REPORT ON ORGANIZING AND RUNNING THE THIRD WORLD OPTION FOR TERMS 2 and 3, 1973

After going through the report presented by the Third Working Party, and considering the time left before the end of this educational year, I found that, according to the existing situation, first it is impractical to work on as very general a level so that of the report, and that second the report lacks a description of the basic needs of the actual problem in the real situations of developing countries.

Therefore, I have prepared two projects for the two terms left in this educational year, which will also be the 'field practice' projects. This will enable the students to be in-touch with a range of problems within the realistic 'on-site' situation.

The main goal of these two projects is to expose the different types of problems in developing countries and to try to develop the right attitude to approaching them.

The seminars and lectures and courses will be arranged to relate to the projects in order to give a certain background to the group which will help them with their work to ensure that all their efforts are directed towards the various aspects of the projects according to their different interests.

The projects I have chosen will cover both rural and urban areas and are in Egypt because I have all the information-data, photographs, plans and maps etc. on them.

(I am also prepared to accept work on areas other than these two projects, if any of the group are prepared and able to supply me with all the necessary information material for them in the next 2 weeks).

The two projects are as follows:-

1. The problem of housing, planning, rapid growth and the preservation of craft areas in traditional cities:

   Fatimid Cairo

Old Cairo presents a most interesting case-study for our project as it suffers from most of the typical disorders that arise from rapid and uncontrolled urban growth.

1. History

When the Arabs invaded Egypt "Amr Ibn El Ass" constructed the city of Fustat in the present area of "Old Misr" to be a settlement for Moslems.

This was in the year 640 A.d. Afterwards there came the construction of the city of "Al Askar" by "Ali ibn Malek" in the year 750 A.D. On the present site of "Al Sayyeda Zeinab and "Al Sayyeda Nefissa". Construction then advanced where "Ahmad ibn Toulon" constructed the city of "Al Kattaya" in the year 871 A.D. on the present site of the Mosque of Ibn Toulon and the Citadel of Al kabsh. When the reign was conveyed to the Fatimid State, "Gawhar el Seuqelly" the leader of the army of "Moezz Ladin Allah" constructed the city of Cairo in the year 969 A.D. to the north east of the "Al Askar" and "Al Kattaya" area. He left an area of the open desert between the old

building masses and those of new Fatimid Cairo to separate the people of the Fatimid State who were "Shiah" from those of the old areas who were "Sunni". There were clear differences between the people of these two Moslem sects both socially and culturally.

Fatimid Cairo remained a 'closed city' for 80 years, covering an area of 400 acres, immured within four walls, each having two gates. That city was a closed settlement for the people of the Fatimid State only.

Then the city began to expand outside the walls, which were later demolished, until "Badr el Din Al Gamaly" came and immured it and its extensions with new stone walls built about 100 metres beyond the old ones on all sides.

He built three gates some of which still stand like the Gates of Al Fettouh, Bab el Nasr and Bab Zouela.

That city occupied the area now limited by Nour el Oyoun Street on the north, on the south Ahmad Maher Street, then the Lane of Ibn Hadid, then the Lane of Shalan, on the east Mansoureya street, on the west Al Khalig Street from the Square of Ban el Shereya to Ahmed Maher Square.

In the course of time, parts of all these old areas were obliterated, others lost their style as in Fustat, Al Askar and Al Kattai. Fatimid Cairo and some of the parts south of it still keep their characteristic style and original features in spite of the following epochs some of the original features of their style had been greatly effected by elements and architectural features of the remnants of the older buildings. After Badr El Din El Gamali came the reign of the Ayyoubi State which left the Citadel of Saladin and then the land and sea Mamelukes states. In that epoch architectural developments and changes increased owing to the fondness of the governors for the art of architecture and construction. That image was repeated in the reign of the Ottoman State and the Dynasty of Mohamed Ali.

In the year 1930, the street of Al Azhar was reconstructed and there came an activity of construction in that area, then followed some changes in the structure and usage of its buildings. This change caused many historians archeologists and artists to stress the importance of retaining its character and traditional buildings and crafts.

