
Expériences de réhabilitation urbaine et territoriale en méditerranée
Experiencias de rehabilitación urbana y territorial
Experiences of urban and territorial rehabilitation in mediterranean

Financial incentives/Revitalization of the city of Dubrovnik

Sandra Uskokovic

Sandra Uskokovich (PhD candidate) studied art history at the University of Zagreb from 1989-1995. From 2002-2004 she worked at US/ ICOMOS and in 2004 she graduated historic preservation at the George Washington University, USA. During the Fall 2003 she served as an intern at ICCROM and has been awarded UNESCO Fellowship 2005-2006 for Cultural Heritage Program. Presently, she is teaching at the University of Dubrovnik, Department of Conservation and Restoration.

Address:

University of Dubrovnik, C.Carica 4, 20000 Dubrovnik, Croatia

Email address:

susk@gwu.edu

Telephone:

385 20 312 273

Financial incentives – Revitalization of the city of Dubrovnik

The ancient town Dubrovnik with many historical monuments of the 14th and 15th century is on the UNESCO's list of the World Cultural Heritage.¹ Damaged in the 1990s by armed conflict, it has been the focus of a major restoration program coordinated by UNESCO.

All the way until 1980s the government has been reinforcing legislation framework based on the centralized and bureaucratized operational guidelines for the cultural heritage protection that led to the expropriation of the cultural properties and annulled the right of private ownership. From 1979 until 1995 the Institute for the Restoration of Dubrovnik was in charge of supervising the financing of cultural heritage protection programs and for implementing plans for the restoration of the historic monuments most affected by the 1979 earthquake that was financed from the state budget.² Simultaneously, the Institute for the Protection of Cultural Heritage of Dubrovnik extended its competence from the historic city to the historic territory and consequently encompassed the most important historic buildings and ensembles in the city's region that were previously neglected.³

After the 1979 earthquake the cultural heritage organizations in Dubrovnik experienced a period of excessive state funding that had a double-sided effect, since it enabled the restoration and conservation of major important historic buildings but also led to the conservation approach that was essentially more similar to the building industry. The most important criteria was not the quality of conservation projects but the criteria of quantity that undermined the research part of the conservation process and emphasized *ad hoc* restoration by using reinforced-concrete floor slabs that proved to be quite inappropriate for the historic urban fabric.

The other major problem was the intended use of the restored buildings. The major *ad cathedram* conservation experts were

advocating 'museumification' of the restored buildings. The conversion of the building into a museum resulted with the loss of the building vital functions and instead created a series of isolated buildings that have imposed an unnatural homogeneity on a historic district originally characterized by diversity of expression and functions. Additionally, the question of economic viability proved to be crucial since none of these restored buildings could have been sustained as being state-funded institutions without a management plan for additional private financial initiatives that would have contributed their own budget. The consequence was the irretrievable loss of the initial regular budget with no additional external funding for the building maintenance what at the end led to the building deterioration and had evoked again the question of their (repeated) restoration.

Since 1990s, things started to change slowly. A partnership embracing corporate and government interest has been developed to identify and work at sites throughout the historic city and the surrounding areas as well. This collaborative approach, and its coordination with many often-competing interests which surrounded potential projects, has been pioneered and led by the Ministry of Culture, which succeeded in creating a *program of annual investments* for cultural heritage protection that started in 1995. Another financial incentive that is established is the Government's *capital investment program* intended for the projects that are of the crucial cultural importance on the state level.⁴

Since 1995 three major projects were included in the Ministry's capital investment program: the Franciscan monastery and church in the Old City of Dubrovnik (one of the oldest in Europe), the mausoleum in Cavtat and the medieval fortress of Prevlaka. The capital investment program refers to the projects that require the funding above 150 000 Euros and they are considered as urgent interventions such is the protection of the Franciscan library and archives that were damaged during the 1991 armed conflict. With respect to the capital investment program, the annual investment program of the Ministry of Culture is a slower process with lower investment funds that span from 30 000 – 40 000 Euros annually per project. The city municipality of Dubrovnik also has the obligation of investing in cultural heritage protection but these investments are quite modest and often irregular.

The private sector investments are increasing but usually market driven, and often quite inaccessible for the evaluation of the conditions under which legal and physical persons carry out restoration and conservation activities, what makes expert supervision more difficult. The fact is that governments have proven to be maybe not so good at generating economic value but they are better at generating values that are part of the social and cultural capital (public goods).⁵

Over the last eight years Dubrovnik has been under enormous regeneration. Regardless of the sufficient funding obtained by the Ministry of Culture, the cultural heritage protection in Dubrovnik is facing another major problem, which is the question of the intended use and management of historic buildings and districts. Attracting funds requires well-structured and justified feasibility studies that are manageable, viable and operated within a mechanism of quality assurance of cultural heritage management.⁶ The establishment of a system of budgeting through financial engineering (budget funding, other funding like joint ventures, concessions, donations, etc.) has proved to be so far as one of the most successful financial controls mechanism. Still, economics can value some aspects of heritage and its conservation very well but does not address other aspects well at all.

Traditional economic models are designed to express all values in terms

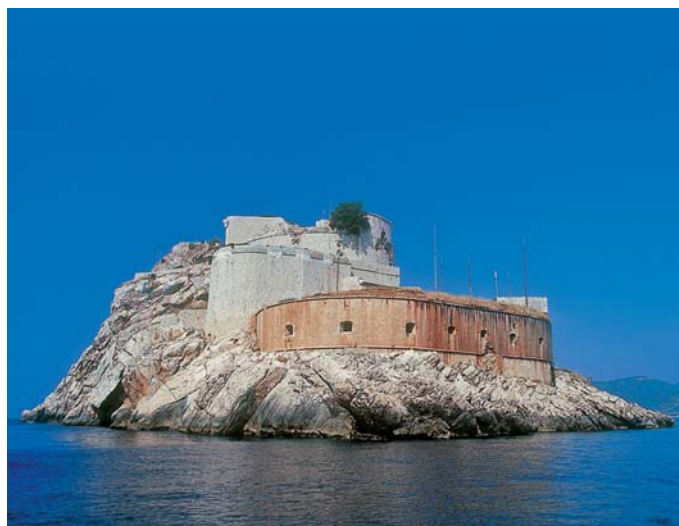
of prices, which are established in markets. However, all heritage values cannot be put into the single, traditional economic framework, nor can they all be measured in monetary terms. Many cultural economists, in fact, reject this view and turn their attention to decision making, policy formulation, understanding the role of gifts and other non-market-priced exchanges.⁷ There are number of social issues, cultural processes, and political goals, which contribute to civil society but are fairly invisible to traditional economic discourse. Such as - the recent model of sustainability that has introduced the notion of economic terms but also of cultural terms with respect to our heritage. One thing that economics has helped us do through the model of sustainability is to ask not simply the current value but the value over a whole series of generations.

However, recent redistribution of property, capital investment, new market economy, and tremendous tourism flows buoyed up by a wave of political and social transformation in Dubrovnik that have led to the drastic gentrification of the area and greatly exacerbated the situation. Despite the economic activities related to the increase of tourism, the inhabitants tend to abandon the old city. Additionally, many well-off foreigners have recently bought the properties in the old city thus investing in them, a process that helped the restoration of the urban fabric but consequently led to the gentrification of the area since the real estate prices went enormously high. Traditional houses of the old city are inhabited today by families living on modest income which does not allow repair or upgrading of the fabric. For example, only 800 hundred inhabitants live today in historic city of Dubrovnik in comparison with 3000 people that lived there just few years ago.⁸

Heritage organizations in Dubrovnik lack conceptualization of heritage from an economic point of view i.e. as cultural capital, which is the ability to inspire or to be inspired. Cultural capital notion views heritage as an asset that appreciates over time, requires investment, incurs risk, and so on. The capital-asset framework might also suggest ways to measure resources and investments – the subject of indicators (rather than price).⁹ As a society, we don't only work toward increasing our economic capital that generates economic values; we invest a great deal in social capital, which is the ability to associate with others, to form communities. Markets don't do well generating social values. It is the "third sector" or civil society that is critical in generating social capital, the sense of community and identity.

The fact that the „third sector“ does not exist makes the situation in Dubrovnik even more aggravated. We need to consider and recognize the unique role of the third sphere as the locus of non-market, non-governmental, economic activities that is of great significance to heritage conservation. Economists nowadays embrace the third sphere as the institutional setting for different kind of transactions – distinct from market transactions and modes of governmental action such as grants, incentives, and regulation.¹⁰ In short, the three spheres model seems to admit both economic and cultural analyses equally and thus holds promise as a concept in which the full range of heritage values can be brought into a useful framework.

The municipality of Dubrovnik needs a rehabilitation program as a model for sustainable regeneration that would preserve both physical and socio-economic integrity of the historic center and its communal territory. Future economic strategies for rehabilitation of the city should reflect the local needs and aspirations, and involvement of the grass roots in decision-making structures; and finally the initiation of small-scale local industry and business as an income generating projects in order to help the city to recover economically and socially.



The concept of Urban Landscaping for the Historical cities.

The study of a case for the development of (Mahata & Souqe) streets, Down Town Luxor City.

Prof. Dr. Mohamed Ayman Ashour

Owner/chairman of ARCHPLAN Co., President of the board of director for the Arch. Design Unit; Ain-Shams University, consultant for the comprehensive development for Supreme Council of Luxor City, consultant for many ministries and institutes, supervised many master degrees & doctorate and wrote many papers in international conferences

Address:

6 Al-Obour Avenue, Salah Salem St. Heliopolis, Cairo Egypt.

E-mail address:

archplan@archplan-eg.com

Telephone:

02 02 2630066/65

Introduction:

The concept of Urban Landscaping should suit the spatial, functional and historical importance of squares and routes inside the cities and the different residential regions. Consequently, the implementation of this concept differs from historical cities to modern cities due to the importance that the urban landscaping elements represent in the historical cities.

This research studies the experience of developing the centre of Luxor city in the cadre of project of the open museum and heritage area (the area located between Karnak & Luxor temples).

This research paper includes the development of the most two important streets in the area. The first is the Station St. that links the railway station and Luxor temple plaza, one of the most important public squares in the city due to its historical and religious value since it overlooks the Luxor temple and Abu El-Hagag mosque. The people of Luxor are spiritually related to the annual anniversary of Abu El-Hagag. The second is the Market St. which penetrates the residential area in the centre of Luxor city and it has been transformed into pedestrian street according to the master plan recommendations for developing Luxor city.

The importance of this research lies in the way of dealing with the exterior landscaping elements of such distinctive areas, beginning with building uses, architectural character, building conditions, façade colors and finishing and ending by the hardscape such as seats, lighting columns, and other elements of street furniture family, so that the monument would interact with the urban surrounding in an integrated harmony.

1- Mahata Street and Abu El-Hagag Square:

1-1 Actual situation and Analytical studies of

The street location is unique in Luxor city as it includes a lot of important features starting by the railway station, station hotel, Luxor hotel, ending by winterpalace hotel and Luxor temple, Abu El-hagag mosque and children park on the other direction.

1-1-1 Urban Problems

The street has the same urban problems as any touristic street in Egypt, where the most important problems are the interference of building uses, the absence of an urban distinctive character, interference of traffic and pedestrians circulations, incoherence of landscaping elements. Through analyzing the existing situation of land uses, we find uses that are not adequate for the site which lead to its economical misuse.

1-1-2 Visual Problems Vision problems which affect tourism flow in the street are:

Absence of urban distinctive character of the street although there are some distinctive hotels at its beginning, in-addition to other visual problems such as; undefined visual entrances, undefined main plazas, incoherence of landscaping elements and the most important road's problem is the absence of wide pavements for pedestrians to suit the street's commercial importance.

1-2 Intervention & Proposed development Strategy

1-2-1 Development Strategy includes:

- Defining local activities inappropriate functionally such as; stores, wood stores, car spare parts stores, etc. At the same time preventing renewing their licenses upon expiry and prevent the presence of similar activities in the future.
- Taking into consideration the human dimension, the urban and the climate environment of Luxor city in designing the pedestrians path

1-2-2 Development Strategy for the Second sector including Abu El-Hagag Plaza:

This homogenous sector extends from Abu El-Hagag square passing by Karnak temple st., crossing the Cornish st. which contains entertainment & touristic activities, as there are a lot of hotels, bazaars, and children park in addition to some important religious buildings. The children park is located just beside the main entrance of Luxor temple, which is considered one of the inappropriate visual uses because it prevents the vision of the temple by heavy high trees, in-addition to the environmental effect for the surplus of irrigation water which affect negatively on the temple.

Intervention Strategy and proposed Solution:

Coordinating high trees in the kids' park for allowing a clear vision of the Abu El-Hagag Mosque and Luxor temple, and opening the plaza for people with a separate vision between them, thus to assure the touristic and historical value.

1-3 Urban Character & Urban Landscaping elements:

1-3-1 Existing situation (before development)

Station St. path in Luxor city containing a mixture from buildings are heterogeneous in terms of style, color and construction way which give a general feeling of character absence for the path in-addition to lack of harmony for the elevation. However, it can distinguish some old buildings which reflect its urban and local personality.

1-3-2 Development Strategy and Proposed Solutions:

- Assure existing buildings' original character and highlighted it, use more than one color for building's elevation.
- Treatment of existing buildings' elevations through adding colors which used in Pharonic temples.
- Remove labels and advertisements affixed to buildings' elevations in a bad image and replace it with others according to measurements standards.
- Treatment of the ground floor's elevations, which are mixed use which results in its existing deteriorated appearance through architectural treatment to improve the vision.
- Give a special character to the path through using harmonic group of elements of street furniture such as seats, lighting columns... etc.

2- Market St.

2-1 Location importance within the framework of Luxor City:

Market st. is considered a major focus in term of job and location for the inhabitants of Luxor city and the tourism in general; it is one of the most commercial places in the city in-addition to be a main pedestrian path between Karnak and Luxor temple.

Market St. extend from Abu El-Hagag square east of luxor temple passing with clock square, cross with Joseph Hassan St. until its end at Mathan St. with length about 1200m2. the location of the street considered from unique places in the city which contains a lot of pazars, hotels from a side and from the other side linked with Luxor temple, Abu El-Hagag mosque and kids' park, as also linked with Cornish through group of transversal circulation axis.

2-2 Visual & Urban problems of the St. before development:

Market St. buildings seem heterogeneous in term of style, color, construction way in-addition to the absence of elevation's harmony which gives the impression of character absenteeism of the path, hereunder we will explain the existing situation problems for the urban landscaping elements:

- Deteriorated floors & pedestrians resulted from misbehavior of commercial activities
- Absence of urban character resulted from colors incoherent of elevations in-addition to informal label uses
- Absence of furniture and urban landscaping elements.
- Existing location landscaping elements' incoherent such as; misuse of plantation, absence of traffic signs...etc.
- Different uses for the ground floor of the buildings
- Movements and traffic, the overlap between both of them lead to absence of safe pedestrians.
- Absence of direction signs at the beginning of the path

2-3 Development Strategy & Proposed Solution:

Market St. development and transfer it to a pedestrian path is considered one of the most important outputs for the updated master plan of Luxor city. The street transferred in the distance between Station St. until Mathan St., as for sidewalks are widely designed to accommodate commercial activities extensions, thus through defining pedestrians and space for external presentation of the products which was designed by using tents as a presentation style which was requested by shops owners .

2-4 Recommendations of Developing Urban Character:

The most important recommendation of developing Market St. is cover it with a wood tent to separate it functionally from the housing uses at the typical floors in-addition to pedestrians protection from sun shine and create a suitable atmosphere for tourists. As for the physical nature of the street, it was divided to similar sectors; first one is touristic sector which beginning from Station St. till Joseph Hassan St., second sector is commercial which is from Joseph Hassan St. till Mathan St.

2-5 Squares & Plazas Development:

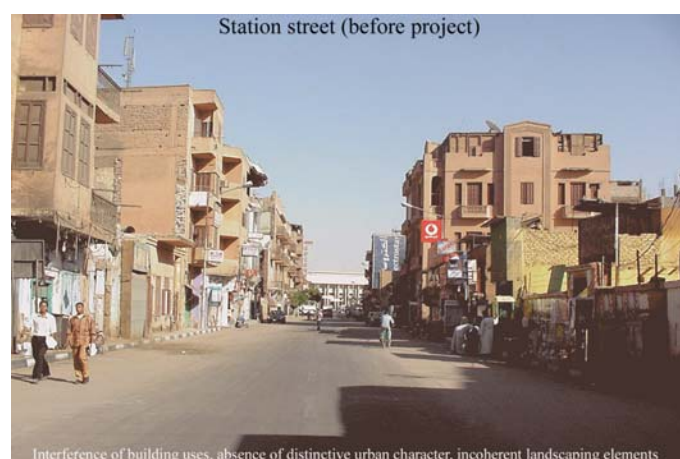
The project suggests a new physical way for squares and plazas aims to:

- Reforming the area and highlighted beautiful urban values
- Activities development
- The strengthening of visual & spatial sequence system.
- Removing distortions which affect the vision.
- Landscaping the location & reforming pavements and levels in it.

Recommendations & Summary:

Through the study of Mahata St. & Soqu St. development at the heart of Luxor city with in the frame work of the open museum and heritage district, it is found that they reflect experience of dealing with axis and main roads at the heritage cities. This research paper could be summarized to the following:

- 1- must identify functional & spatial importance of the main roads and linked with the meaning of heritage and development reaching the perfect using of these axis.
- 2- Must assure local character for the heritage city through assure local physical nature by using historical, local, heritage elements in harmony with each others.
- 3- Using people participation, users, and visitors of the area in defining urban problems.



Development of Urban Environment for (The informal residential compounds in historical areas) The Study of the Case of Karnak Region in Luxor City

Prof. Dr. Mohamed Ayman Ashour

Owner/chairman of ARCHPLAN Co., President of the board of director for the Arch. Design Unit; Ain-Shams University, consultant for the comprehensive development for Supreme Council of Luxor City, consultant for many ministries and institutes, supervised many master degrees & doctorate and wrote many papers in international conferences

Address:

6 Al-Obour Avenue, Salah Salem St. Heliopolis, Cairo Egypt.

E-mail address:

archplan@archplan-eg.com

Telephone:

02 02 2630066/65

Introduction:

The master plan project of the Karnak area is a comprehensive development and upgrading of the area which had positive impacts on the local, regional and international levels. The program of the proposed master plan depends on four main axes:

- 1- Preservation of the historical areas identity and nature.
- 2- Development of urban & residential communities.
- 3- Management of sites supplied with services through an integrated program of development and re-settlement.
- 4- Raising the standard of social services and infrastructure.

Project site:

Karnak temples area in Luxor is recognized by its high touristic potentials, where tourism is considered to be the main income resource for the inhabitants. Representing the north entrance of the city, where main roads and transportations pass, affected the direction of the city's urban growth. Consequently, a huge number of slum housing took place inside and around the antiquities zone which damaged them historically and environmentally.

1- General approach of the study area:

Slum areas clearance approach proved to be useless, while preserving and upgrading the existing urban context has become the most important principle for development that should be accompanied by sites and services approach for the gradual replacement of houses and the organization of the slum areas extension. The development principles of the open museum and heritage area in Karnak are:

- Managing the project independence through an independent

administrative and developing council.

- Implementing public participation principle through the different phases of the development project such as decision making, determining priorities for development, developing and upgrading of services, infrastructure and roads.
- Decentralization of decision making process.

The philosophy of the development of Karnak area is achieved through a comprehensive development for all the society, which requires urban, social and economical interaction with the society in order to develop it according to its priorities. Social or economical development of any deteriorated society requires local development councils, that work on implementing, following up and developing the detailed plan, as well as the people participation in these councils.

The methodology of the upgrading and developing project of the Karnak area is dynamic, sequential and connected in all its stages, following the "Development within preservation" approach where the executive politics are as follows:

1. Preservation of heritage areas, which include the antiquities zones and their buffer zones (Karnak temples complex) as a base of touristic development and heritage protection.
2. Upgrading and developing of urban context, including developing houses according to their state and type of property and proposing loan programs to improve housing.

Supplying sites and services for development and resettlement, by land parceling the agricultural pockets and urban intervals areas in order to control the urban extension, to resettle the population whose homes are to be removed from the antiquities areas and to accommodate the population increase till the target year.

3. Raising the social services and infrastructure networks standard, through creating the services and the infrastructure networks required to accommodate the anticipated population in the target year.

2- Analysis and Evaluation of the Urban Fabric and Structure

2-1 Urban Composition:

Having studied the area's urban composition of the Karnak area through the areas' physical, social and economic characteristics, it is obvious that there is a wide variation in the urban fabric typologies which are as follows:

- The rural typology taking its way for urbanization gradually, which is characterized by its rapid growth and its feasibility to spread and extend vertically.
- The semi-urban typology, whose main utilization is residential supplied with commercial and services.
- The urban typology which is relatively modern overlooking the River Nile and is distinguished by its semi-regular form.

2-2 Urban development constraints

The natural and urban constraints affect determining the main regulations, that should be considered in the master plan, and determining the population capacity in the study area. It is important

to mention that the development orientations in the Karnak area were directly affected by several constraints, figure (3), which are as follows:

- The antiquities areas represent the main constraint for the urban development in the area specially their buffer zones are not yet determined.
- The River Nile, the western boundary.
- Large areas of agricultural land surrounding the study area from the north and the east.
- Cairo-Aswan railway, the eastern boundary.

2-3 Urban development vitals and potentials

The importance of analyzing the urban structure dwells in detecting the important constraints in order to reduce its negative impacts, as well as detecting the available potentials for their optimal exploitation, which are as follows:

- 1- The antiquities areas, the base of touristic and economic activities of the city.
- 2- Deteriorated areas, incase of their renovation or replacement.
- 3- Existing educational, health and social services.
- 4- Main roads in a good condition facilitate the access to the area and internal roads connecting Al-Negoa (neighborhoods).
- 5- The presence of large areas of urban intervals that can be exploited to accommodate the anticipated increase of population and resettle the required services.

2-4 Analyzing the urban and antiquities problems

Having studied the actual situation and the urban composition of the study area, we can summarize urban, environmental and antiquities problems as follows:

- 1- Urban encroachment on the antiquities area.
- 2- Visual distortion of the monuments results from the presence of visual urban obstacles in front of the monuments
- 3- The absence of buffer zones to protect the existing and possible antiquities areas.
- 4- Deterioration of monuments because of informal creeping and pollution.
- 5- Deteriorated urban areas spread in communities and rural Negoa (rural pattern).
- 6- Deteriorated condition of some services.
- 7- Absence of hierarchy in roads network

3- Goals and Strategies of development

3-1 General goals and strategies of development

The main objectives of developing of the Heritage area and open museum dwells in raising the economic, social, urban, environmental and touristic values through restoring the balance between the urban formation duets such as urban and rural, population and place. Referring to the mentioned previously and depending on the master plan of Luxor city 2003, goals concerning the open museum and heritage area were determined as follows:

- Orienting urban development and preventing the agricultural land erosion.

- Protecting antiquities areas specially from informal urban encroachment.
- Upgrading of existing urban environment and supplying required services.
- Resettlement of the population residing the antiquities areas.
- Touristic development which guarantee an economic base for the area.
- Emphasizing the importance of the popular participation role in establishing the basis of development.

3-2 Community participation, the base of the development master plan

Karnak area was developed and planned through the participation of people, NOGs and religious and political leaders in three working groups; the first concerns tourism, the second concerns urbanism and the third concerns services and infrastructure. The important results achieved by these groups could be summed up as follows:

- Determining the antiquities areas from which houses should be removed.
- Opening the eastern gate of Karnak temple allowing the access of tourists and establishing touristic services..
- Organizing Karnak's temple plaza to have a clear vision of the temple's façade from the Nile.
- Establishing training center for women and environmental crafts center to increase employment opportunities.
- Supplying the basic services, facilities and infrastructure required.

4- The Master plan suggested for development (Summary & Recommendations):

The master plan depends on dividing the area into homogeneous sectors where each sector has its method of treatment as following:

4-1 Antiquities area around Karnak temples

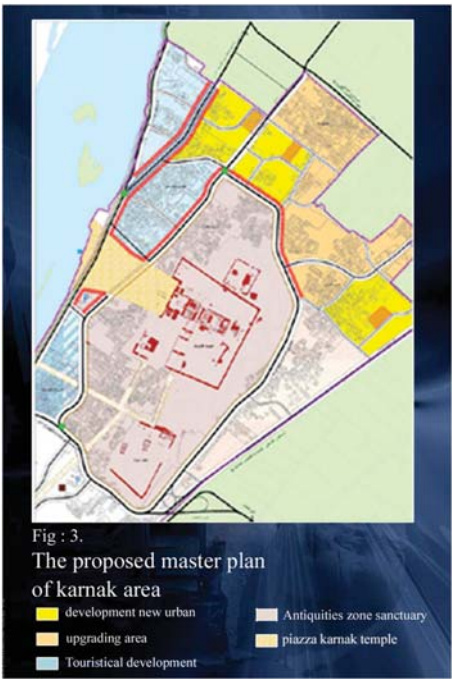
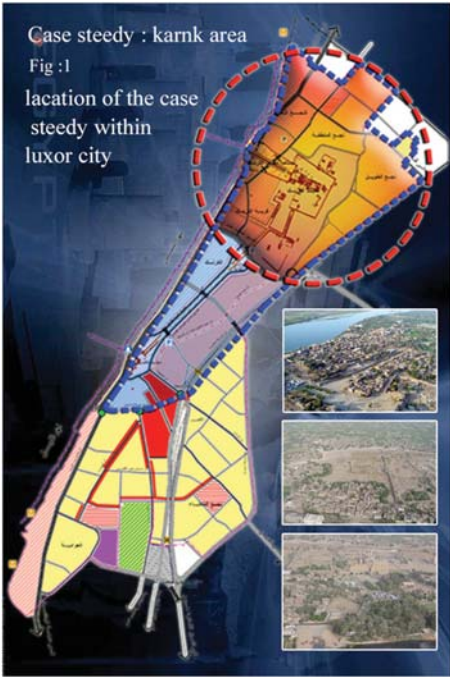
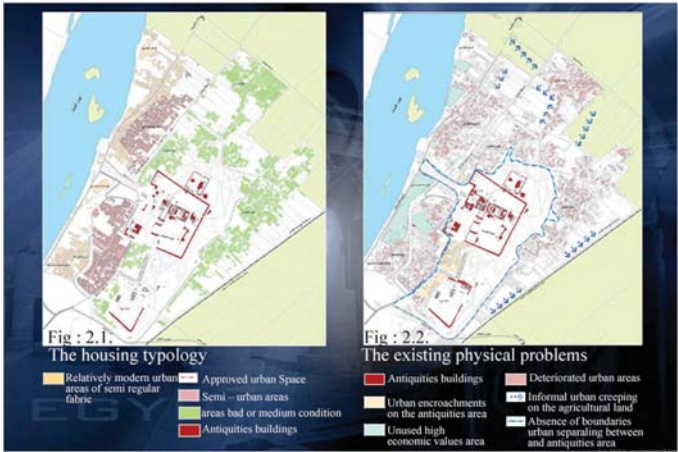
- a. Determining Antiquities area by the ancient drainage, where construction is deprived inside.
- b. Developing and connecting Karnak temple's plaza with the Nile through visual perspectives, transferring the current occupations and bus stations to the backyard, supplying services such as visitor's center, bazaars, banks branches, cafeteria and restaurants and reorganizing the historical site for its optimal exploitation without damaging it.
- c. Connecting Karank temple with sphinx avenue which is being revived at the southern entrance of the temple.

4-2 Upgrading of existing residential areas:

- Encouragement of new development operations or upgrading according to the traditional and distinguished elements of Luxor
- Establishing an urban design for the developing areas reflecting their nature and their relation with the antiquities areas.
- Preserving the area's identity.
- Respecting the urban form of the area, creating open spaces, creating development activities to support the character of touristic, antiquities and commercial areas and giving loans to people to improve their houses.

4-3 New settlements development in urban intervals areas:

These are the lands lying on the limits of the study area and outside the antiquities area intervening the recent urban mass. Establishing three neighborhoods supplied with services has been suggested to serve the existing and the new areas, as well as, suggesting housing typologies on land parcels of 100-120m2. Moreover, people have been supplied by architectural designs and loans in order to develop their lands and establish their houses.



Rehabilitation and Restoration for Harret Jabber

Jalal Abu Al-Halawah

Address

Old city of Hebron –Palestine

E-mail address

Hebronrc@hebronet.com

Telephone

TelFax: +970 2 2226993 +970 2 2255640

Mob.: +970 599 844875

Introduction

Hebron "Al-Khalil in Arabic," is the second oldest city in Palestine nearly 5,500 years old, located 35 km south of Jerusalem. It was created by the Canaanites. In the past, Hebron was under the domination of the Roman Empire, the Byzantines, the Crusaders, the Muslim Empire, the Ottomans, the British mandate, then finally under the Jordanian administration before being invaded by the Israeli occupation. The old fabric architectural buildings in Hebron Old City represented the historical, cultural, archeological and religious aspects of these civilizations. These were built adjacent to each other around the Abraham mosque to look like a defensive wall to protect the city. Most of the buildings in the old city of Hebron were neglected in the last two decades because of Political situation (Israeli occupation and settlements activities) in addition to social and economical causes.

Current Situation and needs of Restoration

Since 1967, Hebron has been occupied by the Israeli forces and under its control. During the years, the Israelis have been settling around and in the heart of The Old City. This causes many problems and most of Palestinian left their homes because of that.

Hebron has been divided into two parts – H1 and H2 –according to Hebron Protocol which was signed between Palestinians and Israelis in 1997. The Old City of Hebron, which occurs within H2 area (Israelis side), has been suffering severe living conditions during the past years. This was due to the continuous aggravation and arbitrary measures taken by the Israeli occupation against 5,000 Palestinian citizens of Hebron Old City.

Hebron Rehabilitation Committee.

Hebron Rehabilitation Committee was established in 1996 To preserve Hebron as a historical Arab Palestinian town, to safeguard its cultural and architectural heritage, and to make life easier. More than 700 residential apartments were rehabilitated providing a wide range of services to the population despite of the obstacles. The number of inhabitants increased from 400 in 1996 to more than 5000 nowadays, Many Commercial market places, streets and roads have been rehabilitated. The HRC willing great interest to restore and rehabilitate

Jabber Neighborhood in Hebron Old City as it represent The fabric of Old city.

Rehabilitation and Restoration for Harret Jabber

Case study: (Jabber Neighborhood)

Harret Jabber

Harret Jabber is one of the important quarters located to east of the Abraham Mosque. It was called during the Mamluks period the Eastern Neighborhood because of its location. It contains very valuable and ancient buildings. The architectural style of Jabber Sector has more similarities to urban fabric architecture, which made of one or more entrances to the location of an extended family buildings, Many schools and Zawia (small mosque) were located in that area. Some of those buildings still exist like Zawiah Al-Qaimaria, AL-Jabari. Most of The residents in that area left there homes because of the Israeli police and megerments. This effective negatively the physical condition for historical building and parts of it were damaged.

HRC interested to restore Jabber Neighborhood, to encourage people to remain in their properties and motivate new people to move there.

Project Objectives

In light of the needs of the restoration in Jabber Neighborhood, the following objectives have been considered:

- 1- Restoration historical buildings and rehabilitations infrastructure projects.
- 2- Creating job opportunity for many unemployed people in Hebron, achieving one step toward restoring historical building.
- 3- Training newly graduated architects and technicians on restoration works.
- 4- Aware people of the importance of culture and arts in development of civilized societies and give a great interest to the awareness policies.
- 5- Energizing cultural life by organizing regular, diverse, and public culture and art events such as art exhibition, concerts, literary events, film screenings, children's activities, & lectures...
- 6- Activating relations and cooperation with local and international organizations and individuals in the field of culture and art.

The project was suggested to the Spanish cooperation and got the approval to Implement it.

Project implementation.

The project implemented in two phases

1- Creating job opportunities.

1-1 Cleaning rubbles & dumps.

1-2 Consolidation and emergency work.

1-3 Documenting and recording.

2- Building restoration and rehabilitation infrastructure projects.

1-1.Cleaning rubbles & dumps:

The project had begun in June 2004 and finished in November 2004. This included cleaning the area of the project from rubbles & dumps. The cleaning of the twenty-two buildings was almost successfully completed. The project faced many obstacles because of its special

sensitive location near the Israeli settlements, and the traditional ways of getting rid of rubbles and dumps.

On the other hand, the project decreased the high rate of unemployment's in that area. People there live in bad economical conditions and they are suffering from the Israeli polices (curfew, checkpoints and closure). So this project will provide many labor opportunities for residents under the supervision of HRC.

Results:

- Cleaning and removing rubbles & dumps from the limits of the projects and reclaiming the environment in that area.
- Creating job opportunities for workers from that area (more than 9500 working days) and that - - encourage residents to stay at their homes and properties.
- Stepping in preserving the cultural heritage of Jabber Neighborhood.
- More than 750 spaces were prepare for the restoration process

1-2 Consolidation and emergency work:

This stage had started in parallel with Cleaning rubbles & dumps and finished at the end of December. In this stage, all structural works were treated in buildings (demolition, cracks) and in the dangerous wall, which may fall. Plastering and reappointing works were done to insure the protection and to reinforce the prerequisite of the buildings using traditional materials.

Results:

- This step is very important for the following restoration work because it gives the safety for the work (engineers, workers, residents ...).
- Some of consolidation works were done to prepare buildings for documentation
- More than 4500 working days were done.

1-3 Documenting and recording:

In order to preserve the cultural heritage of Hebron old city, we have performed all the documentation and designing (buildings, streets, entrances and yards) for the proposed area. Engineering office was established in jabber area which includes architects, surveyors and technicians, In addition to the project supervisor. The projects included many recently graduated engineers who were trained by HRC stuff. The office determined the project boundaries to facilitate the work. We also subdividing the main project into several separated projects (18 projects) containing 48 apartments, 2 infrastructures projects, 1 project for gardens and open yard. Finally we made the quantities estimation ready for the tendering.

Results:

- The documentation work in Jabber Neighborhood shows that there are 82 historic buildings in That area. 55% of those buildings were built as three floors, while only 5% were built as one Floors and 40% as two floors.
- Moreover, 68% of those historic buildings are in a good structural condition, while 18% are in a Bad structural condition and the rest (14%) are almost demolished.
- The documentation also shows that 70 % of the buildings are abandoned, 22 % are being used, While 8% are partially used.
- More than 6500 working days were done.

2- Building restoration and rehabilitation infrastructure projects:

This phase consists of four stages, in each stage we followed a Mechanism for the restoration works:

- Documenting the proposed area.
- Surveying the proposed area.
- Photographing buildings of the area before restoration.
- Redesigning functioning of buildings.
- Estimating the exact quantities and costs.
- Tendering project.
- Knocking down beds and contracting contractor.
- Project implementation by contractor and supervision by HRC.
- Procuring periodically reports about performance.
- Initial Receiving of finished project.
- Final Receiving of finished project.
- Evaluation.

The first stage:

The first stage began on January 2004 with 4 projects, and contained 11 apartment it was finished on January 2005. Haret Jabber is composed of continuous chain of residential building closely related to each others. This chain presents especial architectural fabric and recognized building texture. Missing part of this texture deforms its original shape and defaces its fabric. From here comes the necessity to restore the historical building in order to preserve the cultural heritage and to keep these building in good condition while providing suitable circumstances for residencies to live in.

This stage was very difficult because it start the restoration work in that area and we faced obstacles having workers and materials get in and out the project because of Israeli polices (closed entrance, checkpoints, curfew ...) others obstacles where appears in carrying material inside Jaber Neighborhood throw narrow roads using animals.

Achievement:

- We finished restoration and rehabilitation all the projects which related to this stage.
- The number of working days for this stage is 4769 workers/ day
- 11 apartments were restored and rehabilited.
- People moved back to their restored apartments and others rented some of them. However its encourage inhabitants to stay in their houses in the renovated area.

The second stage:

Began on April 2004 with 6 projects, contain 17 apartments, and finished In February 2006, in this stage we started working on infrastructure projects (water networks, swage networks, electricity, and telephone). During the last years there was great interest on protecting and conserving historic cities and its revitalization, this interest is not limited to developed countries only, it is also increasing in the third world countries, including countries of the Middle East where there is increasing care of conserving cultural heritage resources specially revitalization of historic cities

In developed countries, the fact that the historic cities have shortage in infrastructure services does not encourage people from middle and high classes to move to live there, usually only poor people who have no alternatives are forced to accept living in abundant areas with less infrastructures services. People seeking for better residing circumstances face real obstacle because of the lack of infrastructure services. On

the other hand lack of infrastructure services doesn't provide suitable investment environment for the private sector to invest in cultural heritage projects and to encourage tourism movement to historic cities (hotels, restaurants, museums, tourist tours...etc), that threatens many cultural resources that should have great effect in economic development.

In our infrastructure project we replaced the damaged swage pipes into anew ones to protect the foundation of the building from waste water moving underground and causes demolition and cracks which increase the pollution.

Providing residents with water, swage, electricity, and telephone network services encouraging them to stay at their homes.

Achievement:

- We finished restoration and rehabilitation all the projects, which related to this stage.
- Finishing the first stage of infrastructure project which given a great interest because it protect and conserve the historic cities and its revitalization.
- The number of working days for this stage is 6031 days.
- Number of engineers and technicians were trained by HRC on restoration and infrastructural works.
- New as built plan was done to complete the documentation process.

