urban planning did not emphasise the history of the local architecture and the problems that have resulted from alien concepts in the local built environment. This programme led to the production of architects and planners with a lack of knowledge about their social and built environment.

To find out some of the practical reasons why people may or may not identify with their home, respondents were asked to indicate whether their home met the needs of their daily lives. The results show a smaller gap between the areas. Around half of the respondents (51 per cent) in the old city felt that the way the home's space was organised had a positive effect on their life. (figure 8.2).

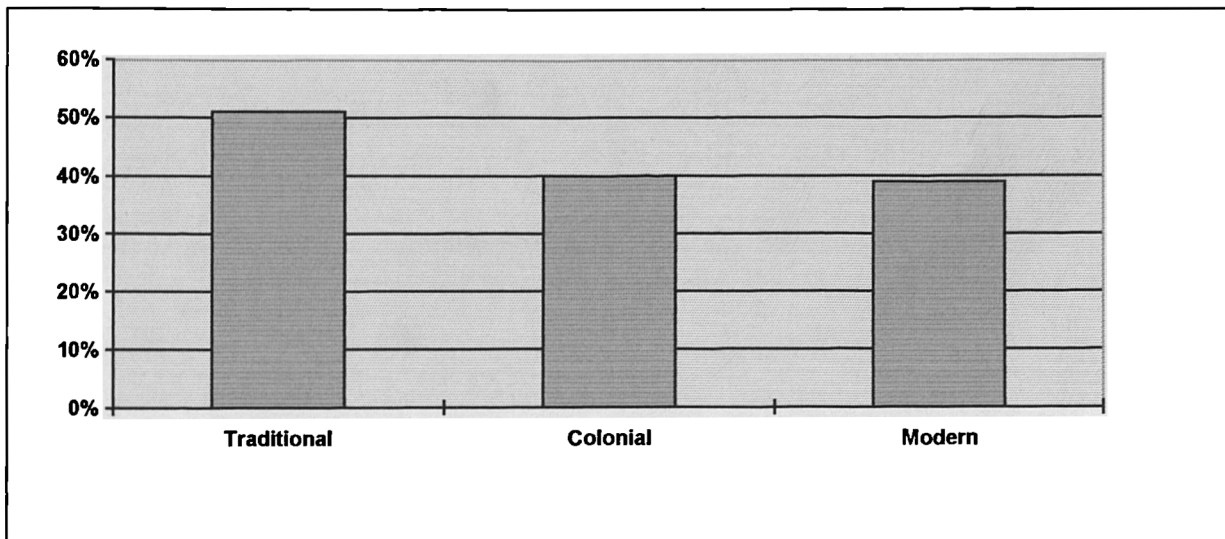


Figure 8.2: Illustrates the residents' views about whether the home meets the needs of their daily life in three areas

The respondents who felt that the organisation of space in the home negatively affected their life (46 per cent) were asked to indicate the reason for their response. Table 8.2 summaries the results.

Table 8.2: Summaries respondents views about the shortcomings in their home in three areas

The reason	Traditional	Colonial	Modern
Shortage of space	28%	23%	22%
Interior organisation of space not appropriate	18%	34%	39%

From table 8.2 it is clear that the residents in traditional neighbourhoods were more concerned about shortage of space than colonial and modern neighbourhoods. However, the residents in modern and colonial areas were more concerned about interior organisation than in traditional areas.

When age groups in the old city were cross-tabulated with the effect of home design on their life, young respondents were found be more affected than middle aged or old people. The young age group had less satisfaction with traditional homes because of the shortage of space and the interior style. They considered that traditional homes do not meet the requirements of a modern life style (table 8.3), (for more details on tables 1 and 3 see Appendix 5). A degree of attachment to the home and other buildings is identifiable in the older group.

Table 8.3: Level of satisfaction with the home in different age groups regarding daily life in three areas

Age group (years)	Traditional	Colonial	Modern
20-30	42%	39%	41%
31-40	44%	39%	40%
41-50	56%	42%	33%
Over 50	67%	39%	28%

The same question was asked from the residents of colonial neighbourhoods. A smaller proportion (40 per cent) of the respondents felt that their homes met their daily needs (figure 8.2). The respondents who felt that their life was affected negatively by the design of their homes (57 per cent) were asked to indicate why they responded in this way. The resulting data is shown in table 8.2.

This result is also supported by Shaiboub's (1979) argument that houses, markets and other public buildings were designed and built to generate a typically Italian atmosphere. All houses, villas, open spaces, religious buildings and markets were constructed to meet the needs of the Italian people who came to occupy the city. Therefore, the Libyan population' who moved into these buildings after independence found them inappropriate for their life style, as discussed in Chapter Five.

In order to examine the relationship between the age groups and the effect of the home design on their way of life, a cross tabulation technique was used. The finding showed that the level of effect was almost the same across all age groups (table 8.3). However, in the survey notes, older and middle aged respondents were found to complain more about issues concerning privacy and the distribution of the interior home space than younger groups. Young people were more concerned about the lack of space, which they needed to fit modern conveniences.

In the modern neighbourhoods the residents were also asked the same question. Here even a smaller proportion (39 per cent) reported that their homes affected their way of life positively (figure 8.2). The respondents who felt that their house negatively affected their way of life (61 per cent) were asked to indicate the reason. The result is summarised in table 8.2 which shows that many more people complained about the inappropriate organisation of space in their

homes. Complaints were more pronounced amongst the old and middle aged people as compared with younger groups (table 8.3).

Informal discussions were held with residents who live in high-rise flats. These residents criticised these buildings for several reasons. Firstly, Libyan families, especially families with a low level of education (and those who come from rural areas), are not used to living in such housing and prefer to live in low rise buildings, especially a detached house. Secondly, residents complained that social harmony was absent. Furthermore, due to the rapid growth of these high rise dwellings little attention was paid to local people's requirements and climatic conditions. This perhaps was a consequence of poor research into the Libyan social environment concerning family matters, life style and levels of education. Daza (1982) described that in the period right after the independence the socio-cultural aspects of Libyan society were either interpreted or translated vaguely without appropriate research by decision makers. In addition to this the architectural elements were poorly designed. Most of the architectural and urban elements in modern neighbourhoods were designed according to an international style which was alien to local taste and life style. Thirdly, due to the generally large size of Libyan families, this type of housing is unsuitable. Fourthly, residents complained that maintenance was very difficult to carry out. In such a situation, responsibility for maintenance should be borne by the state or a company with the necessary hardware, skills and expertise. However, in Libya this was absent.

### **8.2.2 Transforming The Home**

The respondents in the three areas were asked whether or not they made changes to their homes. Over half of the respondents (51 per cent) in the old city had made changes in their houses (figure 8.3).

To study this further, respondents who had made changes were requested to indicate the reason for making them. Fourteen per cent of all respondents made changes to enlarge rooms in their houses, 8 per cent had changed the treatment of external elevation, while 29 per cent had built extensions. Such changes were a consequence of increased family size and the introduction of modern appliances, which take up a lot of space (table 8.4).

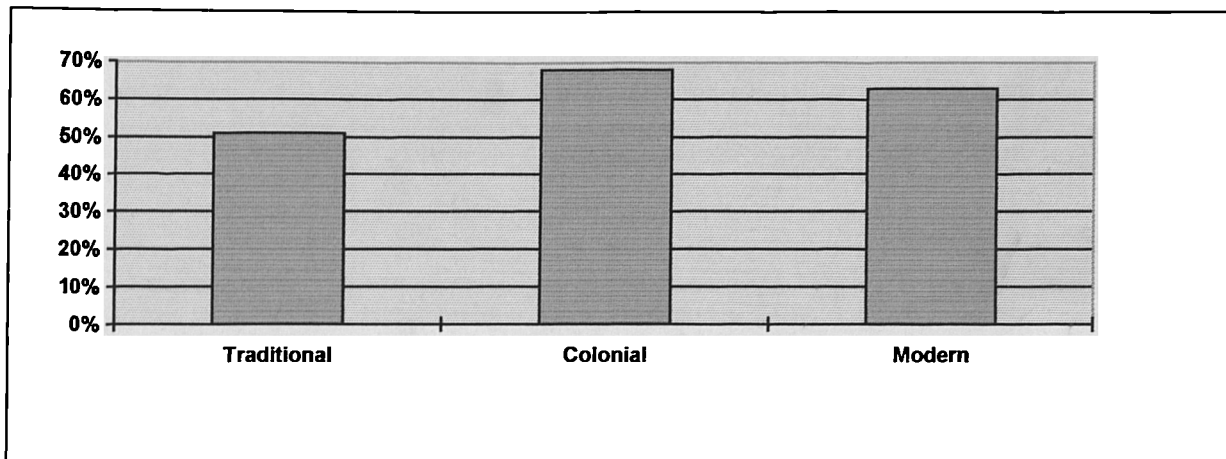


Figure 8.3: Households who have made changes to their homes in three areas

Table 8.4: Respondents' reasons for making changes in their home in three areas

The reason	Traditional	Colonial	Modern
To enlarge rooms	14%	16%	12%
To build an extension	29%	20%	25%
Change in treatment of the external elevations	8%	32%	26%

The results show that the level of change by young people is higher than by middle-aged and old people. This is another indication of the adoption of modernity by young people as well as the shortcomings of the old city for modern living. Old people on the other hand carried out fewer improvements in their houses and could manage to continue, with their 'older' style of life (table 8.5) (for more details see appendix 6).

Table 8.5: Relationship between age and home transformation in three areas

Age group (years)	Traditional	Colonial	Modern
20-30	55%	67%	52%
31-40	52%	68%	56%
41-50	50%	69%	71%
Over 50	46%	72%	76%

The social impact of the developments and changes that took place in the old city are to be seen in the changing interior arrangement of the house and external change such as the growth of balconies above street level. From observation it is evident that these balconies neither disturb the street flow nor the characteristics or identity of the city as a whole. Indeed, they add

richness to the identity of the city (figure 8.4). The changes that were made by some residents in their houses do not necessarily harm others, partly due to the organic nature of the urban development in the old city.

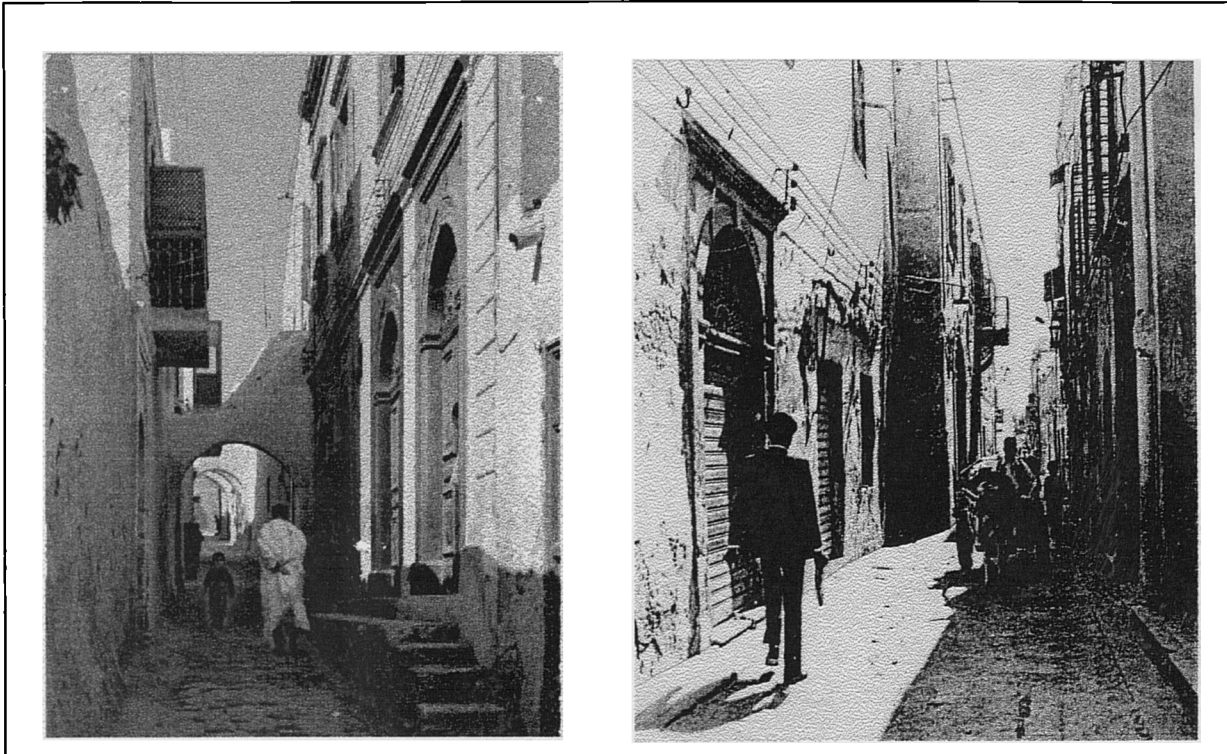


Figure 8.4: Views of street showing how balconies are adding to the richness of architecture

In the colonial neighbourhoods, a larger proportion (69 per cent) had made changes to their homes (figure 8.3). Sixteen per cent of all respondents made these changes because of the need for enlarging rooms, 32 per cent changed the treatment of external elevation and 20 per cent built an extension because of shortage of space (table 8.4). These changes indicate that the residents did not appreciate the previous interior arrangement of these homes as well as external treatment of the home because they did not reflect their personality and were not suitable for their way of life and their family structure. This result also indicated that these buildings have the capacity to be transformed for new use.

Here the level of change in all age groups was almost the same although the older groups have made slightly more changes (table 8.5). In spite of the changes to improve the external and interior arrangement of the home (in order to meet their needs) the residents still believed that these homes were not suitable for them, because they still carry some Italian characteristics.



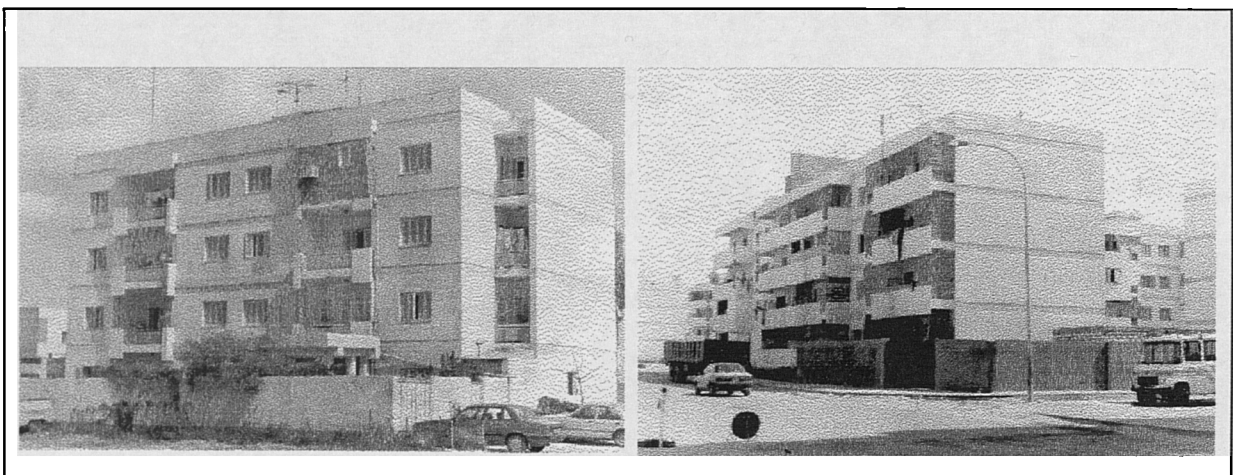
Tripoli families who live in the Italian built homes feel both sociologically and psychologically negative towards these houses. Thus, it can be argued that these homes introduced in the colonial era are still out of place and therefore part of the problem which affects the identity of the built environment of Tripoli city.

Householders from modern neighbourhoods were also asked about the change they have made to their homes. Again a large proportion (63 per cent) of the respondents had made changes in their homes while 37 per cent had made no changes (figure 8.3). The survey recorded that 35 per cent of all householders had built an extension, 26 per cent had changed the function of the rooms, and further 12 per cent had enlarged rooms (table 8.4). From this result it is clear that most of the residents were not content with the way their homes had been designed and built. This high percentage of change in contemporary housing was another manifestation of a lack of understanding of the needs and the identity of Libyan families.