The study in this project will be limited to the areas where there is a concentration of archeological and historical buildings and the places which have kept their character and styles generally. Those which include the densely built old areas which are limited to the north by the wall of "Old Misr" passing over Ban-El Fettouh and Al Nasr, to the south by the Citadel of Saladin to the east by the Road of Salah Salem and to the west by the street of Al Khalig and the street of the Citadel. This will cover the District of 'Gamaleya' and most of the Districts 'Al Darb Al Ahmar' Ban el Shereya, Al Hattaba, and Al Mahgar in the District of Al Khalifa.

2. Previous Attempts at Replanning the Area

The importance of the area which is our subject is from the architectural, historical, archeological and tourism aspects, so, it needed the care and attention of the authorities and technicians of different specialisations, who make many successive attempts at renovation and reconstruction. Some of these attempts are recommendations presented to the authorities while the area is being replanned. Other attempts are planning projects of some parts, but none of these aims have been achieved because the planning projects lacked the depth which is necessary for studying the problem. Also some other recommendations ignored both the design concept and the traditional character of the area.

Study Framework and the Preparation of the Project (Old Cairo)

To prepare the replanning of the area of Fatimid Cairo, some studies connected with special circumstances of it must be made, besides the other planning studies which are made for ordinary inhabited areas. The method of study in that area can be defined as follows:

First: Make material, visual and historical studies of the area generally to ascertain the characteristic building style of the area and analyse its form by:

1. Observing and recording the facades of the buildings with the eye of the architect and the artist, analysing the results and evaluating them.

2. Study the relationship between the architectural environment and the human scale and the role of the third dimension in planning the area.

3. Analyse and evaluate the different activities, locate where they are mainly concentrated and define the role of their distribution in forming the general character of the area.

4. Study and analyse the widths, directions and formations of the streets and lanes, and the relationship between this and the architectural style of the area.

5. Analyse, define and evaluate the areas and streets which have a historical, archeological, architectural or commercial quality.

Second: Make ordinary planning studies about the present situation, including the following.

1. A collective habitation study according to the latest statistics.

2. A field study of present land usage - site by site.

3. A statistical study of the number of buildings, their condition, heights and their relationship to existing public utilities.

4. A study of the building situation and the rental system.

5. The employment situation; journeys to work and the relationship between work and the home.

6. A study of the present road situation and the communications network.

7. A study of the situation of the available present public services, their capacities and their abilities.

8. A social survey to record the opinions of the local inhabitants on their problems, their living conditions and their aspirations.

9. Evaluation of the problems of the area generally.

Third: Prepare the planning studies required for future implementation:

1. Define the planning period.

2. Estimate the number and growth rate of the local population during the defined planning period.

3. Establish regulations and controls for future land use and building construction.

4. Lay out the proposed transportation network.

5. Study the essential public services.

6. Prepare a constructive plan of the project area showing all the items of replanning.

   These would include:

   Conservation.

   Rebuilding and renovation to controlled architectural standards and forms.

   Reallocation of land use.

   Provision of a balanced stock of income related housing and other commercial building types, subject to the above mentioned controls.

   Modified transportation network - (pedestrian and animal as well as vehicle).

   Adequate and appropriately distributed public services and utilities.

Fourth: Suggested procedure for carrying out the planning projects.

A programme should be constructed and then followed out covering all the necessary steps and procedures essential to the successful implimentation of the project.

Requirements:

1. General report on the present economic situation in the project area and suggestions for planning to meet it.

2. The determination of future land use.

3. Formation of a transportation network.

4. Formation of a pedestrian network.

5. Determination and organisation of traffic flow.

6. Provision of adequate and strategically placed parking facilities.

7. Provision of open and green acreas.

8. Survey of existing hospital and school facilities and the provision location and design of extra facilities to meet the demands of the population.

9. Planned site surveys of monuments, and any surrounding alterations or demolition necessary to create the best total visual environment for their appreciation. This to include the complete outer wall and all its remaining gates.