The third stage:

Began on March 2005 with 3 projects contain 6 suites and one infrastructure project, finished on February 2006. In this stage was finished the second part of infrastructure project (tilling Work), open esquires with suitable stone seats were done. The area appeared with A new vision which shows the architecture fabric and its Features.

The fourth stage:

Began on June 2006 with 5 projects contain 14 suites and will be finished on the next three month.

Jabber Neighborhood is one of several projects that funded by the Spanish Government - Spanish cooperation –which contribute to revive the Hebron old city and preserving cultural features. According to the master plan of HRC Still there are many other areas need to be restored

Nota: Este artículo no se ha podido publicar en su totalidad por falta de espacio



Restoration in the Old City of Jerusalem

Bashar I. Hussein

Bashar is a Master's Degree Student in Architectural Conservation at Al-Quds University. He holds a B.Sc. in Architectural Engineering from A.S.U. in Jordan, conservation certificates from Tunisia, Jerusalem and ICCROM. His responsibilities while working for the OCJRP* include supervision and training of Architects, surveying, design work for restoration projects and adaptive re-use of historic buildings, on-site engineering, supervision and community awareness initiatives.
*OCJRP: Old City of Jerusalem Revitalization Program – Welfare Association

Address:

Mr. Bashar Hussein
Welfare Association
Old City of Jerusalem Revitalization Programme (OCJRP)
P.O. Box 25204
Shu'fat, Jerusalem, via Israel

E-mail address:

husseinib@jwelfare.or bashar3h@hotmail.com

Telephone:

+972 54 5541743 2 5858861

Background:

Jerusalem was listed by UNESCO as a World Heritage Site in 1981 and inscribed as a Heritage in Danger Site in 1982. Continued efforts are made to preserve the Old City so as to sustain its authenticity and character. Neglecting historical buildings and the rapid increase in population lead to its deterioration, especially with a current population of more than 35,000 residents for an area of 871,000m². Restoration projects in Jerusalem had been more numerous than ever before especially during the last decade. The major challenge is to balance between modern living conditions and preserving old buildings.

This paper will give an overview about the work of the institutions involved in protecting cultural heritage in the Old City of Jerusalem, mainly OCJRP. Focus will be on the Islamic and Christian Palestinian areas, presenting case studies of implemented projects by OCJRP.¹

Current Institutions concerned with protecting cultural heritage in Jerusalem:

From the beginning of the Israeli occupation in 1967 various action plans were implemented. It started with demolishing three historic neighborhoods immediately after the war². Israeli Jerusalem Municipality executed a whole new infrastructure project for the Old City 20 years ago, which caused structural cracks and major structural problems in many buildings trying to consolidate part of them. After the deliberate fire of Al-Aqsa Mosque³ in 1969, AWIA⁴ in

cooperation with Jordan government, renovated the mosque and established a committee to rehabilitate Al-Aqsa Mosque compound. More attention was paid to historic buildings some years later by AWIA, concentrating on preserving WAQF⁵ properties. AWIA implemented many restoration projects, with a successful start in cooperation with British school of archeology⁶ and continued to work later independently. Whereas historical buildings in other areas were neglected and abandoned as city's residents left outside the walls for larger and modern properties.

NGO⁷'s substituted AWIA's part during the last decade of the previous century, during which many organizations were established. A list of these organizations is as follows:

1- Al-Aqsa mosque Compound Rehabilitation Committee:

Established by the Jordanian government in 1954, it supervised indirectly the restoration of Dome of the Rock between "1959-1964", and followed it by many restoration projects inside the Aqsa Mosque compound. The committee's work was frozen after Israeli occupation at 1967. Its work was revived soon after the deliberate fire of Al-Aqsa mosque at 1969⁸. Many projects were implemented inside the compound and its offices are inside till now.

2- Islamic Archeology Department in AWIA:

IAD was established in 1977 to conduct studies, surveys and restoration projects for buildings and monuments in the old city which were stopped mainly for lack of financial and technical support.

3- Jerusalem Society for Welfare and Development:

It is a charitable organization, established in 1986 for supporting Arab people in Jerusalem. It aims to restore historical residential and religious buildings in the Old City of Jerusalem, as well as legal defense of real estates. About 250 residential buildings were restored till now in three phases, of which the 3rd phase was finished in 2006.

4- Al-Aqsa Association for preservation of Islamic Consecrated Property (Waqf):

Founded in 1991 by Muslim activists from the Triangle Area in Israel, with the aim to preserve the large number of damaged and destroyed Islamic holy sites in Israel. Its programs preserve Islamic identity to religious and historical buildings all over the country. It restored the Marawani hall inside Al-Aqsa Mosque compound and tiling and landscaping works in the Mosque's courts.

5- Palestinian Housing Council (Rehabilitation program for the Old City):

PHC was established in 1992 mainly to buildup houses for middle and poor classes. 70 projects were delivered during phase one, finished in 2006, to restore old historical buildings.

6- Pontifical Mission Center:

It is a charitable organization established in 1949 to help Christian people in the Holy land. In 1992 PMC started to restore dwellings in Jerusalem as well as many cities in the West Bank. It contributed partially in restoring about 400 dwellings.

7- Old City of Jerusalem Revitalization Program(OCJRP)-Welfare Association:

As part of its efforts to protect cultural heritage in Jerusalem Old City, the Welfare Association⁹ established a special technical program in 1996. Its main objective is to preserve the cultural heritage of the Old City, applying international conservation conventions and the highest professional standards, in addition to protect of Arab identity while stimulating the socio-economic regeneration of the Old City and improving living standards of residents. It is composed of interdisciplinary technical team of architects, engineers and other consultants in the field of cultural heritage preservation. OCJRP implements the program in close cooperation with AWIA in Jerusalem, and in conjunction with local experts and community organizations.

The OCJRP is the only professional body carrying out a comprehensive revitalization program in the neglected areas of the Moslem and Christian quarters of the Old City. It includes total restoration and rehabilitation of historic buildings, adaptive reuse, emergency repair of houses as well as housing complexes renewals, training for professionals and practitioners and publishing.

In 2004 the OCJRP was one of the seven recipients of the Agha Khan Award of Architecture for the 2002-2004 cycle.

During the last ten years, the Technical Office team implemented over 170 restoration projects in the Old City, disbursing more than 17\$ million in project funds from various donors.

The program has four main units:

1- **Preservation and rehabilitation Unit:** The main constituent of OCJRP.

It seeks renovation, adaptive reuse of historic buildings and monuments and housing renewal in the Palestinian residential quarters in the Old City of Jerusalem. The work undertaken follows the international standards of Conservation and should be reversible with minimum intervention.

2- **Community Outreach program:** Established in year 2000. Its main purpose is to raise public community awareness to the value of cultural heritage and to ensure the residents participation in the conservation process. It has many activities which include Tours, workshops, competitions, plays, lectures, voluntary work etc...

3- **Publishing & Information Centre:** OCJRP created a Data Base for Jerusalem Old City based on comprehensive historic recording surveys of all buildings in the Arab areas of the Old City, which have been entered on a GIS system by the team. The database is enhanced and updated continuously by projects and detailed surveys and studies carried out by the team. OCJRP launched a comprehensive Revitalization Plan based on historical, social, physical and economical surveys, carried out by a multi sector team of Palestinians. The Arabic version has been issued in 2001 and the English version in 2004. It is also responsible for the publication of books, maps, leaflets and newsletters.

4- **Training program:** The organization plans short-term training courses, seminars, lectures, and exhibitions. Mainly for Architects, engineers, contractors and craftsmen in conservation techniques and methods.

Case Studies:

- **Dar Al Aytam Al Islameyah:** A Mamluk, Ottoman Palace used as vocational school for orphans and an academic school including a soup kitchen and bakery. This six year project is the second biggest complex in the Old City, with a built area of 8000m² with varying

architectural styles. OCJRP carried out various studies including condition assessment, surveys, historical research and a detailed plan for the whole complex, which was divided into six stages. All the work was carried out according to international conservation standards. Sit Tunshuq Mamluk façade of the palace was restored by an Italian experts team, while conducting a training program involving contractors, architects and engineers.

- **Ribat Ala Edeen, The African Neighborhood:** is a Mamluk historical building that has been home to the African Palestinian community since the late Ottoman period, it is occupied by 17 families with about 132 residents. It was selected based on its historic and architectural value, its proximity to al-Haram al-Sharif, and the needs of the community for improvement of their substandard living conditions. The OCJRP team conducted a thorough social survey for the community before rehabilitating the infrastructure of the entire complex, tiling the courtyard and all open spaces, restoring the mosque and the attached mausoleum and restoring and carefully modernising the housing units. The project was conducted from three stages.

- **Palestinian Counseling Center:** The Ottoman Historic Building was built in three historical phases starting 1569. It's an ideal residential house with indirect entrance and magnificent courtyard. This adaptive reuse project is used now as community center for Jerusalem residents. The challenge was how to adapt it for the use of the center.

Conclusion:

The experience of OCJRP team showed that there are always compromises in restoration projects. International conventions and charters must be always followed, but the question is the extent of compromise.

Jerusalem Old City is a living city. Integrated efforts from different organizations make Jerusalem a better city: these efforts contribute to the protection of its Heritage and the identity of its people, all with different aims but with the same result. The sensitive political situation, high density, occupation and the legal vacuum make it a very difficult task, but this struggle continues.

REFERENCES:

- Technical Office, Welfare Association "The Old City of Jerusalem Revitalization Program 1996-2004", (2005), Welfare Association, Jerusalem

- Technical Office, Welfare Association, "Jerusalem Heritage and Life", 2003, Welfare Association, Jerusalem.

- Touqan, S., (2004), "Recovering Lost Space: Adaptive Reuse of Historic Buildings" paper presented at the Architectural Conservation-Opportunities and Challenges in the 21st Century", held in Dubai from 11-13 February, Dubai Municipality.

- الجعبة، ن، 2002. الفصل الرابع، "مراجعة قطاع الثقافة والموروث الحضاري" ص 63-66، جمعية الدراسات العربية.

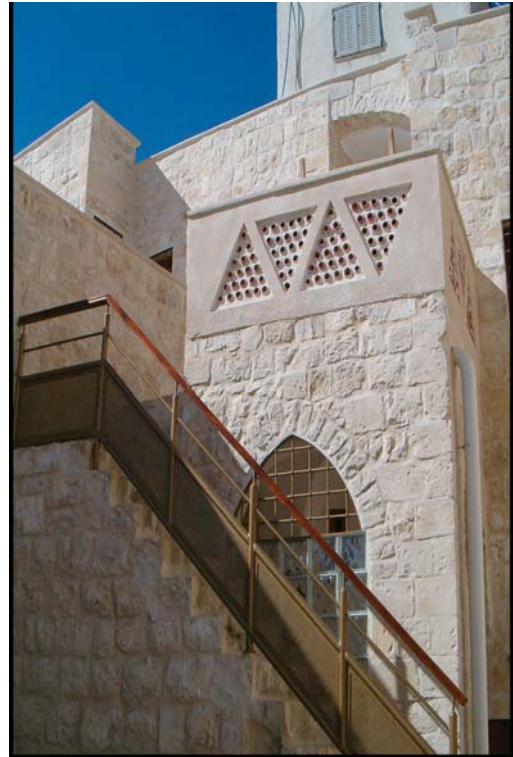
- Jubeh, N, 2002. Chapter 4, "Cultural Heritage and Culture Sector Review", Pg 63-66, Arabic Studies Association.

- websites and personal contacts.

<http://www.phc-pal.org>

www.islamic-aqsa.com

- 1 Old City OF Jerusalem Revitalization Program – Welfare Association
- 2 Which included 700 buildings, 437 shops, 1048 apartments with a total of 6000 inhabitants
- 3 Al Aqsa Mosque is one of the holiest places for Muslims worldwide.
- 4 Department of Waqf (Endowment) and Islamic Affairs in Jerusalem
- 5 There are two types of Islamic Waqf (Endowment) properties: 1. Family Waqf: which property is entrusted as a single family's waqf prohibiting individual ownership or transfer and distributing revenues to some or all inheritors for generations.
2. Charitable Waqf: property entrusted and managed by AWiA prohibiting individual ownership or transfer and distributing revenues for charitable causes or among charity organizations, such as mosques, hospital and schools.
- 6 Interview with Dr.Yusef Natsheh (Director of Islamic Archeology Department in AWIA)
- 7 Non Governmental Organization
- 8 The fire also ruined most of salah edeen's minbar which is Place where Imam of Moslems give his speech during prays especially in Friday prayer. This minbar was created by salah edeen hundreds of years ago of a very tiny and valuable decorative wood. Jordanian Government recently remodeled the wooden minbar.
- 9 Welfare Association : is a private, non-profit foundation established in Geneva in 1983 to support Palestinian society in sustainable development. It has become better known in Palestine and the Arab region by its Arabic name, Ta'awoun, meaning "cooperation."



“ Aït Iktel ou la richesse des pauvres ”

Saïd Mouline

Architecte, sociologue, linguiste. Directeur de l'Ecole Nationale d'Architecture (Maroc), Chargé d'Etude au Ministère de l'Aménagement du Territoire, de l'Urbanisme et de l'Habitat, Directeur de l'Architecture (1998-2006), Enseignant-Associé au DESS “Ville, Architecture et Patrimoine” à Paris (1981-2005), Consultant international, Fondateur-directeur de quatre collections d'ouvrages sur architecture, développement et urbanité.

Adresse:

1, rue Mohamed Boujendar, Km 3, route des Zaïers Rabat, Maroc.

Adresse courrier électronique:

mouline.sd@gmail.com

Téléphone:

(00 212) 37 75 28 01

GSM :

(00 212) 63 47 01 17

Aït Iktel ou la richesse des pauvres

Préambule

Permettez-moi tout d'abord d'exprimer mes remerciements aux organisateurs ainsi qu'à tous ceux qui ont œuvré à la tenue de cette première Conférence régionale euro-méditerranéenne

Introduction

L'expérience d'Aït Iktel est un projet de réhabilitation communautaire se déroulant au Maroc, un minimum d'informations et de chiffres est nécessaire pour situer ce projet dans son contexte.

Au début du XX^{ème} siècle, la population marocaine était d'environ cinq millions d'habitants et la population urbaine de l'ordre de 8% d'habitants répartis sur une trentaine de villes. Au moment de la création de l'Association de Développement d'Aït Iktel, en 1994, la répartition de la population était environ de 50% urbaine et 50% rurale. Devant cette forte croissance urbaine incontrôlée, avec tous les maux que cela engendre, les pouvoirs publics devaient concevoir et réaliser, en moins d'une quinzaine d'années, un cadre urbain équivalent à 50% de toutes les villes marocaines d'aujourd'hui.

En milieu rural, la situation n'était guère plus enviable, notamment en raison du retard pris dans un secteur négligé depuis plusieurs décennies. Cette marginalisation se traduisait principalement par l'enclavement de nombreuses régions et villages, l'absence d'infrastructures et de services de base et la destruction des systèmes anciens de solidarité et de production qui permettaient une gestion communautaire de l'espace social.

Quelques derniers chiffres pour que vous puissiez mieux comprendre le contexte :

- Plus de la 1/2 des localités rurales étaient enclavées ou d'accès très difficiles.
- Plus des 2/3 de la population rurale n'avait pas accès à l'eau potable.
- Moins de dix pour cent des chefs lieux de communes disposaient d'un réseau d'assainissement.
- A peine 15% des ménages ruraux étaient branchés sur le réseau électrique.
- L'analphabétisme touchait 67% de la population rurale et moins de 20% des localités rurales disposent d'écoles.

Ainsi, tant dans le milieu urbain que dans le milieu rural, le droit à un cadre de vie approprié, tel que défini, par exemple, dans les recommandations du Sommet Mondial sur les établissements humains, “Habitat II Sommet des Villes”, tenu en 1996 à Istanbul, constituait, en fait, un des défis colossaux que l'Etat, même en y consacrant toutes ses ressources, ne saurait relever.

Un projet communautaire dynamique

Face à l'explosion urbaine et au délaissement du monde rural, il devenait impératif d'imaginer et de concevoir d'autres façons de formuler, d'appréhender et de tenter de résoudre une problématique complexe. Problématique qui est, en fait, d'ordre social, économique et de citoyenneté et concerne une répartition équitable des biens, des services, des équipements et des infrastructures. Problématique qui concerne également la répartition des richesses et assure la dignité des citoyens à l'échelle du territoire national.

Problématique, nous le savons tous, dont les causes ne sont pas spécifiquement spatiales ou architecturales mais dont les effets se manifestent dans le cadre de vie, dans l'espace social de la vie quotidienne. Et c'est dans un partenariat local, en dehors de toute interférence des autorités officielles qu'allait naître et se développer, le projet d'Aït Iktel ; un projet communautaire dynamique qui n'a cessé de se développer et de progresser depuis plus de quinze ans.

En tant qu'opération expérimentale, en marge du système dit “formel” ou étatique centralisé, le projet d'Aït Iktel, en montagne, dans le Haut-Atlas marocain, apporte non seulement quelques éléments de réponse aux problèmes cruciaux mentionnés précédemment, mais également un espoir dans de nouvelles formes de développement communautaire, à l'échelle locale. Nouvelles formes de développement communautaire reposant essentiellement sur la primauté de l'homme dans son milieu, sur la solidarité agissante et sur de nouveaux modes d'organisation. Modes d'organisation pensés, expérimentés et vécus comme la réhabilitation, comme la revitalisation des institutions traditionnelles anciennes auxquelles allaient se substituer, progressivement, des modes d'organisation communautaire actualisés et adaptés à des situations contemporaines en évolution et en mutation constante.

Aït Iktel est un petit village en montagne à près de 1200 mètres d'altitude, dans le Haut-Atlas, accroché à l'un des monts de Ghoudjama, à une centaine de kilomètres de Marrakech. C'est là où a été créée, en 1994, l'Association “Aït Iktel de Développement” (AID) fondée par un natif du village, Ali Amahan, anthropologue, qui avait consacré sa thèse de Doctorat d'Etat présentée à Paris aux “Mutations sociales dans le Haut-Atlas” (1)

L'idée initiale est née de ce travail qui allait servir de référence aux objectifs de l'Association. En effet, l'association AID regroupe toutes les familles de la communauté du village des Aït Iktel, soit environ

128 foyers (2), un millier de personnes. Elle se donne pour vocation et objectifs, la conception, la réalisation, le financement et le suivi de projets de développement à caractère social. C'est ainsi que, dans un premier temps, furent réalisés les services de base destinés à réhabiliter le village. Cette dynamique communautaire a procuré des avantages considérables aux habitants du village et amélioré, sur bien des plans, la vie quotidienne des hommes, des femmes et des enfants. Elle a également conduit les membres de l'Association à prendre en considération les spécificités du village dans bien des domaines et, notamment, dans les domaines culturel, artisanal, architectural, artistique et environnemental. Les nombreux objectifs, menés à bien jusqu'ici, l'ont été grâce à une coopération maîtrisée, consensuellement adoptée, et aux apports de partenaires nationaux et internationaux, notamment japonais.

Des résultats exemplaires

Une simple liste des projets effectivement réalisés depuis la création de l'AID, bien qu'indispensable, n'est cependant pas suffisante pour rendre compte de la dynamique mise en œuvre et de son évolution dans une démarche collective.

La première réalisation est une route de 17 kilomètres qui a permis de désenclaver le village et de l'intégrer de fait dans une région où il était marginalisé. Puis ce furent, d'une part, l'alimentation en eau potable – grâce à des bornes fontaines – et la restauration du système ancien de séguis (ou canaux d'irrigation) vieux de deux siècles, y compris la construction d'un pont portant la séguia. D'autre part, ce fut l'électrification selon des procédés moins coûteux que l'éclairage antérieur à la bougie, malgré les réticences et les désaccords de l'Office National d'Electricité (3). Par ailleurs, on peut noter la création et la mise en activité d'un centre de formation et d'information, dans une demeure réhabilitée, offerte par des villageois à l'Association ainsi que la construction de plusieurs écoles par les "maâllems", ou maîtres-maçons, selon des techniques et matériaux locaux, de même que la construction de dispensaires pour l'amélioration des soins de santé de base et celle d'un nouveau château - d'eau intégré au paysage (4). Tous ces projets, parmi d'autres, ont été initiés, conçus et réalisés par la communauté villageoise qui en assurait l'entretien, la gestion et la bonne marche grâce à la création d'une banque de travail à la fois souple et efficace. N'ayant plus à assumer la corvée d'eau quotidienne, les jeunes filles ont pu aller à l'école comme les garçons. Les relations entre l'AID et le Ministère de l'Education Nationale ont permis la création et l'approbation du concept de l'éducation non formelle. Pour l'AID, cela permettait d'assurer le choix de l'enseignant pour une éducation en langue maternelle, le berbère, d'arrêter des plages horaires permettant aux jeunes filles et aux garçons de garder une insertion forte dans la vie active du village. (5)

Ces projets ont renforcé le sentiment d'appartenance au village car ils ont, dès le départ, privilégié des besoins communautaires fondamentaux et procuré une amélioration notable des conditions de vie. Ils ont également concouru à la promotion d'un "esprit des lieux", promotion d'une identité locale qui permet, parce qu'elle est affirmée et harmonieusement vécue, une plus grande ouverture sur la région.

Un projet courageux, contagieux et ambitieux

C'est précisément à ce titre que l'expérience villageoise d'Aït Iktel s'est vue décerner le Prix Aga Khan d'Architecture en 2001 (6). Le Jury ayant estimé que "Ce projet représente une approche novatrice

du développement, de la préservation de l'environnement et de l'amélioration des conditions de vie d'une communauté rurale. Il intègre, d'une part, la réalisation de services sociaux et d'infrastructure pour le développement et, d'autre part, encourage l'activité économique et l'éducation". Ce Prix a été considéré, à juste titre, comme la consécration d'une démarche communautaire au service d'une vision et d'un projet global de réhabilitation et de développement.

Mais dès 2002, de nouvelles priorités sont apparues. Une fois l'amélioration des conditions de vie acquises, une fois tous les foyers desservis en eau et en assainissement, les nouvelles priorités définies par l'AID ont été d'ordre économique, d'une part, d'ordre éducatif et de formation approfondie en agriculture en artisanat et en tourisme.

Alors que l'artisanat ne pouvait assurer que des revenus irréguliers, l'AID contribua à l'organisation d'une coopérative de lait au niveau de toute la commune. Il s'ensuivit une augmentation régulière des revenus mensuels des foyers (7). L'AID avait atteint l'objectif initial de scolarisation (8) et se fixait un nouvel objectif qu'elle considérait primordial, celui d'assurer un accompagnement effectif de la maternelle à l'université et, dans cette perspective, d'anticiper sur les besoins futurs. C'est à la réalisation de ce projet et à la mise en place de tout ce que cela suppose qu'œuvre actuellement l'AID.

(1) " Mutations sociales dans le Haut Atlas. Les Ghoujdama".

Ali Amahan, sous la direction du Professeur Robert Cresswell, à l'Université de la Sorbonne, en 1993. Thèse remarquable qui fit l'objet d'un ouvrage édité par la Maison des sciences de l'homme, Paris, 1998, 326 pages.

(2) Le village, subdivisé en 6 hameaux, compte aujourd'hui 147 foyers

(3) En effet, l'Office National d'Electricité, de l'époque, habitué à des normes inadaptées au milieu rural n'avait pas autorisé le système mis en place par l'AID. Il a fallu que ce soient des experts d'EDF qui concourent à l'approbation de ce système.

(4) En effet, ce château - d'eau de grande capacité, est semi-enterré dans la roche, au lieu de l'ancien, bâti à grands frais et défectueux qui dépareillait totalement dans le paysage rural.

(5) L'AID prend en charge également le logement de l'instituteur alors que le Ministère de l'Education, de l'époque, lui assurait un salaire mensuel de l'ordre de 180 euros.

(6) La direction de l'architecture de l'époque, relevant du Ministère de l'Aménagement du Territoire, de l'Urbanisme, de l'Environnement et de l'Habitat a contribué, pour faire connaître l'expérience remarquable d'Aït Iktel. Elle a procédé à l'établissement de relevés et documents graphiques publiés, en mai 2001, dans la Collection "Cahiers d'Architecture et d'Urbanité" sous le titre "Aït Iktel. Urbanité en Haut-Atlas"; de même qu'elle a organisé, à la même époque, conjointement avec l'AID, un séminaire intitulé " Aït Iktel. La richesse des pauvres", dont les Actes ont été conjointement publiés dans un numéro de la Collection "Dialogues sur la ville".

Cf. également l'article de Serge Santelli, architecte, "Maroc, Aït Iktel : "Prix Aga Khan d'Architecture 2001 ", paru dans "Archiscopie", Bulletin édité par l'Institut Français d'Architecture en n° 17 de novembre 2001.

(7) Une augmentation mensuelle de l'ordre de 30 euros par mois.

(8) A Aït Iktel la scolarisation est de 100%, dans les communes voisines où cet exemple avait été suivi, la scolarisation est de 95%.



RUrban Strategy for Limassol's Center – A Vision for the Future

Stelios Stylianidis

Studied Architecture and Urban Planning in Kiev, Soviet Union Worked as a consultant architect in Cyprus and Moscow. Since 1998 partner in design office. In 2000 was appointed as Lemesos' Municipal Architect –. Author of articles and presentations concerning reconstruction and developing of urban areas, sustainable development, preservation of historic buildings.

Address:

55 Ayiou Fotiou street, P.O.Box 50453, 3605 Lemesos - Cyprus

E-mail address:

architect@limassolmunicipal.com.cy

Telephone:

+357 99518765

INTRODUCTION

Cyprus is the third largest island in the Mediterranean with an area of 9,251 square kilometers, situated at the crossroads of Africa, Asia and Europe. (25)

The city of Limassol is situated on the southern coast of the island. Limassol is the second largest population center of the island and its main port. It is said to be the island's "center of gravity" lying approximately equidistant from the other three main towns, Nicosia to the north, Larnaca to the east and Paphos to the west. It has a population of approximately 170 000, of which 100 000 are within the municipality of Lemesos. It lies on the center of a triangle – shaped valley, and it has perfect traffic connection with the other parts of the island through comfortable highways. (101)

The agglomeration of Limassol concentrates a dynamic sphere of activities, functions and services concerning all the aspects of Cyprus' financial development since:

- i. It is situated at the center of a rich area with a lot of potential for agriculture development
- ii. It is the main passenger and cargo port of the island
- iii. It has an active multi-dimensional industrial development
- iv. It is the center of commercial activities and services both on local and international level
- v. It is a popular holiday's destination as it is surrounded by beautiful sandy beaches, ancient cities and place of natural beauty. (95)

THE CENTRAL AREA

The central area of Limassol covers about 2,5 square kilometers.

Approximately it is the territory in which the town was already developed in 1945. The heart of it is the area of the old medieval castle, with the old port and the old Cathedral. (43)

The area is characterized by a network of narrow, winding streets and a mix of small workshops, stores, offices, houses and apartments, all built

on a pedestrian scale. It is extremely popular for tourists, who come to marvel at the ancient buildings and to shop and browse in the many stores. Generally is an integral part of the city, a crucial link with its rich past (66)

HISTORICAL REVIEW

The urban development of the central area can be divided in four historical periods. Each of them had its own specific influence on architecture and cultural heritage according to the rulers of the town. These periods are:

- i. Pre – ottoman period (500-1571) – Limassol was just a small estate around the medieval castle
- ii. Ottoman period (1571-1878) – The town was developed along the costal line
- iii. Colonial period (1878-1960) – Includes the first expansion of the town in area and population from 1910 – 1930 as it became the main export point and the biggest industrial center.
- iv. Modern period (from 1960) The creation of Limassol agglomeration and the expansion of the population after the war in 1974, as a lot of refugees from the occupied areas settled in there. (126)

LAND DEVELOPMENT

Land development in Cyprus is regulating by the Town Planning Law which was enacted in 1972. Implementation of the low was delayed, however, until December 1990, due to the need to accommodate incoming refugees from the occupied areas of Cyprus. In the meantime, municipalities relied on an outmoded Streets and Buildings Regulations Law of 1946 – whose primary purpose was to ensure the safety of buildings, and the provision of proper amenities and sanitary facilities instead of trying to control and guide development. (82)

The great and sudden expansion of population, after the war in 1974, and the total of the urban activities did not find the town properly prepared. In connection with the sudden expansion of the tourist industry and the stand still found in infrastructure, created serious problems in urban organization and a burden to the environment. These problems, which are evaluated, that will be eliminated with proper city planning, are mainly the following: (72)

- The radial and concentrated structure lead to overloading of the main roads with commercial and other uses, which downgraded the environment, especially in the city center.
- The fact that most areas contain a mix of uses, such as residential, commercial and even industrial, has a negative influence for the quality of the environment.
- The random residential development, and the phenomenon of huge areas between the residential zones which remain empty
- Industries and workshops which situated all over the town, including the cost zone, and causes certain problems for the proper and well organized development. More over this factor creates several environmental problems concerning air pollution and heavy transport.
- The lack of the necessary infrastructure, especially for the tourist and recreational development.
- The insufficient of the city structure to satisfy the increased needs of urban transport. This mainly concerns the capacity of the roads and the small number of organized parking places in the center.

- The lack of dominates or symbols of the town both in the commercial center or the seafront, of visual connections to the sea or to monuments, and in general of a proper image and a "face" of the town. (193)

In order to improve the picture of the city, the Local Plan defined the development Strategic Policy, which in general, is included in the following: (25)

- Encourage the organized urban development within the determined areas
- Secure segregated areas for specific uses, especially for residential development, offering a high quality life in neighborhoods
- Adapt a contemporary multi-dimensional transport policy
- Strengthen the Urban center and the central business district with uses, which will revive the area.
- Concentrate the industrial development in specific territories
- Protect the environment (59)

THE AREA SCHEME FOR THE CENTRAL PART

The Municipal Technical Department, in cooperation with the State Town Planning Department had prepared a study, called an Area Scheme of the Central Part of Limassol. It is the first such a project for Cyprus. The goal is to create alive with residents, commerce, small manufacturing and visitors, rather than simply an artificial environment, a museum for tourists. The plan was issued at November 8th 2002 and it is the main legislation instrument on the realization of which, the future of the whole area is based. (86)

The elaboration of this study was fully based on the GIS map of the area. Having all the necessary information concerning town-planning aspects, we managed to analyze every single plot of this area, and define its future through the above mention development project. (44)

The reasons for the preparation and the implementation of the study were mainly the following:

- The central area of the town itself, and it's great and multifunctional importance for the town in particular and the whole island in general.
- The obvious necessarily for a detailed and organized planning development.
- The necessarily for organized and functional connection between various projects which are going to be constructed in the area
- The solution of some specific problems of the area, such as the following:
 - The area character
 - The lack of urban organization
 - The weak central functions
 - The mix of uses and development
 - The traffic problem (102)

The main goal of the Area Scheme is the reestablish of the importance of the central part of the town and it's determination among the whole agglomeration by:

- modernization of the area
- division of the area in sub-areas with specific uses, avoiding the

mixture of the incompatible ones

- quality urban reorganization of the area and sustainable development
- clean environment
- revival of the area (63)

In order to access this aim in the Area Scheme were implemented certain Policies for each different aspect of development, with specific suggestions and projects which have to be realized in the following 10-12 years. (35)

Land uses Policy

- The concentration, strengthening and hierarchy of the commercial use in compact areas
- The nomination of the area as an administrative and services center
- The preservation of a multifunctional character of the area without mixing incompatible uses
- The creation of a network of open recreational spaces (48)

Traffic Policy

- The improvement of approaching the area for buses, bicycles and pedestrians
- The completion and hierarchy of road network
- The effort to reduce the number of cars in the area by network of big parking places around the center
- The implementation of traffic management measures (46)

Preservation Policy

- The promotion of the conception of the entirely preservation of specific neighborhoods
- The extension and separation of the Specific Character Area to sub-areas in order to improve their handling
- The determination of guidelines for the construction of new and the reconstruction of listed buildings within the Specific Character Area
- The operation of a coordinator and advisory department in the Municipality for any matter concerns the Specific Character Area (70)

Functional Policy

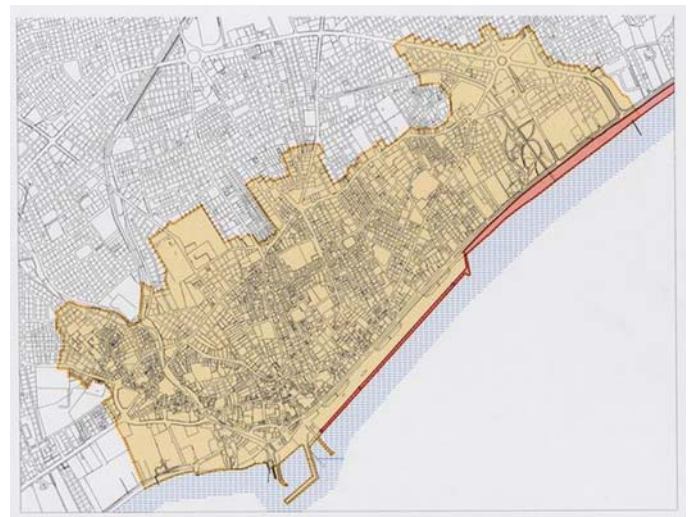
- The division of the area in functional unities
- The determination of organization elements and signs of the center such as landmarks, main roads etc
- The rendering of the existing, and the creation of new dominates and symbols of the town
- The determination of pedestrian courses throughout the whole area. (51)

Spacing Policy

- Reformation of dominates, public buildings, squares and parking places
- Reorganization and reformation of roads for comfortable use for pedestrians by appointing pedestrian roads, wide pavements etc
- The determination of spaces for unique projects, urban development and embellishment of facades.
- A specific planning brief for each important point or space within

the central area. (55)

Apart from the above mentioned policies, a number of projects are already taking part in the area. The most important are the marina, the reconstruction of the old port, a new university, the reformation of the seafront promenade, the reconstruction of main roads and squares, the municipal garden theater, the old market, the city museum and the theater museum. (59)



La protection du patrimoine culturel de la Vallée du M'Zab; Facteur de développement durable

Mousselmal Bahmed

Architecte à L'office de protection et de promotion de la vallée du M'Zab (OPVM), Ghardaïa.. Algérie.

Participe et assiste à la préparation des études de réhabilitation et de restauration et le suivi des projets de restauration.

Adresse postale:

OPVM.. 32, rue de la Palestine, Ghardaïa -Algérie 47000

Adresse courrier électronique:

mousselmal@hotmail.com

Téléphone:

+213 29884454

La vallée du Mzab se situe au nord du Sahara algérien. Elle renferme le chef-lieu de la Wilaya de Ghardaïa, distante de 600 Km d'Alger. Elle recèle des villes et des oasis qui se distinguent par un cachet architectural particulier. Le nombre de ses habitants s'élève à 150 000 habitants.

Les ksour de la vallée du Mzab se sont caractérisés par leur rayonnement spirituel, à travers les siècles et par leur cachet touristique et économique qui ont séduit les visiteurs venus de différents pays. L'activité humaine dans la vallée du Mzab a traversé différentes étapes historiques à commencer par la préhistoire en passant par la période islamique qui ont légué des vestiges historiques et archéologiques dont la plupart s'y trouvent jusqu'à nos jours. Toutes ces données historiques et ces valeurs civilisationnelles ont plaidé pour le classement de la région comme patrimoine national en 1971 et universel par l'UNESCO en 1982.

Le territoire de la vallée du M'Zab dispose de plusieurs ressources: culturelle, paysagères, environnementales, économiques locales et ressources humaines. De ces ressources le volet culturel est le plus significatif car il englobe une infinité de potentialité qui malheureusement ne sont pas exploités en tant que tel,

Le patrimoine matériel est principalement constitué :

- du système spécifique d'urbanisation du territoire, structuré en 5 cités oasis avec une rigoureuse maîtrise de gestion des rares ressources hydriques
- du patrimoine architectural et urbanistique, caractérisé des 5 ksour avec leurs mausolées, système défensifs, cimetières, etc.

Ces ksour se sont caractérisés par leur rayonnement spirituel, à travers les siècles et par leur cachet touristique et économique.

L'activité humaine dans la vallée du Mzab a traversé différentes étapes historiques à commencer par la préhistoire en passant par la période islamique qui ont légué des vestiges historiques et archéologiques dont la plupart s'y trouvent jusqu'à nos jours.

Le patrimoine immatériel englobe principalement :

- l'artisanat
- la gastronomie
- les fêtes populaires

Les contraintes actuelles de la vallée du M'Zab:

Pendant près de dix siècles, la vallée du Mzab a vécu un développement urbanistique équilibré, à plusieurs niveaux : entre les ksars et leurs oasis, entre l'espace propice à la construction et l'espace agricole, entre l'homme et son environnement. A la fin du siècle dernier, elle a connu un développement urbanistique accéléré en l'absence d'un plan d'urbanisme fiable.