When age groups were cross-tabulated with the level of change in housing, the statistical data indicated that the level of change in the houses occupied by users over forty years was higher than in those homes occupied by younger people (table 8.5). This result showed that younger people were more comfortable with the modern ways of life, no doubt due to being born into it. However, this result also showed that older people do have a desire, and the financial ability, to acquire modern facilities to complement their traditional ways of life, habits and customs.

This may be important to individuals but self-help changes to property (both externally and internally) are not always positive for communities. Changed facades, for example, impinge negatively on the characteristics of the built environment (figure 8.5). In this sense, it is evident that self interest can take over from community interests. If it does, then the threat to the built environment and its identity can be great. The characteristics of homes come not only from their design, which represents particular space organisation for different purposes, but also show the value, power and identity of their owner or resident. The diversity and variety of the characteristics and forms of the homes are not just visual, but they also reflect a diversity of domestic life. Thus, interior arrangements and exterior forms differ depending on the individual's economic circumstances, social status and cultural attitudes.

Thus, it can be concluded that this result supports the view that in order to keep the residents more satisfied with their home it is important that they should be involved with their design. This is because satisfaction and a sense of self-expression can be derived from the participation of the public in planning and designing their neighbourhoods and homes. When this is not the case, many residents feel the need to make changes to their homes both to meet their needs and to add their particular personality and taste. Although transformation is also a form of participation, it can happen without co-ordination with others and with authorities. There is need for a balance between individual and community interests and needs.



8.5 Transformation of the external appearance of the building without due regard for the quality of the urban environment

### 8.2.3 Availability Of Choice

The choice and availability of alternative for housing have a major effect on residents behaviour, daily life and self-expression. The choice of housing largely depends on certain factors such as level of education, economic and social background, location of relatives or friends and location of the neighbourhood. Rapoport (1980, p. 120) argued that “In reality, a major effect of environment on behaviour is through selection: given an opportunity, people select the environments that suit them, and that are congruent with psychological and socio-cultural aspects of their behaviour”.

People usually look for suitable housing which satisfies their needs. Being able to be involved in designing or choosing a home or neighbourhood is a very important issue, which can have a direct impact on people’s daily life as well as their self-expression. The respondents in three

areas were asked to indicate whether they did choose their homes by themselves or not. The survey result showed that 54 per cent of the respondents in traditional neighbourhoods chose their homes by themselves, while 40 per cent did not. In colonial neighbourhoods, 42 per cent chose their houses by themselves and the rest did not. Thirty six of the respondents in modern neighbourhoods chose their homes by themselves, in contrast 61 per cent did not (Figure 8.6).

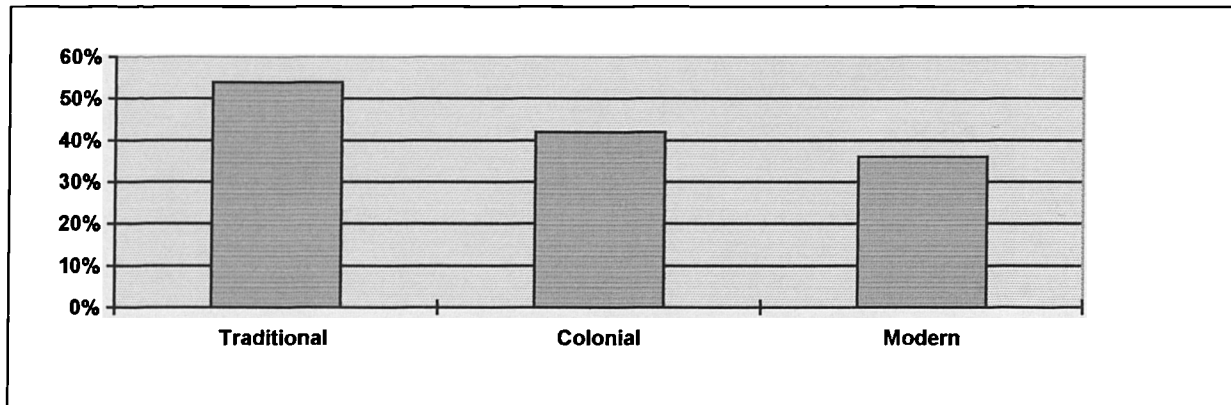


Figure 8.6: Respondents who chose their homes by themselves

Berry (1977) argues that people usually select the home environment that was most suited to their needs, aspirations and social orders, resulting to the emergence of urban enclaves and neighbourhoods.

In order to assess the choice of home location and its design and construction, interviews were undertaken with older residents and experts. They indicated that in the past, ordinary people and families had the opportunity to participate in the design and construction of their homes. As a result the residents had a high degree of satisfaction in the traditional house. This was not the case, however, for the colonial and modern home.

In the questionnaire, the respondents in traditional neighbourhoods were asked to indicate if they had another alternative for housing. The statistical data showed that 52 per cent did have another choice for housing. However, 46 per cent did not have another choice for housing. In colonial neighbourhoods the survey result showed that 49 per cent of the respondents indicated that they had another alternative for housing. Almost similar numbers (47 per cent) did not have any choice for housing. The survey data in modern neighbourhoods found that 35 per cent of the respondents had another choice for housing, while 60 per cent had no alternative (figure

8.7). The availability of choice, therefore, was higher in traditional and colonial areas than in the mass housing in modern neighbourhoods.

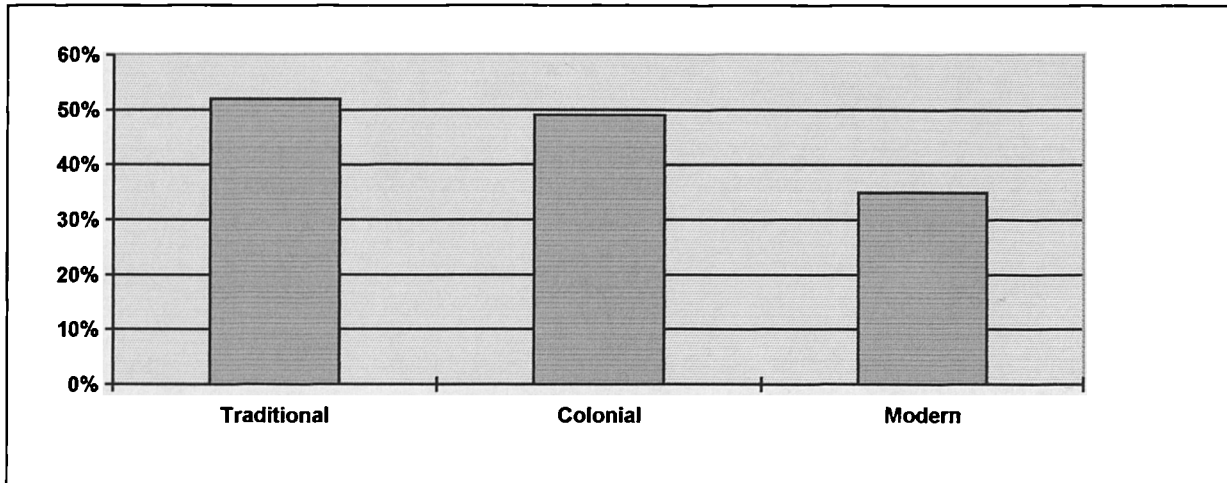


Figure 8.7: Respondents who had another alternative for housing

Lack of design concepts that suit family needs and shortage of available alternatives for housing result into an unsatisfactory relationship with the built environment. Therefore in order to have desirable environments which satisfy people's requirements and reflect their identities it is important to involve people in designing their homes and neighbourhoods. The above results suggested that residents who moved from shanty camps to colonial built neighbourhoods or to modern neighbourhoods (especially high-rise dwelling such as Airport neighbourhood) have difficulty with these types of housing.

In an interview with residents in high-rise buildings, they were asked about their housing. Most of them indicated that at the time when they occupied the flats, there were no other alternatives available for them. Before moving into these flats they were living in unhealthy housing conditions where no electricity and other facilities were available. Hence, residents were largely happy. However, now they complain about missing their relatives and friends. Large families complained about the small size of their flats including kitchen and bathroom facilities. One solution to this was to increase the size of the kitchen by using the balcony as a place of storage. Most indicated that they would like to have a house with a garden or courtyard where they could relax and would happily relocate to obtain them. Old people in particular are less satisfied by these types of housing.

### 8.2.4 Character Of The City

In another inquiry in relation to the identity of Tripoli city as a whole, the respondents in three areas were asked whether or not Tripoli reflected Libyan cultural identity. The results indicated that 63 per cent of the respondents (figure 8.8) in traditional neighbourhoods felt that the city expressed their local culture and image, compared to 24 per cent who felt negatively. The data showed that 20 per cent of the respondents (figure 8.8) in colonial built city thought that the city reflected Libyan culture and image. However, 65 per cent felt negatively. The respondents in modern neighbourhoods were also asked the same question. The statistical result indicated that 43 per cent of the respondents felt that the city expressed their identity, while 46 per cent believed that the city did not reflect their identity (figure 8.8). From these results it seems that the feelings and views of the residents in the three areas were influenced by the environment in which they live. In other words people's image of the city as a whole is apparently coloured by the views they have of their own immediate environment. As a result the residents in three areas evaluate the identity of Tripoli city from their own experience in relation to their particular environment.

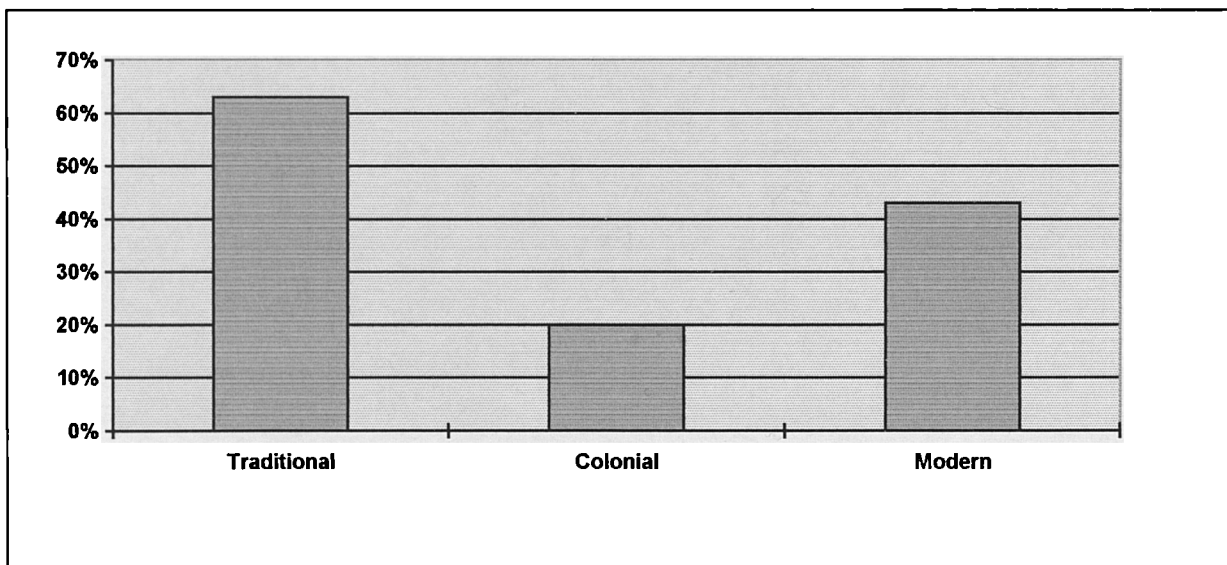


Figure 8.8: Illustrates respondents' views on whether Tripoli city as a whole reflects Libyan national identity

From the three areas, the colonial neighbourhoods are not yet accepted by the Libyans, who feel more comfortable with even the modern neighbourhoods. During the field work an interview was held with an academic who said,

“When I get close to some of the Italian buildings in Tripoli I feel as if I am in Rome. These buildings reflect an era of alien culture and way of life. Tripoli colonial city exhibited a number of standardised features reflecting the general identity and culture of Italian society”.

In analysing the specific character of the city, people were asked whether Libyan architecture and planning have unique characteristics or not. From the survey it was found that 43 per cent of the respondents in all three areas felt that the Libyan architecture and planning have a different style. Forty eight per cent, however, reported that there was no such a unique character (figure 8.9). Most of the residents who thought that the Libyan architecture and urban planning have a different style were from traditional areas. This response also may be influenced by the environment in which they live. Furthermore respondents in three areas were asked to indicate in which aspect they thought the Libyan architecture and planning forms have different characteristics. The result showed that some of residents thought that simple buildings of a similar type and the homogeneity of buildings height are the main features that reflect Libyan architecture. Some other residents thought that treatment of external elevations and internal distribution of the houses are the features that express the Libyan architecture differences.

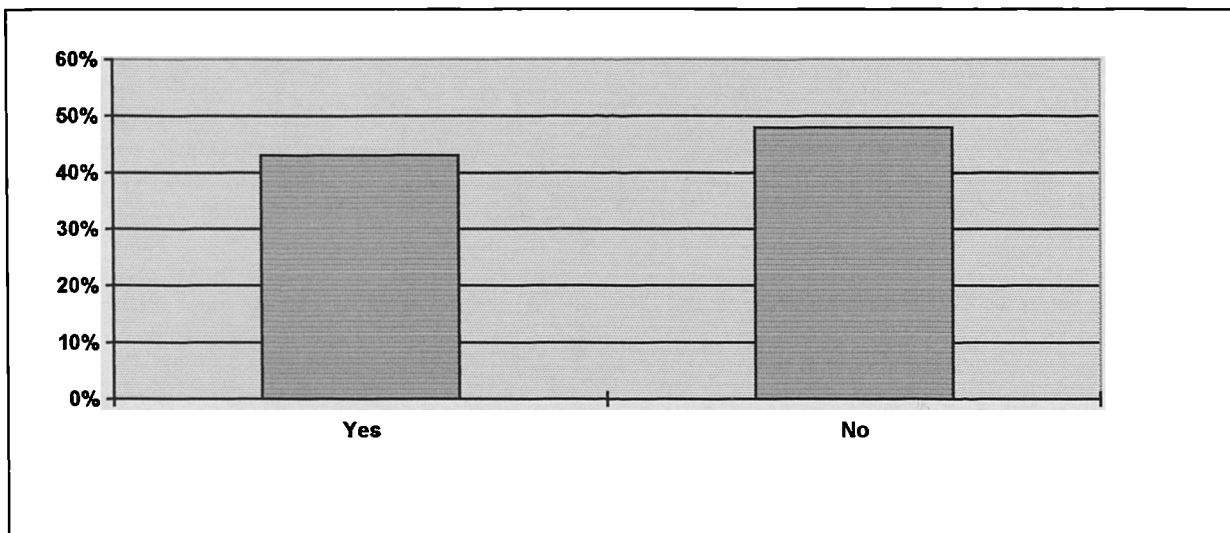


Figure 8.9: Illustrates residents' opinion in three areas about whether the Libyan architecture and planning have unique characteristics or not

### 8.3 Memory And Continuity

Memory and continuity are directly related to the symbols common to a history of built environment and are very significant in bringing about a sense of identity. People's memory of physical elements in various neighbourhood settings indicates the impact of the meaning and image of a place. Physical elements such as mosques and monumental buildings are a source of individual memory and development of social history. In this study our respondents were asked some questions about their sense of memory and continuity.



### 8.3.1 Points Of Reference

To enquire about the relationship between memory and the built environmental identity, the residents were asked if they had in their memory any landmarks, special buildings or other urban elements. The result indicated that 72 per cent of all respondents (figure 8.10) in traditional neighbourhoods named a building or a square, while 16 per cent of the respondents reported that they did not remember any particular physical element.