   (This will necessitate a complete visual and perceptual survey of all the approaches to and areas around the monuments. All of which must be recorded).

10. Make a survey of each individual craft area. Plan to preserve the traditional characters of these areas while providing the craftsmen with all the necessary facilities and room for expansion, modernisation and development according to demand.

    This to be an attempt both to prevent the various crafts from dying out and to foster their further growth.

11. Make an evaluation study and report of traditional methods such as:

    Housing design concepts according to climate and environment;
    Modular co-ordination systems of all aspects of planning and construction;
    Building materials and methods of construction, lighting solutions.
    Ventilation mechanisms and thermal comfort.

12. Provide several alternative designs and dwelling proposals, for the accommodation of middle and low income groups.
    (Preferably with designs inspired by traditional local housing concepts).

13. Submit a comprehensive layout plan for the project area showing all those elements which are the result of the integrated work of the study. (e.g. complete transportation network, housing, public facilities, recreation areas, etc.)

This work could be followed by a detailed advance study of any one of the individual items included in it. Such a study could cover not only traditional solutions, but also possible modern developments of these (e.g. lighting design, climate, thermal comforts, building materials, construction methods etc.)

n.b. Students who decide to work on the Old Cairo Area Project will be provided with tables of statistics and maps. These are <u>not</u> available to non-participants.

II An approach to the problems of housing design and planning in rural areas using intermediate technology, self help labour and planning with a regard to local social structure and customs:-
The social experiment of Haraneya Village

This experiment is only one of several village schemes which have been constructed in Egypt. Examples of these are:-

1. Old Nubia - an entirely 'self-help' scheme by local villagers, who both planned and constructed their houses using traditional methods and local materials.

2. Gourna - the overall plan was made by the architect using the inhabitants' former village as a pattern and the houses were designed in co-operation with the villagers using traditional methods of construction and local materials.

3. Aswan District and Siwa Oasis - several isolated villages entirely constructed using the individual plans, designs and methods, which are the products of their own micro-climates and environments, local materials and separate customs.

4. Aswan District (Abu El Riesh) - all the overall plans were made by government architects, but the houses were designed and constructed by the villagers themselves using traditional designs and construction methods and local materials.

5. Komomko (New Nubia) - the villages were originally government planned, designed and constructed of limestone and concrete for communities made homeless by the flooding of the Aswan High Dam. Since then they have been 'converted' by the villagers. They apply mud-brick 'rendering' and traditional decorative elements.

The Social Experiment of Harraneya Village

Harraneya is a small village of 3000 inhabitants in rural Egypt. It is situated not far from Giza, "Almost in the shadow of the great pyramid of Cheops and at right angles to the step pyramid of Saqqarah".

For the last 25 years it has been the scene of a social experiment by Professor Ramses Wissa Wassef. He believes that all children are born with an innate creative ability and that it is possible for them to produce a high standard of original artistic work without any of the usual tuition which might corrupt or distort their vision. In order to foster these natural talents what is required is not any recognised academic system, but the creation of an environment free of artificiality and disturbing external influences. For 25 years he has been working progressively to achive a creative community in just such an environment.

Wissa Wassef had a house in the village of Harraneya and he set out to prove his theory with the co-operation of the villagers there. He began by arranging some sports for them and offering them free meals and presents to gain their confidence. He suggested some simple crafts to them, such as beadwork, pottery and needlework, and then introduced them to the loom which was simply designed and had been used in Egypt since the Coptic period. Next he asked them to present some ideas of what they could do on such looms, making no attempt even to suggest that they might need any kind of artistic training. His intention was that each of them should be enabled to express their imagination freely to create vivid patterns without pressure or interference. (This was the deliberate implimentation of his basic theory, which has since proved to have no drawbacks.