Un développement qui n'avait pas tenu compte de l'évolution, de l'orientation et du développement des ksour du point de vue structuration de la ville ni des contraintes géographiques et naturelles. Il en est résulté un taux d'urbanisation très élevé (90,74%), ce qui a produit les effets suivants :

- La dégradation du tissu urbain historique.
- La réduction du cours de l'oued par l'occupation des terrains inondables.
- Le manque de terrain à l'intérieur de la vallée, a occasionné une intensification de l'occupation des plateaux et des collines environnantes ; ce qui risque de causer une rupture l'équilibre existant entre les ksour en tant que patrimoine urbanistique et leur environnement naturel, apportant atteinte au champ de vision des sites historiques et du paysage.
- La réduction de l'espace des oasis par les extensions urbaines.
- développement des activités industrielles et commerciales polluantes aux abords de la Vallée,
- La forte croissance démographique a généré une surconsommation d'eau qui continue de croître en l'absence d'un système adéquat et efficace d'évacuation ; ce qui a fait de l'évacuation d'eau usée une préoccupation majeure et un problème de salubrité publique. Il va de même du devenir des quartiers traditionnels qui n'ont pas été conçus pour une consommation aussi intense d'eau usée. En l'absence d'un réseau approprié, ils subissent les aléas de la montée de l'humidité.
- L'utilisation de moins en moins des matériaux de construction locaux.

La création de l'Office de Protection et de Promotion de la Vallée du M'Zab:

Compte tenu de l'importance de la vallée du Mzab, des monuments et des sites historiques que cette région et les régions environnantes recèlent, les autorités algériennes avaient décidé en 1970, de la création d'une institution intitulée Atelier d'Etudes et de Restauration de la Vallée du Mzab.

Et pour permettre une meilleure prise en charge du patrimoine de la Vallée du Mzab, cette institution a été promue du simple atelier d'études à Office de Protection et de Promotion de la Vallée du Mzab, en vertu du décret législatif n° : 92/419 et 92/420 du 17 novembre 1992. De ce fait, les prérogatives de l'institution ont été diversifiées et élargies pour assurer la protection du patrimoine de la Vallée du Mzab et des régions environnantes.

La protection du patrimoine culturel de la Vallée du 'Zab:

Dès sa création ou plutôt sa restructuration l'OPVM s'est attelé à jouer les premiers rôles dans tous les domaines où la préservation du patrimoine et la sensibilisation du public s'impose. Nous pouvons constater l'impact de ce rôle d'avant garde, à travers ses réalisations durant la décennie écoulée et qui représentent actuellement la pierre angulaire dans l'édifice de l'institution.

Nous pouvons résumer les domaines d'activité de l'office selon la nature de cette dernière comme suit :

- Architecture et urbanisme
- La revalorisation des ksours
- La restauration des monuments historiques
- Corrections architecturales.
- Encadrement, archivage et activité culturelle.

Architecture et urbanisme:

L'OPVM se charge d'étudier et de superviser les dossiers d'architecture et d'urbanisme qui sont obligatoirement soumis à son appréciation. Il émet ses avis et ses recommandations tenant compte de l'impératif et nécessité de préserver et de promouvoir le patrimoine architectural et urbanistique local, et ce, en les conformant aux règles et aux traditions locales, ainsi qu'aux normes qu'il faut respecter en matière de construction à l'instar : des volumes des bâtisses, des matériaux employés, de la nature du crépissage des murs et des façades, du choix des couleurs... etc.

L'Office de protection et de promotion de la Vallée du M'zab, a initié un plan d'action pour la sauvegarde du patrimoine culturel et historique de la vallée, en concertation avec les autorités locale et nationale:

- a. le classement la vallée du Mzab en secteur sauvegardé, adopté par décret exécutif n°05-209 du 04 juin 2005
- b. le lancement du plan de sauvegarde et de mise en valeur du secteur sauvegardé de la Vallée du M'zab, qui constitue un outil technique et juridique de protection, de restauration, de réhabilitation, de mise en valeur et de promotion du secteur sauvegardé, issu de la loi n°98-04 du 15 juin 1998, relative à la protection du patrimoine culturel.

Les principaux objectifs du secteur sauvegardé:

- Préserver le patrimoine bâti et naturel et arrêter leur processus de dégradation
- Instaurer un cadre de concertation et de coordination entre les acteurs concernés
- Mettre en place un outil juridique permettant l'application de la loi relative au patrimoine culturel
- Protéger les champs de vision du paysage ksourien conformément à la règle sky-line
- Définir un périmètre de protection et de visibilité des monuments et sites historiques
- Encourager l'urbanisation en cité-jardin pour maintenir l'écosystème oasien
- Définir les actions à entreprendre dans le périmètre (mesures d'urgence, préservation, restauration, réhabilitation, restructuration, requalification, réaménagement, etc.)
- Définir les zones de servitudes
- Elaborer un inventaire des monuments et sites historiques
- Mettre en place la signalisation des monuments et sites historiques

- Elaborer un manuel de restauration
- Encourager la production architecturale ksourienne et bioclimatique (gabarit, matériaux de construction, couleur, texture, etc.)
- Promouvoir le patrimoine immatériel (artisanat, gastronomie, fêtes populaires, etc.)
- Promouvoir le tourisme culturel pour un développement économique durable

Les phases du Plans de sauvegarde et de mise en valeur:

- Phase1: diagnostic de l'état de fait et les mesures d'urgence.
 - Phase 2 : avant-projet du PPSMVSS.
 - Phase 3 : rédaction finale du plan permanent de sauvegarde et de mise en valeur du secteur du sauvegardé.
- c. Lancement d'un programme de restauration des habitations traditionnelles dans les ksour, selon une démarche participative (citoyens –collectivité locale – services techniques de la Wilaya), à ce jour plus de 600 maisons réhabilitées dans les différents ksour.
 - d. Rénovation et réhabilitation des réseaux et la voirie à l'intérieur des centres historiques.
 - e. Restauration des monuments historiques, tel que:
 - Les édifices religieux: mosquées et mausolés
 - Les édifices défensifs: remparts, tours de get ,portes fortes.
 - Les ouvrages hydrauliques: puits, canaux,digues et barrage.
 - Les infrastructures économiques: places de marché (Souk).



Palmerie Ghardaia



Vue de Ben Izguen



Tailleur de pierre



Souk de Ghardaïa après restauration

Holiday village in Datça (near Knidos). metamorphosis from the past to the future

Bican Tuğberk

Architecte des monuments historiques
Directeur de l'Office de Protection et de Promotion de la Vallée du
M'zab

Mediterranean is one of the biggest cultural area in the history as known. This continuous evolution of dwelling in this area is created by the inhabitants of the local population and the culture created by them. From this point of view, Mediterranean is something special with its philosophy, living habits and cities created with its philosophy. Emergent speciality of every culture is referred generally to the natural aspects of the physical conditions and the climate of the area. We can easily take this reality into consideration. Mediterranean is the masterpiece of beauty with its nature. Climate gives satisfying comfort to the inhabitants. As a conclusion :

1. ESTHETICS and SEARCH FOR PERFECTIONS

Architects, sculptures, artists, handworkers, stoneworkers and the life of citizens was integrated trying to create perfect esthetics. When we look at the temple of Athene in Didyma, the city Ephesos, Bergama, Afrodissia or Knidos, we will immediately realize the struggle between trying to create the best and the most or perfect. The aim was always to obtain an esthetic level which will attract the cultures all around the world.

2. THE PROGRESS of ESTHETIC ARCHITECTURE

We should admit one of the important aspects influenced architecture is economical power and transport in Mediterranean. During these decades economical richness, commercial relations between cultures influenced the artists. Rich cities, wealth attracted this art production towards emerging cities. In the past, richness gave opportunities to the architects and artists to produce more fine art masterpieces. This occasion eventually gave us the opportunity to recognize the past cultures as these values kept and protected until today.

3. UNSPOILED REGIONAL ARCHITECTURE

In the last 50 years, a way of looking to the Mediterranean architecture is to try, to keep the regional architecture not affected from external influences. Simply economical power looking for more benefit, more production of wealth started to ruin some values of the regional cultures which began to lose their position of power in the society. As a conclusion, to protect what is left from the regional architecture became a life guard for the struggle against abusive progress in the cities and villages.

4. THE POWER OF ARCHITECT AND THE ARCHITECTURE

The protection of archeology, cultural values, the interest of tourism for the past, at last stopped the damaging effect of rural economy but to design new, architecturally valuable buildings became very important for the progress of the society. We can simply say that architects should influence the society with their artworks with a very high level of esthetic understanding. The architectural way of understanding these artworks eventually influences other disciplines of art but mainly affecting regional governmental management, associations and finally the inhabitants which will be affected feeling themselves as a part of this event created for them.

5. REHABILITATION OF BUILDINGS

Buildings designed with great care architecturally, generally live a long time lasting people living together with them. Sometimes even these buildings that gave service for a long time to the environment, abandoned by the new owner, decaying one day without any priority of esthetic or environmental aspect. Sometimes it is demolished by the regional society and a new design of this building took its place instead.

A solution should be made in the city plan of the area. Buildings which are having close relation in social life should be preserved. These buildings reflect a time limit with its history. Rehabilitation of these buildings is an important understanding. Besides, protection rehabilitation of the usage of the buildings will give a chance to the users to appreciate the new function of the building. As a conclusion, a building architecturally standing since 500 years or 100 years, even 25 years with the new rehabilitation, will continue to live and transfer history to the new inhabitants for the future.

6. INFLUENCE OF REHABILITATION

The success of architects in rehabilitation projects is important. The construction projects with rehabilitation concept will be new experience for the guests, tourists or the inhabitants excepting this concept. Generally the relation of the each building with the past creates new values and attraction. Architecturally a new image to the environment, new silhouette, new interior spirit to the building will arouse questions in inhabitants' minds such as 'why we can't create our precious buildings.'

7. THE LIBERATION OF TOWNS AND CITIES FROM UNQUALIFIED ARCHITECTURE

Architecture is an art of beauty for everyone with no doubt. A symphony, performing with good musicians will sound perfect. The influence of rehabilitation of valuable buildings, new projects enriching the silhouette very easily point out what is irrelevant and disturbing in the entire silhouette. This will influence eventually environmental architectural behaviour, leading urban centers to good architectural behavior.

8. REHABILITATION PROJECT FOR DATÇA HOLIDAY VILLAGE

Knidos area is the corner between Aegea and Mediterranean Sea. From mythology, it is recognized as an area for rehabilitation of the ill people with its wonderful climate. The peninsula which emerges towards the sea with its mountains creates difficulty to reach Datça. In 1980, a client decided to build a holiday village in this beautiful landscape.

The Project was designed and built within 18 months. A period of splendid 5-10 years management created a fame with its extraordinary climate, landscape and especially unspoiled rural architecture. After 25 years, the village is tired and the owners changed. The Landscape remains still beautiful. The new owner decides to find the original designer, the architect to recover the building.

When the project came before me, I persuaded the owner not to demolish and do something completely different and new. The existing rooms, buildings were adapted to the landscape with maximum care. The Project should respond to the new requests of the management. Past 25 years changed the request of the clients. The trend in the world is changed in tourism. This means, the change will take place in the next 25 years and we should forecast them as much as we can. Finally we can conclude these ideas as;

- 8.1.** The change of rooms should be more comfortable in dwellings.
- 8.2.** There's more need of social relation for the new users of the holiday village. More social areas will satisfy the needs of the clients.
- 8.3.** Health care is an emerging trend in tourism. Health facilities should be good and sufficient.
- 8.4.** The more comfort, the more natural environment. Landscape should be comfortable for users, natural vegetation and regional flowers growing in the area with less difficulty would be easy to maintain.
- 8.5.** Natural fruit applying aesthetically well designed ambiance should be created. Under these circumstances the new design is created.

9. NEW PROJECT and REHABILITATION

Existing rooms are transferred to suit rooms and small apartments. The new change is done by adding some space to these rooms transferring to 2 suit rooms. For bigger m², two rooms are transferred to one room. The restaurant is changed completely and social activities enriched. New building has a Health Center with Spa, Hamam, Sauna, sports area and Thalasso Pool in basement floor. Ground floor with restaurant and therapy terraces. First floor with meeting rooms, 2nd floor with play room, Bar and terraces are enriched.

Exterior elevations are changed more to regional architecture characteristics with the roof. Finally the architecture of the Holiday village with a careful rehabilitation didn't lose its characteristic landscape. 80 % old buildings are used. New touristic requests and new trends with the benefit of management are used in the new rehabilitation of the holiday village as seen on the photographs.

The Future of Traditional Settlements in Cappadocia

B. Nilgun Oz

B. Nilgun Oz is a conservation architect, working at the Turkish Chamber of Architects in Ankara. Previously, she worked at an architectural office on the conservation, rehabilitation and reuse of cultural heritage. She is interested in management of cultural heritage, impact of tourism on cultural heritage as well as international conservation practices and cultural policies.

Address:

Turan Gunes Bulv. 45. Sok. Doganay Sit. D Blok D:23 Oran, Ankara
06450 TURKIYE

E-mail address:

bnlgnoz@yahoo.com

Telephone:

+90 532 4057507

Cappadocia and Issues in Conservation

The traditional settlements in Cappadocia are edifices of hundreds of years of multi-cultural heritage. Situated at the heart of Asia Minor, widely known as the 'land of the fairy chimneys', Cappadocia presents a unique site to those who come to visit it ever since its discovery by European travellers in the early 18th century. The natural beauty of the rock formations, coupled with the traditional settlements, meticulously built with stone or painstakingly carved out of rock, form a cultural landscape of breathtaking quality. Therefore, it is no surprise that part of this unique location at the heart of Turkey is inscribed as one of nine World Heritage Sites of Turkey (*Goreme National Park and the Rock Sites of Cappadocia, 1985*).

The conservation efforts for this cultural heritage have to tackle a number of problems. The effects of the Exchange of Populations between Turkey and Greece in 1924, which dislocated a large number of Cappadocians and replaced them with people unfamiliar to the landscape and building types, can be observed in the architectural heritage as unintentional misuse due to lack of technical knowledge. Other user-related problems include, but are not limited with neglect, widespread desire of conversion for tourism purposes and multi-ownership. Another fact that has forced a break / halt in the living traditions of Cappadocians is the sometimes ad-hoc political decisions to remove the inhabitants from certain neighbourhoods or villages due to disaster zoning. The result is architectural heritage left in ruins, with no prospect or necessary funds to revitalise them. Therefore, it is not unusual to encounter deserted settlements left unattended and looking like ghost-towns, whose appearance are more pronounced by the newly built settlements nearby. On the other hand, physical problems relating to the fragile and brittle characteristics of the volcanic rocks also pose trouble for conservation. The fact that the area remains

widely unresearched in terms of proper conservation methods and re-use strategies is yet another setback.

Two Projects in Cappadocia

In this setting, there are positive projects that are worth mentioning, which introduce innovative strategies for conservation and re-use of the architectural heritage of Cappadocia. The first of the two projects to be described here is "Our Common Cultural Heritage Project" ("Developing Local Awareness on Architectural Heritage Left From the Exchange of Populations in Turkey and Greece"). It was carried out by the Foundation of Lausanne Treaty Emigrants (TR), in partnership with the Hellenic ICOMOS (GR), The Turkish Chamber of Architects (TR), Conservation and Restoration Specialists Association (TR) and the Municipality of Mustafapasa (TR) in Cappadocia. The project was supported by the European Commission within the framework of the Turkish – Greek Civic Dialogue Programme.

The aim of the project was to create local awareness and understanding of cultural variety and create a more positive outlook regarding the cultural heritage that each side has left behind. The target groups were mainly the local population in both countries, members of the municipalities, members of project partners, university students and local media as well as various other experts.

The main activities were two conference-workshops, held in Turkey (Cappadocia) and in Greece (Crete). They were accompanied by two exhibitions, prepared to introduce the local cultural heritage and its conservation issues within the context of the Exchange, and using existing plans, architectural drawings and photographs of the settlements and buildings, as well as objects, small findings, and accounts of relevant oral history.

Completed in 2005, this project is the first collaborative effort of Turkey and Greece to safeguard and sustain their common architectural heritage. This project can become a model for other similar projects and increase the dialogue, mutual understanding and eliminate political prejudices in relation to the conservation of cultural heritage.

Another project, Kayakapi Cultural and Natural Environment Conservation and Revitalization Project, concerns the characteristic Cappadocian settlement called Kayakapi Neighbourhood in the town of Urgup in Cappadocia. Kayakapi enjoyed richness and splendour during the Ottoman period, but declined economically following the collapse of the empire. However, what really changed the future of Kayakapi was the decision to remove its inhabitants to a new settlement due to its declaration as a geologically non-safe zone. The fact that it took more than 10 years for the inhabitants to be relocated to a newly built neighbourhood brings to mind the possibility that the disaster zone decision could be about something other than safety of the inhabitants. During the course of their moving to this new place, the people of Kayakapi took almost everything with them, not only their personal moveable belongings but also building materials such as timber doors, window frames etc. and what they left behind were taken by people who wanted to restore their houses. Today, Kayakapi is reminiscent of an archaeological site, which curiously has been engraved in the minds of the people of Urgup as a deserted place of no importance.

Another crucial decision concerning Kayakapi came in 2001, after the 'non-safe zone' decision was lifted: the site was designated an urban conservation area. The Municipality, with the aim to re-use this once-prominent neighbourhood of Urgup, set out to find an investor and in 2002, the Project started with Urgup Municipality as the project owner,

Eski Kapadokya Inc. as the private investor and KA.BA Conservation of Historic Buildings and Architecture Ltd as the project development consultant for architectural conservation works and planning for reuse.

The main aim of the Project is to protect the neighbourhood as an environmental heritage, together with all its historic buildings and natural areas and to revitalize it through cultural tourism. The fact that the neighbourhood is within the boundaries of the WHS *Goreme National Park and the Rock Sites of Cappadocia* (1985) and *Goreme National Park* (1986), is a natural and urban conservation area as well as a tourism region (1973) and 'culture and tourism protection and development region' (2005) makes it necessary that all project and planning decisions are made carefully and meticulously with utmost care to follow national as well as international conservation codes.

The site is 61 acres with 258 cadastral lots (182 of which have building remains) and 20 registered cultural and natural assets. The urban fabric has remains of 421 buildings either masonry, rock-carved or mixed. They prove the multi-cultural history of the neighbourhood, with rock-carved churches, mosques, fountains, and mansions of dominant figures of the neighbourhood. This hugely complex site requires approaching matters through a site management methodology. In order to facilitate architectural work, the site was divided into 38 sub-project areas. A multi-disciplinary team consisting of a 23-people core-group of conservation architects and city planners and approximately 40 consultants from different academic and professional backgrounds (ranging from historic conservation to geology and from social anthropology to civil engineering) have worked so far in the Project.

One of the main principles of the project is to derive all architectural and other solutions from Cappadocia, Urgup and Kayakapi. It is also considered important to maintain the site's ruin state, as it constitutes an urban memory for the locals. An important aspect of the project is public relations and participation. Since the beginning of the Project, several public meetings and conferences were held, and the Project was widely publicized in national and local newspapers. An internet site (www.kayakapi.com) was created as well as a quarterly project bulletin. A project monitoring committee was formed by the initiation of the consultant firm and the contribution of the Municipality, made up of the inhabitants of Urgup.

The Project is very significant in terms of devising solutions to collaboration of key-interest groups, local awareness and proper management of the site. It is an initiative with no precedents in Cappadocia and therefore set to become one of the models for conservation, revitalisation and reuse for traditional settlements in Cappadocia. So far, the Project was welcomed by key institutions such as the Ministry of Culture and Tourism, the local conservation council and UNESCO World Heritage Centre. However, the implementation of the Project depends heavily on the commitment and collaboration of all parties involved.

Considerations for the Future

The two examples show that, NGOs and private initiatives can be catalysing sources for the conservation of architectural heritage in Cappadocia. Naturally, it is not possible to expect that the methods applied can be utilised for the safeguarding and re-use of all other historic edifices in the region; however, they can be taken as successful samples for similar projects. The future is built on previous deeds and decisions that we make today, therefore, the projects that are presented

here, show that it is possible to learn from history and start now to build the foundations for a stronger, sustainable, collaborative future for our cultural heritage. Increased private sponsorship and improved education of the inhabitants and the wider public are crucial to take care of the cultural heritage in Turkey.

REFERENCES

- KA.BA Conservation of Historic Buildings and Architecture Ltd; *Kayakapi Neighbourhood Conservation and Development Plan Report* (unpublished), Ankara 2004
- Madran, Ozgonul; *Kulturel ve Dogal Degerlerin Korunmasi* (Ankara 2005)
- Madran, Ozgonul; *Son Yasal Duzenlemelerde Kultur ve Tabiat Varliklarinin Korunmasi ve Yerel Yonetimler El Kitabı*, (Ankara 2005)
- The Foundation of Lausanne Treaty Emigrants, S. Guvenc (ed.); *Common Cultural Heritage*, (Istanbul 2005)

Environmental rehabilitation works in the mediterranean city isparta's historical center

M. Elif Çelebi, H. Gokcen Ozkaya

M. ELİF ÇELEBİ

Research Asistant & MS Architecture

YTU – Faculty of Architecture – Department of Restoration – Main

Campus – 80750 Beşiktaş / Istanbul – TURKIYE

mecelbi@yildiz.edu.tr

90 212 259 7070 / 2370

H. GOKCEN OZKAYA

Research Asistant & MS Architecture

YTU – Faculty of Architecture – Department of Architectural History

– Main Campus – 80750 Beşiktaş / Istanbul – TURKIYE

gokcenakgun@yahoo.com

90 212 259 70 70 / 2957

ENVIRONMENTAL REHABILITATION WORKS IN THE MEDITERRANEAN CITY ISPARTA'S HISTORICAL CENTER

1. Isparta City and Historical Development

Isparta City takes place in Mediterranean Region of Turkey. It is surrounded by the cities of Konya, Antalya, Burdur and Afyon.

The city was founded in high and mountainous region and is surrounded by Davraz Mountain, Kundaklıbeli, Sidre, Karatepe, Hisar, Gölcük, Kayı and Çünür Hills. Because of its geographic condition, it has territorial climate.

History of settlement in Isparta began with Paleolithic Period. At 2000 BCE Pisidia Region is a settlement area of Luvi and Arzava Civilizations. And then the city was settlement area of some civilizations such as Frig, Lydia, Persia, Bergama Kingdom, Roman Empire, Byzantion Empire, Seljukids, Hamidoğulları Sultanate and Ottoman Empire (Günyol,1982). Finally, Isparta has become a city of Turkey during Turkish Republic period.

2. Isparta's Historical City Center and Historical Buildings

It is known that Isparta was founded in an area which is called now as Sülübey District nearby the Belönü Stream. The date of foundation of the city is not known exactly but it is guessed that it became a settlement with Lydia Civilization (BCE 600–546).

Throughout the history, city development has continued at the both sides of the stream. And this historical area has become city center today. At this area there are historical mosques, baths, Turkish Bazaars and traditional houses of Isparta.

Isparta historical city center is accepted as second and third degree site area on the date of 14 October 1977. But until this time some important historical buildings couldn't have conserved. Among these buildings

there are especially administrative, educational, commercial buildings and traditional houses (Kayalı,2005).

On the other hand, the historical buildings of the city which are existed today comprehend mosques, churches, bazaars, baths, public buildings, educational buildings and houses.

Mosques; Kutlubey (Great Mosque) Mosque, Hızırbey Mosque, Hacı Abdi Mosque (İplik Bazaar Mosque), Firdevs Pasha Mosque (Mimar Sinan Mosque), Abdi Pasha Mosque (Kavaklı Mosque-Peygamber Mosque) and Küçük Gökçeli Kırık Minare Mosque.

Churches; Aya Baniya (Aya Payana) Church, Aya Ishotya (Yorgi) Church and Emre District Church.

Isparta's historical commercial centers; Üzüm Bazaar and Firdevs Bey Bedesten

Baths; New Bath, Bey Bath, Karaağaç Bath, Sülübey, Sarıkadı, Yenice District Bath.

Public Buildings; Government Building, Old Municipality Buildings and Isparta Türk Ocağı and Old Community Centre.

Educational Buildings; Muhtelit Secondary School and Mektebi Rüştîye.

Fountains; Yılkıran (Çukur) Fountain and Karbuz Fountain.

Transportation Building; Railway Station.

Madrasahs are not existed today in Isparta city center. Names of them are just known and these are: Sa'diye Madrasah, Şakirzade Madrasah, Harabizade Madrasah, Hasan Efendi Madrasah, Müftü Efendi Madrasah and Mehdioglu Madrasah.

Also Isparta historical *khans* taking place on Konya – Antalya line are not existed today. Their names are known as: Kerimpasha Khan, Antalyalıoğlu Khan, Hatipoğlu Khan, Alaybeyoğlu Khan, Pamuk Khan, Vakıfhan, Kereste Khan and Nalbant Khan.

Beside all of these monumental and historical public buildings, *traditional houses* as civil architecture examples are very important for the city. But now traditional houses of Isparta are in danger because of earthquakes, fire, wrong restorations and usage and putting out of use. So, the number of registered houses in the city fell down from 85 to 58, so Isparta local authorities initiated rehabilitation works in 2003 (Kayalı, 2005).

3. Rehabilitation Works in Isparta Historical City Center

The rehabilitation works in Isparta initiated by local authorities comprehend Imam Hasan Street, Çayboyu Street and Damgacı Street.

A. Rehabilitation Works at Imam Hasan Street

The rehabilitation works at Imam Hasan Street include restoration of four registered houses by Isparta Municipality in 2003. Facades of these houses were painted. Worn building elements and covering of the street were changed.

In this paper, as examples of the rehabilitation works in Imam Hasan Street, these four buildings with registration numbers 20, 21, 22 and 23 are researched.

Information About Building with Registration Number 2

Owner of the Building	Ahmet Hilmi Şani
Adress	Gazi Kemal District, Imam Hasan Street. No:12
Official Registration Information	8019 Ada\4 Parcel Registration No: 20 Ç2
Sheet No	29L. IIa
Period	Early 20 th century
Rehabilitation Date	2003
Old Function	House
New Function	House
Constructional Features	Constructional Features Building has two floors. First floor material is stone and second floor was constructed with "Bagdadi" technique. Building technique of the roof is hipped roof. Roof covering material is mission tile.
Rehabilitation Works	Facade of building was restored by Isparta Municipality.
Typology of Plan	Plan with side sofa
Typology of Facade	Facade with cumbas

Information About Building with Registration Number of 22

Owner of the Building	Mustafa Şükrü Dulupcu
Adress	Gazi Kemal District, Imam Hasan Street. No:6
Official Registration Information	8019 Ada \ 1 Parcel, Registration No: 23, Ç2
Sheet No	29L - IIa
Period	Early 20 th century
Rehabilitation Date	2003
Old Function	House
New Function	House
Constructional Features	Building has two floors. First floor material is stone and second floor was constructed with "Bagdadi" technique. Building technique of the roof is hipped roof. Roof covering material is mission tile. The house has two entrances. Two cumbas on the entrance have pediments.
Rehabilitation Works	Facade of Building was restored by Isparta Municipality.
Typology of Plan	Plan with centered sofa
Typology of Facade	Facade with cumbas

B- Çayboyu Street:

The rehabilitation works at Çayboyu Street are limited to only one registered house. This house with registration number 4 was restored by Isparta Municipality in 2004. It is used as House of Culture now.

Information About Building with Registration Number of 4

Owner of the Building	Isparta Municipality
Adress	Turan District, Çayboyu Street. No:158\2
Official Registration Information	8148 Ada\6 Parcel Registration No: 4 Ç2
Sheet No	29L. IId
Period	Early 20 th century
Rehabilitation Date	2004
Old Function	House
New Function	House of Culture
Constructional Features	Building has three floors. Basement and first floor material is stone and second floor was constructed with "Bagdadi" technique. Building technique of the roof is Hipped roof. Roof covering material is mission tile. There is a cumba on the second floor.
Rehabilitation Works	
Typology of Plan	Facade was cleaned, painted and sash frames were changed.. Heating system was installed. Its garden was redesigned
Typology of Facade	Plan with side sofa Facade with cumba

C- Damgacı Street :

The houses with registration numbers 41 and 42 at Damgacı Street were rehabilitated by Isparta Governorship in 2004.

Information About Building with Registration Number of 41

Owner of the Building	Isparta Governorship
Adress	Çelebiler District, Damgacı Street. No:3
Official Registration Information	1249 Ada\24 Parcel Registration No: 41 Ç2
Sheet No	29L . IIa
Period	Early 20 th century
Rehabilitation Date	2004
Old Function	House
New Function	----
Constructional Features	Building has two floors. First floor material is stone and second floor was constructed with "Bagdadi" technique. Building technique of the roof is hipped roof. Roof covering material is mission tile. Second floor has cumbas. And there is a pediment on the entrance.
Rehabilitation Works	Facades of building were painted.
Typology of Plan	Plan with centered sofa
Typology of Facade	Facade with cumbas

EVALUTATION:

Conservation Problems

Historical buildings have begun to lose their historical identity because of wrong usage and implementings, estrepement, economical problems and fire.

Economical opportunities could not be supplied for conservation of historical buildings.

Professionals who have knowledge about traditional techniques and

local materials could not be found easily and it is an important problem for conservation.

Conservation Suggestions

During the process of surveying and preparation of restoration projects of registered buildings, material features, changes and problems should be evaluated with surroundings and detailed documentation.

Historical development, general vernacular properties, social and economical relations and historical sources of houses should be analysed particularly by professionals.

Public should be informed by press and seminars about conservation and rehabilitation of historical buildings.

Registered buildings should be supported to join to city life and refunctioned properly. Then, their usages should be controlled periodically.

In order to educate the staffs to practice traditional building techniques, courses and seminars should be organised.

Inventory documents of registered buildings should be controlled and reprepared if it is necessary. The condition of buildings which lost registration should be analysed and the reasons should be investigated. It is necessary to take measures for conservation of them by laws and regulations.

Restoration and renovation works should be supported and controlled by professionals. Wrong applications should not be given permission.

REFERENCES

1. Böcüzade Süleyman Sami, 1983, Kuruluşundan Bugüne Isparta Tarihi, Serenler Publications, İstanbul.
2. Günyol, V., 1982, 'Isparta', Yurt Ansiklopedisi: Türkiye İl İl: Dünü, Bugünü, Yarını. Anadolu Publications, İstanbul.
3. Kayalı, B., 2005, "Isparta Kent Merkezinde Bulunan Sivil Mimarlık Örneklerinin Günümüzdeki Durumları, Koruma Sorunları ve Değerlendirme Önerileri", Süleyman Demirel University, Science and Technology Institute, Master Thesis, Isparta.
4. Yurt, Z., 1994, 'Eski Isparta Evleri', Kültür ve Sanat İş Bankası Periodical, Sayı:22, s. 62-63, İstanbul.
5. <http://www.isparta.gov.tr/index3.php?goster=2&b1=5&b2=2&b3=65>, web site of Isparta Government, 2003.

Nota: Este artículo no se ha podido publicar en su totalidad por falta de espacio



Damgacı Street



Çayboyu Street



Ymam Hasan Street

A Case Study: The Village of Eskihisar/ Stratonikeia as an Example of Urban Continuity

Gülşen Gülmez

Stratonikeia is one of the settlements of Hellenistic period in the region of Caria. And the village of Eskihisar is an Ottoman settlement which was built on top of Stratonikeia. It is claimed that either Stratonikeia was built up in 270 B.C. by II. Antiochos -son of King Seleukos- in the name of his step mother with whom he had a secret affair, or another city existing in the same region was named as Stratonikeia. After Seleucids, Stratonikeia was under command of Rhodians and then later Roman Empire. In the age of Byzantians it was the bishopric center of the region. Montesogullari had conquered Stratonikeia from Genoese and in 1425 Ottomans had the settlement and it reached present. Prof. Dr. Cetin Isik who is the head of the archaeological excavations, states that Stratonikeia is the world's biggest antic marble city totally built up with marble on a land of approximately 1000 dunam. Buildings of antic period show that the city was a lively, wealthy and active center.

The old village of Eskihisar where wealthness and activity were preserved till recent history, had witnessed three different migrations in last 50 years. The most important migration activity was the displacement of the all villagers completely due to suggestions of the board of archeological excavations.

Main traces of Stratonikeia in the old village are gymnasium, bouleuterion, theatre, temple, gate of the city and extendings of city walls.

Gymnasium, which was a sports and education building with the dimensions of 120m/150m and was also used for social activities and celebrations, is considered to be built in the midst of 2nd century B.C. and to be damaged after the earthquake in the period of Byzantians. Today only excavated north part of the monumental gymnasium which was built up by gigantic marble blocks, can be seen. Saban Aga Mosque, shops in the square, some of houses -all of which are the consisted parts of civil architecture of the old village of Eskihisar-, village square and gigantic plane-trees are located on the unexcavated part of the gymnasium.

Considerable part of bouleuterion which is located at the center of Stratonikeia and claimed to be built in Roman period, can be seen today. Bouleuterion is an impressive building with the dimensions of 40m/26m and the walls made of marble blocks of 1,5m thickness.

Theatre, located on the a sloped area on the South of the settlement, is also one of the buildings of Hellenistic period and can be seen today. Seating parts with approximately 1000 audience capacity of the theatre is undestroyed. But the scene part is blown down. Also one of the buildings of Stratonikeia is the temple of Roman period which is located on the South of the settlement behind the theater.

Buildings of the old village of Eskihisar are very important as all are examples of civil architecture. This building stock consists of mostly solid houses, cafeterias, shops and Saban Aga Mosque located in the

center of the settlement.

It is observed that blocks of antic period were re-used as construction materials in many of those buildings. Some of those blocks are re-used in walls or re-used as stair steps and stilobats of load-bearing timber columns. Most interesting examples of re-using those antic materials are the houses of Abdullah Aga (constructed in 1875) and Halil Aga (constructed in 1909). In both houses, marble parts derived from the marble blocks of antic buildings are re-used inside the whole wall pattern with bricks.

In 2002, measured drawings of 33 buildings -consisting of 21 houses, the mosque and the buildings of the bazaar- are executed as a part of a research on documentation of examples of civil architecture. At that time, during documentation studies, only 9 families which were all aged people, were living in the village. Today, one can observe the negative effects of abandonment and time in empty houses, streets, cafeterias, shops and square of the village. The old village of Eskihisar which is a characteristic Anatolian Turkish village, is so to say a settlement as if it is left in its own destiny. The center of the settlement is the bazaar consisting of mosque, hamam, shops, cafeterias, bakehouse and chamber building of village. Two-storey houses with big gardens are located in organic street pattern. Ground floors of the houses which are located on the street to bazaar are shops and cafeterias. Especially the number of cafeterias worths paying attention on the amount of population and the activity of social life.

Cafeterias were the places for gathering, conversation and debate, but also they were serving as barber and dentist. Dimensions of cafeterias and structure of roofs were specified according to possibilities of the material. Cafeterias are very characteristic with their simple architectural but fascinating spatial features. Most of them are one-storey single buildings with wide windows facing the street.

Another particular building type of the settlement is shops. At present, there are only traces of walls that belong to shops located in the bazaar and along the streets. Shops had two main plan types. First one is single building opening to street through a facade that is completely covered with folding timber doors. And the other plan type is the ground floor of a house and with a facade that opens to street partially. Facade structure of second type is remarkable. Shop which is located on the ground floor of the house has a separate entrance. Timber shutter which is produced for window opening on facade is also used as a counter via opening horizontally and being supported below. Through this mechanism, owner of the shop displays products and one can shop on street without entering inside. When counter is closed, it serves as a shutter and secures the shop.

Most examples of civil architecture are houses. Houses of the old village of Eskihisar, which have large gardens for plantation, are located on the border of the street. Although every house has a street facade, entrances are from the gardens. Also inside gardens, there are additional one-storey buildings which were built for elder people due to rising population of family in time. One enters the garden from a small door -named "kuzuluk"- which is an opening on a bigger door located on the high courtyard wall. All houses have "outer sofa" plan type. Rooms without windows on the ground floors which functioned as cowhouses at past, have turned to kitchens at present. Inside rooms on the upper floor, there are fireplace and built-in closet on the same wall where door is positioned, and also a bath cell called "yunmalik" is inside that built-in closet. Chimneys and chimney finishings which has same stone pattern of walls of fireplace, have authentic and original

details.

The existing biggest structure of the old village of Eskihisar is Saban Aga Mosque in bazaar, which is also the only mosque undemolished. It is claimed that Sultan Mosque, which is one of the two mosques of the settlement that Evliya Celebi had mentioned, is Saban Aga Mosque which was reconstructed in 1876 by Eskisar Family. Mosque is supposed to have a dome on marble columns, but at present it has very simple architectural features like gambrel roof on timber pillars and a square shaped plan with dimensions of 15m/15m.

Right behind the mosque, a 14th century hammam locates on south of the settlement. Hammam –drawn by Ekram Akurgal on Stratonikeia plan- is also located on south part of the settlement. Hammam structures are constructed according to water sources. It worths to pay attention that in both civilisation hammams were located on same direction of the settlement. This situation is an example showing the continuity in using the existing conditions.

When one compares main structures of Stratonikeia and the old village of Eskihisar, an important difference can be realized. Stratonikeia is considered to have Hippodamus plan based on grid iron street and neighbourhood system. But the old village of Eskihisar has entirely an organic street system and structure. A considerable part of gymnasium is under the bazaar. As gymnasium is a place for social activities in city and the bazaar is a public space, one may claim that there is a continuity from tih point of view.