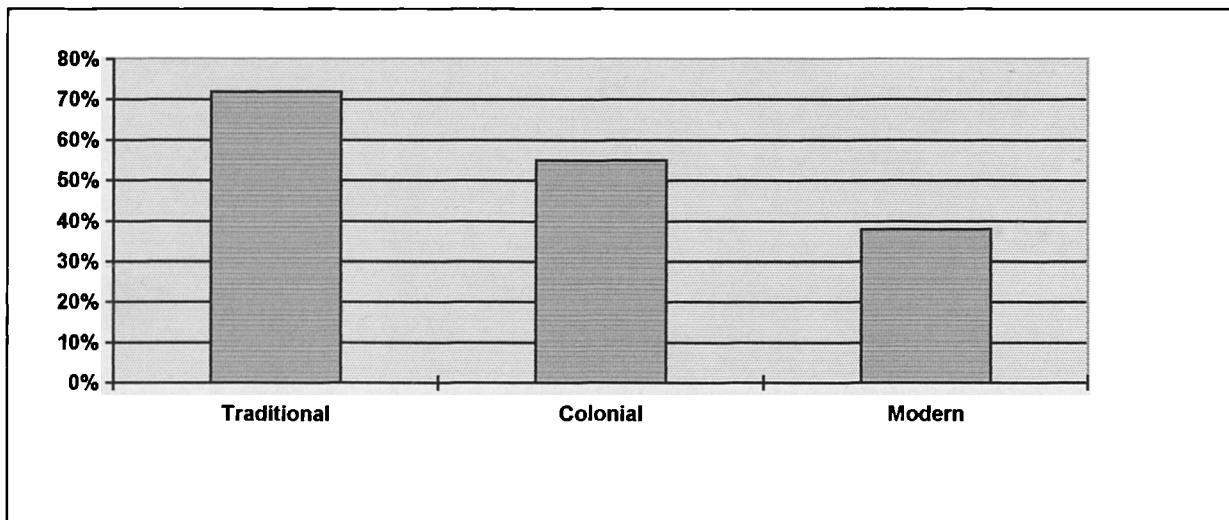


Figure 8.10: Respondents who could remember a landmark

Residents who felt that they related with past through the memory of some of the architectural and urban elements were asked to name these elements. Some respondents named the castle and felt a strong link with it. The castle was for them the most interesting building still in existence that reminded them of the history of the city. They reported that they favoured its form and construction. Some other respondents named the Green Square and felt a strong link with it. They indicated that this place provided a suitable external breathing place for ceremonies, social activities and interactions and in this sense they thought it to be highly memorable, because this place for them means part of their symbolic identity. Some respondents named the Watch Tower as a favourite monument and open place and others (especially old people) felt a strong link with the mosques and minarets. They indicated that mosques and minarets provided a good focal point which helps them navigate in the city.

The survey data showed that 55 per cent of all respondents in colonial neighbourhoods could remember a square or building that held a historical and symbolic meaning for them (figure

8.10). Respondents were requested to give the name of an urban element or building in their neighbourhoods that they felt to be important and was viewed as a memorable landmark for them. Some of the respondents named a number of buildings, including the Public Palace (Qaser El-Shabb), Wadan building, Libyan Central Bank and Fish Building. They said that they could recognise them very easily and thought that they were good references for directing them around the city. These buildings were more related to the traditional architecture and were suited to the local climatic conditions thus representing a good example for future developments.

Another group of respondents named the Al-Algeria Square and El-Gazala Square and felt they were good reference points in their community. Another group reported that Al-Swahly Square and Municipality Park were good places where they could meet with friends as well as providing a good focal point. Some other respondents named the Green Square and Bab El-Gadied Square and attached symbolic meanings to these open spaces. Although most of these Italian built open spaces were meant to serve a different type of society, the degree of satisfaction among the local people was not low.

Residents in the modern neighbourhoods were also asked to indicate if there was any significant architecture or urban element that acted as a good reference point for them. Thirty eight per cent named a building or a square (figure 8.10). Most of the residents, however, were unable to cite any major landmarks in their areas. However, some residents did mention three landmarks located in other neighbourhoods: That-El-Emad, Koudies mosque and El-Fateh Tower. Some other respondents felt that the Liberation Square located in the eastern part of the Hayy El-Andalus neighbourhood was historically significant in their memory. Some named Battle of El-Hany Square due to its historical association with a famous battle during the Italian occupation. (This square was outside the neighbourhoods where the field work took place).

The absence of landmarks is one of the major weaknesses of the contemporary neighbourhoods, because people (especially old people) need to have landmarks where they can share some points of reference and memories. Landmarks not only enhance the uniqueness of the city but also strengthen social integration. Lynch (1979, p.101) indicated that, "Control of

the landmark and its context may be needed: the restriction of signs to specified surfaces, height limits which apply to all but one building. The object is also more remarkable if it has a clarity of general form, as does a column or a sphere. If in addition it has some richness of details or texture, it will surely invite the eye". Landmarks affect not only social memories but also affect the urban context, shown in their role as an axis in the community and in the city as a whole. In order to enrich the identity of contemporary neighbourhoods in Tripoli city, the neighbourhoods should be enhanced with important symbolic meanings.

In an interview held with an academic architect about the role of the mosques in modern neighbourhoods it was indicated that the new shapes of mosque roof had weakened the function of the mosque in terms of playing an important part in the sky line of the community. He argued that,

"Understanding of cultural, social and religious values of place have been largely absent. New mosques do not act properly as landmarks and places for public gathering with a poor integration into the urban fabric of the modern neighbourhood. Relations with the public and other architectural and urban elements have been overlooked and created a new and largely detrimental relationship between residents, the society and the built environment".

Another enquiry was made to find out people's opinions and feelings about the minaret. After interviews with some residents it was indicated that these architectural elements are not just focal points or an element directing them to a destination but a tool that can help them to remember some memories that have taken place in their communities. Its simple form declares and symbolises the simplicity of the traditional community, it also symbolises the characteristics of the ordinary people especially old people. Respondents feel that these elements enhance their memory in terms of their own identity as well as the city's identity. In colonial areas residents remarked upon two mosques (as indicated previously) as having been built in this period. This had some emotional consequences. The main emotions were of anger and sorrow. This was particularly in the older respondents who felt negative emotions towards the attitudes of the Italian occupation forces and sorrow for the lack of opportunity to interact with their community through the mosque as they would have done under circumstances of non-colonial rule. As well as assisting interaction with the community in their daily life, the mosque provides a site for religious activities. With the mosques' virtual non-existence, such activity was diminished and this had some psychological effect upon the people. In modern areas, in

interviews held with residents about the importance of the minaret, it was indicated that in contemporary mosques the role of this element was very weak. They said that this physical aspect in most of contemporary mosques did not symbolise their identity because the way it was designed and located did not help them to find it. This element did not play the major role it once had done in the traditional city.

### 8.3.2 The Image Of The City

In this study it was found that it would be valuable to enquire about residents' memory about the areas of the city where they did not live. The 300 residents were asked about their feelings in relation to their image of the built environment during the three major periods in architecture and planning history of Tripoli city. This question aimed to test and to find out the differences between the three stages of transformation in relation to memory. The result showed that 43 per cent of the respondents have a strong memory of the traditional city and they felt that there were some buildings that were very memorable for them such as mosques, markets, and the castle. Thirty two per cent of the respondents remembered the Italian built city well. They specified some of the architectural buildings and urban forms which they held in their memories such as People's Palace (Gaser El-Shaab), Fish Building Municipality Park and Gazala Square. The rest of the respondents (25 per cent) felt that they had strong memories of modern physical elements such as Green Square and That El-Emad tower (figure 8.11). These findings indicate that the strongest memories of Tripoli city were those of the vernacular architectural and urban form. The residents clearly identified more with the architectural and urban quality of the traditional city as compared with the Italian built city and the modern city.

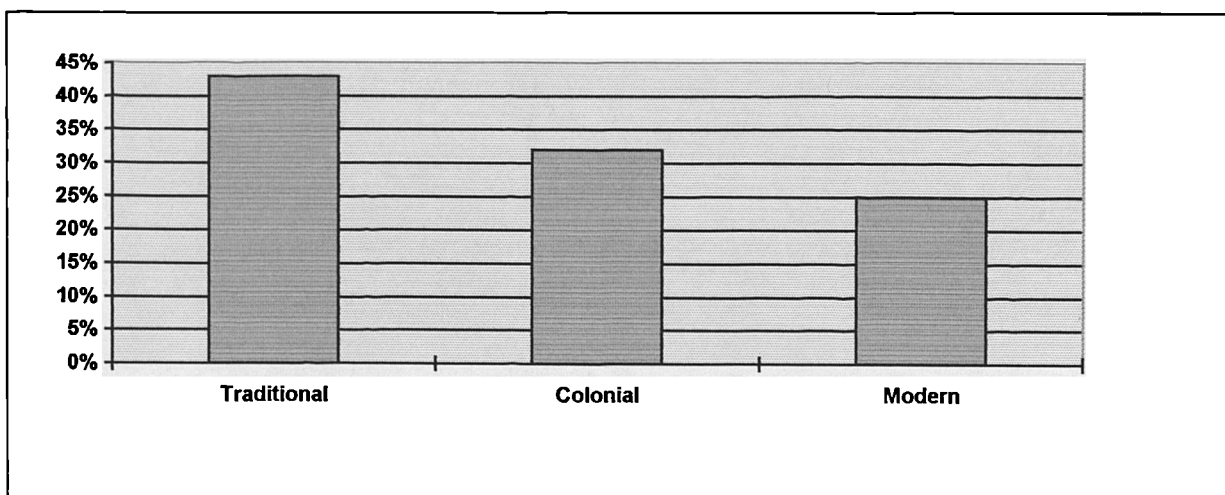


Figure 8.11 : Illustrates how strongly the three areas are remembered

In order to measure any negative transformation to the heritage and the built environment of Tripoli city in relation to the three major stages of transformation (traditional, colonial and modern) all 300 respondents were asked what they thought about these transformations. The survey findings indicated that 61 per cent of all 300 the respondents believed that the most damage to local heritage and built environment resulted from colonial attitudes and actions while 10 per cent considered the damage resulted from traditional history. The remaining 29 per cent felt that damage in the built environment (especially in the green belt) occurred in the modern era (figure 8.12).

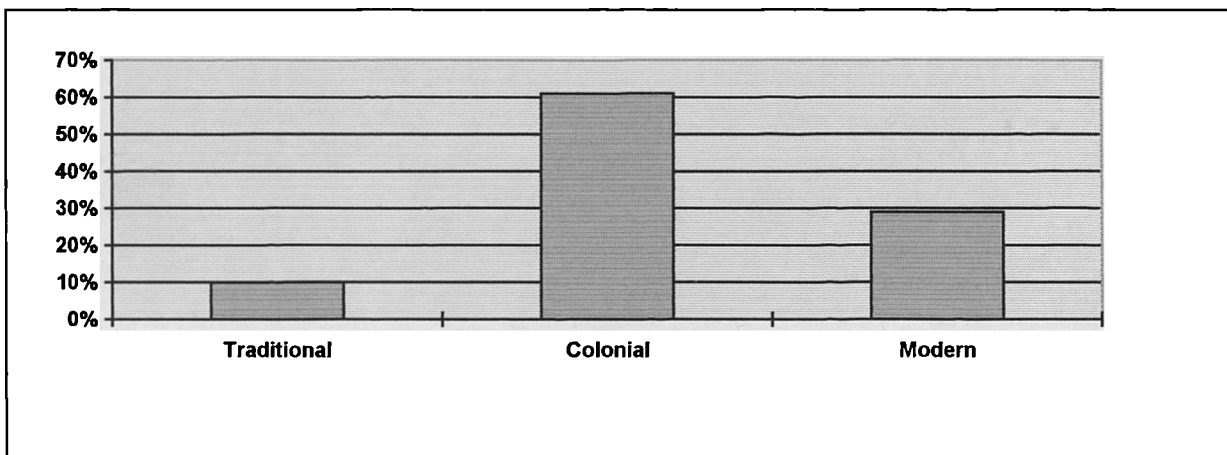


Figure 8.12: Represents respondents' opinions and feelings about the extent of damage which has occurred in their built environment in three areas

It was found that the residents had negative feelings about the creation of the colonial city. Usually the main function of the landmarks is to enrich the local people's memory, cultural continuity and attachment as well as to enrich the streets' visual quality, value and character. Landmarks are in general positively related to the identity of the local physical built environment and have a strong relationship with the local people. However, the Italian-built city, including some existing monuments such as churches and public buildings had a weak relationship with the residents since the Libyans were unable to relate to these buildings, especially churches. Such structures were built for a different society with a different religion and different life styles. As a result these changes break the relationships between the local people and their physical environment and break the continuity of the physical environment where a dual city had been created. Many older residents clearly remember how the creation of the colonial city limited their freedom of movement and access to the city's different places.

As well as outside negative influences, the attitudes of greedy individuals have also had their own negative impact. This was due to changed social circumstances and the weakness of regulation and control over the built environment. Key interviewers at the Tripoli municipality indicated that in recent years weak planning and uncontrolled construction have become a growing problem which, similar to colonial and modern influences, ignores the needs of the local culture and society.

To find out about the pattern of perceived change through the three stages, the 300 respondents were asked how they would describe the social and physical changes that had taken place in the city during the major periods. The results indicated that 55 per cent of the respondents believed positive social and physical changes had occurred in the modern era especially during the years 1969-1997. This was contrasted by 30 per cent who felt that a positive development had been taken place during the traditional phase. Only 15 per cent considered that positive transformations had occurred during the Italian occupation (this percentage was related to the physical context) (figure 8.13). These findings showed that many respondents are satisfied with the developments of recent years partly due to their relocation from an unhealthy life style in the shanty towns around Tripoli city. These shanty towns were regarded by the revolutionary government as a serious social and physical problem. Many positive social changes and developments took place under this government with large numbers of housing projects established to re-house low-income residents and provision of social infrastructure such as schools and hospitals. This represents a massive change in both social and physical contexts within Tripoli city and was regarded as a highly positive change by Tripoli's residents in favour of their built environment. Despite this positive outlook, problems did arise, particularly concerning technical issues and maintenance.

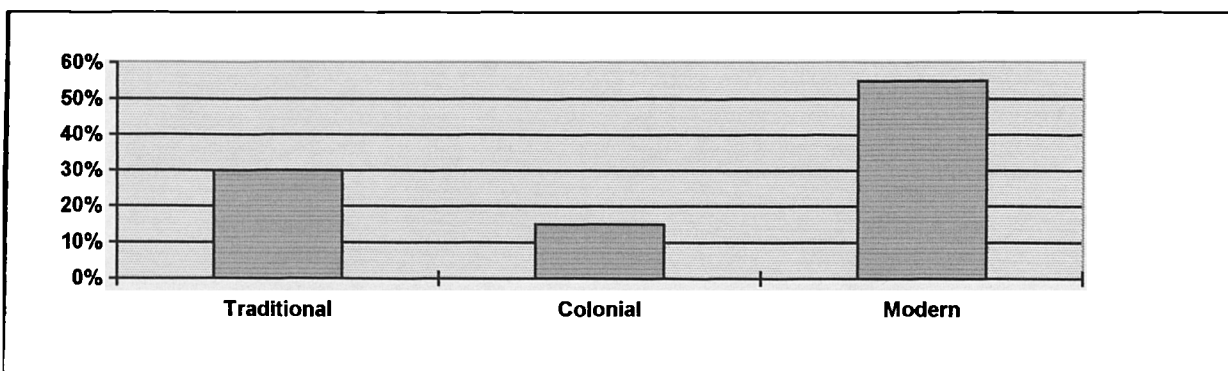


Figure 8.13: Illustrates respondents' opinions about the extent of positive developments in the three periods



### 8.3.3 Continuity Of Residence

In order to measure the sense of continuity in different parts of the city neighbourhoods the respondents were asked about their length of residence. The survey found that 68 per cent of the respondents in traditional areas had lived in their houses since their birth. Twenty seven per cent of the respondents indicated that they had lived in their houses more than five years and 5 per cent had lived in their houses less than five years (table 8.6).

Table 8.6: Shows the length of residence in the three areas

Length of residence	Traditional	Colonial	Modern
Less than five years	5%	12%	7%
More that five years	27%	41%	42%
From birth	68%	47%	51%

In the colonial neighbourhoods the result showed that 47 per cent of the respondents lived in their houses from birth while 41 per cent of the respondents indicated that they had lived in their houses more than five years and 12 per cent had lived in their houses less than five years (table 8.6).