He believes that all academic educational systems, both in schools and art colleges are responsible for stifling just that innate creative ability in children which he hopes to foster. He took a small initial group of children, 25 young fellaheen from the village, aged between 8 and 10 years old, (which he considers to be the correct age to begin producing creative work). None of the children had any obvious special artistic talent and they were all recruited without recourse to any system of selection. They had never seen any 'works of art' or any kind of artistic activity before the professor came to Harraneya. They had also had very little formal schooling and could hardly read or write. He chose to commence his social experiment with the craft of weaving, because it gives the child more time to construct his forms and ideas than does drawing on paper for instance. This gives the child a closer relationship with the subject in hand because, whilst letting the forms make their own natural growth, he is better able to freely express his imagination.

Wissa Wassef began by teaching the children the rudimentary principles of weaving and how to use the hand looms. Then he put them to work with the traditional basic, vegatable-dyed sheep's wool (indigo, cochineal, madder, wood-waxen and yellow) - that the ancient Egyptians had used. Soon the children began to give form to their own images. At first the patterns were simple vertical, horizontal and oblique patterns that are very easy to handle on the loom. but, as they became more skilled, a wonderful profusion of design and colour combinations broke through. They used their own imaginations without the aid of any pre-design or sketch, because the professor believes that a work of art has to be conceived directly in its proper medium, in spite of all the difficulties and risks involved. This spontaneous method of working directly with the materials leads to a state of continuous change in the work of these young artists. The free play of their creative power starts at the mysterious moment when the child seizes instinctively, and in a flash of joy, upon the idea for a picture that he or she intends to weave. No child has proved incapable of the task with which it was faced. On the contrary, the daring and enrichment of their characters became tangible facts unmoulded by any art teachers. Their innocence was maintained on their visits to the capital 'Cairo' by only letting them see the Zoo, the banks of the Nile, and some of the public parks and natural places.

Wissa Wassef purposely built a studio near the village on the peaceful banks of a little stream, where ducks and geese swim and forage among the wild flowers. The building is of abode in the traditional style of 'vault and dome construction'. Nowadays the children draw and do other crafts such as culpture, poetry and silk-screen and batik printing. These skills too they have produced work of the same standard as their weaving.

As an architect Wissa Wassef believes that, from their inception, new buildings should grow from the daily lives of the people who live in them. Thus houses should be shapes by the rhythm of the people's songs, and the pattern of the village as if it had been woven on the village looms. The skyline trees, crops and ground cover should all be taken into account and the built shape should become an integral part of the natural landscape. There must neither be faked tradition nor faked modernity, but an architecture that will be a visible permanent expression of the character of the community. He has now begun to teach the people how to build their own homes in the traditional adobe 'vault and dome' style. He hopes that they will gradually extend the pattern of the village at a natural rate of growth.

G.A. Creswell — Islamic Architecture
— early modern.
Précis d'Ibn Arab — Blench — Borgan
Living Egypt

Requirements

1. To produce a complete report on building materials and methods of construction which are suited to the development of the new part of Harancya.

2. Submit a layout plan of the existing village of Harancya showing the suggested new development and the relation and interaction of the two parts.

3. Design the public facilities for the village, such as school,, a medical centre, police station, market etc., to cater for the needs of the redistributed inhabitants.

4. Design some examples of new weavers houses, which must be sited so as to relate to both the weaving studios and their farms.

5. Create a network of pedestrian roads as an integrated part of the complete housing layout both old and new.

Each member of the group will be asked to make a complete report on which of the projects he wants to work and what his approach will be to it, so as to enable me to organize a general plan for the 'field trip'.

Each student will also have to submit another report after the 'field trip' so as to enable me to supervise their studio work in the third term.

n.b. the number of students undertaking the field trip will be limited to between 10/15 for financial reasons.

Time Table

2nd term:

1st ½ term	background and information lectures relating to and explainingthe field trip work.
2nd ½ term	Field work trip.

3rd term;

studio work related to the various studies begun during field work.

Village Planning in the Primitive World.

Robin Jenkins
Exploitation - The world power
structure & inequality of nations
Paladin 1970

Underdevelopment & Development
Barnett - Penguin

What happened in History V. Childe -
Pelican 65