Definitely, it will be possible to declare final conclusions about Stratonikeia and continuity after getting more data derived from the archeological excavations. However, bringing the entire antic city into the open is so hard because of the examples of civil architecture located above. That's why many points will remain as unknown and this is unavoidable.

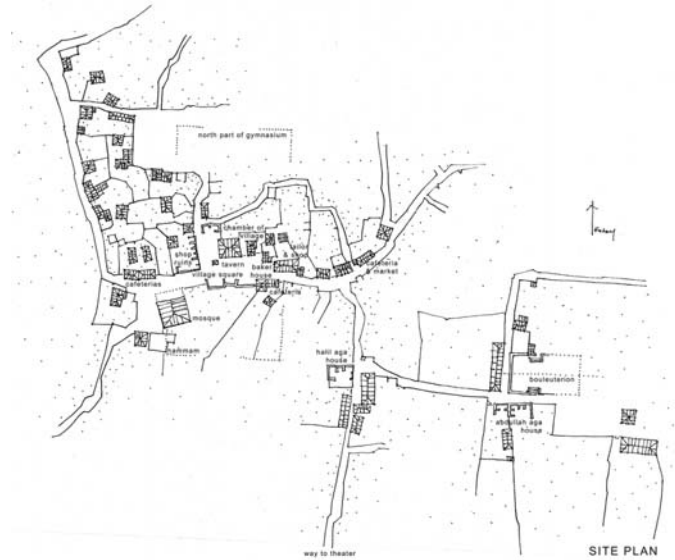
Stratonikeia or the old village of Eskihisar is a significant and unique example as a settlement as it keeps the characteristics of culture of two different civilisation, succeeds to preserve its main structure and shows a entirety. It is important to arrange the settlement of which all architectural pieces were declared to be preserved in year 2002, as an open-air museum in order to transfer the world heritage of previous civilisations to future generations.

REFERENCES

- Akurgal, E. (1993), *Anadolu Uygarlıkları*, İstanbul Net Turistik Yayınlar, İstanbul.
- Baş, A. (1991), "Eskihisar'da Türk Devri Yapıları", *Vakıflar Dergisi*, no. 22: 365-382
- Boysal, Y. (1983) "Stratonikeia Kazısı 1981 Çalışma Raporu", *IV. KST*.
- Evliya Çelebi (1985), *Seyahatname*, Üçdal Neşriyat, İstanbul.
- Kazıl, E. (2005), "Eskihisar (Stratonikeia)", *Mimarlık*, no. 324: 38-42.
- Strabon, (1987), *Coğrafya*, Arkeoloji ve Sanat Yayınları, İstanbul.
- Tırpan, A. (1983), "Stratonikeia Kazısı 1982 Çalışmaları", *V: Kazı Çalışmaları Toplantısı*.
- Varinlioğlu, E. (1990), "1989 Stratonikeia Kazıları", *XII. KST*.
- <http://www.stratonikeia.com>
- <http://www.yatagan.org/Tarih/Stratonikeia.htm>



Elevations



site plan



Theater



Gymnasium

Urban reading as a necessary tool for developing projects in keeping with the traditional contexts: assessment of urban projects in Istanbul

Gulsen Ozaydin and Arzu Kocabas

Gulsen Ozaydin is currently an Associate Prof. Dr. in the Department of City and Regional Planning, Faculty of Architecture, Mimar Sinan Fine Arts University (MSFAU) in Istanbul. Her main interest as developed from her PhD is the development of urban design guidelines. She is an expert on urban design and researches into variety of topics that include urban design, renewal of urban historic cores, public space related issues. She is a member of the Regional Conservation Board in Istanbul.

Arzu Kocabas is currently an Assistant Prof. Dr. in the Department of City and Regional Planning, Faculty of Architecture, Mimar Sinan Fine Arts University (MSFAU) in Istanbul and a Visiting Fellow at London South Bank University (LSBU). She holds a BSc in architecture (İTÜ); MSc in urban design (MSFAU) and PhD in town planning (LSBU). She has taken a leading role in creating an urban regeneration specialism within the MSFAU City and Regional Planning Masters Programme – the first of its kind in Turkey. She also has a continuing interest in urban conservation, earthquake mitigation programmes, urban regeneration and in comparing the Turkish planning system with both European and Middle Eastern systems, with particular reference to the need to reform the Turkish planning system.

Addresses:

Gulsen Ozaydin Feneryolu mah. Kuyubasi mah. Karnapoglu apt.
No:28/32 Kadikoy/Istanbul 34724 Turkey

Arzu Kocabas Sancaktar Hayrettin mah. Musir Suleyman sok. Murat apt. F blok, no: 14/9, Fatih/Istanbul 34098 Turkey

E-mail addresses:

gulsenoaydin@yahoo.fr and kocabaa45@gmail.com

Telephones:

G. Ozaydin:00905326244416 and A. Kocabas: 00905365182011

1. Introduction

A city is a dynamic structure that consists of various historic layers developing within a particular type of cultural process. All of these phases contain some kind of connecting order within and between them. Within even the most complicated city, there is an orderly connectedness, even though it may seem 'unsystematic'. Interventions made with no reference to this 'orderly connectedness' result in unsuccessful urban spaces. Sometimes locals end up leaving their neighbourhoods, and most of the time new living areas are emerging, which are not really sustainably connected with the rest of the city's physical context.

This paper deals with the impact of large-scale urban projects which are increasingly on the agenda in Istanbul, as the city strives to attract and accommodate the new service industries that will underpin its development as a global city (Kocabas, 2005 and 2006). The challenge is how to incorporate such projects into city design, given their potential impact on the unique silhouette, identity and collective memory of the city. This paper aims to inform the development of these projects by focusing on the reading of local criteria and city design.

2. Large-scale urban projects in Istanbul

Istanbul Metropolitan Municipality (İBB) includes the Istanbul Metropolitan Municipality Metropolitan Planning and Urban Design Centre (İMP) which has been given a special responsibility to organise national and international competitions for large-scale urban projects (image 1). Some projects have been identified by central government, others by local government. The main features of four controversial projects are analysed, in terms of their site location and characteristics, aims and scope, with particular reference to their potential impact and connectedness.

Galataport Urban Transformation Project

This central Istanbul project has been identified by central government. It sets out development plans for the Salıpazarı-Karaköy area of 10 ha. Since Galataport views the sea, it is very important for the silhouette of the city. This port district has significance historically, economically and strategically. It was declared a touristic centre and protected area by central government in 1994 and is in public ownership.

By maintaining the features of a port, the project seeks to re-vitalize the district in line with current and functional urbanism and aims to afford public access to the use of shore area. The project includes a harbour facility for the tourist ships, five star hotels, shopping centres, duty-free shops, a cinema, museum, theatre and entertainment facilities. A car parking garage and functional structures concerning security and technical support are also included (Image 2). However, the project is controversial because it undermines the silhouette of the city and its major historical monuments. The traditional city prospect seen from the Bosphorus will be obscured.

Haydarpaşa Urban Transformation Project

This central government originated project focuses on Haydarpaşa Railway Station which is located on the Asian waterfront in the Kadıköy District. This imposing building has long been regarded as Istanbul's door to Anatolia, since it is the starting point of Anatolian Railways. It is also the point where inter-city rail routes and sea transport are connected. It is an important structure in the collective memory of Istanbul people. In public ownership. Immediately behind the station are the listed buildings of the Selimiye Barracks and the former Haydarpaşa High School. This panorama of Haydarpaşa is opposite the Historic Peninsula and is a key visual component of the Asian silhouette which is a crucial part of the environment of Istanbul's world heritage sites.

Within the scope of this 130 ha. project, known as "World Trade Center and Cruisier Port," Haydarpaşa Station will be converted into a shopping, tourism, cultural and business centre. Congress centres and luxury buildings will be constructed. It is likely that the waterfront will be transformed into marina and yacht club. The railway lines will be cut off, and Haydarpaşa Railway Station will lose its function. Yet

in 2006 Haydarpaşa District was declared a "Historical and Cultural Conservation Area". The proposed construction of skyscrapers and high towers for this sensitive zone and loss of the station has aroused public controversy (image 2).

Dubai Towers Urban Transformation Project

This project was promoted by central government and is on the European side. It will redevelop the IETT Bus Garage site on Büyükdere Street in the Levent axis which has become an important, skyscraper dominated, business and finance centre, due its favourable location in relation to Bosphorus bridges and motorway junctions (image 3). In this context, this publicly owned site, can no longer function as a bus garage due its massive increase in value as a prime site for highly profitable real estate development.

The site has been privatized. The IBB aims to invest the \$ 900 million capital from the sale in a range of social and welfare projects. A multi-use dual tower complex, 370 m high is proposed. Discussions on whether to construct the towers have brought the project to public attention generated adverse reactions.

Kartal Urban Transformation Project:

This project was initiated by local government. Kartal Municipality is in the south-east of the Istanbul metropolitan area. Its Industrial Zone includes a semi-derelict industrial area and a section of the Kartal seafront. It has easy access to all Istanbul via the E-5 and E6 Turkey-Europe highways and the neighbouring Sabiha Gökçen Airport is growing in importance. Another important factor is the proposed reconnection of Kartal and Pendik with sea. To the south of the project site lies the Marmara Sea and Princes' Islands and to the north, quarry landscapes. The 555 ha site is partly in public ownership and partly privately owned (image 3).

The project aims to transform the derelict industrial area into a new metropolitan sub-centre. The Kadikoy-Kartal LRT (Light Rail Transport System) and a new port are considered the best alternatives for improving access to Istanbul's central business districts. There will be business centres, office buildings, culture-art centres, high quality housing, hotels, a yacht port and marina and recreational areas. A new metropolitan sub-centre will be established. When the project is realised, 100,000 jobs will be created and living conditions will be improved for 2 million people.

For this Kartal Urban Transformation Project, initially three of world's leading architects, Zaha Hadid, Massimiliano Fuksas and Kisho Kurukawa were asked by the IMP to prepare a concept plan in 2006. A large public recreational development project was awarded to Zaha Hadid, who proposes a new architectural network of geometric shapes to form a new topography for Kartal and Pendik. The major concept is to create soft grid as the underlying framework for this large-scale redevelopment project.

This brief review has shown that large-scale urban projects emerging in Istanbul are problematic in the sense that, as yet, they fail to significantly incorporate natural, historical, cultural and social aspects which make Istanbul a unique city. Outline projects have been developed which threaten to undermine significant aspects of how the city can be read.

3. The need to read urban spaces while considering large scaled urban projects

There are approaches in theory and methodology regarding the

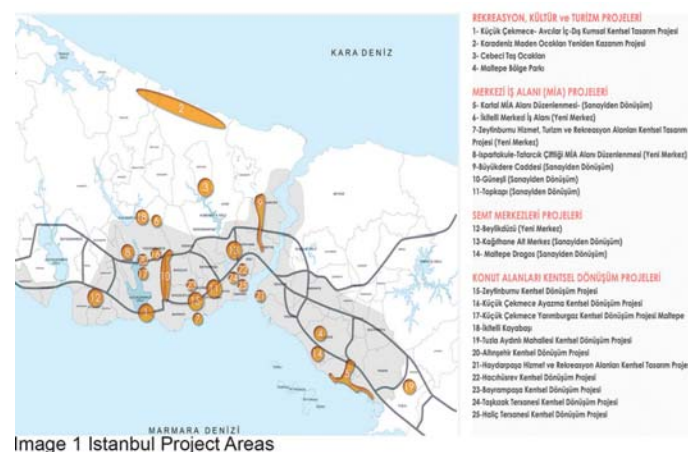
reading urban spaces which can help to address this problem.

Tschumi (Aydınlı, 1999) re-evaluates the significance of time in architectural practice and regards architecture as an organic city phenomenon, with no fixed relationship between architectural form and the events that take place within it. In his approach to urban settings and micro surroundings Karaman (1995) regards content, form and pattern as the basic variable components in urban design. During the design of a city, the relations between these variable components enable users to comprehend the design process. Merleau-Ponty (1994) suggests that perception of space is authentic and whole which is experienced daily in conscious level. Barthes (1993) argues that in order to accomplish visible urban space and allow it to be read as a text, urban images and gaps become significant. Without one another, it is not possible to comprehend the function of space.

Rossi (1982) argues that in today's cities there is little to secure the everlasting values or assets of cities and for this reason, the transformation process has to be closely analysed. According to Rossi, one of the best mediums to study city is morphological analysis which makes the characteristics of a city more comprehensible. Rossi holds that the city remembers its past or collective memory, and that we use that memory through monuments; that is, monuments give structure to the city. The characteristics of spaces in a city can be distinguished from each other by means of analysis of morphology and history.

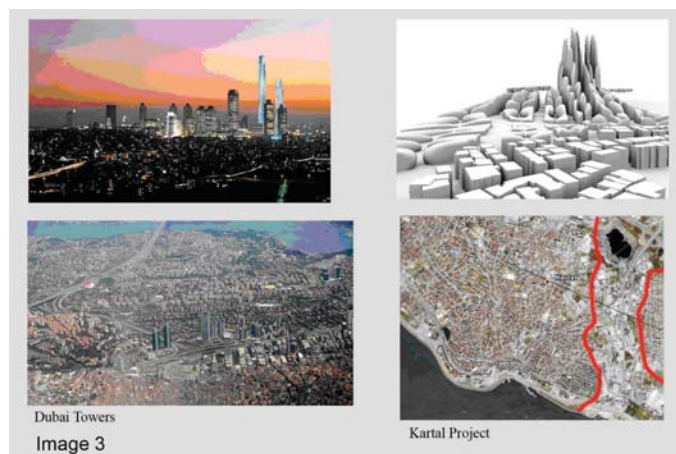
Rapaport (1982) stresses the meaning of constructed environment and the significance of cultural models in the formation of such environment. Lynch (1974) perceives urban space from a consciousness perspective and he finds the image of city in the readers of a city. The method of Castex and Panerai (1971) suggest that certain concepts such as urban space, the typology of components, growth, integration and readability. In conclusion, it is possible to draw methodologies and concepts such as those discussed above enable the evaluation of urban projects through the application of criteria in the design process, which focus on urban identity, cultural landscape and collective identity. In this context, the proposed guidelines for the Hulme residential area – see box 1- illustrate what is needed for Istanbul, in order to sustain its development as a unique version of metropolis, in the context of global economic forces. This will require a rigorous analysis, informed by theory and methodology to develop the design criteria which could guide the evolution of mega-projects in Istanbul.

Nota: Este artículo no se ha podido publicar en su totalidad por falta de espacio



Box 1 HULME DEVELOPMENT GUIDELINES

SUMMARY OF HULME DEVELOPMENT GUIDELINES:	
1) streets:	- Buildings of all types should front onto streets, squares or parks. - Streets should be designed to encourage walking and cater for the needs of people with mobility problems. - There should be eyes on the street. - Doors onto streets should be at no more than 15m. intervals. - Ground floors of residential properties can be elevated 450mm above pavement level.
2) integration:	- Housing must not be conceived and designed as estates. - All uses must be accommodated within an integrated pattern of streets. - Streets should contain a variety of uses. - Space should be left to accommodate uses not currently available.
3) density:	- Housing should be built on average density of 90 units per hectare. - Developments should be concentrated along main routes and around focal points.
4) permeability:	- All streets should terminate in other cities. - Streets should encourage through movement. - There should be a variety of routes that people can choose when travelling through the area. - The grain of streets should become finer around nodes of activity.
5) routes and transport:	- Public transport should be planned as an integral part of the streets layout. - Street design should reduce vehicle speed rather than ease traffic flow. - On street parking is encouraged. - The impact of the car should be minimised. - The abuse of on-street parking must be avoided. - in-curtilage parking should be avoided in front of houses. - Traditional crossroads are encouraged. - Safe routes for cyclists will be provided.
6) landmarks, vistas and focal points:	- Development should be planned to optimise existing vistas and create new ones. - Corner buildings should consolidate the urban composition. - Street junctions should be designed as spaces rather than formless traffic interchanges. - Civic and community buildings will be located around public spaces. - Existing landmarks must be incorporated into Hulme's urban structures. - There will be no restriction on the height of buildings with footprints of less than 100m. - Public art and street furniture should give character and life to urban spaces.
7) definition of space:	- A defined building line should create a disciplined and largely unbroken urban edge. - Buildings which are set back a significant distance from a street should have sufficient presence to contribute to the street. - There should be clear definition between public and private space. - Streets, squares and parks should be defined by approximately scaled buildings and good quality trees. - Street elevations should be scaled to the proportions of the street.
8) identity:	- Existing buildings should be enhanced and emphasized to avoid seeming all of the same age. - Large buildings should not overshadow or distort the scale of different streets. - Building design should respond to location. - The use of different materials and finishes is encouraged. - Diversity of design solutions is encouraged.
9) sustainability:	- Non-housing development should be designed with efficient flexibility to enable change of use without major refurbishment works. - New buildings should be designed for ease of maintenance and with a view of refurbishment in 50-60 years' time. - New developments should cater for the retention of as much of the existing tree stock as is possible and streets and squares should incorporate street trees wherever appropriate. - Care should be taken to consider the maintenance burden of public open space. - High quality landscaping is encouraged and urban nature conservation measures should be considered where possible. - All developments should have sufficient refuse storage space for segregated waste collection. - All new housing should attain good on the BREEAM scale. - New homes should achieve the highest possible National Home Energy Rating: no less than 8.
10) hierarchy:	- Existing primary network. - High streets, secondary streets, residential streets. - Private areas are encouraged to create security within the blocks.
Source: Symes, M. and Pauwels, S. (1999) 'The diffusion of innovations in urban design: the case of sustainability in the Hulme development guide' in Journal of Urban Design vol. 4, no: 1, Carfax publishing Ltd.	



The effects of sociacultural and religious transformation on the structure of the city, the example of Ayvalik

M. Kerem Özel

- PhD in Architectural Design (2004).
- Between 1998 and 2004 he worked as teaching and research assistant in Faculty of Architecture at Mimar Sinan University in Istanbul. Since 2005 he is working as Ass. Professor at the same university.
- Since 1995 he is participating in some urban projects, restoration-conversation projects and national/international architecture-urban competitions. In 2005 he won the 2nd prize at the national project competition of Market District (Dogu Garaji and Halk Pazarı) in Antalya-Turkey.
- He has collaborated with CEKUL Foundation (a NGO in Turkey) for some non-profit organizations related with Eastern Anatolian part of Turkey

Address:

M.S.G.S.Ü. Mimarlık Fakültesi Bina Bilgisi Kürsüsü, Meclis-I Mebusan
Cad. No.24 Fındıklı 34427 Istanbul Turkey

E-mail address:

kerem@msu.edu.tr, kerem.o@superonline.com

Telephone:

+(90) 212 252 16 00 (internal:285), +(90) 535 623 54 11

This paper aims to discuss the effects of sociocultural and religious transformation on the structure of an Aegean port town in Anatolia. Ayvalık is an unusual Anatolian town because of its history. In the early-twentieth century, the town was turkized after being under the influence of Greek population and culture along for approximately two century time. Its extraordinary history has affected its urban structure. When we agree that at those time one of the dominant features constituting a community was the religion, this paper chooses the religious buildings as the case-study in order to analyse and discuss the effects of sociocultural and religious transformation on the urban structure.

In Ayvalık there were ten churches built in the territories of the town in the Greek period. Most of them survived; one is still being used as a church, some of them have become mosques, and some others are no longer used for religious purposes.

There has been one mosque built in the Greek period. The Hamidiye mosques dated to the late-nineteenth century, and it was built by Sultan Abdülhamid the Second. Since the exchange in 1923, the Greek churches in town have transformed into mosques by adding a minaret and a *mihrab*.

THE ANALYSE OF URBAN STRUCTURE

Topography

Ayvalık's most important urban feature is its topography. Three geographical elements of topography, namely hills, plains and the coast line, are determine the morphology of the city; routes of the paths, structural characteristics of its districts, its edges, its boundaries, and even the functional uses of the districts. In the urban structure nodes and the sites of landmarks are formed by these components. (Fig. 01)

Hills

There are three hills surrounding the city by north, east and south directions. Among them, the north one, called *Ilk Kurşun Tepesi* (First Bullet Hill), is the most distinctive one because of its steep and sharp topography. According to some historians, the first settlement in this geography was established on the south-west slopes of this hill in order to be protected from the north winds.

Routes

The coast line and the bottom line of the hills determine the main routes of the city. There are four routes:

- The first and the most important one is the Sefa Avenue; it is parallel to the coast line along the north-south direction. In the north, Sefa Avenue links the city with Balıkesir and Istanbul. In the Greek period, this avenue was marked by two important buildings, the Academy in the north and Priest Ikonomos farm in the south.
- The second paralel route to the coast is Altınova Avenue, which is also the bottom line of the eastern. This avenue links the city with Izmir.
- The third one is Dereboyu Avenue; the first perpendicular line to the coast following the valley line between *Ilk Kurşun Tepesi* on the north and the eastern. This route is the most dominant one among the paths providing the connection between Ayvalık and the small villages inland.
- The fourth one, Altınova Avenue 18th Street, is also perpendicular to the coast and has similar characteristics with the third one. It follows the valley line between the eastern and southern hills.

Districts

In Ayvalık, the paths constituing the urban structure also define the districts with their different characteristics from one another. So the city is divided into three districts:

- The hill district, the slopes of *Ilk Kurşun Tepesi*, seemed to be divided into two sub-districts, a high and a low one. The settlement on its steep slopes has a radial pattern. Since the first settlement in Ayvalık, this part of the city is still the residential area. The lower area of the district is close to the city center. The steep gradient weakens, and the radial urban texture turns to organic pattern. The hill district embodies the oldest religious buildings. The church of Profiti Ilias, the most important landmark of the Greek period located at the highest point of the hill and has been the focal point of the hole settlement on its slopes, didn't survive. Taksıyarhis and Agios Dimitri churches are located on the slopes, Metropol and Agios Yannis churches are located at the heart of the market where the slope softens.

- The coast district, the area bounded by the coast and the Sefa Avenue, has a grid fabric. Both in the period of Greeks and Turks who took over the trade and industry market, this district was used especially for the olive growing and associated industries. Factories with their long chimneys, warehouses and workshops define its character. The building blocks are narrow on the coast side and long on their length. In the coast district, there has never been any religious buildings.
- The middle district, the inland, has the most extensive and wide building blocks among other districts. Functionally, a part of the commercial center and weekly bazaar are located in this district, but most of it is in residential use. There are five churches where Agios Yorgis and Kato Panaya churches are the focal points.

RELATION BETWEEN THE CHURCHES AND MAIN ROUTES

In Ayvalık, churches, which are serving as cores, provide the dwellings to grow in their surroundings like in many Christian towns. Analysing the settlements around these churches, it can be seen that the street fabric and building blocks are formed around the churches. Furthermore, the neighbourhoods around the churches are named after them.

Analysing the relationship between the routes of the city and the sites of the churches, seven out of ten churches are located on the main routes. Considering the choice of location, Agios Yorgios and Metropolitene churches are the most important ones; they are located in the center of the city at the nodes of main perpendicular and parallel routes to the coast line.

As a result, churches played an important role on the urban structure in the Greek period of Ayvalık because they both formed the cores of the settlements and located on the main routes.

THE EFFECT OF THE CHURCHES ON THE URBAN SKYLINE

In general, churches as buildings are not effective in the skyline of Ayvalık. There are a lot of reasons for this:

- Since the apse axis of the churches is perpendicular to the coast line, the buildings of the churches appear in the skyline with their narrow edges. Therefore, their effect in the skyline decreases.
- As we know, both the churches and the mosques become more visible with the help of their vertical elements, such as the bell tower and the minaret. In the case of Ayvalık, the bell towers of churches disappear because of the strong cumulative effect of high factory chimneys. The factory chimneys are dense on the sea side of the Sefa Avenue. They constitute a vertical fabric, breaking the overall horizontal urban landscape. As there are many, they can't be perceived as single landmarks, on the contrary they are dominant with their cumulative effect. Therefore, approaching Ayvalık from the sea we can talk about a perception of abundance made of a crowd of factory chimneys and bell towers instead of one single tower or a few chimneys. (Fig. 02)

THE CONTRIBUTION OF OTTOMANS ON AYVALIK'S URBAN STRUCTURE

To understand the contribution of the single mosque, namely Hamidiye mosque (Fig.03) on Ayvalık's urban structure, first of all, we have to mention two subjects briefly: the meaning of the mosque in Islamic culture and the relationship between the mosques and the pre-existing urban structures in Ottoman architecture.

- In Islamic world, the mosque, as a congregation place, functions as a core around which an urban structure made of mostly residential units. Moreover in the Ottoman civilization, the mosque as the primary component of the *kulliye*-complex, was used to be the centre of new urban developments of settlement politics.
- In Islamic world, the vertical effect of the mosque is as important as its congregational function. The mosque makes its location visible with its minaret as an emergent point. The contribution of Ottoman architecture to this topic is that the mosque has become an urban landmark dominant to the entire setting, not only with its minaret, but also with its dome. Thus, it emphasizes the topography, can be seen from far a distance, and sometimes clarifies the entering-exiting points of the city. The knowledge how to use and deal with the topography makes these characteristics possible.

In the light of this brief summary, when we analyse the effect of Hamidiye mosque on Ayvalık's urban structure, these facts can be brought up:

- In contrast to the general attitude of the mosques in Islamic and Ottoman world, Hamidiye mosque stands alone. Furthermore, comparing it with the churches as cores of their neighbourhood in Ayvalık, the solitude of Hamidiye mosque reveals more. One reason trying to explain this isolation could be the minor Turk population of those days. Consequently, if a specific "Turkish neighbourhood" couldn't be mentioned, being the core of a Muslim settlement couldn't be the Sultan's intention while building a mosque in Ayvalık.
- Approaching the city from the north via Balıkesir-Istanbul road, just before entering the city via Sefa Avenue, there is a small hill, which can easily be seen from the road, creates a narrow passage to the city because of its closeness to the coast. That is the location where Hamidiye mosque rises as a landmark. This effect of landmark doesn't weaken while approaching the city from the sea, as well. In contrast to the monumental churches lost in the urban structure; Hamidiye mosque, which is located a little bit outside of the town but on a small hill in the foreground, can easily be distinguished in the urban skyline from the dense fabric of the city and the cumulative effect of factory chimneys. (Fig.04)

CONCLUSION

In the light of the mentioned analyses above, we can come up with two different conclusions:

- The first one; in 1923, when Ayvalık went through the most essential sociocultural and religious changes, there wasn't a single significant transformation on its urban structure. This fact can be explained by the cultural similarities between the exchanged Greeks and Turks. Although there was an exchange of racial and religious population, there was a fewer transformation in terms of sociocultural and economical aspects: The new-settled Turks took over the Greek's factories, and the churches were transformed into the mosques.
- The other conclusion is that a small but symbolically important addition to Ayvalık's urban structure was done with the impact of the Greek revolution in 1821. This caused a modest transformation on the urban structure.

It was the Hamidiye mosque which seems to have a symbolical attitude embodying the power of the central government rather than serving as a congregational place for the muslim community; the power of imperial capital, taking the rule over, following the mutiny, which came after a period of economical and cultural prosperity provided by the autonomy of a city-state.



Fig. 1



Fig. 2



Fig. 3

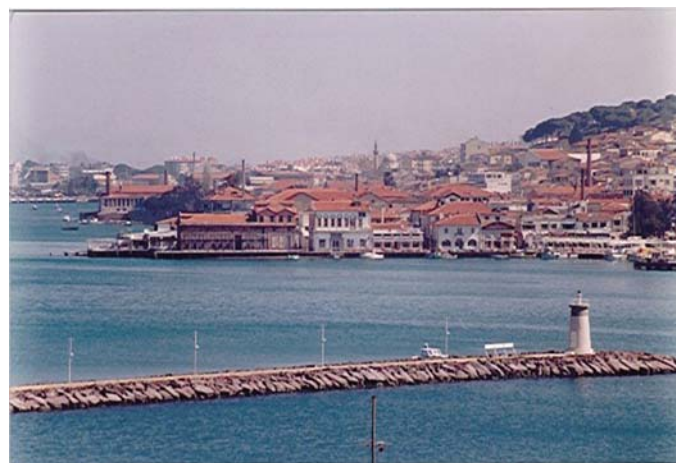


Fig. 4

Conservation of cultural heritage and local identity of “Asansor” district of Izmir

Mine Tanac Kiray

Conservation Specialist, March 1999, Phd 2003, Working at Dokuz Eylul University Faculty of Architecture Department of Restoration as an Instructor since 2003.

Research Interests: Sustainability of cultural heritage, Cultural identity, Architectural preservation of historical Environment and Monumental Buildings, Jewish Architecture, Religious Buildings, Ancient Greek Settlements.

Address: Dokuz Eylul University Faculty Of Architecture Tinaztepe Campus 35160 Buca-Izmir Turkey

E-mail : mine.tanac@deu.edu.tr

Telephone: 00 90 232 4128410

Historical Process Of Asansor District

In connection with Mithat Paşa Street parallel to the coastline; Asansor District is a significant urban environment with the Elevator Building that forms a vertical differentiation in the horizontal coastal skyline of Izmir, the natural rock formation that this building leans on and several 19th and early 20th century houses located in the area used by Jewish population and two synagogues Beit Israil locating on the coastal level and Roos Aar locating on the top level. The urban developments necessitated the establishment of a connection between the coastal and upper level settlementsⁱ. The topographic barrier between Mithatpaşa and Halil Rifat Pasa Streets has been a practical solution for the problematic transportation caused by the natural rock formation after which the district of Karatas has been named. A Jewish businessman Nesim Levi Bayraklı commissioned the Elevator in 1907, climbing 56 meters high compensating two Jewish neighbourhoods. This historical context with the historical elevator was the representation of the Jewish life occurred in this territory, and the symbol, identity of the Jewish presence in the region. This Jewish settlement was formed during 19th century due to the fact that the communication network had spread towards Karatas and that the Jews with better incomes preferred a seaside locationⁱⁱ.

It should be noted that Asansor-Elevator has been constructed only five years after the cast iron Santa Justa Elevator dated to 1902, constructed by Gustave Eiffel's follower Raul Mesnier du Ponsard in Lisbon to overcome a similar topographic barrier. The Lift in Izmir has steel construction walls with brick infill and a massive core. The original structure of the complex consisted of a mechanical room, elevator entrance and guardhouse on the lower level and the restaurant and vista terrace on the upper levelⁱⁱⁱ.

During 1970's most of the Jewish population living in Karatas territory has moved to Alsancak District of Izmir and most of the houses were emptied. The historical Elevator has also lost its function, and was not in

use till the period when the restoration process has started. Within the century, the space on the upper level has been used for several different functions such as photography house, cinema, theatre, social center and casino. The guardhouse on the lower level has been demolished. Due to the outdated technological properties and worn out physical structure, the building has been transformed to the Municipality in 1985.

The restoration of the historical Lift put this territory into use again. The historical context, which the Lift was, situated in the centre, was renovated in 1994.

The Rehabilitation Project

The cultural development project of Historical Asansor (Elevator) and its environment was designed by Architect Zehra Ekinici and Oktay Ekinici in 1990, and restored by the municipality in 1994.

The purpose of the renovation project is; firstly to renovate the Elevator which was not functioning and the building complex, which stands on the upper level as a place for public to spend their leisure times with the functions such as a restaurant, a Genoese tavern, an open-air café, and a-view terrace over the city and the bay, secondly to renovate the building complex at the lower level again for public for cultural activities such as a library, an art square, and finally to rehabilitate the environs of the Asansor, especially the 302 street that connects Asansor to Mithat Pasa Street which will be named as “Dareo Moreno” Street after the renovation implementations^{iv}, and 305 Street combining the square in front of the Elevator to Beit Israil Synagogue with the traditional houses bordering the streets. The 302 street was named as “Dareo Moreno Street” after the Jewish singer Dareo Moreno as a symbolic continuity of the ethnical structure of the Karatas District. The renovation of the houses locating on Mithatpasa Street never proposed or considered within the project.

The most important item, which will carry this project to future, is the rehabilitation of the Elevator Building. Due to it's being so hard to use the original working system of the lift; the mechanical structure has been renovated and replaced by an electrically powered system during restoration process. The unique old engines, and machines of the Elevator are moved to a depot where is supposed to be functioned as the art gallery after the restoration process. Afterwards the lift again started combining the two levels as in the beginning of the 20th century.

Parallel to this 302 street the “Dareo Moreno Street” has been transformed into a public pedestrian way surrounded by a historical pattern which is formed of typical traditional two-storied houses combining the Elevator to Mithatpasa Street. The facades of the houses of 302 Street were renovated and rehabilitated in order to maintain a healthy, clean street pattern for the public who uses this pedestrian way to the Elevator. These houses were estimated to be used as art schools, and art galleries combining with the art square in front of the Elevator. The art square was named as the “Painter's Square” and it is supposed that the students, artists would paint here in the middle of the square. The facades of the houses located on 305 Street, which is combining the Asansor Square to Synagogue, were also rehabilitated.

Comments And Conclusion

At the broadest level, the historical and cultural heritage belongs to all people. We each have a right and responsibility to understand, appreciate and conserve its universal values. Our past is the most

important resource in creating our future and, leads us to integrate our cultural identities with our new living environments. Obviously the cultural and historical values that one cultural landscape or city owns, form the local identity of that settlement. Asansor District is an important local identity texture within the city.

The Conservation Approach to Cultural Assets in Turkey is not as old and comprehensive as that seen in Europe, but have been improved since the Turkish Republic had been founded. Especially has reached to its peek starting from 1985's through introducing the effects of the recent amendment on cultural heritage law and the impact of the EU integration process. This rehabilitation project was one of the important implementations of the Preservation Law No.2863, brought in 1987, which redefined the "site" and the importance of preservation of a group of buildings, districts as a whole.

Renovation projects especially if it is related to a pattern like in Asansor District, can sometimes be not achieve all of its goals as it is supposed to be, because it has so many inputs. Some parts of the projects that is claimed to be carried out to the future cannot be obtained. To criticize the implementations done on site, one should figure out the whole picture. The important thing is how far these values are carried to future. So this project will be criticized in the manner mentioned above.

After the rehabilitation process the scene of the district can be defined as; the building still serves as a means of transportation while contributing the social life of the city with the restaurants, bar and the exhibition hall. The buildings related to the Elevator building in the upper level are functioning as proposed in the renovation project as a restaurant, a Genoese tavern, an open-air café, and a-view terrace over the city and the bay, but the lower buildings and the square in front of the Elevator building are not functioning as it is supposed in the project. The rehabilitated houses on 302 and 305 Streets are standing still as the stage scene of this pedestrian road, forms a clean and a healthy street characteristic, but could not be functioned as it is supposed to be like art schools or art galleries, the houses are still not in use now.

According to the results and nowadays uses of this district, it can be said that the renovation project has reached to its goal even if some parts of the main purposes can not be achieved during the process like transforming the traditional houses with cultural functions such as art schools, or galleries. But the important thing here, which makes the project considerable as successful, is the districts transformation into a liveable environment, into nowadays space. The people use this district and the elevator itself because the environment is healthy and safe, and the buildings related to the elevator as in the historical process within the healthy conditions. This project helped the district carry its cultural and historical values to nowadays and became a landmark within the city as in 20th century.

What can be done more for this district as a proposal is the rehabilitation of the two-storied traditional Levantine type houses on Mithatpasa Street. This item was not considered within the rehabilitation project, but because these houses are rare examples surviving in that district to nowadays and form a continuity of the historical pattern like the houses of 302 and 305 Streets, rehabilitation of these values is very important. The rehabilitation of the houses locating on 302 and 305 streets can be spread to Mithatpasa Street, which forms the entrance of this 302 "Dareo Moreno" Street.

REFERENCES

Ekinci, Zehra-Oktay, 1990, İzmir Tarihi Asansörü ve Çevresi Kültürel Geliştirme Projesi Üzerine Düşünceler, (Thoughts About İzmir's Historical Asansor and Environment Rehabilitation Project) Kültür ve Tabiat Varlıklarını Koruma 2 No'lu Bölge Kurulunun Raporu.

Kiray Tanac Mine, 2003, Osmanlı Kentlerinde Sefarad Kültürünün Dönüşümünün Mimariye Yansıması İzmir Örneği (Reflections of Sefardim Culture in Ottoman Cities Case İzmir), Phd Thesis, İzmir.