The survey in modern neighbourhoods found that 51 per cent of the respondents had lived in their house since their birth, while 42 per cent had lived in their houses more than 5 years and 7 per cent had been resident less than 5 years (table 8.6).

The result displayed in table 8.6 showed that the number of respondents who were born in the traditional areas was the largest and in the colonial areas it was the smallest. The relatively high percentage of residence since birth can be explained by a lack of mobility in the city as well as a reflection of a relatively young population. It also shows a generally strong degree of continuity of residence in different areas, especially and more strongly in the old city. Longer residence is directly related to stronger memories and a stronger sense of continuity. On the other hand, if a population is highly mobile, their relationship with their built environment weakens and their sense of identity may suffer as a result.

From field interviews with residents questions regarding the continuity of the way of life in their community were introduced. It was indicated that most people still enjoy their old ways of life, especially older people, because they had strong memories, and a sense of community while living in these neighbourhoods. For that reason most of them do not wish to leave their communities despite the lack of some services.

A well-known artist Ramadan (1970) says,

“From the days of my early childhood in the outskirts of Tripoli the images of the great houses of prayer and the unassuming rural buildings remained indelibly stamped on my consciousness. That child’s impression of dazzling white structures silhouetted against the blue Libyan sky unconsciously inspired in me an attachment which was reflected in my earliest old “madina” with its unexpected twists and cul-de-sacs provided a wealth of raw material fundamental to my art” (quoted by Zarrugh, 1976 p. 99).

## **8.4 The Shape Of Future Development**

The city has had a long history of continual formation and transformation. Different stages in the development of Tripoli have become associated with distinctive identities. These distinctions within different parts of the city have continued into the present day. Any city is in fact a chronology of formation and transformation, from one form to another. It is never complete nor is it linear but it is vital to have unity and harmony of individual and groups of urban forms.

This study also concentrates on the shape of future development of Tripoli. At this stage of the study it was important to understand how the residents of the three areas recognise and are aware of the problems facing the development of Tripoli in recent years. It was essential to find out inhabitants’ opinion, view and advice for the future development. It was very important to see how the residents are interested in ,worry, care and talk about their built environment. Some questions were used to find out residents’ opinion and advice about a suitable way or direction which can help to generate guidelines, suggestions and recommendations which can be used in future development.

The evaluation results in Chapter Seven regarding home environment showed that there were shortcomings in the dwellings in all three different areas. Therefore, there is a need to develop

the home environment to satisfy the need of Libyan families in future. Therefore, the residents in three areas were asked about the qualities of their ideal dwelling. The result showed that the majority (85 per cent) of the respondents reported that the ideal dwelling was the home which was suitable for their daily life, family structure and reflected the locality of the place and their personality. They were also asked about their future preference on the type of dwelling if they get another chance to build their own dwelling. The field result showed that the majority (76 per cent) of the respondents preferred to live in a house which followed Islamic design concepts and principles with some modern modification such as enlarged spaces. Thirteen per cent thought that old house style was favourable for them. Only 11 per cent showed a preference for a villa.

Due to the impact of modernity, Libyan people can become perplexed at the choice for house design. This is because there is a dual function and meaning to some spaces, particularly in the living room. Some modern houses have two living rooms. One of these living rooms follows the western style and is usually used while the other follows an Islamic style and it is the latter which is more familiar to people and thus tends to be used regularly. Another western space introduced into the Libyan house is the dinning room. This space is also difficult for the majority of Libyan families to use since most people eat sitting on the floor in the Salah (central space family room). The residents were interviewed in the three areas about the way they prefer to eat on the table or the floor. The majority indicated that they prefer to eat on the floor. These findings show that the impact of modernity on the lives of individuals, as well as on families, was great because some people were confused about which living style to adopt. The majority of residents reported that they also like the external facades of their houses to be treated with traditional Islamic architectural elements such as mushrabiyyah, small openings, domes, vaults and inclined white washed walls. This is a further evidence that the Libyan people still prefer traditional house styles and also supports the use of traditional features in future housing. In this sense, it is possible to say that the traditional house is still a good foundation and reference for any present or future change.

Furthermore, the type of dwelling and age groups of the 300 respondents were cross-tabulated with the preference of the dwelling design. The data displayed in the table shows that the majority of the respondents wish to live in a combination of traditional and modern (table 8.7),

(for more details see appendix 7). This is especially the case for the young, who show the direction of future trends.

Table 8.7: Cross-tabulation shows the level of preference among age groups in relation to future dwelling type

Age groups (years)	Traditional house	Modern home	A combination of modern and traditional house
20-30	3%	14%	84%
31-40	9%	13%	78%
41-50	15%	12%	72%
Over 50	28%	4%	67%

This in fact indicated that there were shortcomings in traditional, colonial and modern dwellings which reflected the respondents overall dissatisfaction regarding their daily life and identity. In informal interviews held with academics during the field work in relation to house style, it was expected that they would show a preference for the traditional style and would be proud of it. However, due to the recent changes in life styles it was found that they appreciate a new house that incorporates traditional features and modern functions. In this sense they expect from designers to find an appropriate concept that can be applied for designing such a combination of traditional and modern concepts. Therefore, more studies regarding this issue should take place in future.

Each stage of transformation of the three periods that took place in Tripoli was affected by different concepts, cultures and circumstances which in the end led to produce a different built environment identity. Each stage has had positive and negative dimensions and lessons. These three periods should therefore be considered as important references for any future development. The residents in the three areas were asked whether the city's future development should take historical or modern (including colonial) concepts and principles of architectural and planning into consideration. The majority (75 per cent) of respondents suggested that the best solution was to adopt a combination of historical and modern principles that were relevant to the circumstances. Twelve per cent believed that fully adopting traditional ideas and principles was the best way to achieve better future development. Ten per cent of the respondents preferred modern technology and concepts. It thus appears that residents are

aware of the importance of the traditional history in any further development. However, this requires further studies in order to have a better understanding of the history of the city and its architecture. This is an area of knowledge which still needs development in Libya, to help gaining a better understanding of the city's traditional architecture. Rossi (1982) argued that the failure to understand the history of the city as well as the history of architecture resulted in much time being spent in studying and analysing the city and its architecture in relation to its image. He also added that it is important that we study and investigate the city in its form, its meaning, its reason, its style and its history.

The differences between the traditional, colonial and modern areas were that decisions regarding any development in the city in the traditional era were locally taken between individual families and community members. However, during the last two periods the decisions were made by individual architects, planners, decision makers or the military power. Therefore, the colonial city was the reflection of Italian architects and planners concepts which were influenced by a different ideology and power, and the modern city reflected the concepts of architects and planners affected by international style and modern technology.

In recent years more local architects and planners have participated in design. This was considered worth further examination in this study. In order to achieve positive developments in the built environment in future, residents in the three areas were asked whether they thought native architects and planners, foreign firms or a combination of both would be beneficial to future development. The statistical result showed that 50 per cent of the residents believed that native architects and planners were suitable for the job whilst 40 per cent thought that a combination of native and foreign architects and planners would produce beneficial development. The remaining 10 per cent preferred foreign experts.

## **8.5 Planning Control**

This study considered the absence of effective planning control as one of the main problems facing Tripoli development in present time. Random and uncontrolled growth takes place every day in different parts and all directions of the city, symbolised in building houses, shops and other facilities without any appropriate design and permission from the municipality. This haphazard transformation has damaged the green areas in and around the city. Many residents

in the field work complained about this change and the lack of planning control, which generate many problems such as bad architectural forms and disorder of planning and traffic networks. This phenomenon was in fact due to the lack of control by the Municipality of Tripoli. This loss of control over the built environment has weakened the identity of the city.

There is a lack of appropriate housing that people would like to live in and which suits their social and cultural background and environmental context. In this regard UN Housing experts (1977) note that,

“Housing sector in Libya took and still takes great care in terms of building houses but not in terms of the necessity of an integrated, efficient and detailed housing policy which makes the housing achievements of sound meaning” (quoted by, Essayed, 1982, p. 168).

The lack of control by the Municipality of Tripoli is one of the main problems facing the city development at present. For example the commercial transformation that began in 1990 was characterised by its ribbon development with shops located on both sides of the streets in all modern neighbourhoods yet without any significant organisation. The outcome of this change has been negative for the physical environment of Tripoli. This transformation created an inappropriate scale in building size and in appearance of features such as signs. Furthermore no transition zones between these activities and the public have been created. This problem is due to the lack of control by the Municipality of Tripoli who allowed some people to increase their income without proper consideration of the public interest. From discussion with some of the architects and planners in the Municipality of Tripoli about the increasing number of these shops it was indicated that the majority of these shops were built without permissions from the Municipality. Most of these shops were built without following the Master Plan and building regulations. As a result, many styles of building were introduced to the city contributing in a negative way to the maintenance of the built environment identity. The quality of public open spaces, green areas and pedestrian place-making have been overlooked in this development. In this sense Tripoli has to look for adequate provision of planning of all related services, as well as positive communication between all physical elements, such as street, open spaces and buildings. There is an urgent need to reconsider the increase of shopping facilities in this disorganised manner.

Furthermore the respondents in three areas were asked to give their view about the changes that take place every day in Tripoli to convert residential buildings to commercial units. The majority (eighty-six per cent) indicated that any change aimed to convert residential buildings to commercial was not acceptable. Informal interviews with residents in the three areas showed their dissatisfaction with this kind of behaviour and change in their neighbourhoods, where many houses and flats were changed to shops or offices by which their privacy was invaded. They said that this problem was due to lack of control and they expected that the Municipality of Tripoli should take a strong action regarding this problem.

In an interview held with a planner about negative aspects of the existing architectural and planning regulations, he indicated that,

“There is a need for studying the existing regulation to find out the weakness of these regulations. There is a need for regulations that reflect Islamic socio-cultural norms which are the main source of Libyan society formation, where a comprehensive plan for architectural and urban planning can be found. Also these regulations have to be strong enough to stop all the activities that take place every day in Tripoli which harm the built environment and especially that related to natural environment such as clearing the green belt”.

In addition to appropriate regulation, there is urgent need for effective mechanisms of implementation. Residents who thought that the transgressions and developments occurred in Tripoli in the modern era were unsuccessful, were asked to indicate the reason. The result indicates to the following:

- (1) the present Master Plan does not reflect the aims of Tripoli's people,
- (2) there is a lack of awareness of the nature of the change in the built environment identity in Tripoli among decision makers and the public,
- (3) architectural and planning law is ineffective,
- (4) the absence of responsibility and the sharing of opinions in making general public decisions that related to the public interest,
- (5) the absence of tools for the implementation of the Master Plan and the lack of regular supervision and evaluation
- (6) a paucity of rational and conscious studies about the social and physical context,
- (7) draftsmen involved in architectural and planning design often lack the necessary knowledge and skills,
- (8) the absence of public participation in designing their neighbourhoods,



- (9) there is a lack of studies concerning vernacular architecture in Tripoli as well as other Libyan cities such as those in areas of mountain and oases,
- (10) the absence of training programmes for local architects and planners.

Direct participation by residents in the design of their homes and communities has not normally been part of the process of modern construction in Tripoli. Decision makers, architects and planners claimed that such participation was impractical. However, due to this omission the problems were only partly solved. From past experience it has been found that, for best results concerning the built environment, it is better to seek the opinions and the feelings of relevant inhabitants through joint participation with architects and planners. In order to achieve better architectural and planning forms, inhabitants in the three areas were asked whether they preferred involving relevant people in the design and planning of their neighbourhoods, employing architects and planners in the municipality or allowing individual freedom of expression with no checks. Sixty two per cent of the residents considered public participation a good idea whilst 30 per cent thought that architects and planners could do the job satisfactorily. Eight per cent felt that individual freedom of expression with no checks was the best planning method.

In order to achieve satisfactory result in future it very important for this study to understand and consider residents desire for the new development and regulation that have direct and indirect impact on their built environment. Our 300 respondents in the three areas were asked about their desire for future changes in their city. The result indicated that 40 per cent of the respondents requested the Municipality of Tripoli to stop all the new developments that occurred every day in the green belt, and they also thought that building regulations must be observed and respected. Thirty percent indicated that future development in architecture should emphasise economical and simple forms, also respect for public taste and social habits and customs should be taken as an essential factor for future development. The rest felt co-operation between all members of society was needed in order to maintain Tripoli built environment.

The architectural and urban planning unity of Tripoli was one of the issues of concern in this study. Unity, as indicated in Chapter One is one of the important tools for the maintenance and

the existence of the built environment identity. In order to maintain the architectural and planning identity there are some important technical frameworks such as the Master Plan of the city and building and planning regulation that should be respected and considered before any developments can take place. In the questionnaire the inhabitants in three areas were asked whether people should follow the Master Plan of the city or not. Eighty four per cent of respondents insisted that in any development people should follow the existing Master Plan of the city, even although they were not happy with the present Master Plan. This was because they believe that this Plan does not express their needs or aims. Therefore, they think that more improvements and studies are needed to develop the city Master Plan. Therefore, a clear and well produced Master Plan should in fact reflect public needs. Thus, a stable, safe and united built environment may be achieved in which a strong sense of attachment and commitment is promoted. Only 12 per cent considered the Master Plan as being irrelevant to development. Some commented that architectural unity can be reached by considering both aesthetics and function during design and construction of the buildings and must be embodied in simple forms rather than complicated forms. They indicated that they like simplicity in both social life and in physical forms, since it creates psychological comfort. The maintenance of the individual and group built environment identity is dependent upon the existence of a positive relationship between the social and physical environments. Furthermore architectural and planning unity is a reflection of individual, group and social identity. To support this, residents asked not only for function and aesthetics in the built environment but also asked for simplicity in the design of their dwellings. These exploratory findings support the theoretical ideas in Chapter One which indicate that the physical unity and order are important in maintaining physical and social identity. On this issue Hilberseimer (1955, p.161) wrote,

“City architecture is architecture which deals, not with single buildings or groups of buildings, but with all the buildings which make up a city. It is concerned with the relation of the three parts to each other and with the relation of each part to the city as a whole. Its objective is the creative use of the material elements of the city. Its goal is to achieve an optical order adequate to the city's physical order. City architecture has but limited means for the realisation of such aims. Yet it is true that the more clearly these limitations are recognised, the more effectively can the means be used in particular tasks. The more completely the means are mastered, the more satisfying will be the results”.

Informal interviews with residents in the three areas concerning the changes that took place in the physical and social environment revealed that people were interested in talking about these

changes and they voiced concern over the way the city was developing and taking shape. They were unhappy with the changes connected with the Italian and modern periods because they felt that the new buildings and spatial forms were not suited to their needs. Furthermore they felt that due to these architectural and urban elements a new unwanted identity has been created. They also indicated that the green belt around the city had been damaged. Lynch (1979) argued that natural factors are the most significant and fundamental factors in the extension of the city, suggesting that local climate and landscape need to be evaluated in city planning.

Interviews with key architects, planners and historians showed that the modern incursions in Libya encompassed all levels of social life style as well as architecture and city planning characteristics. For them the need for appropriate architectural and planning forms which suited local conditions and communicated the traditional perspectives was not apparent. These architects and planners (some holding important positions in Tripoli Municipality) seem to be unaware of the problem of losing the identity of Tripoli city.

Residents who were interviewed revealed that a closer connection between housing and streets was necessary. For example, they indicated that streets need to be integrated with public life and not separated from the public access. They also viewed markets not only as economic in nature but as having physical and social dimensions. Thus markets should be planned in a way that serves the interest of all people and not only those involved from the economic point of view. Residents were also concerned about the role of mosques in their modern neighbourhoods. They said that mosques need to be so constructed as to regain their traditional role in the community-a role that has been lost in the colonial and modern neighbourhoods. They stated that it should be the main architectural element, an element that is recognised and used by the residents as a focal point and as a tool for identifying other buildings and urban elements such as streets and open spaces, as it was in the traditional city.

From discussion with some senior architects, planners and academics in the field about the architectural and planning unity in three areas, it appeared that in the traditional city there is unity between space functions within the house, market, mosque open space and street. This unity can be seen in both the interior arrangement of housing and public buildings and in the exterior arrangement of city landscape in the planning of streets and open spaces. It is also seen

in the treatment and type of building materials applied and to the external facades of buildings and streets. Unity in the traditional city means a combination of both function and beauty. In the contemporary city, however, this is lost. This loss is reflected in the impact on social relations: strong social relationships can be found in traditional neighbourhoods but only weak relations in the contemporary neighbourhoods. Further, the scale of buildings applied to this new city was different from the traditional one. Large buildings such as banks, office buildings and wide streets surrounded the old city where simplicity and a human scale existed. The unity of the built environment had thus been radically destroyed. From a distance, Tripoli's traditional and colonial urban forms can be clearly recognised- a legacy of changing planning methods in the built environment during successive periods. This legacy is displayed in the scale, building materials and construction techniques and also in social needs (this is especially remarkable in residential dwellings). Figure 5.2 illustrates the separation of the colonial and traditional city and, in particular, the differences in the scale of urban structures.

Rossi (1982, p.22) indicated that "Architecture, attesting to the tastes and attitudes of generations, to public events and private tragedies, to new and old facts, is the fixed stage for human events. The collective and the private, society and the individual, balance and confront one another in the city. The city is composed of many people seeking a general order that is consistent with their own particular environment". He also said that in modern cities there are bland buildings that lack the basic features of interaction. He recommended that it is vital to set a new policy for architectural design and planning, based on the values and qualities that relate to the locality. Hence, control over our built environment is required to keep the stability of the social and physical circumstances, which in turn is important for maintaining the identity of the city.

Thus to maintain control over Tripoli's built environment a number of considerations are necessary for the authorities in order to make decisions regarding the built environment. Firstly, it is essential to filter inappropriate ideas through effective planning and design control. Secondly, there is a need for more studies in order to understand the nature of all positive and negative aspects of social and physical environments and to establish suitable solutions. Thirdly, there is a need for a rational building and planning framework that allows peoples' needs and aims to be incorporated into public policy. This development would need to be balanced with

policies which also reflected and maintained the national interest. Fourthly, any development in Tripoli in the future should be incremental and gradual and recognise the significant contribution that previous generations had made to the city. Many decision makers who were interviewed shared this opinion concerning the lack of control over the built environment in Tripoli and indicated that more studies must be conducted. The new transformation of social life and the physical environment are required to be based on a plan which represents the public interest and not individual greed.

## **8.6 Conclusion**

The main finding about self-expression indicated that residents in traditional areas identified with their homes more than in colonial and modern areas. This result illustrated the lack of available alternatives and choice for housing which was more pronounced in colonial and modern areas. Also this result illustrates the fact that traditional home was designed and built by local people while colonial home was designed and built for the Italian family which had a different life style and image. In modern neighbourhoods the home was designed and constructed for the Libyan families but by foreign trained architects and contractors who knew little about local customs and habits. As a result , the highest level of complaint here was about the inappropriate organisation of space in the home. As a result the outcome of the Italian and modern homes reflect the socio-cultural contradictions that are clear in the production of these homes as well as related urban elements. This result is another evidence of the shortcomings of the twentieth century neighbourhoods production. The traditional home also had shortcomings with the shortage of space recorded to have the highest level in traditional areas. Nevertheless, in traditional areas people made fewer changes in their houses than in colonial and modern areas. People tend to make changes in their homes aspects in order to satisfy their daily needs and to express their personality.

In addition to differences among areas, there are clear differences among age groups. Young people tend to prefer modernity and changes that take place every day in their life. Therefore, they feel that there is a shortcoming in traditional neighbourhoods, because the size and layout of traditional house is not appropriate for the life style of young people. The result shows that the sense of identity of the house is changing. In this sense it can be concluded that the future

generations will continue to change the form and layout of their house in order to satisfy their daily needs. Also from comparison between age groups regarding change in the home it was clear that there were differences in the level of change between age groups. Young people in traditional areas made more changes in their homes than old people. However, old people in modern areas made more changes in the layout of their homes than younger group. While the change in colonial homes was almost the same amongst all age groups.

Also in this analysis we tried to trace people's opinion and feeling about whether or not Tripoli city reflected the Libyan cultural identity. The result indicated that people's opinion was influenced by the environment in which they live. Therefore, the residents of traditional areas felt the city as a whole reflected Libyan identity, more than those in the colonial and modern neighbourhoods. In addition the style of the Libyan architecture was investigated in this study and it is found that more than half of our respondents feel that the outcome of the Libyan architecture is not unique and does not reflect the local cultural identity.

The memory aspect of identity was also investigated and the purpose was to explore residents feelings and emotions about the importance of the physical environment in relation to their memory in the three areas. The result showed that the strength of the city's memory is highest in traditional areas and diminishes in colonial and lowest in modern areas. It was shown that the existence of many landmarks in traditional areas had helped the residents in these areas to build a strong memory of their built environment. However, the absence of landmarks in modern areas weakened people's sense of memory. In the colonial city there are many landmarks and monumental buildings but these elements do not reflect local culture and image as shown by the absence of the mosque. As a result the local residents do not have a strong memory of their built environment here.

The continuity of residence in the three areas was tested in this chapter and the result indicated that the largest number of residents born in their neighbourhood was in traditional areas. This result reflected the lower levels mobility of residents of traditional areas which is linked with the strength of memory and the sense of continuity. The main finding about the continuity in relation to pattern of perceived changes through three areas indicated that more positive social and physical developments and changes occurred in the modern era than in colonial and

traditional eras. This result in fact illustrated the role of the oil economy in these later developments where many people have access to home, jobs and improved living standards.

In the final part of this chapter we dwelled upon the opinion and suggestion of the residents on the shape of future development and planning control. It is concluded from this investigation that the residents are very interested to participate in shaping the future of their built environment. The result indicated that most of the residents preferred a combination of the traditional and modern concepts in order to produce better homes and neighbourhoods. They stressed that local architects and planners are the most suitable for the job.

The main finding about the planning control over the built environment showed that residents were unhappy about the existing architectural and planning regulation and the way it was implemented which resulted in unsuccessful development. The majority of the respondents blamed the Municipality of Tripoli for the lack of control and asked for urgent action to stop all the uncontrolled developments that take place every day in the city, especially in the green belt. Residents also indicated that the architecture and planning unity of Tripoli at present is very weak because of lack of relationship between the physical elements. Also they were concerned about the role of the mosque at present and insisted that mosque should play a central role in their future neighbourhoods.



## **CHAPTER NINE**

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## CHAPTER NINE: CONCLUSIONS AND RECOMMENDATIONS

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## **Conclusions And Recommendations**

### **9.1 Introduction**

This chapter provides the main conclusions of the research and makes the link to the theoretical issues and questions raised in the context. Also this chapter provides some policy recommendations and suggestions. These recommendations are aimed to improve the existing urban environment and guide future development. It also provides some suggestions for future research.

### **9.2 Identity And Built Environment**

The main aim of this study has been to analyse and evaluate the changing identity of the built environment in Tripoli. In search of a definition for identity, the research found that identity is a combination of similarity and difference, creating a sense of uniqueness with which individuals, groups and societies identify with each other but distinguish themselves from others. Identity is, therefore, dynamic, always defined in relation to others rather than in isolation, and is created through continued existence through time and space, through memory and continuity. Three inter-related types of identity (individual, group and social identity) create a balance between individual creativity and the sense of community. A major component of the sense of identity for individuals, groups and societies is their physical environment. In particular, some elements of the physical environment appear to make a strong contribution to the sense of place and identity. These were the natural environment, such as the countryside and the sea that surrounded the city, as well as the city's homes, streets, open spaces, markets and mosques. These physical elements are created according to people's cultural and social values, principles and beliefs. A major change in these elements can be considered a change in the identity of the city. To evaluate this change of identity, the study used a historical and social analysis. The historical analysis showed how these elements were transformed during the course of the twentieth century. It identified three stages of transformation: traditional, colonial and modern (or post-colonial). The social analysis found a number of variables that link people with their physical environment and shape the sense of identity of the place: safety and privacy, attachment and commitment, self-expression, memory and continuity. The research then

combined the historical and social analysis by interviewing 300 residents in three areas of the city, each representing one stage of identity transformation. These residents, as well as some academics, architects and planners, were asked to evaluate these environments. The findings of this research are presented in the following sections.

### **9.2.1 Transformation Of The Built Environment**

The study of the changing identity of the built environment has indicated the significant role played by historic events in shaping the architectural and urban forms of the city. These events had a local and an international origin.

Throughout history, Tripoli city transformed from a small Phoenician centre of commercial activities, which included a number of shops and some residential buildings, into a city in Roman times, to become the political and commercial capital of North Africa, with Roman temples, baths, residential buildings and markets. In 642 the city came under Islamic control and until 1510 it was transformed completely into an Islamic city, with its distinctive style of houses, markets, baths and religious buildings (mosques). From 1551 to 1911 Tripoli entered a further stage of transformation with Turkish occupation of the city. More houses, mosques, baths, cafes and restaurants were built during this period, still in Islamic styles.

The examination of the traditional physical development indicated that Islamic principles and culture played a demonstrative role in ordering and forming traditional architecture and urban forms. Muslims' development activity was directed towards maintaining the social structure and organisation of Islamic society which was based on kinship solidarity, unity, defence and religious practices. The factors of privacy, safety, extended family structure and strong sense of community shaped the built environment in aspects such as height of walls, treatment of windows, courtyard house, streets, private and public open spaces and their relation to mosque and market. The climatic conditions, available building materials and construction technology, agricultural mode of production and limited finances played their own impact on the ordering and formation of the traditional city. The harmony and interaction with nature and place characteristics played an important role in shaping the identity of the traditional city. The physical analysis of the traditional city has clearly shown that every architectural or urban element was designed and built in relation to its function and its built environment context. This

is particularly evident in the courtyard-house which is the main cell in the composition of the dense built environment. The analysis showed that there are two types of inward looking layout of houses in the traditional city (one storey house and two storey house). The courtyard is the central open space by which rooms are connected and where many activities such as house work and children's play take place, protecting its residents from harsh weather. Islamic culture and principles and the social organisation clearly emphasised the separation between public and private areas. The city plan consisted of narrow and twisted streets and cul-de-sacs separating private and public areas for privacy need. The streets with their aspects, buildings, mosques, arches, walls, doors, windows, small shops, markets and other activities provide a place for social and economic activities. Accordingly, activities which involved exchange and public presence were separated from private residential areas, and were concentrated in the main streets and public areas. The analysis found that the streets and open spaces in the traditional city can be categorised in four types: public, semi-public, semi-private and private. Thus, different open spaces provide different types of social users (to cater for public and private needs). The markets and shops which form the spine of the urban fabric are not only places for trade and jobs but a centre for social interaction. The importance of Islamic beliefs and practices gives the mosque a central position in the physical fabric of the traditional city. Thus, this building with its distinctive dome and minaret, along with its main function, which is providing a place for people to pray and practising religion as well as social and political activities, creates a clear and strong landmark and provides a focal point in the urban fabric.

In 1911 the Italians occupied the city for thirty two years. Two phases (from 1911 to 1929) of new transformation were clearly directed towards establishment of political and military rule, where many military camps, administrative offices and a new city started to develop around the historical city. Some Italian architects especially in the first phase of occupation tried to use some local architectural features such as in Grand Hotel and Wadan building. The third phase (from 1929 until Second World War) began with the arrival of Fascists power in Italy, which resulted in a new direction of change in Tripoli based on their particular ideology. A brief comparison with other colonial cities such as Algiers, Tunis, Ibadan and Delhi showed that Tripoli was under a brutal form of colonisation, due to the domination of the Fascists regime. The new urban form that emerged reflected racial and cultural differentiation employed in separating colonialists from local people. The cultural perception of the space was based on

values influenced greatly by the Fascists' anti-democratic ideology, industrial mode of production and technology, economic needs of the colonial community, and the organisation of colonial society based on some individual freedoms and nuclear family structure. All these new circumstances were translated into new types of housing, streets, open spaces, markets and religious buildings with different architectural styles, scale of buildings (height and size) and street system.

The growth of a new city around the old city created a dual city and brought about radical changes in architecture and urban planning forms, resulting in a new urban structure which had a major impact on the identity of the built environment of the walled city. Local concepts and ideas driven from the long history of Islamic culture and law and the local social organisation were ignored in this later change by the Fascists.

The study findings illustrated that the arrival of the Italian military camps and other facilities around the traditional city largely affected the harmony between Tripoli old city and the surrounding natural environment. Military camps and roads were constructed on fertile agricultural land removing many rural settlements and palm and olive trees. Also the access to sea around the old city became restricted, because of the development of the harbour and new roads.

A new set of architectural and planning features appeared in the new city: new types of neighbourhood with different social and physical environments. New types of housing were introduced to meet the needs of the Italian individuals and families, whose lifestyle was based on mixing of sexes. Outward looking villa, duplex, house with garden and veranda and multi-storey dwelling with balcony were introduced. The traditional courtyard was abandoned and replaced by garden, veranda or balcony. There is no family room in this home and the main door opens directly in the corridor. Only shanty towns were built for local people outside the colonial city. The life in these camps was miserable where many people died.

The Fascist ideology and the introduction of new a transportation system introduced a new city plan emphasising domination and power. Consequently, new wide streets and large open spaces were provided for military objectives and political exploitation. All the main streets and open

spaces were filled by monumental buildings and churches as well as places for military parade and political celebrations. (Now these streets are isolated from the public and full of cars). New commercial districts were also created around the traditional city. These had different characteristics and weakened the commercial activities within the walled city. (Now all these commercial activities are operated by local people). Different types of religious buildings (churches) were also introduced into the city where the construction of mosques largely discontinued. Thus, the new architectural and urban form of Tripoli built environment during the Italian occupation reflected Fascists policy and Italian culture and image.

In 1943 the Italian occupation ended and Tripoli city entered a new era of transformation in its built environments identity. In this era Libya passed through two phases. The first began soon after the departure of the Italians and was represented by the monarchical government. This period was characterised by very limited development since the economy was one of the poorest in the world. After the discovery of oil at the beginning of the 1960s, changes in social and physical contexts started to take place. However, many physical developments still followed Italian concepts and principles.

The second phase began in 1969 with the city economy flourishing thanks to the booming oil economy. As a result, major developments and changes occurred in the built environment. Many shanty camps were built around Tripoli as a result of housing shortage as well as emigration of large numbers of people from countryside. At the beginning of the 1970s a socialist system was established in Libya, which aimed at achieving rapid development and social change. This led to huge projects, which were characterised by poor planning and design, particularly in residential neighbourhoods. This poor design was due to the use of concepts and principles in the planning, design and construction of buildings, which were not sensitive to local physical and social contexts.

In the post-colonial period the sea around Tripoli became even less accessible where more freeways and bridges were constructed along the coast. Also the rapid and uncontrolled development in this period caused damage to the green belt where many farms and Sawany (small farms full of olive and palm trees) around Tripoli were transformed into urban neighbourhoods.



The research found that as a result of this uncontrolled development many new neighbourhoods were built with poor quality of planning, such as El-Hadpah El-Shargyah where the physical elements were not integrated together resulting in a lack of harmony and unity. The built form of many contemporary neighbourhoods is a mixture of many styles, heights and shapes reflecting the multiplicity of social and cultural uses and values which have little to do with local conditions and needs. New types of villa, duplex, houses and public high-rise dwelling were built in this era. The character of these homes reflect the architects' and developers' values and concepts (from all over the world). These dwellings continued to be outward looking and so verandas, gardens or balconies were used instead of the courtyard. New elements were introduced in the villas and duplexes such as western style dining and living rooms. With too many cars on the roads and lack of attention to public transport, characterless streets have become more isolated and a source of threat to pedestrians especially children. Although open spaces have become larger, they are clearly related to other physical elements. Many of these are now full of rubbish or have become parking lots. Markets were another source of this radical change. Many middle sized shops and super-markets were built and operated by the government. After some economic liberalisation in recent years many shops were built by private operators without respect to the public and green spaces of the city. This has resulted in a rising sense of uncontrolled individualism and a falling sense of community. The change of the mosque in this period had also its own impact on the built environment identity, especially in terms of its roof structure which in most new mosques was characterised by only a single dome. The multi-domes roof system and vaults were mostly abandoned in modern mosques.