Aksoy Yasar, 2000, Benim Asansörüm (My Elevator), İzmir Kent Kültürü Dergisi (İzmir City Culture Journal), İzmir

i Kiray Tanac Mine, 2003, pp.276

ii Kiray Tanac Mine, 2003, pp.182

iii Aksoy Yasar, 2000, pp.18

iv Zehra Ekinci, Oktay Ekinci, 1990, pp.2



Fig. 2

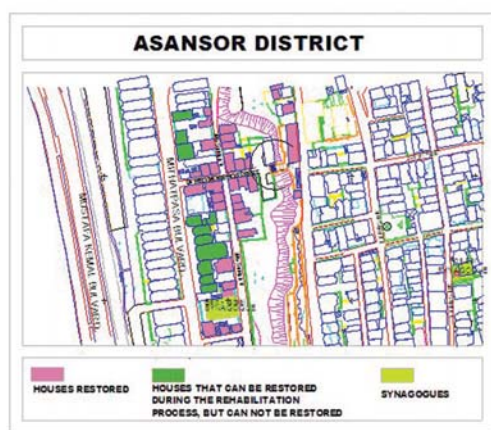


Fig. 1

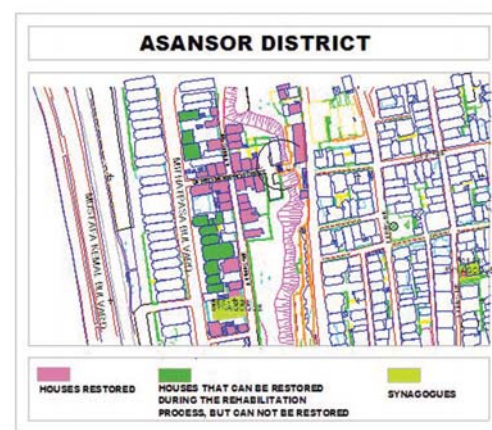


Fig. 1b



Fig. 3



Fig. 4

Railway Heritage of Istanbul: Marmaray & Urban Regeneration Projects*

Yonca Kosebay Erkan

Received MA in 1996 in Historic Preservation (Yildiz Technical University), Masters of Science in Architecture Studies in 1998 (Massachusetts Institute of Technology), completed PhD in 2007 (Istanbul Technical University). Dissertation title is "The Anatolian Railway and Its Preservation". Has worked at the Yildiz Technical University (1995-1999) and Istanbul Technical University, Humanities and Social Sciences Department since 2000.

Address:

Hulya Sok. No:2/10 Kadikoy Istanbul 81300 TURKEY

E-mail address:

yoncakosebay@yahoo.com

Telephone:

90 – 532 273 59 11

Railway construction in Istanbul started on both sides of the strait in the late 19th century as two separate projects. The *Rumeli Railway* between Sirkeci and Küçükçekmece on the European side was constructed between 1870 and 1872 by Baron Hirsch. The *Anatolian Railway* on the Asian side from Haydarpaşa to İzmit completed in 1872 was built by the Ottoman State and later taken over by the German Consortium. In the following years, the *Rumeli Railway* became part of the Orient Express and the *Anatolian Railway* became the departure point of the Baghdad Railway. As two separate ventures, the buildings along each line display different architectural characteristics. Yet, each of the companies employed conventional projects in the construction of the railway buildings. Today these lines belong to the Turkish National Railways and many of the stations, lodgings, ateliers, merchant depots and water tanks still remain today. These buildings embody the railway heritage of Istanbul.

Of this railway heritage the stations that have been registered as cultural assets on the European side are Bakırköy in 1992, Yeşilköy in 1995, Yedikule in 1992, and Sirkeci in 1979, meanwhile on the Asian side Haydarpaşa in 1997, Kızıltoprak, Feneryolu, Suadiye, Bostancı in 2004, Göztepe in 1988, Erenköy in 1979, Maltepe 2005, Kartal in 1997, and Gebze in 1992. In every station complex, the numbers of historic buildings remaining vary. For example; at Yeşilköy there are nine buildings, whereas at Sirkeci the entirety of the station complex is under legal protection. These buildings have managed to preserve their architectural qualities intact over the years, however since the millennium, their annual maintenance has been neglected and some major projects threatening their presence are underway.

One of the biggest global projects of our century is the Marmaray Project, which will connect railway lines on both sides of the Bosphorus strait via underwater tunnel. This project attempts to use the existing

double-track railway and turn it into a triple-track, therefore it has major consequences upon the railway heritage. Another risk facing the railway heritage is the urban regeneration projects developed by the Municipality of Istanbul. These projects are assigned at several locations in Istanbul, not specific to the railways. Yet, each of them overlaps with the historic railway centers. Haydarpaşa Urban Regeneration Project is an outcome of the Marmaray Project. The project focuses on the railway terminal at Haydarpaşa (1908), supposing that the area will be abandoned with the commencement of the Marmaray Project. Another is the Kartal Urban regeneration Project which will take place at the east end of Istanbul, and it aims to form a second city center, rehabilitating the old stone mines and its surroundings. The historic railway station at Kartal stays within the limits of this project. A third urban regeneration project is designed at the west end of the city, at Zeytinburnu, where a commercial port is planned in conjunction with the railway. In this paper the possible effects of such projects on the railway heritage will be discussed. However it should be admitted that for all of the ongoing projects there are great shortages of technical information vis a vis the cultural assets. Due to the shroud of secrecy surrounding the projects, national and international NGO's have put off remarking against the consequences of the projects regarding the railways.

MARMARAY PROJECT

The Marmaray Project is a commuter rail system, connecting Halkalı on the European side with Gebze on the Asian side. The line goes underground at Yedikule, continues through the Yenikapı and Sirkeci new underground stations, passes under the Bosphorus, connects to the Üsküdar new underground station and emerges at Söğütözü (Lykke and Belkaya, 2005:600). Existing double track on both sides of the strait will be upgraded to triple track while the tunnel under the Bosphorus and Istanbul will be a double track passage. The entire system will be 76 km. long of which 13.4 km. will be underground. Three underground stations as well as thirty-seven surface stations (thirty-six new), an operational control center, yards, workshops, maintenance facilities, will be constructed. The time schedule of the project is to open the commuter train for commercial operation before March 2010. During its construction, the present commuter system will be closed for operation for two years.

The subsurface antiquities have been a great challenge for the design and development of the project. At three locations archaeological excavations are underway. Several historic objects, buildings and shipwrecks brought into daylight will be preserved in situ with a museographical concept. UNESCO and national preservation board remarked Marmaray, for the archaeological findings. However the below constraints, that are mainly regarding the railway heritage, are little discussed at national and international platforms.

This project bares several complications: Marmaray project will have thirty-seven stations. Of these, only one will be reused, the other thirty-six of them will be new constructions. In other words, eighteen historic stations (Sirkeci, Kumkapı, Yenikapı, Kocamustafapaşa, Yedikule, Bakırköy, Yeşilköy, Haydarpaşa, Kızıltoprak, Feneryolu, Göztepe, Erenköy, Suadiye, Bostancı, Maltepe, Kartal, Pendik, Gebze), will be abandoned and lose their original function, therefore questions arise about their reuse. On the other hand, new functions for them have not yet been determined.

Another major problem is that the proposed lines try to fit into the

existing tracks of the railway and upgrading it to a triple track causing limitations for the installment of the new facilities. The eaves of the stations will be cut off, and the historic structures will be subject to the vibration caused by the high-speed trains passing nearby. Therefore the longevity of the railway heritage will not be safeguarded. The interrelation and unity between the historic structures within a station center will be lost. In this case, the responsible bodies' claim that the historic buildings will be preserved seems to be illusory.

The proposed increase in commuter passengers will create great re-development pressures at the station centers. The commuter trains will bypass both of the present terminals situated by the sea shore, that of the Haydarpaşa and Sirkeci. These port stations enable railway passengers to exploit sea transportation, which also provides an alternative transportation system, otherwise bound to an underwater tunnel. At the same time, these terminals are the top ranking railway heritage buildings due to their historic, architectural and cultural qualities of not only Istanbul but that of Turkey. Should Marmaray bypass Haydarpaşa, thirteen registered railway buildings within a 600.000 M2 area will be pushed into an urban regeneration project. Nonetheless, with public and NGO involvement, Haydarpaşa has been declared a cultural and historic preservation site in 2006. Sirkeci was declared a cultural site, due to its location by Topkapı Palace in 1995. For Sirkeci terminal, it is stipulated that the existing railway will be used as part of the light metro system, and Sirkeci Station will be a museum. However, these flashes of ideas are yet to be widely discussed.

Apart from physical constraints, the project has management problems as well. The double track passage through the under water tunnel urges international and cargo trains to pass only at limited intervals. Marmaray's connection with the high-speed intercity trains causes similar management problems.

The European Union has declared Istanbul, the European Cultural Capital for 2010. This nomination, as well as current political implications put great pressure on Istanbul for its global marketing. Urban regeneration projects, act as a tool for this economically driven achievement, along with privatization, promotion of the public lands etc. Today, purposely or un-purposely, historic railway buildings in Istanbul are at risk. In many of the current documents, these buildings are referred to as being worn out, old, difficult and expensive to renew. The consciousness for the railway heritage is limited to a very narrow academic environment. Yet railway buildings hold great potential for contemporary uses. In general, their structural conditions are sound and suitable for extended uses. In order to include these buildings into daily lives of the people, some suggestions are proposed:

1. Turkish National Railways should identify the buildings having cultural and historic importance. The inventory prepared should refer to the buildings' importance whether historic, cultural or architectural. These buildings should be included in the maintenance program
2. For the management of the railway heritage, a special office at the Turkish National Railways responsible for cultural assets should be organized, where preservation professionals should be employed.
3. Railway heritage should be registered and protected both legally and physically.
4. The integrity of the railway heritage should be safeguarded, against present and future threats.
5. Reuse of the railway heritage should be planned in accordance with buildings' capabilities, not based on financial concerns.

6. Haydarpaşa ought to have a specific preservation plan: Haydarpaşa should preserve its identity as a train station. Haydarpaşa's name comes from the meadow that once lay there. Therefore with its new program, a recreational character should be stressed. Haydarpaşa should continue to be a junction point of trains with the sea transportation. The historic buildings in this area should be reused for cultural purposes such as a contemporary art museum, sculpture museum, railway museum, railway library etc. Construction of new cultural buildings, such as facilities for children, could turn this area into a culture hub, which is of vital importance for Istanbul.

REFERENCES

Lykke S. and Belkaya H., 2005. Marmaray Project: The Project and its management, Tunneling and Underground Space Technology, 20, 600-603.

Kosebay Erkan, Y., 2007. Anadolu Demiryolu Çevresinde Gelişen Mimari ve Korunması, Ph.D. Thesis, Istanbul Technical University, Istanbul.

* This paper has been extracted from the Ph.D. thesis titled Anadolu Demiryolu Çevresinde Gelişen Mimari ve Korunması, Istanbul Technical University, 2007.

To have a new point of view on an ancient port: alacati hotel project

Zafer Sagdic

Zafer SAGDIC, PhD.
zafersagdic@hotmail.com
Yildiz Technical University
Fac. of Architecture
Dept. Of Architecture
History of Architecture Branch
Architect: Barbaros SAGDIC
Proje Limited Co.
projelimited@superonline.com
Istanbul-TURKEY

1. Abstract:

The phenomenon of urbanization becomes visible when social identity combines with culture through social relations. What makes cities different from each other and what assigns them their identity is the accumulation of culture. Thus, the past goes on existing without losing its identity and has the chance of extending itself into the future by projects having conservational point of view in macro and micro scales.

It can be said that architectural space quality can become higher and as a result of using new and qualified materials reliability and maintenance of the project zones can be provided by rehabilitation and conservation projects.

Alacati, where was an important port in the 16th century's trading life and an important socio-cultural site in the 19th century's Ottoman civil architecture, especially with its stone houses, on Aegean sea-side corridor, is one of the famous and important surf-centers of the world today. Not only with the well-organized touristical services inside the city-center, but also with the untouchable magnificent Ottoman civil architecture examples and with its special wind and sea for surf-lovers, Alacati is a unique part of Mediterranean zone. To give new function on important historical and touristical zones in the name of being conservative and without damaging the ancient and original identity, is a world wide architectural concept.

Thus, the paper will have the process of Alacati Hotel Project, which has designed in a point of view by styling according to the original and historical identity of the city, but also by creating a modern look away from post-modern architectural fantasies.

2. History of The Site:

In the 16th century, Cesme district of Izmir was the trading gate of Anatolia. It is known that mostly Cenevizians traders have been settled down on Sakiz Island, where is facing to Cesme. When Sakiz Island started to be ruled by Ottomans in 1556, Izmir took the role of Cesme in trading. In 1850's the marsh field on the south side of Alacati (Cesme), where is the biggest zone of Cesme was dried and a canal was

structured between Alacati and the natural port in the south, under the ferman of the Sultan. Meanwhile, construction on this natural port has been started under the head of Architect Haji (Pilgrim) Memish Aga. It is known that Greek workers moved to Alacati because of this project. Therefore, Greek civil architecture examples, which are still standing, have been constructed. Before 19th century the population of Alacati was approximately 45.000 people. In the beginning of 20th century, immigrants from Yugoslavia and Macedonia moved to Cesme and bring tobacco production to Cesme. After 1980's Cesme became a touristical place and especially Alacati became a wind-surf paradise.

3. Alacati Hotel Project:

Alacati Hotel is located on 83 km. far from city center of Izmir. Alacati Hotel Project is designed under the general decisions of Alacati Municipality's touristical development project in macro-scale. There are some rehabilitation projects going on the center of Alacati. On these projects originality of traditional architectural peculiarities are conserved. Also, within the last years the need of touristical centers is seen parallel to wind-surf facilities. Thus, Alacati Hotel Project is put on the agenda.

Project site is designed as a part of the city center, parallel to Greek urban-planning principles. Boutique hotel units with different facades are located on the two side of a main square as traditional Greek houses facing to each other on the two sides of a street with an idea to design an agora type urban-space. There is a swimming pool, social facility space and children playground parts on this main square (agora) according to modern need and requirements. Each boutique hotel units have different architectural peculiarities.

The main aim of the project is to conserve the original characteristic of the district and preserve its importance and cultural identity and pass them to new generations. The sub-aims are to emphasize the importance of the image of Alacati district and to design a square surrounded by boutique hotel units not only in a unique way, but also to create a pure and modern appearance.

The Alacati Hotel Project consists of four phases as follows:

- Analytical study of the project site;
- Creation of the design project including 1/200 scale site plan, 1/100 scale plans, sections and elevations, 1/50 scale detailed plans;
- Design of secondary units, infrastructure and urban furniture;
- Presentation phase including 1/100 scale 3 D drawings and animations.

4. Conclusion:

Today (2007) the application stage of the project, which is divided into several phases, is going on. By the end of the 2007 Alacati Hotel Project will be complete and the square will be open for public usage.

REFERENCES:

Proje Limited Co. Archive, El-Irak Apt. 269-3 Cumhuriyet Cad., Istanbul, Turkey

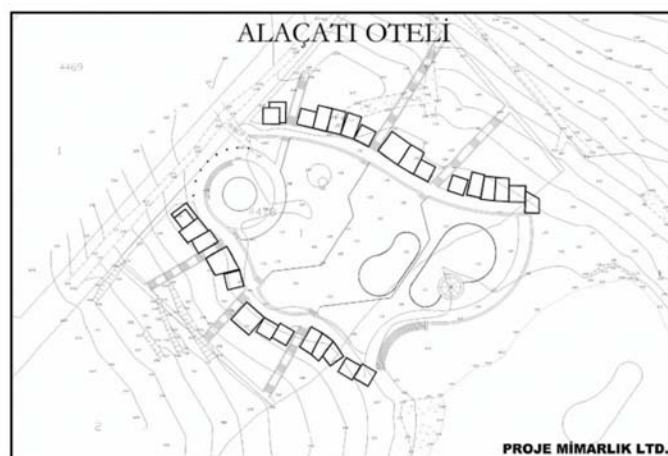


Fig. 1a Site Plan of Alacati Hotel Project



Fig. 1b Site Plan of Alacati Hotel Project.

Modern treatment of open public space in the traditional settlements of northern Greece: An intermediate appraisal

Dimitrios Zygomalas

Dimitrios Zygomalas, Architect Engineer, MA in Conservation Studies
A graduate of the School of Architecture of the Aristotle University of Thessaloniki and of the postgraduate course on conservation studies of the University of York. Currently a doctoral student, studying the history of conservation in northern Greece. His writings focus on conservation theory and practice, with emphasis on the Greek experience.

Postal address:

101, Solonos Street, 54248 Thessaloniki, GREECE

E-mail address:

jim_zs@yahoo.com

Telephone:

(+30) 2310319476

INTRODUCTION

The rehabilitation of traditional settlements is a relatively recent addition in the Greek conservation agenda. It began in the 1980s and assumed a vigorous pace in the 1990s. Yet with efforts centring on the conservation of individual structures and on the integration of new buildings, other associated issues were neglected. Among them, was the treatment of open public space, namely streets and squares.

In northern Greece, care for the latter is still anticipated in most cases. Nonetheless, tourist development and the pursuit of better living standards have produced certain enhancements that allow, for the time being, an intermediate appraisal. A characteristic selection of four will be addressed to this end, namely the ones conducted in Nymfaion, Kiriotsisa (city of Veria), Ano Poli (city of Thessaloniki), and Afytos.

APPRAISAL REFERENCE POINTS

The relevant criteria can be drawn from international conservation standards. The 1976 UNESCO recommendation on the safeguarding and contemporary role of historic areas called on one hand for a balance between motor traffic and the special characteristics of the built environment, with parallel encouragement of pedestrian traffic. On the other, it required protection from disfiguring cable poles and large advertising signs and harmonious integration of signs, pavements and furniture (§30,32). The 1987 ICOMOS Charter on the Conservation of Historic Towns and Urban Areas merely added a request for appropriate improvement of public service facilities (§8), which was repeated in the 1999 ICOMOS Charter on Managing Tourism at Places of Heritage Significance (§3.4).

A TWOFOOLD EVALUATION

In the wake of these guidelines, two basic issues arise, though the discussion of which a comprehensive appraisal can be achieved.

a) Circulation arrangement

As with all traditional settlements in Greece, the street layout of the selected four was shaped through a dynamic process, which, depending on the ground rise, yielded either compact or extended networks with certain common characteristics. These were the labyrinthine format of the whole, the narrowness of the streets compared to modern standards, the abundance of dead alleys and the confinement of social interaction areas to a central square and few relatively broad street intersections.

Providing for vehicle traffic in such a context may first involve alterations to the width of existing streets or opening up new ones, on condition that changes are limited to as much as necessary and to as little as possible. This requisite has been largely satisfied in the selected settlements, yet not entirely as a result of conscious restraint. The case of Ano Poli is characteristic of a widely encountered coincidental factor that has also played a role. The original layout proved resistant to the opening up of streets that would surely augment vehicle traffic because of a shortage of funds that cancelled the necessary expropriations. Regrettably, this shortage also retarded the localized changes aimed to facilitate access of residents and emergency vehicles without damaging irreparably the historic fabric.

Further pursuit of balance with a view to encouraging pedestrian circulation requires control over vehicle entry and parking. A consistent policy on both is witnessed only in Nymfaion, where entry by car is allowed solely to residents and suppliers. Vehicles carrying visitors are obliged to stop at a parking space before the settlement, with a ring road providing a necessary alternative to approaching areas located at a distance for the main visitor entrance, while further minimizing incoming traffic. Hence, the streets prove an attractive pedestrian domain (Pict.1), which could be further enhanced if parking inside the settlement was properly arranged.

In the remaining ensembles, the picture is much different. In Ano Poli, the large size of the settlement rules out visitor movement only on foot. From there on, without control over vehicle distribution and parking and cut through movement, motor traffic takes full priority. Pedestrian circulation is gravely obstructed and the few social interaction areas are either obliterated or made difficult to access. In Afytos, free entry and parking of vehicles puts a strong burden on the central area of the settlement, which is reduced only in the summer evening hours, when vehicle access is forbidden. Yet this measure simply moves the burden to other areas, thus leaving an open wound. Finally, in Kiriotsisa, motor traffic and parking are again uncontrolled (Pict.2), yet the narrowness of many streets allows in certain areas ample room for pedestrian circulation. In Kiriotsisa, one also encounters a rare example of a rest area accommodated in the place of a destroyed building, an ingenious addition in an environment featuring few such spaces.

b) Aesthetic and functional enhancement

Turning to the aesthetic and functional adequacy of open public space, one is in all cases faced with a goal rather than an accomplishment. The streets and squares of the four settlements have been certainly spared of large advertising signs, but not of cable poles, which

particularly in Ano Poli, Afytos and Kiriotissa make unobstructed views a mere coincidence (Pict.3). In Nymfaion, the overall presence of the characteristic tall posts carrying a disordered cable network proves rather discreet. Still, disfigurement is a fact, also involving an unsightly telecommunications antenna on the main square. Underground cable placement has moved ahead only in Ano Poli, where the necessary infrastructure was constructed along three major routes in 1985, but has not been utilized so far.

As much as large advertising signs and cable poles may be rejected for aesthetic reasons, functional standards -needless to remind in places aiming to function both as living settlements and visitor attractions- make other features indispensable. Street lamps could be credited with the widest dispersion in the four ensembles, though in areas away from main routes, particularly in Afytos and Nymfaion, lighting is also left to lamps fixed on the cable poles. Another thing to be noted about Afytos and Nymfaion is the short height of the lamp posts, which minimizes considerably their functionality.

The remaining kinds of street furniture basically complement main routes and squares. Litter bins, a clear minority compared to the widely dispersed wheelie bins, are even available at selected places along the main streets of Ano Poli, Kiriotissa and Afytos. Public phones, water fountains and sitting places are grouped in all cases in the squares, except for few appearances of the last two on the main street network of Afytos and Nymfaion, and beyond, in Ano Poli. In Afytos and Nymfaion, the squares also accommodate restaurant furniture without substantial obstruction.

With respect to the squares, one cannot ignore the absence of information centres and public toilets, while in the wider public space, the lack of complete networks of signs for the identification and direction to notable buildings and places ought to be underlined. The very few existing signs follow in all cases an unorganised arrangement, in addition to directing to a minimum of important buildings and areas. Also absent are maps with a clear identification of significant places. Only before entering Nymfaion, does one encounter a picture of the settlement with highlighted places of interest. Yet it proves useful only for initial navigation, as no similar feature is available inside the settlement.

From the aesthetic point of view, the existing street furniture leaves much to be desired. Street lamps and benches are in all cases traditional-looking manufactures, far from features that are similarly compatible, yet also creative in their own right. The distance from creativity is even more evident in the structures supporting public phones, while strangely enough, litter bins, wheelie bins and signs prove, with the exception of the litter bins in Nymfaion, fully defiant of integration, being objects that are commonly encountered in modern Greek cities. A denial of creativity in favour of traditional styling is further witnessed in the shaping of rest corners and squares that were created from scratch. Their simple, yet conservative layouts are contrasted merely in Kallithea square of Ano Poli with a more dynamic, though not fully functional outcome. Also worth noting is the inadequacy of tall vegetation, counterbalanced in the central square of Afytos with totally inappropriate palm tree plantings.

The paving of the squares, along with that of the streets, points to yet another case of traditional styling. The overall use of traditional materials serves well compatibility, but the way in which they are laid leaves little room for an additionally creative and coherent statement over surfaces paved for the first time (Pict.4). The more decorative

patterns in particular combine unbalanced mixtures of materials with over-decorative designs that render even compatibility questionable. A notable exception is the main street of Nymfaion, where a modern technique produced compatible results in terms of form, texture and colour, while also highlighting the hierarchy of the street network. Little can of course be said about Ano Poli and Afytos, where certain streets are still covered with asphalt.

CONCLUSIONS

Reaching the end of the two-fold evaluation, conclusions can be far from positive. Appropriate arrangement of vehicle and pedestrian circulation remains a goal, with Nymfaion showing a way for Afytos and Kiriotissa and Ano Poli requiring a more complex approach with emphasis on controlling vehicle distribution and parking. Aesthetic and functional enhancement is also a largely unmet challenge. Basic utilities need to be complemented and spread further than the main routes and squares, whereas a combination of compatibility with creativity is required for street furniture, pavements and layouts introduced for the first time. Above all, holistic treatments are needed if open public space is to become a functional and attractive contributor to the sustainable rehabilitation of northern Greek traditional settlements.



Picture 1: Main street of Nymfaion.



Picture 2: Street in Kiriottissa (city of Veria).



Picture 3: Main street of Afytos.



Picture 4: Street pavement in Ano Poli (city of Thessaloniki).

Rehabilitation and infill design projects in listed areas in Greece. A fragmented urban rehabilitation approach. The case of the Upper Town quarter of Thessaloniki.

Nikos Kalogirou, Alkmini Paka

Greek state policy faced considerable difficulties and proved incompetent in preserving the traditional architectural heritage of the country at an urban scale.

Talking about traditional settlements we should distinguish two major categories of larger scale nuclei:

1. The autonomous traditional settlements not connected to an urban center.
2. The traditional fabric of towns and cities that coexist with planned larger scale urban areas.

For the first group, conservation depended largely on the extent to which pressure for development - mainly for tourist purposes - had been managed successfully by state conservation services and the local population. Those conserved, were either those abandoned or those where the economic pressure for their development came at a moment when general appreciation of their preservation was a condition commonly accepted and sometimes synonymous to their economic development.

In this paper, we will be dealing with case studies that belong to the second group.

The rise of land values in all greek urban centers after the 60's, had as a result the total reconstruction of Greek towns, a process that changed their townscape rapidly and drastically. This process was carried out plot by plot since the state promoted the activity of the private construction sector in order to resolve housing problems.

The question of housing was the result of mass migration of the countryside's population towards the urban centers after the Second World War and the civil war that followed. Construction sector was a vital part of Greek economy and a major tool for the reconstruction of the country.

Land use control and conservation issues at that point had considerable political cost that the state was unwilling to take. So even though the legislative framework would provide means for actual conservation, the inefficiency of the services involved and mostly the lack of relevant financing allowed a laissez-faire policy concerning the control of the urban built space.

Speculation of land values, modernization and pressure for economic development together with lack of appreciation, by the state and the local population, of the value and quality of traditional architecture in the urban context, made its conservation a very difficult project to carry out.

Greek conservation laws proved rather efficient in listing isolated building and monuments. Conservation at an urban scale though demanded the appreciation of the townscape values of building complexes presenting minor architectural values, and thus imposing a different approach that was never really adopted by the conservation authorities of the country.

Two more points should be made here in order to give a better idea of the rehabilitation issue in Greece. The reconstruction of all the urban centers had as a result the absence of slums or extensive redundant areas while there is a considerable number of experts appropriately educated for dealing with rehabilitation projects if necessary.

For our presentation all the above stated points will be illustrated through the presentation of the rehabilitation project for the traditional quarter of the Upper Town of Thessaloniki.

The historic quarter known as the Upper Town, consisted of a dense urban tissue that managed to escape massive reconstruction during the 50's and 60's, when the character and townscape of the city changed considerably. Closed by the city walls, this organic fabric, consisted of traditional Macedonian houses of different scales (important mansions next to small scale houses). It was situated under the citadel of the city and incorporated a series of important Byzantine and Ottoman monuments. The reason why the demolition of the traditional houses wasn't feasible for reconstruction was the lack of basic urban infrastructure and the impossibility to apply in the area the uniform building code of the city. Plots of extremely small size, very steeped streets, due to the existing topography and indefiniteness of real estate property, were also some of the reasons. In addition to those conditions, the services of Byzantine and Recent Monuments have imposed restrictions of height and morphology on all eventual new structures. The social origin of the inhabitants were middle and low class people that have moved to this neighborhood after 1922 and were mostly refugees from Asia Minor.

The rehabilitation program undertaken by the Planning Services in cooperation with the Aristotle University of Thessaloniki (head of the project was Prof. N. Moutsopoulos) was carried out in the years 1978-1980 and proposed:

- a. an alignment plan for opening up the street network, providing accessibility for cars in the area.
- b. the listing of a very small number of important mansions, without considering larger scale townscape values for designating conservation area (58 buildings were listed out of 200 important ones, that had to be listed, in a total of 4000 buildings in the quarter)
- c. a new building code, that would allow the total exploitation of the land value of all properties since restriction concerning the size of the plot for construction were suspended. This new code would impose a morphology for the new structures that would promote a pastiche approach of the traditional style of the area.

This fragmentary approach, showing little appreciation for the intrinsic value of the traditional urban fabric, ended up in the slow defiguration of the quarter.

Interventions under these conditions came in two periods. Until 1990 state loans for private construction, promoted the building of small scale family apartment blocks. Even though the density of the area was altered, with a considerable percentage of open spaces occupied

by building volumes and many traditional houses demolished, the fact that the local population remained in situ and faced its housing needs was extremely positive. The street alignment plan was never fully implemented and this had as a result the protection of certain parts of the urban tissue. When loans were no more available, private developers took over, increasing even more the volume of new constructions in order to exploit to the maximum extent the land values.

Finally in 1997, when Thessaloniki became the Cultural Capital of Europe, the Upper Town profited through a series of interventions that had an important impact on its conservation perspective.

Until 1997 very few restoration projects were carried out in the area. The Organisation for the Cultural Capital of Europe expropriated and restored 10 listed houses that were used for public services while 18 more buildings consolidated and partially restored. Picturesque itineraries were designated joining the important monuments of the quarter. Redesign of public spaces was undertaken by private enterprises and the local authorities. The facades of the buildings bordering the paths were also rehabilitated. Implementation though of projects at an urban scale was difficult, due to the inefficiency of the relative legislative framework and the lack of a coherent urban conservation policy.

Those of the projects that were finally realized made evident the value of conservation together with the importance of the traditional heritage of the city in terms of cultural, environmental and social aspects.

Today the Upper Town despite existing problems concerning circulation of cars and car parking, insufficiency of public infrastructure and bad quality of new projects, has managed to conserve a certain unity as a neighborhood while one has to admit that the special building code contributed positively in this perspective.

We will present a series of case studies illustrating the major types of projects that have been carried out in the area under the above presented conditions:

1. Rehabilitation of existing buildings

1.1 Restoration projects of historic buildings with no change of original function and typology.

1.1.1. *House on Herodotou str./ Offices of the 4th Ephorate of Recent Monuments/ architect: Ch. Zarkada / 1983*

1.2 Restoration projects with alteration of original typology and design of new additions.

1.2.1. *House on Acropoleos str / private residence/ architects: N. Kalogirou, A. Kalogirou, G. Palaskas / 1990*

1.2.2. *House on Epimenidou str / Offices of ICOMOS, Offices of the Association of Thessaloniki Architects / architects: M. Anagnostidis, M. Dousi, M. Nomikos, O. Chatzopoulou / 1997.*

2. Infill design projects

2.1 Projects of new buildings with application of the proposed building code.

2.2 Projects of new buildings experimenting on the reinterpretation of historic forms and townscape qualities.

2.2.1. *Private residence on Kodrou str / architect: D. Fatouros / 1988 – 1991*

2.2.2. *Private residence on Lysias str / architects: A. Kotsiopoulos, E. Chalkiopoulos / 1997 – 2000.*

2.2.3. *Private residence on Acropoleos str / architects: N. Kalogirou, F. Mavrokordatos / 1998 – 2002.*

2.2.3. *Private residence at Eptapyrgion / architects: N. Kalogirou, K.*

Manolidis, F. Mavrokordatos / 1997 – 2001.

Summing up we would like to note that the case of the upper town of Thessaloniki illustrates the major obstacles that any rehabilitation project has to overcome in Greece. Control of land use and land speculation are fundamental conditions for promoting conservation in an urban context in Greece. Respect of townscape values - and not only exceptional architectural structures- and increase of public appreciation of traditional architecture are also important points to be considered. Finally, keeping the social identity of a place together with its physical identity is also a key issue to the rehabilitation of traditional architecture at an urban scale.





The abandonment and subsequent rehabilitation of the traditional mountain settlements in Greece. The exemplar case of Pandeileimon on Mount Olympus

Mr Michael Nomikos

Michael E. Nomikos, architect (AUTH), specialized in Italy and Belgium in restoration of historic towns and monuments (KUL). He is associate professor in Aristotle University of Thessaloniki and visiting professor in Democritus University of Thrace. He teaches in the School of Architecture and in the Postgraduate Programme on Restoration of Architectural Heritage.

Address:

Chalkeon 29, 54631, Thessaloniki, Greece.

E-mail address:

nomikos@tee.gr

Telephone:

0030 2310 236888

The mountain heights of Olympus have been places of special interest since ancient times. They separate the northern Greece from the south. The settlements existing on the slopes of these mountains date back to the 14th and 15th centuries. People moved into these inaccessible mountainous areas due to the Ottomans seizure of the fertile lowlands.

The population of Pandeileimonas originates from Istanbul, Epirus and the settlement around the castle of Platamonas.

The early inhabitants were occupied in woodcutting until the middle of the 18th century, with the felled timber going to Thessaloniki via the harbour below the castle. The epidemic that hit the coastal cities of the area in 1812-1813 forced many of the survivors to move to the highland settlement. As a result, the population grew and with it, the economy. The economic growth during the first half of the 19th century was based on woodcutting and also the domestic and small scale industrial production of silk cocoons and flax. Towards the end of that century stockbreeding and agriculture started to develop. The new productive, social and economic relationships resulted in the break-up of the traditional patriarchal families and the replacement of the old large mansions by smaller houses organized in residential blocks.

When northern Greece was liberated from the Ottomans in 1912, Pandeileimonas had 850 inhabitants. By 1927, a new big church and a new school had been erected in the village.

After the 2nd World War, and especially after the Civil War (1945-1950), people tended to move from the highland settlements towards the lowland cities. A large part of the village population decided to set up a new settlement, close to the old one, alongside the highway connecting Athens and Thessaloniki. During the 70s the old

settlement was virtually abandoned and the buildings were used as storehouses for stockbreeding activities. At that time, the settlement became a focal point for people interested in traditional architecture, who started visiting the derelict old buildings. This was a time when some cultural groups in Greece started to reassess and the value of traditional settlements. Abandoned settlements lying near main roads, the seashore or places of particular natural beauty began to attract visitors for leisure purposes, and the houses became desirable country residences.

The abandoned settlement of Pandeileimonas lies in a convenient geographical position. Close to the highway linking Athens and Thessaloniki, Pandeileimonas is only an hour's drive from the major cities of Thessaloniki, Larissa and Katerini, its height gives it stunning views over the Aegean and the beautiful coast of Katerini is nearby. In addition, the character of the buildings, the traditional town plan and the low property prices attracted a large number of new inhabitants who now use the settlement houses as second homes. The number of day visitors also started to increase, mostly people attracted by the old buildings and traditional architecture. The original inhabitants started to adapt to the new conditions and began to provide services related to leisure and retailing to visitors. Increasing demand in the real estate market and the limited number of old buildings resulted in an excessive rise in their value. New inhabitants started to buy derelict houses or plots to build new holiday houses. The temporary visitors started to increase and look for ways to extend their stay in the village. As a result, holiday - real estate investors built new hotels, restaurants bars and cafes, while the number of the retail stores continued to increase. These phenomena resulted in surge in building activity and increasing numbers of vehicles. New buildings replaced the old ones, the new structures loomed higher, building density increased, while problems occurred due to the lack of infrastructure concerning sewerage, water drainage, waste, electricity and telecommunication networks.

In an attempt to resolve these problems, in 1986 the prefecture authorities imposed rules and limitations regarding building construction on all the settlements of Olympus, which were all decreed listed settlements. In 2000 the Ministry of Culture decreed the settlement of Pandeileimonas an architectural entity, according to the Granada manifesto, the first decree based on this manifesto, which was incorporated into Greek legislation in 1992. In 2004, within the framework of the Leader program, the "Pieriki" construction company conducted a specialized study with the aim of tackling the aforementioned problems and developing a programme of appropriate action. A survey was conducted to record the situation at that time. It comprised in situ documentation, schedules for every individual building, and questionnaires, according to the following methodology:

1. The relationship of the settlement to the wider geographical area was studied. Based on this study, retention of the settlement's existing boundaries was proposed to avoid prejudicing its relationship with the landscape.
2. The main characteristics of the settlements were identified. Set on the saddle of the hill, defined by two ravines, characterized by lanes parallel to the contours; these are some of the basic characteristics needing to be conserved.
3. The history of the settlement was studied. The resulting historical evidence was proposed as material for the organization of an exhibition in an appropriate space in the settlement on the

inhabitants' initiative.

4. The social, demographical and economic characteristics of the inhabitants were recorded. It was ascertained that 56% of the properties belong to new inhabitants, 27% to old ones and 17% is unspecified. The two social groups thus formed, the new and the old inhabitants, have differing views on the future of the settlement. The first want the retention of the settlement's existing boundaries, the control and curtailment of building activity, as well as control and restriction of uses regarding leisure and catering. The others stand for expanding the settlement by adding new plots to the town plan, increasing building activity and the relaxation of limitations regarding leisure and commerce. It becomes evident that these opposing attitudes arise from different views (and vested interests) concerning the development of the settlement.
5. The basic town-planning characteristics, such as land use, the building coefficient, the building density, the building heights and the structural systems, of the settlement were recorded and analyzed. 60% of the buildings are houses, mostly holiday houses, while 27% of the buildings are derelict. 14% of them provide space for other uses such as leisure, tourism, catering, etc.
6. The typological characteristics of the buildings were recorded and analyzed. According to the research, there are two basic building types in the settlement. The cube-shaped type, that derives from the 18th century traditional architecture and is utilised in two and three-storey buildings, and the wide-façade type, which was developed and became dominant in northern Greece during the 19th and the first half of the 20th century.
7. Based on the analytical documentation, individual buildings were evaluated and several degrees of protection proposed suggesting degrees of permissible restoration and rehabilitation work for each case.
8. Special regulations regarding the preservation of the traditional town-planning of each settlement were proposed, based on the analysis of the character of some particular town-planning provisions, such as the detailed determination of its boundaries, the exact designation of the building regulations and limitations for new structures, as well as the promotion of certain areas and pathways.
9. The necessary infrastructural works were programmed and designed, such as sewerage, water, electricity and telecommunication networks, as well as waste disposal.
10. The existing road network was transformed into a network of pedestrian thoroughfares and carriageways, so as to minimize the number vehicles and optimize the provision of necessary services.
11. The appropriate street furniture regarding street lighting, waste collection, the arrangement of open and seating areas, the organisation of signposting for streets and areas of interest was designed.

Conclusions

Nowadays, the settlement of old Pandeimonas is considered a highly desirable location for both holiday homes and short stay vacations. The value of the plots is similar or higher than equivalent city ones. Ownership within the settlement is considered to be an exceptional social privilege. The union established by the new inhabitants is active and often organizes cultural events, while dealing with the maintenance of the settlement. However, the problems due to the intensification of use during certain periods remain unresolved and

may be insoluble, considering that the settlement cannot respond adequately to the excessive escalation in use. In the 21st century, the case of old Pandeimonas is being mirrored more and more in Greece. The degradation in the quality of city life increasingly turns citizens towards the remaining traditional settlements in the quest for quality of life.

Since prevention is better than cure, several standards for the protection and conservation of the character of historic settlements are needed, particularly to defend those in most immediate danger.

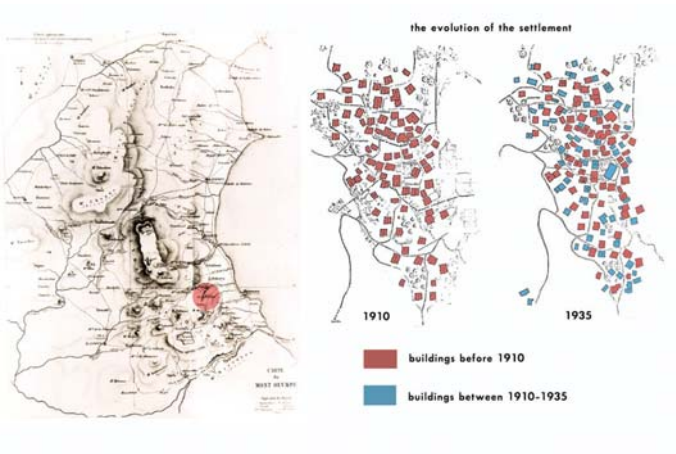
The responsible authorities need to act before, and not after, problems have occurred, to plan ahead for appropriate studies, and make more effective use of both the national and European programs concerning the protection of the cultural heritage of historic settlements.



Views of the settlement in the '70s.



Actual views of the settlement.



Old map of the 19th century and the historical evolution of the settlement.



Urban characteristics of the settlement and the dominant building types.

The Role of Conservation in the Re-production of Old Akko

Yael Naaman

Bachelor of Science, Technology and Education in Design. For the last 10 years working in the conservation department of the Israel Antiquities Authority. Master Degree Student in the Faculty of Architecture and Town Planning for Urban and Regional Planning, Technion – Israel Institute of Technology.

Address:

Harduf 3, Haifa

E-mail address:

yaelfrmn@017.net.il

Telephone:

972 4769790

In 2003, the Israel Land Administration decided for the first time to restore a residential quarter in Old Acre. It selected a number of buildings for a pilot project that marks a transition in Acre's conservation agenda. Until then Israeli policy makers focused on conserving the remains of the Medieval Crusaders city, that is, on the archeology that lies underneath the present city. The new approach focuses instead on the Ottoman City. The professional conservators' recognition of this hitherto neglected urban layer sheds new light on the Israeli perception of the city's Arab heritage. The paper examines the role of this shift in shaping the Old City in order to question the use and abuse of professional conservation tools, and its reciprocal influence on the social patterns of the city and the daily life of its residents.

The story of Afifi house (?) - Building 10/50, the flagship of the pilot project is a testing ground for the investigation. Designated a high-priority building for conservation, it was evacuated, massively renovated, restored to its bourgeois Ottoman phase, and repopulated by its former Palestinian Israeli residents. What are the reasons for the change that led to rehabilitating residences, and consequently to the reconstruction of this Building? What are the forces active in the site and what is the nature of the interaction between them? These questions challenge the inextricable links between conservation as reshaping the past, and urban planning as spatially managing current and future social life.

The Site

Old Acre is an Arab neighborhood, of about 7000-8000 residents, part of the mixed city of Acre. Its residents are mainly tenants living in government owned housing, approximately 85% of the buildings considered "abandoned property".

The city dates back for about 4000 years to the Early Bronze period. It spread to the west in the Hellenistic period, became a major Crusader city and later an Ottoman city. The Crusader and the Ottoman are considered as the prominent urban layers that set the city's urban structure and typology. Consequently, Israeli scholars argue, history shaped the city in a stratigraphic structure, where the Ottoman city is

built on the remains of the Crusader city. As such, the medieval layout of the Crusader city is reflected in the urban fabric of the Ottoman city to this day.

The Early Israeli period. With the end of Mandatory regime and the establishment of the state of Israel, the colonial agenda was transformed into national one. During the 1948 war, a large portion of the population fled the city and abandoned the houses. The new political situation imposed the agenda of the Jewish nation-state on the Old City. Nation building became a major theme and shaping the national identity guided the decision makers. A formal Israeli planning process for the Old City begun in the end of the 1950's.

According to Architect Alex Kesten, the city's chief planner, "The art of architecture is not something to be deposited in museums..." He understands Acre

... as a "museum city," a model of an ancient city. Such a museum city is a universal cultural asset, to which there are few parallels anywhere; hence its importance not only for our own country but for the whole civilized world. For this reason it should be preserved unaltered in its present form. **In so far as it serves as a city, it should not be adapted to modern time; on the contrary, its inhabitants will probably have to adapt themselves to its ancient character¹.**

As a result of the early Israeli approach, the state has invested vast resources over the last 40 years in excavation and conservation of the Crusader remains in Old Acre. Urban infrastructures have been installed, but the dwellings, the heart of any living city, have been totally neglected.

The current Israeli period. The focus on tourism promoted the production of a new master plan. The current approach is based on realizing that tourism development could only be achieved by means of comprehensive urban development. A new planning process began in 1993. The planners, Rachmimov architects and Town Planners, recognize that "the future of Old Acre is to a very great extent dependent upon its past". If "the essence of Acre is the above ground city and all of its components... in particular – the complexes of residential buildings and single houses", then "a conservation program should not freeze the existing condition; rather it is meant to adapt a site or historic building to the conditions and requirements of the modern era while safeguarding its unique style or special characteristics²."

In order to secure their agenda the planners recommended that two international documents be adopted as part of the plan. The first document is the 1987 Washington Charter on the Conservation of Historic Towns and Urban Areas. The second document is Guidelines for Studying, Protecting, Planning, and Managing Historical Sites in the Mediterranean Basin.

Although the approval process of the plan has not been completed, their work triggered new planning activity, which has begun to influence the decision makers.

In the year 2000, Amidar, the national housing company that until recently managed the city's properties owned by the State, commissioned a survey and documentation of that building from the antiquities authority conservation department. During the survey, two early photographs were found in the Mandatory documentation. These images shed light on the original structure, which was unrecognizable in its current state. Based on the conclusions of the new survey, the antiquities authority recognized the potential of the building for restoration and enriched the survey with a draft plan for reconstruction of the facades.

In January 2005, the two families who lived in the upper stories were relocated to an alternative housing. During the next 15 months, massive reconstruction work was done mainly on the facades, restoring the building's appearance to its Ottoman bourgeois phase.

Globalizing Acre's heritage. The most influential factor in the conservation tendency shift was in the year 2000, when the state of Israel signed the Convention Concerning the Protection of the World Cultural and Natural Heritage. As a result, the Israel National Commission for UNESCO, under the Ministry of Education, adopted a tentative list of sites with potential for inclusion in the world heritage list; among them was the Old City of Acre, which was declared a world heritage site in 2001. Along with a list of the relevant criteria, the World Heritage Committee included a recommendation that the state **"incorporate into its management plan a coherent policy for the improvement of the economic and social condition of local residents of the Old City of Acre and to ensure that it remains a living city."**³ This demonstrates how the global force supreme over the national one. But, furthermore, it exhibits the promotion of global agenda through the state mechanisms.

The Contest over Acre's "Sense of Place"

When dealing with the contested sense of place, it is important to be aware of the different lenses - the social, the national and the global - through which the case study reflected. They enable to questioning the impact of the recent shift in favor of conserving the living Ottoman city:

The first lens, a social one, of Old Acre as an Arab neighborhood, involves two different aspects in conserving Old Acre. The first concerns the inhabitants' identity; the second is the every-day life in the city. The second lens, a national or monumental one, concerns Old Acre's existence under Israeli regime. The third lens, concerns the adoption of international charters by practitioners and UNESCO's recognition of Acre as a world heritage site.

The new global player forced the state to adopt a presumably more social approach to Acre's population and heritage, forcing the national establishment to deal with the dwellings in a wider perspective than before.

Conclusions

The power relations among the local, national, and international forces shape the sense of place and define the beneficiaries of the conservation effort. The social narrative, recently promoted by the global force and adopted by the state, has created a "glocal" front that destabilizes national power. In this context, the case study displays how a global force penetrates the nation-state mechanisms.

The case study, and the forces behind the decision making process it entails, clarifies how the local action was achieved through global intervention, which led to a shift in the state agenda toward adopting a social narrative and rehabilitating the living city.

If we focus on the role of the residents, it is evident that despite UNESCO's guidance "to improve the economic and social condition of local residents and to ensure that the site will remains a living city," the mission of the agents acting in the arena is not to improve the well-being of the residents that make the city a living place, but rather the built environment and its attractiveness to visitors.

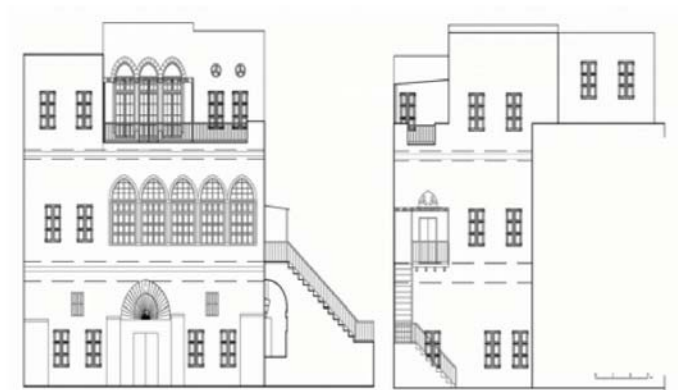
Rehabilitation was a result of an established planning process that in essence was not directed toward the residents, and therefore did not

improve their rights and social welfare.

¹ Kesten, Alex 1962. *Acre, The Old City, Survey and Planning*. Jerusalem: The Israel Government Printer.

² Rachmimov Arie, 2000. *Introduction to the Master Plan for Old Akko*. Akko Development Company LTD (Hebrew).

³ <http://whc.unesco.org/archive/repcom01.htm#1042>



The Rehabilitation of the Traditional Circassian settlements in Israel.

The test case of Kfar Kama in Eastern Galilee

Michael Cohen

Archaeologist, International project Coordinator in the Conservation Department in the Israel Antiquities Authority.

National Coordinator in EuroMed heritage projects: Temper, Delta, Rehabimed.

Directed the Beth Guvrin (Eleutheropolis) project, and several more Excavations. Writing the PhD, in Haifa University: from Beth Guvrin to Eleutheropolis – the Urbanization Process of a Settlement in Late Roman Period.

Address:

Alon Hagalil, D.N Hamovil 17920 Israel

E-mail address:

mic401@bezeqint.net

Telephone:

+0972-52-5991755

Kfar Kama

Kfar Kama was founded in 1876 by Circassians (self-designation Adyge), people of a Muslim origin, formed of 3 tribes from the Fasis district in the Kuban region (north Caucasus). This local Council is situated in the lower Galilee, 12 km SW to Tiberias, next to Mount Tabor.

Today there are 2900 inhabitants in the village, all Circassians, who are well integrated in the country life, while preserving and maintaining their tradition and culture.

The unsuccessful uprising of the Caucasians tribes around 1860, together with the Russian pressure policy and deportation resulted in the Circassian dispersal over the world and their present location at Kfar Kama. After 10 years of residence at Marvel, the Greek and Bulgaria border, they migrated to Palestine where the Ottoman Sultan, Abdul Hamid II, asked them to reside at the region of Galilee due to their reputation as great warrior. Eventually integrated them as military groups along Ottoman borders.

In that period most of the Circassians were converted from Christians to Muslim.

Nowadays the Circassian population abroad is more than that present in the Caucasus. The majority live in Turkey, Jordan, Syria, Germany, U.S.A and Israel.

In Israel the Circassians live in two villages: Rechania and the larger Kfar Kama.

A few hundred Circassians settled in an abandoned village latter to be called Kfar Kama (according to various sources between 200- 1000 people). They settled in the village's buildings while constructing their own houses.

This paper centres on the traditional settlement of an ethnic group that settled away from its homeland, adopting the local architecture while

maintaining its cultural memory. The two Circassian villages in Israel represent two different phenomena of settlement outline and pattern while preserving their cultural identity.

This is expressed through their customs, using their language and above all maintaining their homogeneous marriage almost without any exception.

The village pattern

Kfar Kama was built on the remains of a local village, this probably determined its position. The village is posed on a small wadi (small river) basin, toward the upper slopes, protected from alluvium and water flow.

Generally, the pattern of the village looks like it was built spontaneously without any planning, but it does take into consideration the practical and functional needs.

The village composes of three main elements, each overlapping the other: the Nucleus, the Goren (granary) and the Agriculture plots.

Over the course of the years, consequence to the increase of the population, the village expanded to the upper parts in the North and West.

The Circassians tribes were known in the Caucasus as brave warrior with high self confidence. One example of this could be seen through the location of their villages which were located in the plain area lacking any topographic advantage or built defense against warfare, rob or vandalism, in contrast to other tribes.

In the beginning this traditional pattern was implemented in their new settlement, however, the damage caused by the Bedouin nomad tribes and the hostility of the local population, that recognized them as representatives of the Ottoman Empire forced them to adopt a new concept and pattern of settlement.

The house

The basic structure in the village was a continuation of the traditional house in an agricultural society, integrating local architectural elements, adapting to the new circumstance. The private unit was walled with a central and rear gate allowing a way out to the agriculture plots.

The private house was square in shape, based on one floor. This area was divided into two, the bedroom, kitchen and open court with cistern were in the first area, consisting of one third of the total space while the remaining two thirds was utilized for farming with an open court - stable, barn, straw, chicken coop and water trough.

Most of the village was built by the villagers themselves who used local material. Black basalt stone in the external side of the wall, and pebbles malted with mixtures of lime, straw and animals waste in the interior. After the construction of the wall, it was painting with white or blue colored lime.

One of the characteristic elements that kept the Circassian tradition was the inclusion of an inclined tile roof, unlike the common flat roofs. In the late 19th century the Circassian houses were similar to those of the new Jewish settlements in the Tiberian Style, characterized by basalt construction and white lime stones on the house corners, around the windows, doors and balcony.

A few exceptions were a number of buildings, belonging to wealthy families who build larger houses and techniques such as Beth Shami and Beth Hadokai. These are distinguished by their two story buildings and the implementation of some elements of Mediterranean tradition architecture as arches, vaults and painted ceiling.

It is quite obvious that these wealthy families could afford to hire local masons imitating luxurious buildings from Acre and Nazereth.

The Rehabilitation of the Nucleus of Kfar Kama

The old center of the village, the Nucleus is inhabited with the exception of a few houses that stand empty. The condition of the inhabited houses is generally good. The deserted houses are in need of intervention.

The initiative of rehabilitation of the nucleus of Kfar Kama was first taken by the Council of Preservation of Buildings and Sites in 1990, with the collaboration of the Local Council of Kfar Kama and the support of the Israel Tourism Company.

The 1990 program defined buildings and the urban frame to be preserve and the first activities were to provide aid in preventing further deterioration of the disserted houses , paving roads, and renovating the infrastructures of the old center.

Some of the buildings were indicated as having potential for public use which could house the Circassian Culture Center and Museum.

The rehabilitation is an ongoing process, being carried out by a local team supported by the Council of Preservation of Buildings and Sites in a small scale due too a limited budget and resources.

The results are modest though on the face of it look extensive. The population on the one hand have accepted the preservation work and maintains, on the other hand they reject the proposed tourist activities to be carried out in their village.

Conclusions

Kfar Kama is an example of group who migrated to the Mediterranean region and adapted elements from the local traditional architecture: the use of local basalt stone and techniques such as arches, vaults and painted ceilings. The architecture of these houses looks on the exterior like those in the near vicinity while mainting traditional elements such as the incline tile roof. The interior preserves the traditional division. In addition the functional and practical needs of the Circassian in their new location forced them to implement a new concept of protection by walled complexes.

The houses and village plan of Kfar Kama present a unique example of a Circassian settlement, differing from the surrounding villages.

This architectural expresses a combination of their homeland tradition, the adoption of local tradition and the implement of a new concept in respond to their need.

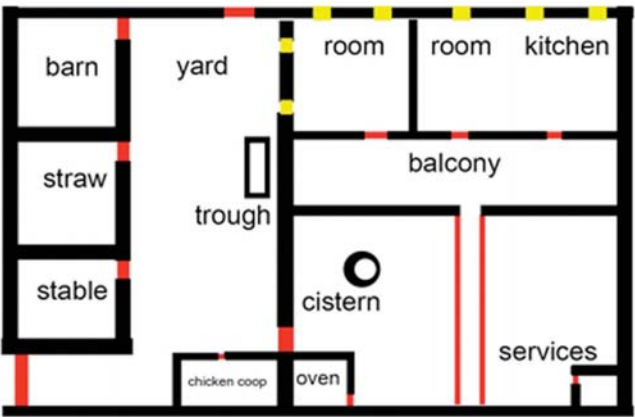
The rehabilitation of the old center is essential in order to preserve this unusual phenomenon.

Notes:

1. I am grateful to Garchad Adnan, local guide and a researcher of the Circassians and Haled Lafi, the Local Council Engineer, both from Kfar Kama for their contribution and sharing with me their infinitive knowlage.
2. Many thanks to Betzalel Ranot, architect, who is involved for many year in the Process of the development and the rehabilitation of Kfar Kama for his advises.

SOURCES

- Bitan A, 1982, (heb) Settlement Compensation in the East Lower Galilee, Jerusalem
- Gabay M.2001, (heb) Kfar Kama in: The Lower Galilee and its shore and the Kinnorot Valley, The New Guide of Israel. Vol 4.Jerusalem Pp 133-134
- Garb P 1995, 'Ethnicity and Alliance Building in the Caucasus' (paper presented at The International Spread and Management of Ethnic Conflict conference, University of California, Davis, March 1995)
- Vilnai Z, 1980, (heb) The Galilee guide.
- Shtandel U, 1992 (heb) The Circassians, in the Arabs Israeli, Jerusalem.
- Ranot B 2000, (heb) Development and Preservation Program of the Circassian Heritage Center in Beth Shami, Kfar Kama.. Beth Yehushua
- Kfar Kama Archive Files in Beth Yigal Alon, Kitbuz Genosar.



A typical house scheme (after Garchad Adnan)



Location map of Kfar Kama pointed in red



Beth Shami Looking West

De la juxtaposition à la Coexistence

Un processus d'intégration de deux entités urbaines

La place el Djazera situé en position charnière

Entre la Médina de Tunis (centre ancien)

Et la ville Européenne

Khaled Karoui

Architecte, chef Service des Sites Protégés

Address:

13, rue Hédi Toumi 1009 Tunis

E-mail address:

karoui.khaled@voila.fr

Telephone:

00216 97 421 840

Les grandes mutations économiques et sociales ont entraîné une accélération du développement urbain. Ce dernier a induit rapidement une modification de l'image de la Ville et les caractéristiques de la vie urbaine posant notamment avec une acuité particulière le problème spécifique des noyaux anciens, des zones charnières et des limites de l'articulation des nouvelles entités urbaines avec l'évolution générale de la cité.

Le problème du noyau historique et de son articulation avec le reste de la ville se pose en effet en termes de survie et de développement interne. Il concerne les noyaux historiques en eux-mêmes et les rapports entre ces derniers et le reste de l'agglomération.

Les réponses apportées correspondent souvent à des actions visant à désenclaver, à relier et à rééquilibrer le noyau historique et ses abords par rapport aux extensions urbaines successives.

Les tentatives d'intervention sur le milieu historique à travers des opérations de rénovation, réhabilitation et de restructuration, sont des actions programmées dans une perspective d'appropriation des toutes les composantes de l'espace urbain.

L'examen des modes de formation, des processus de développement et des systèmes de fonctionnement des entités urbaines juxtaposées montrent que, malgré les difficultés et les interventions brutales qu'elles ont pu subir à travers leurs histoire, elles ont révélé progressivement, une nouvelle image, composite et complexe. Il faut maîtriser cette juxtaposition pour assurer la coexistence harmonieuse entre des éléments disparates.

Dans le cas où l'agglomération s'est formée par la juxtaposition, plus ou moins immédiate à la cité traditionnelle, d'un nouveau noyau différent d'une part, et par l'implantation autour du noyau historique, de quartiers mal intégrés provoqués par le développement de nouvelles activités liées à la ville nouvelle, le dispositif urbain résultant présente, à des degrés divers, le même phénomène de congestion.

En effet, dans la zone où s'effectue l'accroche entre le noyau traditionnel et la ville nouvelle, il se passe localement le même phénomène de pressions et de projections du nouveau noyau sur l'ancien. Ceci

détermine une zone d'influence, zone de passage, zone intermédiaire bref un espace de coexistence, plus ou moins intégré aux deux tissus à la fois, tant au niveau du bâti que de la population et des fonctions. La Ville ancienne subit ainsi, simultanément les deux influences qui, par leur conjonction et leur interférence, provoque un déséquilibre dont les effets se superposent.

La conjonction et l'interférence de ces deux influences, provoque et forme au départ un déséquilibre et une désarticulation mais au fil de temps, le système trouve et son état d'équilibre et structure les limites de l'articulation.

Ces limites sont les éléments linéaires que l'observateur n'emploie pas, ou ne considère pas comme des frontières à proprement parler. Il s'agit souvent d'un espace d'articulation entre deux phases qui assure des solutions de continuité linéaires et des limites d'extension. Elles servent bien périphériques plutôt que d'axes de coordonnées. Ce lien joue le rôle de coutures le long desquelles deux régions se relient et se joignent l'une à l'autre.

L'étude que nous proposons de faire devra justifier l'intervention d'urbanisme réalisée dans le but de mieux insérer une nouvelle fonction, un nouveau bâtiment dans un processus de développement lié à un contexte et à un environnement urbain précis. La restructuration de la place El Djazera pose en effet des problèmes variés et notamment d'esthétique urbaine, (en raison des problèmes, liés au stationnement désordonné des véhicules ou développement spontané et anarchique de commerces ambulants. La première étape de l'étude concernera l'analyse de la situation actuelle. Elle vise à souligner les problèmes que pose la juxtaposition brutale et non traitée de deux entités urbaine (Médina Ville Européenne) d'un point urbanistique et architectural. Elle proposera la réalisation d'un aménagement qui devra assurer un rôle de rapprochement et d'équilibre. Cette nouvelle construction devra assurer un rôle actif en contribuant à la création d'un environnement équilibré, et offrir une solution efficace sa présence effective contribuera à structurer la nouvelle scénographie urbaine en assurant le dialogue entre deux cultures qui ont marquées l'histoire de la Tunisie.

Tunis, capitale du pays, est une ville qui s'inscrit dans cette logique de formation et de développement. Elle est constituée de la juxtaposition d'ensemble urbains allant de la Médina (centre ancien) à la ville européenne. L'ensemble est relié par un réseau viaire qui, malgré les efforts d'intégration et d'articulation des entités urbaines différentes et disparates, conserve la structure d'un espace urbain conflictuel.

L'îlot, du quartier du marché El Djazira, sujet de notre étude occupe une position charnière entre la Médina et la ville Européenne. Il atteste d'une position stratégique remarquable, il occupe un angle ouvrant à la fois sur la grande avenue de Sidi El Béchir et la rue El Djazira ? raccordé à l'avenue Bab Jedid par un grand carrefour marqué par la présence de la grande mosquée El Djazira.

L'îlot du marché de la rue El Djazira, malgré sa position stratégique dans la ville est un ensemble mal intégré, désaffecté et abandonné à la suite d'une série d'interventions désordonnées, inesthétiques et du déplacement de l'activité commerciale du quartier vers l'axe Bab El Fella Souk Essabaghine.

Cette situation regrettable suscite aujourd'hui un intérêt grandissant auprès des décideurs, Il est envisagé de programmer une opération qui arrive à considérer le quartier et particulièrement l'îlot du marché El Djazira, secteur riche par son histoire et sa position exceptionnelle entre la Médina et la ville Européenne.

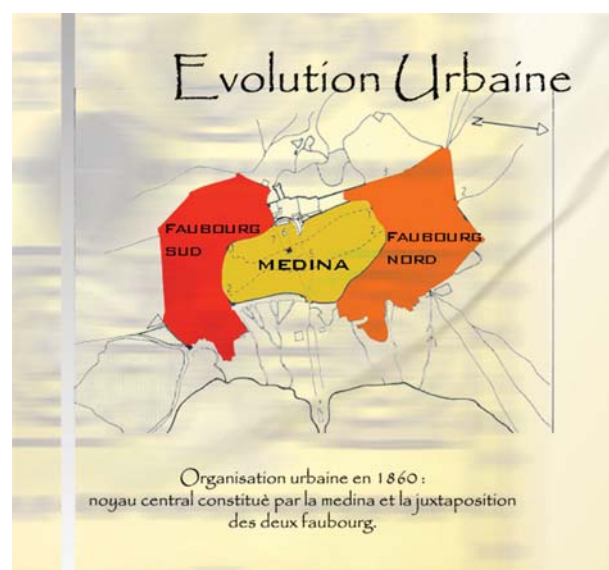
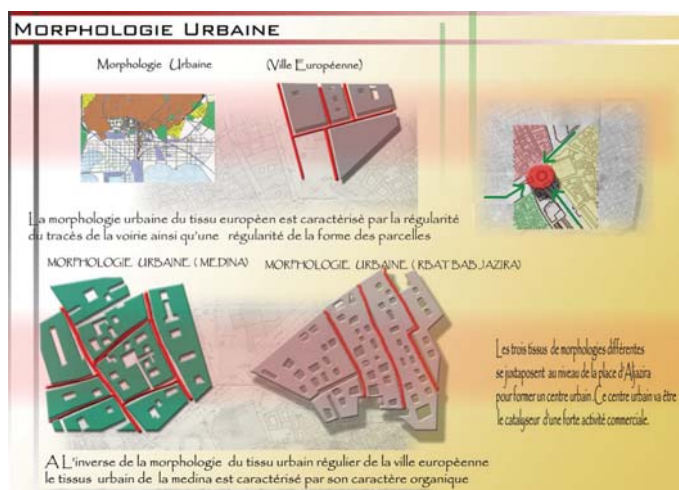
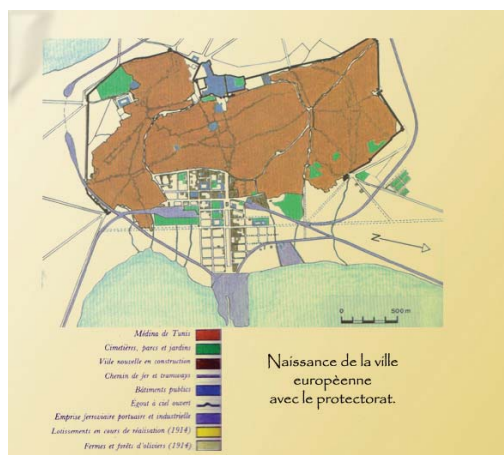
Les facteurs et les modes de croissance des différentes structures adjacentes, la multipolarité et les dualités spécifiques qui les caractérisent ainsi que les incidences que ces phénomènes induisent sur la ville ancienne, sont autant de réalités qui aboutissent à un constat global : les villes de formation ancienne ont subi, dans leur développement, une rupture brutale de forme, de structure et de vocation entre deux civilisations et deux conceptions urbaines différentes. D'une part une tradition urbaine islamique longuement mûrie, issue de valeurs culturelles très fortes lui conférant une unité et une originalité particulière, et d'autre part une nouvelle tradition urbaine d'origine occidentale attachée aux références gréco-latines.

La juxtaposition des deux principes d'organisation de l'espace urbain caractérisé par le développement d'une limite structurant les situations de passage et assurant le développement graduel d'une zone d'équilibre et de coexistence malgré la prépondérance du plus récent sur le plus ancien.

Il en résulte aujourd'hui marginalisation de plus en plus affirmée et un dégradation de la zone intermédiaire. Il faudra la structurer et remédier à sa condition marginale et à sa dégradation. Il faut faudra tester de résoudre les problèmes aigus de survie et de structuration que pose cette zone.

La démolition des bâtiments abandonnés, mal entretenus et la requalification du secteur de l'îlot du marché El Djezira est une priorité. Elle vise à l'installation d'un équipement structurant et générateur d'un nouveau ordre urbain capable de s'inscrire dans une logique de dialogue et de communication entre deux cultures urbaine. Cela exige des concepteurs un effort de proposition d'un nouveau programme monumental, spécifique et capable de rendre à la zone un nouveau dynamisme. Mais si l'on donne priorité à la ville, à l'identité urbaine, l'accent est d'avantage mis sur l'harmonie du paysage urbain, et du cadre de vie. La recherche de cette harmonie peut justifier certains partis d'organisation et de composition des façades.





Le Patrimoine Culturel , Facteur de Développement Durable : L'expérience de la ville de Kairouan

Par Mounir ABID

UNIVERSITE DE TUNIS

Introduction :

Jusqu'à ces dernières décennies, le patrimoine culturel a rarement été pris en compte en tant que ressource nationale tout aussi importante que fondamentale, pouvant jouer un rôle important dans le développement. Pourtant, le patrimoine culturel en plus du fait incontestable qu'il constitue une composante essentielle de la particularité des peuples et des communautés et la référence intangible à leur identité culturelle et civilisationnelle, constitue, de plus en plus, de nos jours, un domaine dont l'intérêt économique grandit à mesure que grandit la recherche de ressources économiques nouvelles.

Lorsque, dans les discours des responsables ou des techniciens, on entend parler des nouveaux piliers du développement – surtout dans les pays à faibles ressources naturelles et minières mais au passé important – le patrimoine est là pour figurer en bonne place. Il apparaît ainsi comme une manne à ouvrir surtout en direction du développement local, c'est à dire au bénéfice des populations locales et de leur cadre de vie et de travail. Apparaît alors et se renforce le concept du rôle du patrimoine dans le développement durable.

Le développement durable suppose, à mon sens, la prise en compte des populations, de leur spécificité, et leur savoir-faire, dans tout programme concernant l'amélioration de leurs conditions et la constitution de richesses profitables à eux et au pays.

Lorsque l'on parle de patrimoine et qu'on le met avec le développement durable, c'est à cette interaction entre la population, ses richesses intrinsèques et environnementales et l'attrait qu'elles peuvent exercer qu'il faut penser.

Dans un pays comme la Tunisie, dont le patrimoine culturel est une composante essentielle de la vie et de l'économie, au vu de sa qualité, de sa quantité, de sa variété, de son importance dans la vie quotidienne des populations, et de son attrait au plan international, la tentation d'en faire un élément moteur du développement durable est grande et justifiée. Comment en effet réussir préservation du patrimoine et développement durable ? Autrement dit, comment doit-on gérer, de manière économiquement rentable, le patrimoine, mieux le préserver et promouvoir. Comment concilier sauvegarde et utilisation économique du patrimoine ?

Ces questions sont importantes et doivent être toujours présentes à l'esprit pour la simple raison que la situation actuelle dans de très nombreux pays, est marquée par une sorte d'antagonisme entre un phénomène de prise de conscience de l'importance économique du patrimoine qui s'est fait jour depuis quelques années et un comportement purement mercantile qui s'en est suivi.

L'expérience de la médina de Kairouan montre que les médinas ne sont pas des formes urbaines périmées mais au contraire porteuse d'avenir.

En effet, les multiples actions ont permis d'enrayer significativement les dynamiques négatives (dégradation, densité, pauvreté ...)

Kairouan : histoire d'une ville :

Kairouan n'est pas une ville comme les autres ni dans son présent ni dans son passé. Elle est considérée comme la première ville de l'islam au Maghreb, une ville d'Orient installée au Maghreb. Cette dernière a connu depuis sa fondation en VII^{ème} siècle la succession de plusieurs dynasties et de plusieurs positions à l'échelle de la Tunisie : de capitale de l'islam au passage de flambeau à Tunis pendant l'époque hafside. Malgré cela, Kairouan possède un patrimoine culturel et religieux qui est devenu l'un des fondements de l'identité nationale de la Tunisie contemporaine.

Kairouan (1) est la quatrième ville construite par les musulmans après Bassorah, Koufa et Al Fostat. La ville est fondée par Okba Ibn Nafaa en 50H/670 pour servir de poste avancé lors de la conquête musulmane de l'Afrique du Nord. Elle est la capitale de l'Ifriqiya sous les Aghlabides. Par sa situation loin de la mer, la ville est protégée des assauts.

Kairouan possède alors une double fonction militaire et religieuse, assurant à la fois la guerre sainte et la défense des terres nouvellement conquises. Au cours du IX^{ème} siècle, la ville est à son apogée et devient la capitale de tout le Maghreb et son plus grand centre de rayonnement civilisationnel, rivalisant avec les autres centres du bassin méditerranéen. C'est une grande ville de commerce et de science renommée pour son école de droit malékite et son école de médecine formée par Ishak Ibn Imran. En 909 la ville perd son statut de capitale lorsque Mahdia devient la capitale de la dynastie fatimide.

Au cours des XIX^{ème} et XX^{ème} siècles, les fonctions de la ville de Kairouan ont continué à s'affirmer en même temps que s'opéraient d'importantes mutations urbaines, socioculturelles et économiques, mutations qui ont, certes, contribué à l'extension de son centre et de ses faubourgs.

II- Mise en perspective des dimensions de la sauvegarde dans le cas de la médina de Kairouan (2)

La médina de Kairouan est classée sur la liste du patrimoine mondiale le 9 décembre 1988.

Depuis les années 70 et jusqu'aux années 90 environ, la médina présentait comme les autres médinas de la Tunisie, les mêmes tendances et les mêmes problèmes : exodes des familles aisées, remplacement par des familles d'origine rurale, densification, dégradation, dévalorisation de la fonction résidentielle, pauvreté, crise de l'artisanat ... La médina en général livrée à elle-même et à l'initiative des acteurs privés, avec une intervention publique ou communale.

Depuis quelques années, on commence à observer dans la médina de Kairouan des évolutions et les prémisses de dynamiques évolutives.

Le dynamisme démographique de la ville pose, au niveau des activités et de l'emploi, la problématique d'en faire une ville plus compétitive au niveau régional et international et où les disparités ne s'aggravent pas. Parmi les axes de la politique urbaine, la sauvegarde et la mise en valeur du patrimoine historique ainsi que la reconquête du centre car sa marginalisation serait lourde de conséquences sur l'équilibre des fonctions urbaines de la ville.

Concernant la vieille ville ou médina, une stratégie dont on peut cerner, aujourd'hui, les contours, s'est développée au fil du temps et à travers les expériences de la ville durant ces 30 dernières années.

Elle consiste :

a- Au niveau de la gestion réglementaire :

- * à créer une association spécialisée dans la gestion des problèmes de la médina (Association Sauvegarde de la Médina de Kairouan) et de la doter d'outils scientifiques et d'une équipe pluridisciplinaire pour un but quasi pédagogique, à savoir :
 - Comprendre la structure urbaine de la ville ;
 - Comprendre la composition de sa population ;
 - Recenser les activités économiques ;
 - Analyser les activités du bâti ;
 - et passer ultérieurement à des actions concrètes de sauvegarde , de réhabilitation et de mise en valeur.

** Dans le processus de planification urbaine, on a reconnu, à la médina, sa spécificité, son intérêt culturel et sa valeur en tant qu'ensemble historique traditionnel.

La création en 1977, grâce au Code du Patrimoine, d'un instrument juridique capable d'assurer à ce site historique, vivant et en perpétuelle évolution, une protection plus efficace et effective aux moyens de mesures réglementaires adéquates.

b- Au niveau de la sensibilisation : la stratégie était de revaloriser la médina, qui véhicule, derrière elle une histoire millénaire n'est plus considérée comme « le lieu de tous archaïsmes » selon l'expression de Pierre Georges.

Un autre plaidoyer pour la réhabilitation est développé pour montrer que c'est une démarche culturellement revalorisante, socialement nécessaire, économiquement avantageuse et financièrement possible.

c- Au niveau des actions et projets sur terrain : la stratégie suivie a été, dans ce chapitre, de rechercher un équilibre, bien que difficile, entre conserver ce qui mérite de l'être et qui est susceptible de s'adapter aux nouveaux usages de chaque époque répondant ainsi à la réalité évolutive de la cité, oser le curetage nécessaire de tout ce qui menace ruine et, en même temps, construire du neuf là où la ville le demande.

- * La mise en valeur du patrimoine monumental : la médina de Kairouan avec ses 54 ha , d'une longueur moyenne de 1000 m et d'une largeur moyenne de 500m , avec une forme trapézoïdale, compte une vingtaine de souks, 25 mausolées, 30 mosquées, 6 medersas.