In this era Tripoli was transformed from a city of dual identity into one of multiple identities: the old city with its Islamic architecture, the Italian city reflecting a colonial cultural heritage; and the contemporary city reflecting an international style and modern technology. These successive historical periods have created the diversity of architecture and urban planning in Tripoli city's built environment identity. The formation of the traditional area resulted from Islamic culture and principles and organisation of the local society and an economy which was based on agriculture production. The formation of the Italian city has resulted from Fascist ideology based on domination and power and the organisation of Italian society, Italian culture and image, technology and capitalist economic system. The formation of the contemporary

neighbourhoods has resulted from complex social, cultural and economic processes based on oil export and political processes greatly affected by modernity and international style. The transformation of Tripoli's built environment identity can be summarised as table 9.1.

**Table 9.1: A comparison Conclusion of a number of physical elements between three areas (traditional, colonial and modern)**

Element	Traditional	Colonial	Modern
<b>Natural Environment</b>	<ul style="list-style-type: none"> <li>-The urban physical fabric was in harmony with nature</li> <li>-The sea was very close to the city</li> </ul>	<ul style="list-style-type: none"> <li>-Many military camps built in the green belt which damaged the traditional harmony</li> <li>-The city especially traditional city isolated from the coast</li> </ul>	<ul style="list-style-type: none"> <li>-The green belt not respected where many modern neighbourhoods were built on agricultural land</li> <li>-The city became even more isolated from the coast</li> </ul>
<b>Home</b>	<ul style="list-style-type: none"> <li>-Courtyard house</li> <li>-Single storey or two storey</li> <li>-Inward looking</li> <li>-Privacy considered</li> <li>-Flexible determination of the functional allocation in the design</li> <li>-Has family room</li> <li>-Small size</li> <li>-Climatic conditions were considered</li> <li>- Some rooms have multiple- purposes</li> </ul>	<ul style="list-style-type: none"> <li>- Courtyard house discontinued</li> <li>-Different types of dwelling (Villa, duplex, house, and Flats) introduced in this period to suit Italian society</li> <li>-Veranda, balcony and garden were introduced</li> <li>- Outward looking design</li> <li>-Privacy not considered</li> <li>- Rooms have one purpose</li> </ul>	<ul style="list-style-type: none"> <li>- New forms of dwelling styles introduced from all over the world (Villas, duplexes, houses and flats)</li> <li>-Outward looking design</li> <li>-The increase of covered area</li> <li>-Climatic conditions were not considered</li> <li>-Two guest rooms (Arab and Western )</li> <li>-Dining room also introduced (Western style)</li> <li>-Rooms have one purpose</li> </ul>
<b>Street</b>	<ul style="list-style-type: none"> <li>-Narrow and twisted with surprise</li> <li>-Four types (public, semi-public, semi-private and private)</li> <li>-Empty of cars</li> <li>-Public streets lined by shops</li> <li>-Ended by important physical element such as gate, open space or mosque</li> </ul>	<ul style="list-style-type: none"> <li>-Wide and straight</li> <li>-The priority in design was given to show Fascist regime and military machines</li> <li>-Loaded by monumental buildings</li> <li>-Now the streets full of cars</li> </ul>	<ul style="list-style-type: none"> <li>-Wide and straight</li> <li>-The priority in design was given to cars</li> <li>-It is isolated from the public and full of cars</li> <li>-Many highways and bridges introduced</li> </ul>

<b>Open Space</b>	<ul style="list-style-type: none"> <li>-Four types: public, semi-public, semi-private and private</li> <li>-Small in size</li> <li>-Well integrated with other physical elements</li> </ul>	<ul style="list-style-type: none"> <li>-Large open spaces and gardens</li> <li>-The emphasis was on public life</li> <li>-It was used during Italian occupation for military parade</li> </ul>	<ul style="list-style-type: none"> <li>-Large open spaces but full of rubbish and cars</li> <li>-Not well integrated with other elements</li> <li>-Large gardens but lack of vegetation</li> </ul>
<b>Market</b>	<ul style="list-style-type: none"> <li>-Four types: Main market located in the heart of the city, small market usually arranged around courtyard, small market arranged around mosque</li> <li>,shops lined along sides of public streets</li> <li>-Handicrafts and small work shops are also part of the commercial centre of the traditional city</li> <li>-All these commercial facilities regarded as trade place as well as social centre</li> </ul>	<ul style="list-style-type: none"> <li>-Big shops located side by side in major streets</li> <li>-Arcades located underneath residential or office buildings</li> </ul>	<ul style="list-style-type: none"> <li>-Multi- storey market (European style) were built in different parts of the city</li> <li>-Also middle sized in one or two storey</li> <li>-A large number of shops by small operators</li> <li>-Some located underneath residential or office buildings</li> </ul>
<b>Mosque</b>	<ul style="list-style-type: none"> <li>-The main mosque is the main architectural element in the city and it is granted a place in the heart of the city</li> <li>-Most of the roof of the mosque covered by group of domes and vaults</li> <li>-The function of the mosque was not only a place for pray but also a centre for education, political and social interactions</li> <li>-The mosque and its minaret have a monumental role in directing people to pray or to their object</li> </ul>	<ul style="list-style-type: none"> <li>-The building of mosque in this period discontinued except two mosques</li> <li>-Many churches built in this era, therefore the important locations were given to these churches</li> </ul>	<ul style="list-style-type: none"> <li>-New types of different styles of mosques introduced</li> <li>-Roof structure system was dominated by one dome</li> <li>-The modern mosques is very high compare to traditional mosques</li> <li>-Random location was given to the mosque (the mosque was not granted a central position in the contemporary neighbourhoods) therefore modern mosque has no role in directing people to pray or to a destination</li> </ul>

## **9.2.2 Evaluation Of The Built Environment Identity**

The study examined the satisfaction of Tripoli residents in terms of privacy and safety, attachment and commitment, self-expression, memory and continuity in relation to their built environment. The analysis of these social dimensions of built environment identity have revealed the significance of physical context in people's lives. Also the results have shown that there are important differences in the satisfaction levels between the three areas as well as the socio-cultural and economic issues. The following sections summarise these findings.

### **9.2.2.1 Safety And Privacy**

Regarding the relationship between public and private and male and female relationships, the study found that there was a major concern to residents in the colonial and modern areas.

In the traditional area, Islamic principles and culture and local social organisation were the main considerations in shaping the urban form with emphasis on both private and public life. As clearly illustrated in Chapter Seven the majority of the respondents were satisfied with the level of privacy in their neighbourhoods. In the colonial area, Italian social order and Fascist policy were the main order in building the urban form (street, home, open space, market and religious building) with emphasis being made on public life. Therefore, the factors of privacy such as male-female relations have been changed. Although residents in the colonial area made changes in their homes after they moved in, this type of environment still did not satisfy the residents need for privacy. In the modern area, modern life style was the main order in shaping the home and urban form with no emphasis being made on Libyan Muslims families norms and customs. Therefore, the analysis result indicated that most respondents were not happy with their home environment in relation to their privacy need.

The level of satisfaction in relation to privacy among residents in the traditional areas was far more than that in modern and colonial areas. The courtyard is the most important feature attached to Tripoli traditional home where the privacy factor was translated into a practical design. In colonial and modern areas, residents dissatisfaction was related to the internal organisation of space and the lack of distance between the house windows and the passers-by. This result indicated that the colonial and modern design have generally failed to meet the

households need for privacy. And it also indicated that privacy is still very important to Libyan families and the desire to have a courtyard very high in all areas.

The study underlined the influence of the physical environment on the residents perception of level of safety inside and outside their homes. In the colonial and modern areas residents' concern about the lack of safety and comfort in their home was related to discomfort from heavy traffic, noise, neighbours and from bad smell and smoke. In the traditional area residents' concern was mainly about noise which resulted from crowded markets.

The safety in the street was another major concern among residents of Tripoli in the three areas. Younger groups in the traditional area are concerned about their street planning which restricts car access. Young people in the colonial and modern are not much concerned about the quality of street layout. Overall, however, and especially among old and middle aged people, the level of satisfaction in traditional areas was higher than in the colonial and reaches its lowest level in the modern area. This has established that the streets in modern and colonial areas are not well planned, giving priority to cars and undermining pedestrian safety.

#### **9.2.2.2 Attachment And Commitment**

The feeling of attachment and commitment to home is a great concern among all residents in the three areas. In the traditional area the general level of the respondents' attachment and commitment towards their neighbourhoods was higher than in the colonial and modern areas. The sense of attachment and commitment among residents in the three areas is affected by certain factors such as length of residence, neighbourly relations, extent of co-operation and availability of neighbourhood facilities. In this study it is found that these factors are very important for the general level of residents' satisfaction with their built environment.

The respondents who were born or stayed for long in an area were more attached to their neighbourhood. This means that the high level of attachment among the residents in the traditional area was partly because of their longer length of residence. Shorter periods of residence in the other two areas resulted in lower levels of attachment to the neighbourhood.

Another factor measured in this study is neighbourly relations which were considered to be affected by the physical environment and to have a direct impact on the level of attachment and a sense of community. The study tested the satisfaction of people in the three areas in relation to their neighbours. The result showed that the level of the strength of relationship between neighbours in the traditional area was higher than in the modern and colonial areas. Therefore, the physical changes that occurred in the colonial and modern areas have failed to meet Libyan society needs regarding this factor and may have contributed to weakening of social bonds.

Co-operation and participation are other forms of community building and unity between residents, with a direct impact on the sense of attachment. Our analysis found that the level of co-operation between residents in the traditional area was higher than in the colonial and modern areas.

Availability of neighbourhood facilities is another important factor which can encourage a sense of attachment to an area. The study result illustrated that the general level of commitment among respondents in the traditional area was higher than that in the colonial and modern areas, although the majority of the respondents in the three areas complained about the lack of facilities such as water supply, telephone services, cleanliness and street cleaning and social recreation. The majority of the respondents in the modern and colonial areas were unhappy about the function and characteristics of some other physical elements (streets, open spaces, markets and mosques) on a daily basis or in special occasions for social activities. For example, open spaces are full of rubbish or have become a car park. These problems hindered the outdoor social activities and affected the level of households commitment to their built environment. However, in the traditional areas streets, open spaces, markets and mosques are more available and well defined for gathering and socialising. As a result the findings indicated that the majority of the respondents in the traditional neighbourhoods have a strong sense of commitment towards their neighbourhoods which successfully meet their social needs.

### **9.2.2.3 Self-expression**

It is widely known that the home is used as a tool for identification by people. In any society people try to express their personality and their socio-economic status as compared with other groups in their home in one way or another. The findings have clearly shown that the majority

of the respondents in the traditional area identified with their homes. However, in the modern and colonial areas the majority of the respondents did not identify with their home, partly due to shortcomings in the home environment such as interior distribution of space and shortage of space, or due to the negative symbolic value of colonial occupation. The low degree of identification with the home found in the modern area was a reflection of the design concepts and construction management which had little understanding of the local conditions.

The majority of the respondents in the colonial area, followed by the modern area and then by the traditional area, had made changes to their homes. This illustrates the fact that when people can not adapt themselves to the home environment they make changes to their homes in order to adapt them to their needs. This study result suggested that modernity has a more limited impact on the life of the older and middle aged people and they still prefer the traditional homes and communities in which they grew up and identify with. In comparison between age groups, old and middle aged people in all the three areas have shown more desire for the life style presented by traditional house. Complaints were more pronounced amongst young people about the shortcomings in traditional house than old and middle aged people. Consequently, the level of change among young people was higher than old and middle aged people. In the colonial area the complaints and the level of change were almost the same in all ages. In the modern area more complaints were found amongst the old and middle aged people than young people. As a result old and middle aged people made more changes in their homes than younger groups. The findings illustrated that in all three areas the changes were occurred in three levels: change in treatment of the external elevation, to build an extension and to enlarge rooms.

The study has demonstrated that: first these changes were a reflection of the shortcomings in the home environment in the three areas to meet people' daily needs and partly symbolise their personality. Second, homes have the capacity to be changed for new use. Third, this result is an indication of freedom, the necessity of change, as well as adoption of some aspects of the modern life style especially by younger people. This also supports the fact that the identity of the built environment is not static. However, this change may harm the unity and identity of the built environment if it is not well managed. The individual freedom is important but feeling of community and unity is similarly important. Fourth, in some degrees some changes reflect people's desire for change and also some people have the financial ability to add modern



facilities to complement their traditional way of life. Therefore, this result suggests that more changes in homes are likely to take place in order to meet the changing demands and lifestyles and that by ensuring the people participation in the design of their homes and neighbourhoods can this change be managed effectively.

Availability of choice for housing which has a direct impact on residents daily life and self-expression was analysed in this study. The findings indicated that the number of respondents who chose their homes by themselves in the traditional area was the largest followed by the colonial and next the modern area. Many respondents in the contemporary and colonial areas had had no opportunity for another choice or participation in the design and construction of their homes.

The changes that occurred in the physical environment in the colonial and modern periods were not always a reflection of social factors such as level of education and social background, extended family and family size. For example, residents who moved from shanty camps to the colonial or modern neighbourhoods especially high-rise dwelling complained about the absence of relatives and friends in the neighbourhood or the size of their flats. The issues of extended family and social background based on blood relation are still very strong in Libyan families but were ignored in designing the colonial and modern neighbourhoods.

The quality of the built environment of Tripoli as a whole was also measured in this study. The aim was to test the perception of the people in the three areas in relation to identity of their built environment as a whole. The finding indicates that the majority of the people in the traditional area feel that their city reflects Libyan cultural identity, while far fewer people in the colonial and modern areas think so. Overall, more than half of the respondents in the three areas thought that the city's existing architecture and urban planning have no distinctive identity. The respondents characterised Libyan architecture as having simple buildings of a similar type and the homogeneity of buildings height and size as well as the treatment of the external elevations and internal organisation of the homes. These findings suggest that in order to restore Libyan architecture and urban planning as well as the identity of Tripoli city it is important to take these factors into account in any future development. It seems that this result may indicate that the perception of the people is influenced by their own immediate

environment, which suggests the need for more detailed studies. The finding also illustrated that the colonial neighbourhoods are not yet accepted by the Libyans and, therefore, more improvement and better management to these neighbourhoods are required in future in order to make the environment more desirable and acceptable.

#### **9.2.2.4 Memory And Continuity**

The analysis of memory in this study has illustrated the significance of this factor to the sense of identity of Tripoli. The findings reveal that people use different physical elements to remember the urban structure and history of their built environment. In the traditional area the majority of the respondents felt that their built environment connected their present with their past and they based their memory map on different architectural and urban forms. In the colonial area some residents used some buildings and squares as landmarks due to their strong visual, monumental and symbolic character. In the contemporary neighbourhoods, the findings indicated that the number of the respondents who could remember physical elements was much smaller than in the traditional and colonial areas. This was due to the poor planning concepts that were applied in designing these neighbourhoods which in the end result in lack of symbolic meanings.

This study also measured residents' memory in the three areas towards their city as a whole. This was aimed to test how people in the three different areas used cues to remember their built environment and also to find out the differences between the three stages of change in relation to memory. The findings illustrated that the strongest memories of the city were those of the traditional architecture and urban planning forms, and the weakest memories were linked to contemporary transformations.

The mosques and their minarets in traditional areas played a central role in strengthening people's memory of their built environment. The results showed that the absence of the mosque in the colonial areas resulted in negative emotional consequences among the majority of the respondents especially old people. Also the study findings indicated that the quality of the modern mosque in terms of its location was very weak. Therefore, the mosque does not act as a strong focal point.

The study measured the impact of development and change in the three areas on social context in relation to continuity. The findings showed that the number of the respondents who are born or stay for a long period in the traditional areas was the largest and in the colonial areas it was the smallest. This result suggested that the traditional neighbourhood has better situations which helped its residents the ability to notice, understand, and remember their built environment as well as to relate it to their cultural norms.