Beaucoup de monuments ont été restaurés, d'autres sauvés et réaffectés à de nouvelles fonctions sociales ou culturelles.

Le succès de cette politique de mise en valeur du patrimoine a eu un début d'effet d'entraînement sur des propriétaires privés qui ont pris l'initiative de restaurer et de réaffecter à de nouvelles activités des bâtiments à intérêt architectural ou historique (centre artisanal, restaurant de standing ...etc)

Ceci, d'autant plus qu'il y a un retour des équipements publics vers le cœur de la ville. On citera l'exemple de Sidi Abid qui abrite, aujourd'hui, le siège de l'Association de la Sauvegarde de la Médina, la medersa husseinite qui est devenue le siège de l'Arrondissement Municipal de la Médina, Sidi Ben Khoud, qui abrite le Commissariat Régional de la Culture, de la Jeunesse et des Loisirs , Sidi Amor Ben Abeda qui abrite le Conservatoire Régional de Musique et Oukalet Barouta qui abrite un centre d'artisanat(4). Mais le succès de ces opérations est loin d'être un succès commercialisé au point de faire tomber la médina dans le piège du ghetto culturel qui risque de vider la médina de ses habitants.

** La restructuration urbaine et la réhabilitation : la vieille ville a profité de deux grands projets de réhabilitation dans ce domaine.

- Le projet de préservation , de restructuration et de réanimation du souk des citernes, souk el mowjel. (5)

Ce souk a été, selon le professeur Mourad Ramah, édifié au XIII^{ème} siècle. Il repose sur une série d'arcades qui servaient de citernes pour la récupération des eaux pluviales provenant des terrasses. Le souk fut sans doute rénové au début du XVIII^{ème} siècle, lors de la reconstruction de la madrasa husseinite adjacente en 1710. Ce souk portait jadis le nom de du souyk des Qobquabs car on y fabriquait et vendait des socques en bois.

L'un des objectifs de ce projet, est la réhabilitation des constructions existantes. Cette intervention consiste à restaurer soixante deux boutiques qui se trouvent dans ce souk et qui étaient transformées en logements et dépôts pour différents produits.

Pour se faire, le projet a bénéficié d'un montage astucieux dont le principe se résumait ainsi : le neuf doit profiter à l'ancien , la rénovation doit prendre en charge la réhabilitation.

Les travaux ont concentré le pavage de l'artère qui se prolonge sur 800m, l'enfouissement dans les murs des réseaux électriques et téléphoniques, le ravalement, l'embellissement de toutes les façades se trouvant le long de cette artère touristique.

Ce projet a créé une nouvelle dynamique sociale économique. Les aspects positifs l'emportent largement sur les problèmes rencontrés.

Le deuxième projet est celui de l'aménagement et la revitalisation de la place Jaba (6).

Ce projet vise à sauvegarder les caractéristiques pertinentes d'un espace de rencontre et de festivité et s'inscrit également dans le cadre de sauvegarder le caractère architectural des places, des quartiers historiques et de leur morphologie.

Il s'agit d'établir une conciliation entre le culturel (animation de la place) et le stratégique puisque la mise à niveau de cette place renforcera son rôle de nœud dans le circuit touristique reliant la porte sud de la ville à la grande Mosquée.

Espace délaissée par les différents projet de rénovation et de restauration suites à des considérations essentiellement financières a poussé les autorités locales à prendre conscience de la vitalité , la nécessité et l'urgence de la réhabilitation de cette place.

Conclusion : Avantages et population ciblée :

Avantages directs (7) :

* Les avantages immédiats comprendront la restauration physiques des monuments, des possibilités d'emploi à court terme sur les sites et des emplois dans des activités nouvelles situées près des sites. A plus long terme , les avantages directs comprendront une amélioration des conditions de vie des communautés urbaines et rurales dans les zones de projet, grâce à la création d'emplois (par exemple, ouvriers du bâtiments, ouvriers mosaïstes, gardiens et interprètes) ;

** Avantages indirects :

Les avantages indirects pour les populations locales comprennent le renforcement de l'identité culturelle et de nouvelles possibilités commerciales liées au développement du tourisme, par exemple,

petites boutiques, artisanat et industries culturelles, et hôtelleries. La municipalité de Kairouan a retrouvé un rôle dans la gestion du patrimoine culturel .

*** groupes ciblés :

Les premiers groupes ciblés incluent , entre autres : les communautés locales établies près des sites, grâce à la création d'emplois supplémentaires du fait de travaux de restauration et des services fournis aux touristes sur les sites et les entreprises locales qui seront stimulées par le développement du tourisme ; les communautés démunies vivant aux alentours de la ville de Kairouan et les chômeurs ou les personnes sous-employées, les jeunes en particulier.

(1) Mourad Ramah : La Ville de Kairouan. Archéologie urbaine et Patrimoine, in , RehabiMed : HYPERLINK "<http://www.rehabimed.ed.net>" www.rehabimed.ed.net.

(2) Photo 1

(3) Mourad Ramah, op cit

(4) Mourad Ramah, ibid

(5) RehabiMed:SI.RESEAU D'EXPERTS.EXPERIENCES. Fiche Sommaire de Rehabilitation urbaine, redigé par Mourad Ramah

(6) op cit,rehabimed,opération pilotes

(7) Photo 2

(8) Photo 3

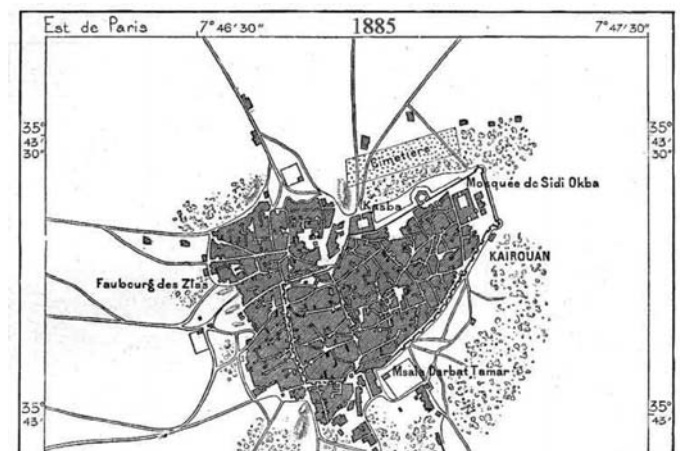


Photo 1



Photo 2

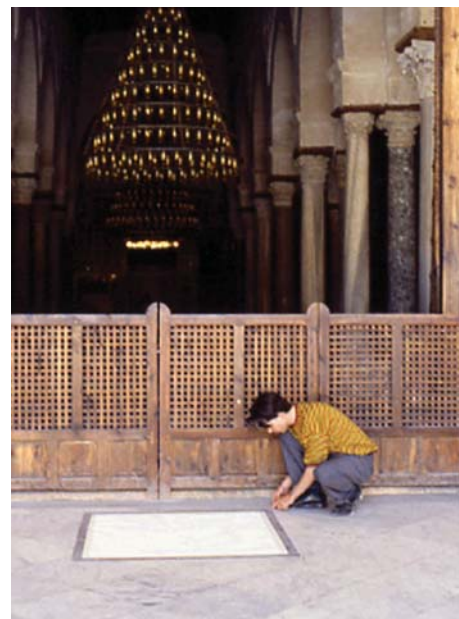


Photo 3

La Médina de Tunis de la cité à un quartier de la ville

Jamila Binous

Née à Tunis, elle a étudié l'histoire et la géographie à l'Université de Tunis et l'urbanisme à l'Université de Tours (France). Elle a fait sa carrière dans la recherche au sein de l'Association de Sauvegarde de la Médina de Tunis, depuis 1968. Elle a par ailleurs mené des études sur d'autres Médinas tunisiennes, couronnées par des publications (Hammamet, Sousse et Gafsa). Sur le plan international, elle a été expert auprès de l'UNESCO (mission à la ville historique de San'â, 1982), de l'UNEP dans le programme « réhabilitation et reconstruction des établissements humains méditerranéens » (1984-1986) ; membre du Comité International des Villes Historiques et co-auteur de la Charte Internationale des Villes Historiques (ICOMOS-UNESCO, 1987) ; membre du Comité International et coordinatrice du projet *Ifriqiya* auprès de l'OING Musée sans frontières (200). A participé au Musée virtuel et au Livre « Découvrir l'art islamique en Méditerranée » (2004-2007) auprès de l'OING Musée sans frontières.

Adresse postale :

25 Rue Bir Jemaa, 2080 Ariana, Tunisia

Adresse électronique :

binoushousam@yahoo.com

Téléphone :

216 22539808

Introduction

Tunis rattachée au flanc d'une colline dont la hauteur ne dépasse pas 48 mètres, présente des qualités stratégiques certaines. Les conquérants arabes, à la fin du VII^e siècle, ont vite fait de déceler ces qualités et de choisir Tunis pour supplanter Carthage. Le site est coïncé entre deux lacs salés ; l'un à l'Ouest, la protégeant des incursions terrestres et l'autre à l'Est, la séparant de la mer. Elle se veut néanmoins une cité maritime, puisque, dès le début du VIII^e siècle, elle est mise en communication avec le large. Un canal creusé en travers du Lac El Behira, qui aboutit à une passe naturelle le goulat ou la Gouletta (la Goulette). C'est là que s'établit l'avant-port de Tunis, permettant à cette ville d'hériter du prestige de Carthage en tant que puissance maritime, commandant le détroit de Messine, passage obligé entre le bassin oriental et occidental de la Méditerranée. La ville entourée d'une enceinte percée de portes, s'est tellement développée, qu'au XIII^e siècle, les constructions débordent la muraille et s'étendent au nord et au sud, imprimant à la cité une forme ovoïde. Au XIV^e siècle, les deux quartiers extra-muros se confirment, ils prennent le nom de faubourgs Rbat Bab al Jezira et Rbat Bab Souika. Une deuxième ligne de fortification vient les envelopper. Les dynasties se succèdent mais la taille de la ville et son organisation urbaine restent inchangées. Les constructions s'élèvent sur les ruines de constructions antérieures et ce jusqu'à la fin du XIX^e siècle.

1. Le modèle urbanistique de la Médina historique

L'analyse du modèle urbanistique de la Médina s'est appuyée sur deux documents de base, établis par l'Association de Sauvegarde de la Médina (A.S.M.), entre 1968 et 1970. Il s'agit d'un relevé architectural exhaustif au 1/250^{ème} et d'un zoning donnant l'affectation de chaque parcelle, dégageant ainsi l'habitat des espaces religieux, administratifs et économiques. Un aller-retour entre le niveau analytique (décomposition de l'ensemble en ses éléments constructifs) et le niveau synthétique a permis de confirmer le principe fondamental sur lequel repose le modèle urbanistique de la Médina à savoir la **séparation très nette entre l'espace public et l'espace privé**.

La ville s'ordonne autour d'un pôle central, constitué par la Grande Mosquée et les souks qui l'enserment. De ce pôle, lieu de l'intensité maximale de la vie publique (religion, administration, artisanat, commerce) l'espace public se prolonge à travers le réseau viaire qui est fortement hiérarchisé. On distingue :

- **les parcours principaux** où sont localisés les équipements et les activités de niveau urbain. Ces voies principales relient entre elles les portes en passant par le pôle central de la cité.
- **Les parcours secondaires**, branchés sur les premières, ayant surtout une fonction de raccord et de desserte où se localisent les équipements nécessaires à la vie du quartier : four, moulin, épicerie, hammam, koutab (école coranique), masjed (oratoire de quartier)...

L'espace définit par l'entre-croisement de ces parcours constitue les **noyaux d'habitation**, comme autant d'alvéoles dont la somme forme l'espace résidentiel, espace où se réfugie la vie du groupe familial et qui s'oppose à l'espace public, espace de la communauté.

Les **voies d'accès aux noyaux résidentiels**, souvent en impasses, sont destinés uniquement à la desserte des habitations. Elles constituent un espace semi-privé en principe interdit aux non riverains et ne comportant aucun équipement public, ni commerce.

Le réseau viaire se distingue donc par sa fonction hiérarchisée allant de l'urbain au résidentiel, il se distingue également par son gabarit, à chaque catégorie correspond une fourchette de largeur, sachant que l'impasse est l'artère la moins large (entre deux et trois mètres). Les constructions, qu'elles soient publiques ou privées, s'organisent autour d'une cour intérieure à ciel ouvert, permettant l'aération et l'éclairage des espaces introvertis.

Le schéma fonctionne admirablement bien, assurant l'équilibre entre le contenant et la société qui y évolue. Le seul changement intervenu au niveau du modèle, a été la séparation entre la vie de la communauté et le pouvoir. En effet, dès le XIII^e siècle, le siège du pouvoir quitte le centre pour s'installer sur les hauteurs de la ville, sur la frange ouest du site. Ce fut la fondation de la citadelle ou Kasbah extra-muros, entourée de sa propre muraille et dominant l'ensemble urbain.

Le pôle central continuera de commander les extensions urbaines ou faubourgs, développés au nord et au sud, sans subir de mutations. Celle-ci n'apparaîtront qu'à la fin du XIX^e siècle, lorsqu'un deuxième pôle à l'est vient concurrencer le pôle historique.

2. A la Médina s'ajoute un Tunis moderne

Avant le protectorat français, les communautés européennes présentes à Tunis, occupaient un quartier intra-muros, appelé le quartier franc. Ce quartier est situé sur les terrains bas de la frange est, non loin des sols marécageux du Lac El Behira. Il sera le point de départ d'une

nouvelle ville. Dès l'installation du régime colonial sur la Tunisie (1881), l'afflux d'hommes d'affaires, de fonctionnaires liés à l'administration, favorise la spéculation foncière sur les sols de la ville basse qui connaît un développement spectaculaire. En quelques années, **Tunis se dédouble** : à la Médina s'ajoute un Tunis moderne qui s'affirme comme métropole.

Très vite, les marécages sont comblés, quadrillés de voies orthogonales, les cimetières chrétien et juif qui jouxtaient la muraille sont transférés (1898). A côté de la nouvelle cathédrale se multiplient les constructions publiques : le marché central (1890), l'Hôtel des Postes (1892), l'Hôtel de Ville (1901), des salles de spectacles comme le Théâtre Municipal (1902), le Casino Municipal (1902)...

Le pouvoir administratif et militaire du protectorat choisit, quant à lui, de s'installer sur les hauteurs de la Kasbah à l'Ouest, confortant ainsi la vocation historique de cet emplacement.

La Médina s'interposant, comme une masse compacte, infranchissable à la circulation véhiculaire, pose un problème dont la solution n'a pas fini de préoccuper les aménageurs. Une tentative de solution a été trouvée dans la démolition de l'enceinte et l'aménagement d'un « boulevard » circulaire.

La ville neuve confisque donc à la Médina une partie de ses fonctions, notamment la fonction économique. C'est la fin de la polarité unique de l'ensemble urbain mais pas la fin de la Médina. Celle-ci étonne par son adaptation aux exigences de la situation nouvelle.

L'organisation spatiale séculaire est en mutation. Les mutations perceptibles dans l'espace économique ont diverses causes dont

- la généralisation des moyens de communication modernes qui a favorisé la frange, contournant la Médina, longeant les remparts. Puis après la démolition des remparts, c'est un anneau d'artères véhiculaires qui concentre les activités au détriment du centre historique.
- Le déclin des activités artisanales de production et de commercialisation, qui ont subi de plein fouet, la concurrence des produits manufacturés importés, a libéré des espaces autour de la Grande Mosquée. De nouvelles activités sont venues y prendre place, modifiant jusqu'à l'organisation spatiale par le remembrement de plusieurs boutiques pour « caser » bazars, restaurants ou banques.
- Par le fait que la Grande Mosquée, n'étant plus l'unique centre universitaire et religieux, le centre n'est plus le point de confluence de la vie dans la Médina. D'autres pôles et notamment la ville « coloniale » ont accaparé la centralité.

3. La modification du fonctionnement de la Médina

La combinaison de ces causes et effets a profondément marqué l'espace de la Médina où l'on parle « d'extraversion économique ». En effet, le centre de gravité s'est déplacé du centre vers la périphérie.

La nature des activités de la frange diffère selon que l'on se trouve à proximité de la Kasbah, la zone administrative, à l'Ouest ou à proximité de la ville neuve et notamment du marché central et des gares, à l'est. A l'ouest les services sont principalement des cabinets d'avocats, de notaires, de médecins ; à l'ouest se concentrent les grossistes et les semi-grossistes, les banques...

Dans ce nouveau système d'organisation de l'espace, les portes deviennent les points forts par excellence. Elles sont l'espace charnière entre la ville historique et les quartiers nouveaux alors qu'auparavant, elles marquaient la fin de l'urbanisation et le début de la campagne,

un extérieur contre lequel la protection était de rigueur. On note dans la même ville une différence d'une porte à l'autre. Celles qui s'ouvrent sur les quartiers les plus dynamiques de l'agglomération ont connu le développement le plus remarquable. Ainsi, la Porte Bab Bhar qui met en communication la Médina et la ville moderne, joue un rôle important. Ceci d'autant plus qu'elle devient le lieu de passage des flux touristiques. A ce titre, elle a fait l'objet de soins particuliers quant à son aménagement (fontaine, bancs, traitements de façades). Des services en relation avec la fonction touristique, ont vite fait de s'y installer (cafés, kiosques à journaux et cartes postales...). La Porte Bab Souika draine un flux incessant de populations résidant dans les quartiers populaires d'El Omrane et Jebel Lahmar.

Ainsi donc la porte par son activité propre ou par celle qu'elle commande, influe sur le fonctionnement interne de la Médina et engendre des transformations au niveau de la hiérarchie des artères. Certains axes, grâce à la recrudescence de leurs activités économiques, sont passés de la catégorie d'axes secondaires de desserte à celle des axes principaux qui structurent la cité. Le tissu traditionnel s'est avéré d'une flexibilité étonnante qui s'est traduite par des réajustements et des adaptations en fonction des nouvelles données.

L'axe principal Nord-Sud (rue Tourbet El Bey – Rue du Pacha en passant par la Grande Mosquée) a accusé une translation vers l'Est, se rapprochant ainsi de la ville « coloniale ». L'axe rue des Teinturiers – Souk Al Grana l'a remplacé par son dynamisme économique.

Il est à signaler également l'importance prise par les axes de liaison Est-Ouest (ville coloniale – zone administrative de la Kasbah) à tel point que l'axe traditionnel de la rue de la Kasbah a vite atteint un degré de saturation et on a assisté à la transformation d'un certain nombre de parcours qui lui sont plus ou moins parallèles (rue Jemaa Zitouna, rue Zarkoun). Grâce à une recrudescence de leurs activités économiques ceux-ci sont passés de la catégorie d'axes secondaires de desserte à celle des axes principaux.

Conclusion

La Médina de Tunis est un site où ne confrontent et s'affrontent les activités d'une société en continuelle évolution et où s'épanouit la créativité de plusieurs générations de bâtisseurs. Elle est issue d'une adaptation progressive du modèle originel. Pour revitaliser le patrimoine architectural et urbain, il faut engager l'aménagement dans la voie d'une sauvegarde active qui s'inscrit dans un processus de développement urbain continu.



Plan 1 – Médina et Faubourgs (1860)



Plan 2 – La Médina dans la ville



Modification du fonctionnement
Interne de la médina:

parcours principaux —
Frange —
Pole ○



Fonctionnement Historique

parcours principaux —

Un nouvel élan pour Sidi-Ghiles, Algérie

Laetitia Belala*; Julie Laborde; Jean-Marie Cottin*****

* architecte DPLG, vacataire à l'école d'architecture de St-etienne, en porte à l'agence d'urbanisme de St-Etienne, France

adresse postale : 26, rue H. Gonnard, 42000 St-Etienne, France

** Julie Laborde, architecte DPLG, architecte conseil au CAUE de la Nièvre

*** architecte DPLG, salarié dans une agence à Toulouse, France (BCP architectes)

adresse postale :

* 26, rue H. Gonnard, 42000 St-Etienne, France

** 21, rue Royet, 42000 St-Etienne, France

*** 3, rue Espinasse, 31000 Toulouse, France

Adresse courrier électronique:

* laetitia@hotmail.com

** julielaborde@hotmail.fr

*** jourmari@free.fr

Téléphone:

*(0033) 06-07-59-71-56

** (0033) 04-77-46-67-57

*** (0033) 06-13-42-56-16

A l'origine du projet, Mohammed Belala, algérien immigré en France dans les années 1960, désire réinvestir dans sa région natale, Sidi-Ghiles, bourgade entre mer et montagne, Wilaya de Tipaza à 80km à l'ouest d'Alger. Sur le long terme, l'idée est d'offrir à la population, sur des terres familiales surplombant le village, une infrastructure propice à la redécouverte du patrimoine local. Ce serait un lieu hospitalier où les savoir-faire artisanaux et les coutumes seront de nouveau transmises des anciens vers les jeunes, du villageois vers le touriste, dans un état d'esprit respectueux de l'homme et de l'environnement. Lieu de mémoire avant tout, hommage au paysage et aux coutumes locales, le projet sera constitué d'un amphithéâtre en plein-air, de quelques locaux agricoles accueillant les récoltes de figes et de raisins, abritant quelques bêtes d'élevages, d'autres lieux d'accueil, d'information et de repos. Il s'intégrera sur la crête de la colline d'où les visiteurs pourront profiter d'une vue qui englobe l'ensemble du panorama : la mer, la plaine du littoral, Sidi-Ghiles, les montagnes et les vallées des oueds. Trois architectes, nous intervenons en dessinant un bâtiment d'animations festives et culturelles au coeur du village. Le programme associe une salle des fêtes d'une capacité de 200 personnes, une cuisine adjacente, une salle de conférence et un ensemble d'une dizaine de chambres d'hôtes en étages. Cet établissement se veut comme une première phase qui, dans son fonctionnement, permettra de financer en partie la suite du projet sur les hauteurs de Sidi-Ghiles. Après une visite sur place en août 2006, pour appréhender ensemble les caractéristiques du site, les possibilités offertes, les exigences à respecter et les usages locaux, nous avons dégagé une méthode de travail qui nous semble adaptée et qu'on espère productive. Nos intentions mêlent un désir de renouer avec des techniques de

construction locales mais oubliées et le souci de rester pragmatiques quant au contexte existant des points de vues constructif et économique.

A partir des années 1980 et jusqu'à aujourd'hui, l'essentiel de l'urbanisation de la région de Sidi-Ghiles correspond à un modèle de développement dit "moderne", consommant beaucoup de ciment pour ériger des bâtiments hauts (de 5 à 7 étages). Des immeubles de logements apparaissent pour absorber l'exode rural et contre-carrer la naissance d'un habitat plus ou moins précaire en périphérie. Ces ensembles collectifs, comme les villas familiales qui peuvent ponctuer l'intérieur du village ou le littoral, sont constitués d'une structure poteau-poutre béton, souvent surdimensionnée, avec une portée courante de planchers jusqu'à 4,50 mètres. Le remplissage est fait de double-mur de briques de terre cuite et les toitures sont des terrasses planes, étanchées au bitume, souvent accessibles. La période coloniale, qui a donné naissance au village le long de la route du littoral existante et sur une trame urbaine perpendiculaire, a développé une architecture peu élevée constituée de toits à double-pente recouverts de tuiles dites romaines. L'architecture traditionnelle de l'arrière pays et les savoir-faire qu'elle induit, à savoir des maçonneries de pierres sèches et de terres crues, des parois et des couvertures d'herbes séchées, tend à disparaître au profit de l'industrie dominante de béton, plus établie dans les esprits pour adapter le cadre bâti aux évolutions des données géographique et social. On remarque cependant que les nouveaux arrivants reproduisent en limite de village, les conditions de vie et des typologie d'abri issues de leurs montagnes d'origine.

Le site de la salle des fêtes est une avancée recousse sur la mer méditerranée que prolongent à l'ouest comme à l'est les plages du village. Le bâtiment profite d'une position privilégiée et sera largement visible depuis le bord de mer. Notre réflexion s'est d'abord portée sur l'enveloppe qui devra protéger les usagers des regards extérieurs. Les murs du rez de chaussée sont opaques et se prolongent, à la suite d'une faille imposante marquant l'entrée, en un système d'arcades qui rend plus fluide une relation entre les espaces couverts du programme et un jardin intérieur. Un travail de refends latéraux reprend les principes de seuils d'intimité récurrents dans l'architecture arabe et/ou magrébine. Il permet de créer un véritable sas au niveau de l'accueil entre le dedans et le dehors, il permet ensuite de générer des niches de tranquillité dont profiteront les clients. Un principe de coupe est ensuite en cours d'étude qui ouvre la salle des fêtes aux vents d'ouest, plus sains, pour les conduire vers le jardin tandis que, sur la partie orientale, le volume des chambres s'élève sur deux niveaux et bloque les vents d'est, plus forts et plus dérangeants.

La base constructive demeure basique. Une trame poteau-poutre de 3 et de 3,75m est reconduite sur deux niveaux à l'exception des deux espaces de la salle des fêtes et de la salle de conférences qui exigent, de par leurs fonctions, des franchissements plus grands pour plus de liberté visuelle et de circulation. Cet état d'esprit de conception intègre complètement le bâtiment dans la réalité constructive régionale. Nous imaginons qu'un travail plus délicat, plus riche, se fera dans la réalisation du second-oeuvre en faisant appel aux connaissances et à la créativité des nombreux artisans locaux aux niveaux des enduits extérieurs et intérieurs, des systèmes de mobilier, de menuiseries (panneaux coulissants à l'intérieur des murs doubles de terre cuite, dérivés de moucharabiers), d'ornementations, de céramiques etc... Au stade où en est l'esquisse aujourd'hui, et au stade où elle en sera cet été pour le dépôt de permis de construire, nous proposons volontairement

une trame, une hauteur d'étage et des épaisseur de murs qui pourront intégrer, si les possibilités nous sont offertes, des matériaux de construction plus prestigieux, plus sains et plus ancrés dans la culture traditionnelle. Imaginons un soubassement en mur de pierres où une utilisation plus massive de la terre crue en partie couvrante (dalles) comme en remplissage des parois verticales.

Le projet dans son ensemble relancera Sidi-Ghiles dans un processus de développement positif et durable. Celui-ci stoppera la situation actuelle qui laisse Sidi-Ghiles comme un village meurtri par la croissance des villes voisines, pollué par les déchets de Cherchell à l'Est, bientôt traversé par une ligne haute tension de la centrale électrique de Hadjet Ennous à l'Ouest.

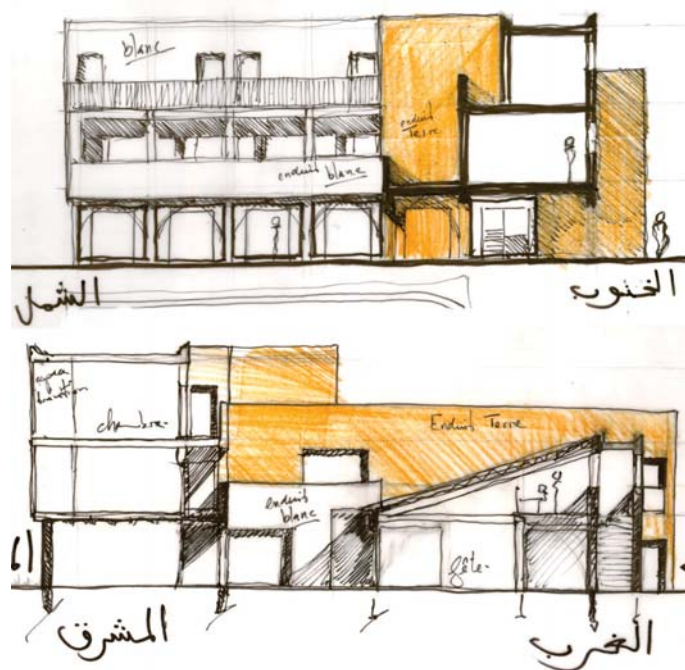
Le combat que mène cette famille au quotidien qui porte entre autres sur une déviation de la ligne électrique et ainsi limiter une dégradation visuelle comme écologique du paysage, commence à porter ses fruits : des rencontres avec les principales instances publiques et privées ont été organisées, un collectif réunissant des habitants solidaires s'est mis en place, des articles ont été publiés dans la presse nationale ("el Watan" du 11/09/2006, "le combat solidaire d'une famille" par H. M'Hamed), l'implantation des poteaux électriques est remis en question par la société de gaz et d'électricité nationale elle-même, enfin nous avons lié un contact favorable avec un constructeur franco-algérien... Notre souhait, par l'initiative présente qui prend valeur d'exemple, est de préserver le village des agressions écologiques graves qu'il subit, dans un contexte social encore difficile, afin de laisser la voie possible à une évolution sereine dans les années à venir. Du local au global, une conférence à Rehabimed nous permettrait d'attirer d'autres partenaires et de consolider l'élan ambitieux de ce projet en cours.



Plan



Projet montagne



Coupes



Profil site

Réhabilitation de l'axe structurant du vieux Guemmar. « Au delà du décor »

Lakhdar Kouici

Maître-assistant au Département d'Architecture –
Faculté des Sciences de l'Ingénieur - Université Saad Dahleb de Blida
- Algérie.

Architecte, E.P.A.U. Alger 1976. A été membre de comité
interministériel du bâtiment. Equipe de recherche sur l'habitat
saharien; théorie et projet expérimental. Esquisse d'un guide de
conception au Sahara. Coordinateur de recherche sur l'habitat à
El oued. A publié des ouvrages sur la terminologie et les concepts
élémentaires en architecture.

Adresse postale:

cit  Seddik Benyahia bt H N  06 – Blida – Alg rie

Adresse courrier  lectronique:

lkouicidz@yahoo.fr

T l phone:

093 29 28 43

Le d sert, un chemin et un fleuve mis dans sa solitude, puis des jardins
arros s. Guemmar* en est un fruit. Cit  s culaire, fa onn e par le g nie
des traditions, elle rassemble tous les lin aments de l'architecture
m diterran enne retouch s   la palette de son territoire.

N e dans une contr e qui  voque l'aube de la Cr ation. Un lieu de
vie sorti de nulle part, fait de puret  et de rusticit  : oasis de verdure
; palmiers et arbres portant leurs semences, enfonc s dans des *ghouts*
(crat res), sources projetant leurs canaux ; animaux vivants ; un village
et des hommes cultivant le sol.

Penser   sa r habilitation c'est d'abord, m diter sur sa gen se, dans
le milieu naturel qui l'a procr e, le d sert. Paysage unique aux visions
multiples. Vaste arabesque aux reflets irr els. Nourrie de ses palmeraies
et chair de sa chair, elle est cit  de sable sur le sable.

Ensuite pour la comprendre, il faut remonter le fil de son histoire,
faire abstraction de ses atteintes pour l'imaginer pure dans son doux
berceau. Il faut se rem morer ses sc nes et tableaux du pass . Elle
 tait paysage dans son paysage. Elle vibrait au rythme du souffle de sa
vie sociale et familiale. Il faut parcourir   rebours ses ruelles paisibles,
p n trer ses int rieurs accueillants, ausculter son anatomie pour enfin
approcher son  me.

Fond e au xv  me si cle, elle avait sa forme, ses limites. Structur e
par des ruelles  troites rectilignes sans rectitude s'organisant en
arbre. Construites en pierres (*louss*) li es avec un pl tre (gypse cuit),
les habitations aux pi ces modul es par la coupole ou la vo te, sont
distribu es par une cour int rieure. S'amalgamant selon un ordre
souple pour former la cit , passant auparavant par des blocs lin aires
d'ilot en double  paisseur.

Elle avait sa menue placette de *souk* (march ), sa *kahwa* (caf ), son
khan (caravans rail), ses *mesjed* mosqu es), ses *medersas* ( coles), ses
keniss (synagogues), ses *hanouts* (boutiques), ses *sabbats* (pr aux). Ses
corps de m tiers : *Nahassines* chaudronniers), *sabaghines* (teinturiers),
achabines (herboristes), *khaiatines* (tailleurs), *haddadines* (forgerons),
saadji (horlogers)...

Aujourd'hui, devenue centre historique, son pr cieux patrimoine tombe
en d cr pitude. En s' talant autour d'elle, la nouvelle ville l'a d'abord
coup  de son site. Puis l'a enserr e jusqu'  faire tomber sa p riph rie
pour y installer son architecture impersonnelle. Son  uvre continue;
des ilots sont d truits, des maisons abandonn es, tombent en ruine.
Image de d solation et de marginalisation

Dans le but de r habiliter son cadre b ti, les autorit s viennent de
r aliser le projet d'adaptation et requalification de son axe principal qui
se branche directement sur le boulevard central de la nouvelle ville. Il
va de *Bab Gherbi* (porte ouest)   *Bab Chergui* (porte est) en traversant
la placette *souk k'chacheb* (manteaux de laine) et aboutit   *souk t'mar*
(march  des dattes).

La r habilitation a rev tu plusieurs formes: r fection de *sabbats*, des
parois de la rue et celles des locaux de *souk t'mar*; restitution des portes
urbaines dans une version r interpr t e (vo tes   l'intrados d cor s
pos es sur colonnes); substitution de galeries et de boutiques,   des
habitations en ruine; r cup ration de l'espace, par d molition, pour
l'agrandissement de la placette *souk k'chacheb* et  largissement par
endroit, de la rue qui y m ne.

Les boutiques sont destin es   faire revivre les anciens m tiers dont
il ne reste qu'un forgeron. Leurs productions artisanales devraient
promouvoir le tourisme et cr er une source de revenus pour les
habitants.

La paroi d finissant la rue a  t  simplement sur lev e quand elle
respecte le trac  pr vu, d cal e si elle est en d l . Les parties d labr es
des murs ont  t  reconstruites, selon le cas, en tranches horizontales
ou verticales. Les fa ades rev tue de pl tre   base de *tefza* et peint en
ocre jaune. Leurs franges sup rieures d cor es par une frise de festons
dentel s de couleurs blanche et grise.

Le visuel, refondu, a  t  reformul . Les mat riaux mis en  uvre sont
traditionnels (*louss* et pl tre) et contemporains (parpaing, brique, b ton
arm ).

L'intervention a  tabli une meilleure articulation spatiale du quartier
avec la ville. Elle a op r  quelques modifications au trac  de l'espace
publique, et lui a imprim  une nouvelle image.

Comment est v cu ce mod le spatial con u?

Les espaces produits r investis, les habitants manifestent des r actions
contradictoire.

Pour l'aspect physique, l'unanimit  est faite autour de la solidit  des
mat riaux utilis s et la propret  qui en a d coul e. «*C'est comme ci on a
ressuscit  un mort*». (**)

Par contre, Les vues ne sont plus per ues comme reflet du quartier
historique. Le mur de fa ade, par sa hauteur inhabituelle et le travail
de lissage et d' galisation qui l'a caract ris , a masqu  les vo tes et
les coupoles, supprim  les contreforts et effac  toute forme famili re
des espaces traditionnels. Il a par la m me occasion, gomm  l'effet de
profondeur qui faisait le charme des perspectives. «*C'est la fin de l'histoire
de la r gion*». (**)

Par sa dimension, son traitement et l'absence d'ouvertures, il est lu
comme un mur de cl ture d'allure monumentale. «*On dirait qu'il cache*

des palais, pas nos humbles demeures». (**)

La surélévation est appréciée par certains comme source de sécurité. Cependant, les rigueurs du climat et sa non conformité vernaculaire au lieu, la font renier par d'autres, il fait écran au soleil utile en hivers, et à l'air nécessaire en été.

La circulation mécanique est vécue conflictuellement. « *L'accès des voitures nous a apporté beaucoup de bien mais également de la poussière, du bruit et des accidents, surtout en l'absence de trottoirs* » (**)

La place et souk t'mar, par manque de coins d'ombre sont vides pendant toute la semaine, sauf le vendredi où ils justifient leur appellation de *souk* (marchés). Le reste du temps ils servent d'aire d'évolution à bicyclette pour les enfants, gênés ailleurs par le sable.

L'effet direct de toutes ces nuisances, est la baisse de fréquentation des *sabbats* longeant la rue et bordant la place, d'habitude lieu de repos et de rencontre très recherché.

La grande partie des boutiques est fermée. Les activités artisanales rappelées ne sont pas ressuscitées. La perte des savoir faire populaires, le désintérêt des jeunes et la rareté du tourisme, client potentiel, rend le traitement de ce volet problématique.

Sur le plan technique et constructif des anomalies sont à signaler. Apparition de fissures dans les murs dans certains endroits. Infiltrations à l'intérieur des habitations, d'eau de pluie retenue sur les terrasses par la surélévation des murs.

Apparemment ces tensions socio-spaciales sont en relation plus ou moins étroite avec une série de ruptures que le projet a provoqué dans les équilibres internes du tissu traditionnel.

- Rupture dimensionnelle. L'élargissement de la placette et de la rue a induit d'autres proportions vide/plein inexistant dans la cité. La nouvelle configuration n'est plus en rapport avec les caractéristiques historiques et morphologiques du lieu. Cette dilatation de l'espace serait donc plutôt en relation avec l'hypertrophie urbaine de la grande ville.