The study illustrated that despite all changes that occurred during the colonial and post-colonial period, many Libyan cultural features such as language the need for privacy, the idea of extended family and habits as well as religious beliefs and practices are still well maintained. The main aspect of the contemporary built environment identity of Tripoli, therefore, is the coexistence of old and new, symbolised in many variations and tensions between different generations' attitudes and behaviour.

### **9.3 The Changing Identity Of The Built Environment In Tripoli**

The main aim of the research has been to analyse and evaluate the changing identity of the built environment in Tripoli. The overall conclusions are that three main historical periods have each left a mark on the city, creating a city of multiple identities. The traditional city still is valued highly by Tripoli residents for its architectural features and its conforming with traditional social values. It is, however, not popular with the younger people, who are the future of the city, for its inability to accommodate modern lifestyles. The colonial city was an alien creation that had particular architectural values, such as its arcades and open spaces. It is not however, suitable for the Libyan family size and lifestyle. The modern neighbourhoods are not often successful in their architecture. They are more suitable in general for Libyan families, but remain unsuccessful from a number of aspects, especially in satisfying the older people.

Overall, the three areas that reflect the history of the city have their own strengths and weakness. The future of the city grows out of this diversity of identities. There is much that can be learnt from the lessons of each area, as well as of the co-existence of old and new that characterises the identity of the built environment in Tripoli. A major lesson is that the success

of built environment largely depends on how far it relates to the local physical and social conditions.

## **9.4 Recommendations**

The research results suggest some important recommendations that could be useful for present and future development to achieve a greater congruence between the physical environment and the changing needs of community . A variety of points, suggestions and recommendations have already been presented in previous chapters. In this section some of the more major recommendations are highlighted. The object is not to produce a definite policy, but to recommend some general principles improving the existing design and planning framework in Tripoli. These have been categorised into two main issues:

### **9.4.1 Existing Built Environment**

The research has identified a number of problems and deficiencies created by changing physical, spatial, social, economic, political and cultural circumstances of the built environment in Tripoli city. In the traditional city the research has illustrated the lack of pedestrian access to the sea, and the increasing number of buildings and freeways on the coast in relation to new uses, values and needs such as emphasis on cars movement and harbour expansion. Therefore, there is an urgent need to adopt a new policy which should enable pedestrian access to the sea by reducing the gaps and distances between the old city and the sea.

An example of how this might be addressed would be to relocate the harbour to a more appropriate site outside the city, as Libya has no shortage of coastlines. The central area's coast can therefore be freed for new, pedestrian friendly developments. These developments can also be linked to the old core through pedestrian walkways, as well as urban streets. The main arteries that separate the city from the sea can be shifted to underground, at least in certain key points, to allow the development of new links between the city and the sea.

The research has also illustrated the deterioration of the physical state of the old city such as houses, mosques and streets which resulted in the departure of some residents from their houses to new areas. Therefore, there is an urgent need for paying attention to the historic city

before it is too late. This can be done through a more rigorous preservation and conservation policy towards these environments which are important for two reasons: first the traditional city is a living record of the local people's history and their Islamic culture. Second, the city still represents the heart of commercial activities (markets, shops and crafts) and economic and residential importance of the city. Preservation and conservation should also improve confidence of the residents and this can be done by improving and restoring liveability of the neighbourhoods. This would include improving the quality of facilities such as water supply, street cleaning, telephone service and social recreation.

Three aspects need more detailed studies in order to provide suitable solutions: noise resulted from crowded markets and shops, providing car access and the shortcomings in the house in terms of space.

In colonial city, the research has raised a number of problems created by the lack of cultural adaptation. Therefore, there is an urgent need to find a way to improve the current situation in the Italian areas. Some modifications can be made to the homes (especially inside) in order to provide more positive circumstances which fit Libyan families. Second, the findings have clearly indicated some problems regarding the colonial streets. Therefore, better management of the colonial streets is needed where efforts should aim to find ways to provide: (1) better accessibility for pedestrians and reducing safety and health risks resulted from heavy traffic and pollution. (2) providing parking facilities in order to reduce heavy traffic. (3) There is an urgent need for maintaining street uses and public movement especially Omar Ibn El-ass street.

Third, in order to ensure and establish good use of open spaces and gardens in this area there is a need for better management of open spaces and gardens especially the Municipality Park.

Fourth, the colonial neighbourhood facilities should also be improved. These include cleanliness, telephone service, water supply and social recreation.

Fifth, the study results illustrated that in the colonial area the sense of local identity was largely lacking. In order to provide a sense of local identity it might be useful to insert some important buildings (which reflect the local character) such as mosques in appropriate places in the

colonial city. Any major changes to the colonial city, however, should be avoided, as it may damage its capacity to attract tourism.

In the modern neighbourhoods, the study has also raised a number of problems created by the lack of awareness of local conditions and lifestyles. The following recommendations should be made:

First, there is an urgent need to stop people building additional high walls around their homes in order to restore the sense of integration and community in these areas. Also it is important to allow people to do some modification in their flats (in high-rise buildings). There is also a need for regular and better maintenance of public housing such as Airport neighbourhood in order to maintain the quality and safety of these buildings and urban environment as a whole.

Second, there is also a need for better management and maintenance of contemporary streets. This should include improving the planning quality of the streets such as defining the starting and ending points, junctions and connections. Efforts should aim to improve street lighting, traffic lights and signs. Pedestrian movement, heavy traffic and pollution problems should be addressed. Also efforts should aim to make the streets more liveable and not isolated. There is a need for a detailed study for finding appropriate ways to use narrow streets such as in El-Hadpah El-Shargyah. Another aspect that needs a more detailed study is the large scale bridges built in different locations in the urban fabric (especially Wadan Bridge) in order to investigate the proper way of better integrating these elements into the built and natural environments.

Third, most of the contemporary open spaces are not well defined and are full of discarded rubbish. Therefore, there is a need for better management and more detailed studies on how to improve the current situation of these important spaces.

Fourth, another concern raised by this study was the conversion of residential buildings to commercial units as well as the growth of shopping facilities in a disorganised manner. Local authorities and decision-makers should find a way for solving these two problems.

Fifth, efforts by decision-makers should be made to provide sufficient facilities and services such as telephone service, cleanliness, water supply and social recreation. Also parking facilities are urgently needed.

Finally, the study has strongly illustrated the lack of continuity and fragmentation of built environment where the historical city became isolated from the rest of the city as a result of the radical transformation that occurred during the colonial and post-colonial periods. The present architectural and planning forms display the continuity of fragmentation facing the identity of the built environment of Tripoli city. This fragmentation in the identity of the urban fabric has resulted from the shift from the traditional to the colonial and then to the modern period. This change created conflicts between traditional, colonial and post-colonial approaches. Consequently, the city policy should aim to promote the integration and continuity of the traditional neighbourhood with the rest of the city's fabric. This can partly be done through conservation of its character. Also the old city of Tripoli should be taken into account as an inspiration in any attempt to put forward architectural and urban planning concepts, for the new areas.

### **9.4.2 Future Development**

The evaluation of the change that occurred in the colonial and post-colonial areas has clearly showed that a wide gap was created between the built environment and community needs. The separation and fragmentation of the urban structure were the result of discontinuity of local social and cultural principles and values. There is a need therefore, for architecture and urban planning in Libya (particularly Tripoli ) to learn from these values and principles, which can help ensure satisfaction among residents and a coherent identity.

In the study safety and privacy have proved to be fundamental aspects associated with home, street and neighbourhoods as a whole. These aspects are still very important for Libyan families and individuals. Therefore, it is very important to consider the safety and privacy components in any design operation in future. The future home, street and neighbourhood as a whole should be compatible with family needs for privacy and safety.



Length of residence, neighbourly relations, co-operation and neighbourhood facilities have also proved to be fundamental components associated with commitment and attachment to the community. The study has shown that these factors were strongly present in the traditional area, but, weak in the colonial and post-colonial areas. Therefore, these components should be promoted and provided for in any design procedure in future.

The research has also indicated the importance of self-expression to people, which was found to be very strong in the traditional area and weak in the colonial and modern areas. Consequently, it is essential to emphasise this factor in future design policies. This can be achieved by providing available alternatives and choice and through public participation in selecting and designing homes and neighbourhoods. For example, therefore, in future development the design of home ought to relate more strongly the physical characteristics of the homes in relation to the residents' habits and personality.

The study has also shown the significance of memory and continuity created by the presence of particular buildings and places in creating a sense of community and solidarity. The findings have shown this to be strong in the old city and weak in the colonial and post-colonial areas. Therefore, it is very important to emphasise these two factors in any future design policies. This can be achieved by integrating all architecture and urban forms (home, street, open space, market and mosque) as well as building important buildings which reflect the sense of local identity. The mosque has always played a central role in maintaining the Islamic society. Therefore, in any future development neighbourhoods should give their mosques a prominent location.

In modern times, greater attention has been focused on purely economic factors with regard to architecture and planning to the detriment of social considerations. It is found that a home which follows Islamic design concepts and principles with some modern modification such as enlarged spaces would be appropriate for Libyan families. In order to do this, more detailed studies and longer term plans are required. The responsibility of architects and planners is to understand the nature of the present situations of the local social and physical contexts and then apply them to the future. Turning back the clock is not possible, because many changes have occurred in the physical environment during the colonial and modern period which are in line

with some changes of the social environment, as reflected in new lifestyles. However, some social features still remain strong such as extended family and need for privacy.

The study findings showed that people in the three areas are highly interested and co-operative to give their opinion about the suitable shape of the future development especially that related to the home and also they were aware of the problems facing the development of Tripoli in recent years. Due to the shortcomings in the home in all the three areas the majority of the respondents in the three areas suggested first, that a combination of the modern and traditional house would be the best home for the Libyan families in future. They suggested that for better future development it is best to adopt a combination of modern and historical principles and values that were relevant. Second, the local architects and planners are the most suitable for the future development job. Third, participation of the people for selecting and designing their built environment is necessary. Finally, this study recommended that more studies regarding this issue should take place in future.

The absence or weakness of law, regulations and control over the built environment has played a major part in development of characterless areas. Availability of public choice and participation in planning and designing their homes and neighbourhoods have also been lacking. Even the discovery of oil, despite raising living standards and housing conditions, has led to a degradation of the physical environment and its identity, due to the fast pace of building activity. The majority of the respondents in the three areas were unhappy with changes and developments that have occurred in recent years. The analysis result clearly pointed to the problems created by fast uncontrolled development and change, especially in the post-colonial era, and showed the weakness of the architecture and planning forms created.

The study has also indicated the problems that result from ribbon development especially shops that take place every day in contemporary neighbourhoods and also conversion of residential buildings to commercial use without any significant organisation. Also the study has shown the importance of the green belt to the built environment. The findings indicate: first that the residents are wary about the damages that take place every day in the green belt and they requested the Municipality of Tripoli to stop such action that harm the green belt. Second the respondents in the three areas indicated that the Master Plan of the city and building and

planning regulation should be respected and considered before any changes can take place by all levels of the society in order to achieve interrelationship between all elements of the physical environment as well as natural environment. Third there was support for respecting the characteristics of the vernacular architecture such as simple buildings which reflect the local cultural identity.

As clearly indicated in the study, the lack of identity in the modern times was mainly due to the application of the imported concepts and plans from everywhere without appropriate consideration to the local conditions. Therefore, there is a need for new policies and regulations capable of filtering imported concepts and for limiting the selfish attitudes of individuals and groups. They also need to deal effectively with planning and architectural issues such as land use, zoning, architectural details, colour and building structure so as to satisfy public needs. These regulations and laws should be flexible to allow the inclusion of continuous improvement. Residents should also be encouraged to follow these regulations and to respect the public and national interest. Also to keep the built environment under control we need to reinforce the sense of individual and collective responsibility of society regarding new designs or change in architectural and urban forms.

The results of this thesis illustrated the conclusion that the success of the traditional city urban forms (home, street, open space, market and mosque) is due to the concepts and principles applied in designing these elements which successfully deal with local natural and social environments and cultural values, principles and needs. The colonial urban form failed to satisfy local residents needs because of the disregard of these local conditions. The contemporary areas also failed to meet the residents needs because they also failed to adapt to the local social and cultural values, principles and needs. These values, principles and needs are mainly based on Islamic principles and culture and the local social organisation such as extended family. Although there is a shortage in term of space in the traditional house, lessons can be learned from the design concept of the traditional courtyard-house as a good example for adopting the local conditions. The designs of the streets and open spaces which were based on a clear relationship between private and public are worth to be considered in future development. Lessons can be learned from the way the traditional markets and mosques were designed and constructed as well as their relations to both social and other physical elements.

Finally, as clearly demonstrated in this study there are many local social features still very important for Libyan families such as privacy, extended family and social harmony. Therefore, coexistence between the local social and cultural values, principles and needs and modernity in future should be the main concern in any future development policies in order to provide high quality built environment and enrich people's lives and the city's identity.

An example of how the future urban form could be more in line with the community's needs and aspirations can be in public housing design. The research findings showed that the high-rise dwelling was not appreciated by its residents, due to some problems resulted from this type of design such as lack of privacy, height of the buildings and difficult maintenance. Low-rise high-density development could therefore be a more suitable form of housing for Libyan families. Use of courtyards, sensitivity to the position of doors and windows, careful treatment of facades, and use of some traditional architectural features can all make such developments more attractive and useful. Therefore, public housing policy should take this important issue into consideration in any future development. The construction of public housing should be as similar as possible to private homes where the residents can be involved at any level of their housing design and construction. This can limit the gap between the residents, the decision makers and designers. Also it is important that housing policy should be reviewed to adopt a dynamic long term housing policy as a base for decision making in order to address the local social needs, climatic conditions and economic situations.

## 9. 5 Further Research

It is hoped that this research will become a source of useful information and provide a platform for future research into the built environment identity in Tripoli. It is also hoped that this study provides a contribution toward the study of built environment identity in general.

From this study it was found that there was a lack of available information and data regarding the built environment of Tripoli city. Therefore, there is a need for more detailed studies on its social, natural and physical environments. This would provide the Municipality of Tripoli with more information in dealing with built environment and its changing identity.

Furthermore, in its assessment of the effect of change and development, the research has emphasised the external space of architecture and urban form, giving limited emphasis to the internal space of home. Given the role the home has in spatial organisation and satisfaction of residents, it is essential to develop a deeper understanding of the change and development of the home, its social, cultural and economic importance, and its effect on the life of households. This will provide more information on the way people use and transform their homes. Thus, more research is needed about this important physical element in Libya. Further studies should also focus more on architectural and urban elements such as streets, open spaces, markets, mosques, roofing systems and incorporate social features such as habits, customs, family values and individual and group attitudes.

Further investigation is also needed about people's knowledge and perception of their built environment identity in other Libyan cities. This could be approached by examining the direct and indirect impact of modernity on social, natural and physical parameters in other cities. More research is also needed on the history of the old city of Tripoli. An understanding of historic architectural and urban forms will strengthen and enrich the identity of new developments. More research about the Italian built city and modern neighbourhoods is also desirable to establish the extent and direction of positive and negative developments during these periods.

As well as these more theoretical research proposals, local building materials, technology and climatic features of the city demand equal investigative attention. Studies concentrating on traditional structures such as those located in the traditional city, or outside the city in mountains or oases, may also be of interest to the built environment identity. Such knowledge of the past can help to set aims for the future. As shown in this study, it is the forms that have been created in careful response to local conditions which, it is suggested, deserve to be the most appropriate basis for influencing the future identity.

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## Appendix 1

Cross table illustrates the opinion of age groups of respondents about the quality of the planning of the traditional street

Age Group (Years)	Quality of the street planning		Total (%)
	good (%)	bad (%)	
20-30	14	19	33
31-40	11	13	25
41-50	11	7	18
Over 50	19	3	24
Total	55	42	100

Cross table illustrates opinion across age groups in colonial neighbourhood about the quality of the planning of the streets

Age Group (Years)	Quality of the street planning		Total (%)
	good (%)	bad (%)	
20-30	11	7	18
31-40	20	18	38
41-50	12	14	26
Over 50	8	10	18
Total	51	49	100

Cross table illustrates the opinion of age groups of respondents about the quality of the planning of the modern street

Age Groups (years)	Quality of the street planning		Total (%)
	Good (%)	Bad (%)	
20-30	16	13	29
31-40	12	13	25
41-50	5	16	21
Over 50	4	21	25
Total	37	63	100



## Appendix 2

Cross-tabulation shows the level of attachment by age groups in the traditional neighbourhoods

Age groups (years)	Level of attachment		Total (%)
	attached	not attached	
20-30	25	8	33
31-40	20	5	25
41-50	16	2	18
Over 50	23	1	24
Total	84	16	100

Cross-tabulation shows the level of attachment by age groups in the colonial neighbourhoods

Age groups (years)	Level of attachment		Total (%)
	attached	not attached	
20-30	9	9	18
31-40	18	20	38
41-50	11	15	26
Over 50	5	13	18
Total	43	57	100

Cross-tabulation shows the level of attachment by age groups in the modern neighbourhoods

Age groups (years)	Level of attachment		Total (%)
	attached	not attached	
20-30	17	12	29
31-40	13	12	25
41-50	7	14	21
Over 50	7	18	25
Total	44	56	100

### Appendix 3

Cross-tabulation displayed the respondents attachment in relation to length of residence in the traditional neighbourhoods

Length of residence	Degree of attachment		Total
	attached	not attached	
Less than five years	2	3	5
More than five years	19	8	27
From birth	63	5	68
Total	84	16	100

Cross-tabulation displayed the respondents attachment in relation to length of residence in the colonial neighbourhoods

Length of residence	Degree of attachment		Total
	attached	not attached	
Less than five years	3	9	12
More than five years	14	27	41
From birth	26	21	47
Total	43	57	100

Cross-tabulation displayed the respondents attachment in relation to length of residence in the modern neighbourhoods

Length of residence	Degree of attachment		Total
	attached	not attached	
Less than five years	2	5	7
More than five years	13	29	42
From birth	29	22	51
Total	44	56	100

## Appendix 4

Cross table shows the feelings and opinions of different age groups about the traditional home design in relation to their personalities

Age Groups (Years)	Degree of Reflection		Total
	Identify with (%)	Not identify with (%)	
20-30	17	16	33
31-40	14	11	25
41-50	12	6	18
Over 50	18	6	24
Total	61	39	100

Cross table shows the feelings and opinions of different age groups about the colonial home design in relation to their personalities

Age Groups (Years)	Degree of Reflection			Total (%)
	Identify with (%)	Not identify with (%)	No Opinion (%)	
20-30	4	13	1	18
31-40	8	27	3	38
41-50	5	20	1	26
Over 50	3	15	-	18
Total	20	75	5	100

Cross table shows the feelings and opinions of different age groups about the modern home design in relation to their personalities

Age Groups (Years)	Degree of Reflection			Total (%)
	Identify with (%)	Not identify with (%)	No Opinion (%)	
20-30	15	13	1	29
31-40	10	10	5	25
41-50	5	15	1	21
Over 50	5	19		25
Total	35	57	8	100

## Appendix 5

Cross table illustrates the degree of the effect of the traditional home design on the way of life among age groups

Age Group (Years)	Degree of Effect			Total (%)
	Positive (%)	Negative (%)	No opinion (%)	
20-30	14	18	1	33
31-40	11	13	1	25
41-50	10	8	0	18
Over 50	16	7	1	24
Total	51	46	3	100

Cross table illustrates the degree of the effect of the colonial home design on the way of life among age groups

Age groups (Years)	Degree of Effect			Total (%)
	Positive (%)	Negative (%)	No opinion (%)	
20-30	7	10	1	18
31-40	15	21	2	38
41-50	11	15	-	26
Over 50	7	11	-	18
Total	40	57	3	100

Cross table illustrates the degree of the effect of the modern home design on the way of life among age groups

Age Groups (Years)	Degree of Effect			Total (%)
	Positive (%)	Negative (%)	No Opinion (%)	
20-30	12	15	2	29
31-40	10	14	1	25
41-50	7	14	-	21
Over 50	7	18		25
Total	36	61	3	100

## Appendix 6

Cross-tabulation shows the level of change among age groups in the traditional neighbourhoods

Age Group (Years)	Level of Change		Total (%)
	Change (%)	No Change (%)	
20-30	20	13	33
31-40	14	11	25
41-50	8	10	18
Over 50	9	15	24
Total	51	49	100

Cross-tabulation shows the level of change among age groups in the colonial neighbourhoods

Age Group (Years)	Degree of Change		Total (%)
	Change (%)	No change (%)	
20-30	12	6	18
31-40	26	12	38
41-50	18	8	26
Over 50	13	5	18
Total	69	31	100

Cross tabulation shows the level of change among age groups in the modern neighbourhood

Age Group (Years)	Level of Change		Total (%)
	Change (%)	No change (%)	
20-30	15	14	29
31-40	14	11	25
41-50	15	6	21
Over 50	19	6	25
Total	63	37	100

## Appendix 7

Cross-tabulation shows the respondents preference among age groups towards their future home

Age groups (years)	Traditional home	Modern home	A combination of Traditional and modern home	Total
20-30	2	11	67	80
31-40	8	11	69	88
41-50	10	8	47	65
Over 50	19	3	45	67
Total	39	33	228	300

## Appendix 8: Questionnaire in English Versions (Translated from Arabic)

Interview No.....  
Date.....  
Time started.....Time finished.....  
Place.....

### Biography

- 1- Sex      ☐ Male      ☐ Female  
2- Age..... Years  
3- Education.....  
4- Occupation.....
- 

### Safety and Privacy

- Q1- Do you feel that you have enough privacy in your house?  
- If not, the reason is;  
☐ It is not set back for enough from the street  
☐ There is no courtyard  
☐ The height of the windows is not suitable  
☐ The internal distribution of spaces is not suitable  
☐ There are high rise buildings nearby  
☐ There is no external wall to protect the family from outside viewers  
☐ Other.....
- Q2- Do you think that the courtyard used in traditional housing was useful for Libyan families?  
☐ Yes      ☐ No      ☐ I don't know  
- If yes, it provided;  
☐ Privacy  
☐ Safety and security  
☐ Cooler area in the summer and warm in the winter  
☐ A suitable place for women to work in  
☐ A suitable place for children to play in
- Q3- Are you comfortable in your house?  
☐ Yes      ☐ No      ☐ I don't know  
- If not, the reason is;  
☐ Discomfort from neighbours      ☐ Discomfort from heavy traffic  
☐ Discomfort from Noise      ☐ Discomfort from smoke and bad smell  
☐ Other.....



- Q4- In which of the following communities do you feel more relaxed and secure;
- |   |  |
|---|--|
| <input type="checkbox"/> The old city                 | <input type="checkbox"/> Hayy El-Andouls community     |
| <input type="checkbox"/> Omar El-Mouktar Street       | <input type="checkbox"/> The Air Port Street community |
| <input type="checkbox"/> El-Hadpah Shargyah community | <input type="checkbox"/> Em-Hammed El-Megarif Street   |
| <input type="checkbox"/> Mysran Street                | <input type="checkbox"/> Other.....                    |

- Q5- Do you think that the roads and streets in your community affect you?
- ☐ Yes      ☐ No      ☐ I don't know
- If not, the reason is;
- |  |  |
|--|--|
| <input type="checkbox"/> The planning of roads is good | <input type="checkbox"/> The planning of roads is fair |
| <input type="checkbox"/> The planning of roads is bad  | <input type="checkbox"/> Other.....                    |

### **Attachment and Commitment**

- Q6- Do you feel that you are attached ☐ or not attached ☐ of your community?
- If the answer is a stranger, the reason is;
- ☐ I have no relatives there
- ☐ There is no co-operation between the neighbours
- ☐ There is no social harmony between the neighbours
- ☐ There is no wealth harmony between the neighbours
- ☐ There is no cultural harmony between the neighbours
- ☐ Other.....

- Q7- Are you born in Tripoli city?
- ☐ Yes      ☐ No

- Q8- How is relationship with your neighbours?
- ☐ Good      ☐ Fair      ☐ Bad
- If bad, why?.....

- Q9- Have you ever received help from your neighbours for solving any kind of problem?
- ☐ Yes      ☐ No      ☐ I don't know
- If not, explain why?.....

- Q10- Are your relationships and social life distinguished by;
- ☐ Participation in cultural and professional activities
- ☐ Participation in comfortable and pleasant activities
- ☐ Participation in different hobbies
- ☐ I don't participate in any activities
- ☐ Other.....

- Q11- Do you feel close and commitment to your community?
- ☐ Yes      ☐ No      ☐ I don't know
- If not, the reason is;
- ☐ Lack of services such as water, electricity, telephone lines.....etc.
- ☐ Lack of social and recreation services.
- ☐ Lack of traffic flow

☐ Other.....

Q12- In your opinion which of the following service should be provided in your community?

- |  |   |
|--|---|
| <input type="checkbox"/> Commercial services                   | <input type="checkbox"/> Education services             |
| <input type="checkbox"/> Craftsmanship and production services | <input type="checkbox"/> Electrical services            |
| <input type="checkbox"/> Telephone service                     | <input type="checkbox"/> Social and recreation services |
| <input type="checkbox"/> Cleanliness and sweeping services     | <input type="checkbox"/> Other.....                     |

### **Self-expression**

Q13- A house reflects some of the aesthetic values and wealth capabilities of its resident, do you feel that your house express something about your life style and personality?

- ☐ Yes      ☐ No      ☐ I don't know

Q14- Does your house affect your life style in any way?

- ☐ Yes      ☐ No      ☐ I don't know

- If Yes, the reason is;

- ☐ Shortage of space  
☐ Interior distribution of rooms not well studied  
☐ Other.....

Q15- Have you ever made changes in your house?

- ☐ Yes      ☐ No      ☐ I don't know

- If yes, the reason was;

- |  |  |
|--|--|
| <input type="checkbox"/> To enlarge rooms      | <input type="checkbox"/> To change the function of the rooms |
| <input type="checkbox"/> To build an extension | <input type="checkbox"/> Other.....                          |

Q16- Did you choose your house by yourself?

- ☐ Yes      ☐ No      ☐ I don't know

Q17- Did you have another alternative for housing?

- If yes, why did you choose this type of home.....

Q18- A city reflects the level of civilisation and the identity of its nation, do you think that Tripoli city successfully express our civilisation and identity?

- ☐ Yes      ☐ No      ☐ I don't know

- If not, why?.....

Q19- In your view, do you think there is a unique style or identity for Libyan architecture and planning?

- ☐ Yes      ☐ No      ☐ I don't know

- If yes, do you think that Tripoli city reflects this identity?

- ☐ Yes      ☐ No      ☐ I don't know

Q20- In your opinion which of the following express Libyan architectural identity?

- |   |  |
|---|--|
| <input type="checkbox"/> Human scale in the local architecture  | <input type="checkbox"/> Treatment of the external elevations  |
| <input type="checkbox"/> Homogeneity of buildings height        | <input type="checkbox"/> The existence of an internal court    |
| <input type="checkbox"/> The internal distribution of the house | <input type="checkbox"/> Complicated and expensive buildings   |
| <input type="checkbox"/> Simple buildings of a similar type     | <input type="checkbox"/> The presence of water and green areas |
| <input type="checkbox"/> other.....                             |  |

### **Memory and Continuity**

Q21- Is there any building or a place that you feel connects you with past history and represents your memory?

- ☐ Yes      ☐ No      ☐ I don't know

- If yes, please name it here.....

Q22- Do you think that there are still some buildings and places that have the qualities and values that could represent the reality of our society and its history?

- ☐ Yes      ☐ No      ☐ I don't know

- If yes, would you please choose from the following;

- |   |  |
|---|--|
| <input type="checkbox"/> Old castle                       | <input type="checkbox"/> Green square        |
| <input type="checkbox"/> Public palace                    | <input type="checkbox"/> Martyrdom's square  |
| <input type="checkbox"/> Entertainment palace             | <input type="checkbox"/> Swahalee square     |
| <input type="checkbox"/> Tripoli International exhibition | <input type="checkbox"/> Algeria square      |
| <input type="checkbox"/> Wadan building                   | <input type="checkbox"/> Omar Mouktar street |
| <input type="checkbox"/> School of art and handicraft     | <input type="checkbox"/> Fish building       |
| <input type="checkbox"/> Other.....                       |  |

Q23- In your opinion in which of the following communities are there still buildings that have positive and aesthetic that not eras from your memory

- |   |  |
|---|--|
| <input type="checkbox"/> Old city                     | <input type="checkbox"/> Hayy El-Andouls community     |
| <input type="checkbox"/> Omar El-Mouktar street       | <input type="checkbox"/> The Air Port community        |
| <input type="checkbox"/> El-Hadpah Shargyah community | <input type="checkbox"/> Em-Hammed El-Mougarief street |
| <input type="checkbox"/> Mysran street                | <input type="checkbox"/> Other.....                    |

Q24- If you think that our heritage and the built environment have been damaged, in your opinion in which of the following periods did this occur;

- |  |             |
|--|-------------|
| <input type="checkbox"/> Before the present century  | (1650-1911) |
| <input type="checkbox"/> First half of this century  | (1912-1945) |
| <input type="checkbox"/> Second half of this century | (1946-1997) |

Q25- How many years have you lived in this house?

- ☐ Less than 5 years      ☐ More than 5 years      ☐ From birth

Q26- If you think that positive social changes and developments that have taken place in your locality, society, in your opinion during which of the following periods did they occur;

- |  |             |
|--|-------------|
| <input type="checkbox"/> Before the present time     | (1650-1911) |
| <input type="checkbox"/> First half of this century  | (1912-1945) |
| <input type="checkbox"/> Second half of this century | (1946-1997) |

### **Shape Of Future Development**

Q27- What is the unique character of the ideal home in your view?

.....  
.....

Q28- What is the ideal home in your view?

- ☐ flat in high rise building      ☐ House with courtyard (old style)  
☐ Villa (modern style)      ☐ Other.....

Q29- If you were to get another chance to build your own house, which one of the following styles would you choose?

- ☐ Traditional house    ☐ Modern house  
☐ Other.....

Q30- Do you think that a better architecture and planning pattern for our society and its built environment can be achieved by;

- ☐ Native architects and planners      ☐ Foreign architects and planners  
☐ A combination of native and foreign architects and planners  
☐ Other.....

Q31- Regarding better design and development of our city, do you agree that we should

- ☐ Neglect all traditional concepts  
☐ Take the traditional for granted  
☐ Take modern for granted  
☐ Take some useful ideas from both past and present  
☐ Other.....

### **Planning Control**

Q32- If you think that the developments of Tripoli city are unsuccessful, do you believe this is due to;

- ☐ Lack of master plan  
☐ Master plan not well studied  
☐ Master plan is well studied but the people are not committed to following it  
☐ Other.....

Q33- The transgressions and damages that have take a place in the city are due to;

- ☐ People trying to exploit the circumstances in which they find themselves  
☐ People in general have no planning awareness  
☐ The municipality takes no action regarding transgressions that take place  
☐ Other.....

Q34- Sometimes people change the main function of a building, i.e. convert residential buildings to commercial for example. Do you consider this to be acceptable without a review of the city's master plan.

☐ Yes      ☐ No      ☐ I don't know

Q35- Do you think that better architectural and planning forms can be achieved for your city by;

( ) Inviting relevant people to become involved in designing and planning communities

( ) Employing architects and planners in the municipality

( ) Allowing individual freedom of expression with no checks

( ) Other.....

**Q36- What would you like to see happen in your city in the future?**

( ) Building regulations observed

( ) Respect shown for public taste, social habits and customs

( ) Co-operation between all members of society

( ) The developments of expensive and complicated architecture forms

( ) The developments economic and simple architectural forms

( ) Other.....

Q37- In order to maintain a unified planning identity for Tripoli city, do you consider that we should consider;

☐ Follow the master plan of the city      ☐ Not follow the master plan of the city

( ) Other.....

Comments:.....

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1. *Journal of Management Studies*, 1990, 27, 1, 1-14.

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Thank you very much

Thank you very much