A la rue, simple passage et d'échelle humaine, délimitée par une architecture domestique, on a plaqué des façades voulues urbaines, toujours assimilées à la monumentalité. Là où toute la monumentalité provient justement de l'architecture domestique.

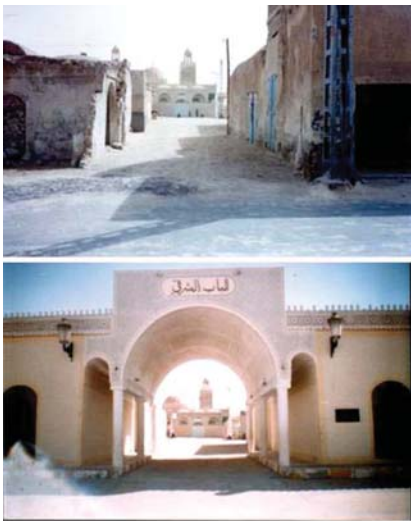
Toutefois, la définition des faces de la place est plus mesurée, par le vocabulaire adopté, sa variété et les proportions des volumes.

- Rupture des équilibres perceptifs. Les particularités plastiques mémorisées par les habitants, caractérisés par une échelle, des proportions et un profil évocateur et variable le long du parcours, ont été refondues et figées dans un profil unique. L'identité des lieux ayant été ainsi altérée, l'écho visuel n'est plus décodé dans les mêmes termes ou des termes équivalents.
- Rupture du rythme de vie communautaire. S'écoulant auparavant dans le calme et l'air pure. Au temps mesuré par le pas de l'âne ou de l'homme feutré par le sable. L'accès mécanique et le commerce, ont introduit les tumultes de la vie moderne avec son lot de vacarme, de pollution et d'anonymat.
- Rupture bioclimatique. Introduction d'un matériau nouveau à faible inertie thermique, obstruction de la terrasse et changement de la hauteur du mur de la cour.
- Rupture dans le mode constructif. Substitution inappropriée d'un matériau moderne (parpaing) au matériau ancien et une mise en œuvre conflictuelle.

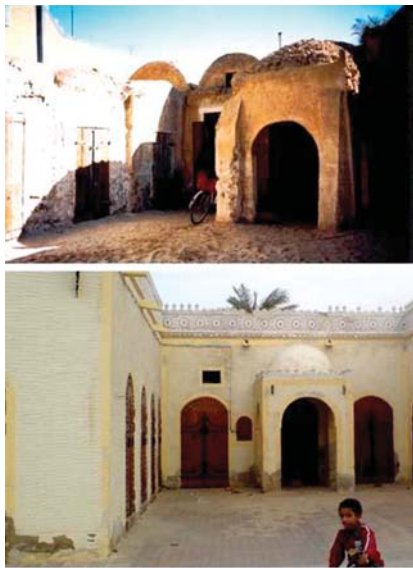
En l'absence de plan de sauvegarde (site non classé), ce projet est la première phase d'un P.O.S. Son exécution a eu à affronter des difficultés multiples; vétusté avancée des constructions, occupation des habitations pendant les travaux, résistances sociales aux démolitions et délai court imparti à la réalisation. Il a constitué partiellement un chantier école pour la reconquête de compétences en voie de disparition, notamment la décoration polychrome sur plâtre, la construction en *louss* (surélévation du mur) et la reconstruction de voûtes et de coupes. Néanmoins, sur le plan de la conception, et en présence de caractères fortement symboliques, la logique de l'effacement n'aurait elle pas été plus adaptée que celle de l'effaçage qui a prévalu ? Enfin cette action a touché les espaces majeurs du tissu. Elle est susceptible, par là, de constituer le levain qui va faire lever et servir de modèle à toute la masse urbaine restante. Nous serions ainsi, devant une image anticipée du futur Guemmar.

(*) Ville du Souf, sud est algérien.

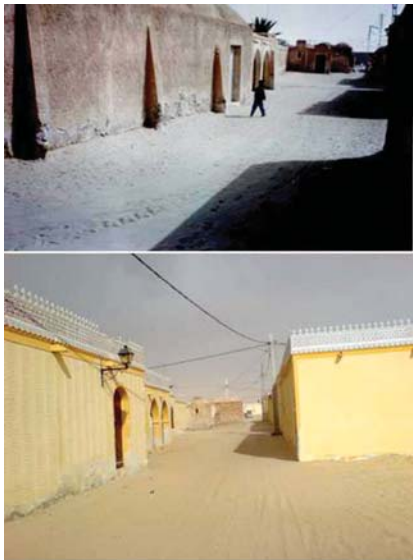
(**) Paroles d'habitant



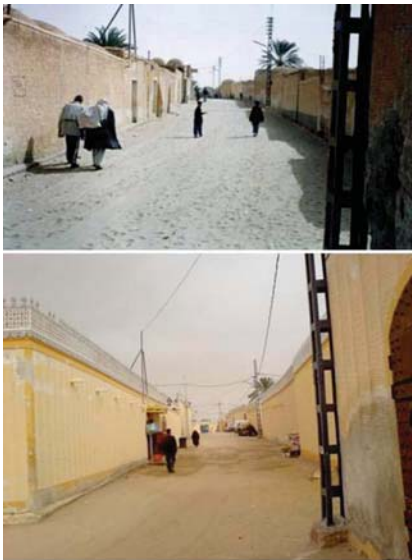
BAB CHERGUI ancien / nouveau



FORGE - façade remodelée



RUE - Contreforts et sabbat



RUE - un profil unique

Rehabilitation des lotissements coloniaux : Cas de la ville de Blida

Leila Sahraoui-Zerarka

Dip. Architecte, Magister en Architecture
Enseignante

Adresse postale:

Lotissement Ouali III, N° 8, Rue Ouali Mohamed, Blida, Algérie

E-mail :

zerarkal@hotmail.com

Téléphone:

(00.213) (0) 51.80.92.40

Introduction

L'héritage urbain colonial des villes Algériennes constitue une part significative de leur tissu urbain aussi bien d'un point de vue quantitatif que qualitatif. L'héritage bâti légué par la colonisation a constitué la base d'un nouveau cadre de vie de la société¹ mais n'a toujours pas reçu la place qu'il mérite en matière de préservation et de mise en valeur.

La qualité et la diversité dans la production architecturale et urbaine ont suscité depuis un certain temps un intérêt particulier notamment dans les milieux universitaires, toutefois les études restent centrées sur les grandes compositions et aménagements, sur les réalisations et projets de célèbres noms de l'architecture et de l'urbanisme. Ces édifices ont été récupérés après l'indépendance pour les lieux de pouvoirs, pour les sièges d'administration et autres ; et ont été relativement bien conservés. Par contre, l'architecture mineure, celle qui règne dans la ville coloniale ordinaire, celle des édifices d'habitation, de commerce et de bureaux, est la plus problématique. La vulnérabilité des édifices est en hausse par manque d'entretien, par les transformations internes et externes qui s'opèrent sans contrôle et sans études préalables.

Ces altérations sont telles que des façades coloniales entières sont remplacées par de nouvelles formes architecturales "hybrides"² et souvent non adaptées au climat³. Cette mutation tend à changer le paysage urbain et participe à la disparition lente de cet héritage encore méconnu, pourtant exceptionnel⁴.

Nous nous intéressons pour notre part, aux anciens quartiers résidentiels réalisés dans le cadre de lotissements coloniaux de la ville de Blida. Cette dernière, comme la plupart des villes Algériennes, perd présentement ses repères devant la dégradation du cadre bâti ancien et la spéculation foncière notamment avec l'achat et la démolition du bâti de l'époque des Couloughlis⁵, des Ottomans et surtout de la colonisation Française ; participant ainsi à la disparition de ce qui donne le cachet spécifique à la ville. A ce stade, on se demande combien de personnes habitant la ville pourraient mettre des appellations de l'époque sur les différents quartiers ? Sur les boulevards et les rues de la

ville ? Sur les noms des architectes pour qualifier leurs œuvres ? Quels efforts sont entrepris par les autorités de la ville en vue d'une protection de cet héritage urbain ?

Cette présentation s'insère dans le contexte de la connaissance de lotissements résidentiels coloniaux considérés comme des formes d'urbanisation qui constituent une composante importante du tissu urbain de la ville et dont il s'agit d'identifier les éléments pertinents ayant régi cette production.

Cette étude a fait l'objet d'une recherche universitaire basée sur les archives nationales et communales et sur l'observation in situ pour :

- Développer une lecture comparative des caractéristiques morphologiques des lotissements coloniaux et post-coloniaux.
- Etudier les conditions contextuelles de leur production ainsi que les démarches conceptuelles ou modèles qui ont présidé à leur création.
- Elaborer un plan de situation des lotissements dans la ville.
- Et en dresser un inventaire chronologique et nominatif (datation et toponymie).

1- Présentation du site : Forme et structure urbaine

La ville de Blida se trouve au pied du versant nord de l'Atlas tellien et s'étale jusqu'à la lisière sud de la plaine de la mitidja. Elle se situe au sud-ouest d'Alger et à 50km de la capitale. Dans sa croissance urbaine, la ville de Blida a vu se succéder plusieurs formes d'urbanisation et la ville actuelle se présente comme le résultat de son évolution historique. Elle se distingue par trois périodes d'urbanisation importantes : Pré-coloniale, coloniale et post-coloniale. Chaque période présente un espace particulier avec ses caractéristiques morphologiques spécifiques. Dans cette présentation, nous nous intéresserons particulièrement à la production architecturale et urbaine de l'époque coloniale.

L'extension du périmètre urbain de la ville coloniale s'est faite en deux temps :

Première extension du périmètre urbain :

- D'abord hors du périmètre primitif : 1838-1842 l'édification des camps fortifiés ; plus tard des terrains furent pris sur les cimetières musulmans et les orangeries pour la construction du quartier militaire, les casernes à l'Ouest, et l'hôpital militaire à l'Est.

- A l'intérieur du périmètre urbain : 1916-1925 L'établissement colonial dans le périmètre urbain s'est manifesté par un ensemble de travaux de réaligement et de réaménagement qui devaient adapter la structure de la ville aux exigences du contrôle militaire et aux nécessités logistiques de l'armée.

Deuxième extension du périmètre urbain :

En 1926-1940 Le tissu urbain étant saturé, l'extension urbaine se fera dans la périphérie immédiate du centre historique. Les remparts furent abattus en 1926 et remplacés par les boulevards de ceinture. un déplacement de la population Arabe vers le quartier Ouled-Soltane qui se densifie au sud, quant aux Européens, ils s'installent autour des boulevards qui ceinturent la ville par le morcellement d'une multitude de propriétés foncières. C'est le début des opérations de lotissements notamment sous l'effet de la loi de 1919⁶.

La croissance urbaine s'est développée suivant le tracé des anciennes seguias, en forme de réseau rayonnant qui se développait à partir des boulevards de ceinture constituant le support de l'extension⁷. Comme

dans toute ville Française moyenne, Blida a vu se multiplier le long de ses axes rayonnants, des lotissements d'habitat pavillonnaire⁸. Ces derniers, se développèrent jusqu'aux années 60 sur les dernières orangeries de la ville.

2- le lotissement colonial : genèse et évolution

A la suite de l'occupation coloniale, les villes précoloniales Algériennes vont connaître à des degrés différents, une série de transformations dues aux plans d'alignement et d'aménagement et des extensions sans précédent, notamment après la destruction des remparts.

En Algérie, la politique en matière d'urbanisme se réfère à l'appareil législatif appliqué en France depuis 1919, avec quelques adaptations aux conditions du pays⁹. Sous l'effet de la loi du 14 mars 1919, les premières opérations de lotissements individuels réglementées sont lancées dans toute la commune de Blida. Les autorités en place, permettaient aussi bien aux Français qu'aux Algériens d'acquérir des lots de terrain dans le but d'en faire des lotissements d'habitat individuel¹⁰.

Les charges de l'Etat obligent à laisser à l'initiative des organismes privés l'exécution des travaux d'aménagement indispensable. Ces travaux comportent la construction des rues, des réseaux d'alimentation en eau et d'égouts, des lignes électriques pour l'éclairage, place et jardin public. On en déduit que pour créer un lotissement, il ne suffit pas de diviser un terrain en un certain nombre de lots, de les séparer par des rues puis de commercialiser.

Cependant, et faute de directives officielles, la procédure se faisait ainsi autrefois jusqu'en 1924 en France et 1928 en Algérie¹¹. Les lotissements à usage d'habitation furent conçus dans les conditions des lois du 14 mars 1919 et 19 juillet 1924. Ces lois dépourvues de sanctions, furent alors complétées et améliorées par d'autres textes du 15 mars 1928. D'autres articles et arrêtés¹² tel l'arrêté du 17 décembre 1954 relatifs à l'hygiène et la salubrité du lotissement soumettent les lotisseurs, préalablement à toute vente de terrains allotis, à un certain nombre de formalités et obligations techniques, dont l'observation doit être constatée par Arrêté préfectoral.

Ces indispensables formalités ne permettent désormais la création de lotissements que dans des conditions satisfaisantes à la fois aux règles de l'hygiène, de l'urbanisme et de l'esthétique. Leur application a permis de construire de nombreux lotissements résidentiels dans la ville.

3- Le lotissement colonial dans la ville de Blida : caractéristiques architecturales et urbaines

Les lotissements coloniaux sont situés à la périphérie immédiate de la ville, en majorité sur les axes structurants au nord ouest et au nord est de la ville. Le choix précis de leur localisation leur procure un certain degré d'équipement, d'animation, de vie urbaine et suscite souvent la qualité de leur paysage urbain¹³.

Leur forme urbaine se caractérise par un système de tracé identifiable dans la structure globale de la ville :

Un système de tracé en damier qui caractérise la forme urbaine des premiers lotissements réalisés dans la ville.

Un système de tracé en boucle caractéristique du lotissement résidentiel, récurrent aussi bien dans les premières et dernières formes urbaines du lotissement colonial de la ville.

Enfin, un système de tracé à placette considéré comme la dernière forme urbaine atteinte du lotissement colonial dans la ville de Blida.

L'étude des plans cadastraux montre que la structure urbaine est cohérente, basée sur un système de lotisation en bande et un tracé

régulier en îlots. Le tracé et le découpage parcellaire obéissent à des principes géométriques précis favorisant la densité de l'îlot et le rapport parcellaire/viaire. La hiérarchie du viaire est en rapport avec l'importance de la voirie (principale ou desserte) et la taille du lotissement. Un rapport est établi entre la géométrie de la parcelle et le type d'implantation du bâti. L'aspect extérieur du bâti présente une homogénéité dans la composition de façades, dans le sens de la pente des toitures, dans l'emploi des couleurs et matériaux de construction. La typologie des murs de clôture favorise la relation à l'espace public et laisse apparaître la richesse du traitement architectural de l'entrée au bâti.

Le choix du site est déterminant dans la conception, les préoccupations paysagères étaient déjà présentes dans les cahiers des charges notamment pour ceux implantés sur les terrains à forte valeur naturelle et présentant des vues panoramiques. Les tracés et les découpages parcellaires sont en rapport avec les données du site¹⁴.

Ces lotissements sont aussi conçus selon les principes de l'urbanisme moderne ; notamment ceux qui furent réalisés durant la dernière décennie de la colonisation. Leurs caractéristiques générales se résument dans le pourcentage élevé d'espaces libres, le niveau d'équipement et la densité par l'agencement judicieux d'habitations individuelles et du petit collectif¹⁵ ou d'immeubles à étages dont les rez de chaussée sont réservés aux commerces.

4- Le lotissement colonial : dégradation du cadre bâti

La lecture et la superposition des différents plans cadastraux ainsi que l'observation in situ nous permettent de remarquer que le caractère typologique du bâti colonial est affecté par les transformations et les densifications.

- Il a été observé une réduction de l'espace privé extérieur principalement par changement d'usage.
- L'opacité et le surhaussement des murs de clôture entraînant un faible rapport à l'espace public.
- La vulnérabilité du bâti due au manque d'entretien, aux transformations internes et externes.
- L'allocation de villas coloniales pour des activités à usage commercial ce qui accentue leur détérioration.
- La démolition de villas et reconstruction d'immeubles à usage commercial ce qui contribue à la perte progressive de la fonction résidentielle dans le centre ville et son péricentre.

5- Conclusion :

L'intérêt que nous portons aux lotissements résidentiels de l'époque coloniale de la ville n'est pas seulement pour leur caractère historique mais surtout pour une mise en ordre et aux normes que nous tendent ces projets, comparés à la pauvreté architecturale et urbaine de la production actuelle.

Réhabiliter les lotissements coloniaux de la ville revient à réhabiliter un savoir et un savoir faire en matière de procédure, de réglementation, d'instruments opératoires et de conception qu'il s'agit d'explorer en profondeur dans une perspective d'élaboration de plans et d'esquisses théoriques d'aménagement qui serviront de guide pour les élus et les aménageurs quand il s'agira de concevoir de nouveaux ensembles urbains.

1 N.Oulebsir, ' Les usages du patrimoine' ed. maison des sciences de l'homme, Paris 2004. p3

2 T. Kessab, ' Le patrimoine architectural Algérois, une richesse architecturale et urbaine

méconnue' extrait du colloque international Alger lumières sur la ville, 2002.p.326

- 3 Cas de nouveaux projets de la "remonte" et les tours de Bab el sebt au centre ville de Blida.
- 4 Chiraz Mosbah, article publié dans Qantara, magazine de l'institut du monde Arabe 2005-2006
- 5 Couloughlis brassage de la population Andalouse et Turque.
- 6 Année d'apparition de la première loi concernant les lotissements en France ; qui rend obligatoire le permis de construire.
- 7 Plan d'urbanisme de Blida établi par TONY SOCARD 1953.
- 8 J. La Bruyère Deluz, 'Blida le centre ville' 1975.
- 9 A. Zuccheli, 'Introduction à l'urbanisme opérationnel et la composition urbaine', ed. OPU Alger 1983.
- 10 A titre d'exemple, nous citons : lotissement Bouchemite, El djenina...pour les Algériens et lotissements Rivets, Bensimon, Bizot, Dourel, Rozzaza, et d'autres pour les Français).
- 11 Revue chantiers d'Afrique du Nord, n° 21, 1955.
- 12 Certificats d'approbation des plans de lotissements des archives communales.
- 13 A titre d'exemple, nous citons les localisations à proximité de la gare (lotissement de la rue de la gare), en bordure d'angle (lotissement Fortunet), près des parcs (lotissement du bois sacré et du jardin Bizot).
- 14 C'est aussi le cas pour des parcs transformés en lotissements tels que le parc d'Annam et Le Paradou, à Hydra (Alger).
- 15 tels que le lotissement Joinville le plan, chemin du marabout, Rozzaza à Blida, le lotissement Lavigerie El- Harrach, Alger, et la cité ouvrière de l'E.G.A (Gué de Constantine, Alger).

La préservation et la restauration du système de gestion et de distribution des eaux dans la Vallée du M'Zab

Zouhir Ballalou

Architecte des monuments historiques
Directeur de l'Office de Protection et de Promotion de la Vallée du M'Zab
Membre du conseil d'administration de l'université de Msila
Coordinateur local du projet Routes des ksour, PNUD
Coordinateur national, Algérie, du projet DELTA Euromed héritage

Adresse postale:

32 rue de la Palestine – Ghardaïa 47000 Algérie

E-mail :

opvm@yahoo.com zouhiropvm@laposte.net

Téléphone:

tél: 213 29884454 fax: 213 29882548
mob: 213 79259859

La vallée du M'Zab, fondée au XI^{ème} siècle, est un véritable musée vivant à ciel ouvert, située en plein désert et couvrant une superficie de 50 km² (20 x 2.5 km), ce système culturel territorial est constitué de cinq centres historiques liés à leurs palmeraies : El Atteuf, Bounoura, Mélika, Béni Izguen et Ghardaïa qui témoignent d'un savoir faire urbanistique et architectural millénaire et unique en son genre. Ce riche héritage historique a permis à la vallée d'être classée comme patrimoine national en 1971 et comme patrimoine universel par l'UNESCO en 1982.

Les cités-oasis du M'Zab doivent leur célébrité à l'ingéniosité de leur système d'urbanisation et de conception architecturale dans un milieu aride et inhospitalier. En effet, le territoire est rigoureusement structuré pour capitaliser les ressources hydriques de l'Oued M'Zab et rentabiliser l'occupation spatiale. Chaque ksar dispose d'une palmeraie (espace de subsistance et de résidence estivale), d'un ensemble de cimetières et d'ouvrages défensifs qui délimitent sa mitoyenneté avec les ksour voisins. Quant à l'architecture, qualifiée d'avant-gardiste, elle est d'une pureté et d'une fonctionnalité très aigüe, en parfaite harmonie avec l'environnement et en conformité avec l'esprit de la communauté.

La région du M'Zab comporte également des vestiges préhistoriques, notamment des gravures rupestres qui remontent à plus de 5000 ans A.J, mises à jour en 1934, par les professeurs Pierre Roufo et Joël Abouno. Parmi ces stations, on dénombre les sites de Moumou et N'Tissa (*près de Beni Izgen*), sur les vestiges du ksar Baba Saad (*près de Ghardaïa*), ainsi que dans la région de Daya Ben Dahoua et au lieu dit Sidl Mbarek près de Beriane.

Cet héritage humain, constitue la particularité de demeurer encore habité par sa population d'origine qui a mis au point un système ingénieux de structuration et d'aménagement de son territoire d'établissement, réputé par son aridité et son isolement. Cette maîtrise

de l'occupation spatiale et la capacité de capitaliser les moindres ressources sont le fruit d'un savoir faire ancestral acquis depuis la fondation du premier état Algérien à Tihert au VII^{ème} siècle.

La réussite prouvée sur plusieurs plans de ce modèle de société, s'explique par l'esprit qui a animé ses bâtisseurs en étant parfaitement conforme à leurs idéaux sociologiques, politiques et religieux. Ceci a donné naissance à une civilisation à part entière qui a permis l'épanouissement de l'individu avec son environnement et son milieu naturel.

Cette symbiose entre l'homme et son milieu naturel, connue particulièrement chez les berbères zénètes du Maghreb, a été aigüé chez les Ibadites au M'Zab depuis leur premier établissement humain, compte tenu de l'inhospitalité des lieux et de la rareté de l'eau. Mais le génie et le savoir local, modelé par ses principes socio-religieux, a su extraire de ce milieu naturel stérile une multitude de richesses. Ainsi, il a instauré une économie du territoire, basée sur l'exploitation rationnelle de l'espace et de ses ressources au bénéfice d'une vie communautaire prospère. Ceci, s'est traduit par :

- La mise au point d'un système ingénieux de captage, de stockage et de distribution des rares ressources hydriques.
- La création de vastes étendue de palmeraies avec une culture agricole à étages.
- L'édification d'un chapelet de ksour (*cités fortifiées*) par le biais d'une architecture adaptée au climat et à l'environnement naturel hostile.
- La production d'un artisanat riche et varié, couvrant les besoins de la vie quotidienne et développé au cours des siècles

Dans ce microcosme, tous les éléments cohabitaient en harmonie et se développaient dans l'équilibre établi, même durant la période d'ouverture économique à l'extérieure, qui a vu venir s'installer d'autres groupes ethniques. Ces derniers ont largement contribué à la prospérité de la vallée, notamment au moment où Ghardaïa constituait une escale caravanière dans l'axe commercial nord-sud.

Cependant, cet équilibre de l'édifice culturel du territoire a commencé à connaître les premiers signes de dislocation avec l'avènement colonial et la nouvelle économie liée à la découverte du pétrole dans la région. Ces signes se sont accentués avec les mutations socio-économiques actuelles de la société, qui ont eu des impacts sur le comportement individuel et la structuration territoriale.

Les aspects paysagés et le système de partage des eaux:

Le paysage au M'Zab présente un équilibre parfait et harmonieux entre l'environnement naturel (*relief, cours d'eau et palmeraies*) et le patrimoine bâti.

Ce système d'occupation de l'espace a grandement contribué à créer un microclimat pour le bien être de la population résidente et a favorisé le développement d'une faune et flore spécifique.

Cependant, il est évident que l'élément de base dans le microclimat reste l'eau qui constitue une denrée rare dans le M'Zab. Ceci a amené les premiers habitants à chercher à capter l'eau par tous les moyens possibles car elle n'affleurerait pas en surface à cause de l'extrême aridité du site.

Les premiers habitants du M'Zab avec leur ingéniosité munis de moyens rudimentaires ont réussi à créer un système complexe de captage, de stockage et de distribution de l'eau venue des rares crues de l'Oued.

Claude PAVARD, dans son livre : "*Lumières du M'Zab*" écrivait :

"Les jardins des délices où il suffit aujourd'hui de tendre le bras pour cueillir les fruits parfumés, n'existent que par la volonté des hommes qui ont arraché au fonds des puits l'eau de la nappe phréatique, qui ont aussi et surtout construit le plus extraordinaire système de captage des eaux de ruissellement du Sahara.

Ce système est si rationnel qu'il a fait dire au géographe Jean Brunhes : Ce ne sont pas des établissements humains qui valent seulement par l'effort réalisé et le degré relatif de production et de bien être obtenus en dépit des conditions naturelles, ce sont des établissements qui valent par leur perfection absolue. Ils représentent ce qu'on peut imaginer et réaliser de mieux comme culture d'oasis".

Ainsi, pour récupérer toute l'eau de pluie, le système de partage des eaux se compose de plusieurs parties et ouvrages :

- Pour les crues faibles et moyennes : des Seguia (rigoles) et aqueducs typiques (segua suspendus appelé msaraf) sont aménagées à l'embouchure des principaux affluents afin de canaliser les eaux vers les jardins. Ces mêmes Seguias servent à récolter les eaux de ruissellement provenant des flancs des collines. Entre ces ouvrages et les jardins, l'eau passe dans un réseau de canaux souterrains.
- Pour les grandes crues : des barrages et digues sont aménagés dans le lit de l'oued M'Zab pour retenir et stocker les eaux pour l'alimentation de la nappe phréatique.

Chaque ksar de la vallée dispose de ce même système hydraulique à des détails près, selon l'importance des affluents et de la taille de sa palmeraie. L'ensemble du système est géré par un conseil d'experts notables (*Les Oumana*) qui pratique cette tâche ancestrale en parfait respect des lois coutumières (Orf).

Actuellement, ce système traditionnel de gestion des eaux, tend à être débordé par les besoins en eaux de plus en plus accrus et par la dégradation et la destruction de certains ouvrages, ce qui menace d'un dysfonctionnement de ce système, ceci est accentué par une urbanisation progressive des palmeraies. Aussi, il y a lieu de noter l'utilisation abusive des eaux souterraines (*albiennne, nappe fossile*) au détriment des eaux des puits traditionnels (*nappe phréatique et eaux de crue*). D'où l'intérêt de préserver cette ressource vitale pour la survie et le maintien de l'éco système oasien.

Des opérations de restaurations et des interventions d'urgence ont été entreprises par L'OPVM en concertation avec les partenaires locaux, dans le cadre d'un programme large visant à la restauration et la sauvegarde des ouvrages hydrauliques anciens à travers la Vallée du M'zab sous forme de chantiers école et des compagnes de volontariat, en faisant appel aux maîtres maçons et les Oumana afin de perpétuer le savoir faire ancestral et de former les jeunes sur les techniques de restauration et de construction locales. Parmi ces actions:

- La restauration des digues, diguettes, canaux aériens, les souarégue (*ouvrages de récupération des eaux de ruissellement*) ainsi que les tours de guets.
- La restauration de l'ouvrage de distribution des eaux de crue (Tisanbad nbouchéne).
- La restauration et la récupération des puits capteurs des eaux de crue au niveau des palmeraies.
- La restauration et équipement des puits historiques à l'intérieur des centres historiques, afin de les utiliser pour lutter contre les

incendies et pour l'alimentation des ksour en eau.

- Relevé et inventaire des ouvrages hydraulique de la Vallée.
- Restauration du réseau d'évacuation des eaux de pluie dans les centres historiques.
- la restauration des canaux souterrains de la palmeraie de Ghardaia, dans le cadre d'un chantier école financé par l'UNESCO.
- Réhabilitation sous forme de chantier école, du réseau de distribution des eaux de crue et la reconstruction de la digue Moussa Boukràa, dans le cadre un cofinancement de la Commission Européenne.

Ces actions s'inscrivent aussi dans le cadre d'un large programme du gouvernement Algérien dans le domaine de préservation du patrimoine culturel et de l'environnement pour :

- La sauvegarde du patrimoine culturel dans toutes ses dimensions (*matériel et immatériel*)
- Lutte contre la désertification et la préservation des écosystèmes, (*réhabilitation des anciennes oasis, protection des palmeraies contre la sécheresse et les extensions urbaines*).
- Mise en valeur d'un site du patrimoine de l'humanité.
- Revalorisation du système de partage des eaux.
- Lutte contre la dégradation de la palmeraie.
- l'implantation des nouvelles palmeraies pour le renforcement de l'écosystème oasien dans le M'zab.
- Revalorisation du savoir faire lié à la gestion du système de partage des eaux.
- valorisation des techniques et des matériaux de construction locaux dans la vallée du M'Zab.

Par ailleurs, ce programme contribue de façon effective à tout développement durable, intégré et concerté du patrimoine culturel de la Vallée du Mzab.



Canal souterrain lors des travaux de restauraton



Vue générale de l'oasis de Ghardaia



Puit d'irrigation et capteur d'eau de crue



Deversoir apres restauration

Architecture et patrimoine du vieux village de montagne "Bordj Zemmoura" – Algérie.

Said Madani

Master Degree in Architecture, OSU. Ohio - USA, 1983
Architecte d'Etat, IAUC – Constantine, Algérie, 1979
Enseignant chercheur, 1983, Chef de Dépt d'Archi, Université de Sétif, depuis 2003.
Directeur Post-Graduation, IAS – Sétif, 1991-92
Membre du Laboratoire PUVIT: "Projet Urbain, Ville et Territoire", Université de Sétif.
Langues : Arabe, Français, Anglais.

Adresse postale:

Université de Sétif, Sétif 19000 – Algérie.

Adresse courrier électronique:

smadaz19@yahoo.fr

Téléphone:

+213 74544770 ou +213 36845725

Cette étude fait partie d'un travail de recherche concernant le processus des mutations urbaines des centres anciens en Algérie. La plupart de ces centres urbains sont aujourd'hui des villes intermédiaires, alors que quelques uns sont devenus des villages à l'exemple de Bordj Zemmoura.

La compréhension du processus de formation des centres anciens et leurs transformations urbaines permet de connaître et saisir les enjeux ayant provoqué la dynamique du développement de ces noyaux qui constituent aujourd'hui un héritage urbain d'une valeur d'usage importante. L'étude des mutations urbaines aide à une meilleure gestion de ces villes et aussi à développer un nouveau modèle d'urbanisation plus durable et plus équilibré.

I- APERÇU HISTORIQUE:

Situé au nord de la Wilaya (préfecture) de Bordj Bou Arreridj (BBA), Bordj Zemmoura connaît aujourd'hui des transformations urbaines relativement importantes. Ces mutations urbaines, dues au développement post-colonial qu'a connu le pays, ont été réalisées sans se soucier de la qualification du cadre bâti existant du centre historique.

Bordj Zemmoura, chef lieu de Daïra (sous préfecture), est une cité antique datant du 10^{ème} siècle. Ce village de montagne a été construit autour de la mosquée, le collège, la fontaine. Ces trois éléments de permanence génèrent la croissance du village et forment le noyau central. Tout autour viennent se greffer trois quartiers appartenant à des époques historiques différentes. Le caractère rural apparaît dans le

type Berbère des constructions basses à toiture en tuile. Il y a également le quartier turc construit selon la même logique jusqu'à l'arrivée des français qui ont essayé de donner une nouvelle image afin d'imposer leur idéologie.

Ce village est situé sur l'un des versants de l'Atlas tellien, il appartient à cette aire géographique appelée la "petite Kabylie". Les Zemmouri se disent être plutôt Arabes que Kabyles, mais reconnaissent volontiers adopter de nombreux aspects des coutumes berbères.(1)

Les sites historiques présentent l'essence de notre mémoire et forment un très grand potentiel touristique qui peut participer à l'amélioration des ressources financières du pays. Le centre historique de Bordj Zemmoura se dégrade et une partie de son patrimoine risque de disparaître.

Concernant le basculement récent des localisations et des formes d'urbanisation élémentaire, il est tout à fait clair, comme l'atteste André PRENANT, que "la position, sur le versant sud des Bibans, excentrée par rapport aux axes de circulation de Bordj Zemmoura, vraie ville pourtant, forte de son passé pré-colonial et, en 1987, de ses équipements publics neufs, sanitaires, culturels, sociaux, et de ses plus de 10 300 habitants et 96 % de non agricoles parmi ses 15,6 % d'actifs, lui valait alors la migration pendulaire quotidienne de beaucoup d'entre eux vers Bordj-bou-Arreridj, à plus de 30 Km. Malgré le vidage de la montagne environnante du fait de l'insécurité des années 1990, c'est surtout ce défaut d'emploi local qui, loin d'en faire comme ailleurs un point de refuge de proximité, a au contraire conduit à la migration, avec ces ruraux fuyant le terrorisme, d'urbains locaux avec leur famille vers la ville moyenne lieu de travail." (2)

Le noyau historique de Zemmoura peut être considéré comme fondamental pour la structuration de la ville par sa position qui offre une bonne localisation des activités d'intérêt général.

II- ASPECT URBAIN :

Concernant son principe d'organisation, le centre ancien de Bordj Zemmoura est constitué de trois parties différentes qui s'organisent sous forme de quartier: "Swika, Draa-halima et Ouled Belhouchet".

La formation des quartiers s'est faite à partir d'une unité familiale (famille mononucléaire) puis élargie (relation de dépendance et d'échange), en formant ainsi des quartiers clos dont chacun d'eux est autonome avec une croissance indépendante des autres unités avoisinantes. Cette configuration est induite par une démographie galopante et un cadre bâti dont l'architecture répond aux besoins des utilisateurs et aux contraintes climatiques et morphologiques du site.

En effet, l'habitat étudié se trouve en site montagneux, on remarque que la typologie est très compacte, les maisons sont alignées de part et d'autre de la rue qui s'élargit de temps en temps pour former ainsi des places publiques qu'on appelle Djemâa (lieu de regroupement et de relations sociales). Ces places animées se situent aux croisements des rues et sont des lieux de contrôle ou de renseignement.

La maison a la forme de la parcelle et du relief, elle s'ouvre à l'extérieur à travers un espace semi-privé qui est la placette, au milieu du groupement, puis l'impasse reliant cette dernière à la ruelle.

Les équipements, les commerces convergent vers la partie centrale (des trois quartiers), et donne un petit centre ville qui est un pôle de jonction, d'articulation avec les autres quartiers. Les réseaux voirie obéissent à une hiérarchie en trois types des rues : (rue principale, ruelle, impasse).

L'ancien tissu est basé sur les règles d'un urbanisme des anciens Quartiers arabo-musulmans, ce tissu est très compact ce qui représente la société cohérente et la communauté dans la vie des habitants.

III- ASPECT ARCHITECTURAL :

1- La Mosquée :

Edifice culturel et de pouvoir religieux marqué par la Djemâa, lieu de regroupement des villageois, constitué par une grande salle de prière, des espaces réservés à l'imam, des salles d'ablution et une école coranique pour les enfants.

La mosquée est le centre de la diffusion de la science juridique, et est un enclos ouvert sur le ciel comme toutes les cours du village.

2- Le Collège :

Situé en plein centre du village et conçu durant la période coloniale, cet édifice de qualité est une très belle œuvre architecturale. Il s'intègre bien au paysage urbain de l'ancienne cité par l'utilisation des matériaux locaux (pierres, bois, etc.) et aussi au relief accidenté par son jeu volumétrique.

3- La Fontaine :

De par sa place privilégiée en plein centre ville, la fontaine, qui servait auparavant comme lieu de convivialité pour les femmes, devient un lieu de rencontre et de regroupement pour les jeunes, surtout après l'expansion du village.

4- L'Habitat :

L'ancien centre de Bordj Zemmoura s'est perpétué civilisation après civilisation en engendrant la présence des types d'habitat suivants :

Type Turque	Type Berbère	Type Moderne
Maisons à façades aveugles	Maisons à façades aveugles	Maisons avec balcons et fenêtres
Ouaste eddar (espace central) élément structurant	Ouaste eddar élément structurant	Absence de Ouaste eddar
Toitures en tuiles traditionnelles	Toitures en tuiles	Maisons avec toitures terrasses et d'autres avec toitures en tuiles modernes
Fondation en pierres, murs en pierres blanches en troncs d'arbres. Crépissage intérieur en plâtre, extérieur en mortier.	Fondation en pierres, murs en pierres blanches en troncs d'arbres. Crépissage avec mortier d'argile	Murs en pierres ou en briques. structure poteaux poutres.

En comparant les données du tableau, l'on remarque la nette différence entre les types.

Les maisons de la vieille ville et surtout les maisons traditionnelles sont dans un état de vétusté très avancée due principalement au :

- Facteur naturel : humidité et intempéries qui causent certains problèmes et aspects de dégradation.
- Modification et démolition : ce sont les travaux de modification ou carrément de démolition du bâtiment dans l'ancien centre.
- Vieillesse naturelle des matériaux de construction.

IV-CONCLUSION:

Plusieurs facteurs défavorables au développement de Bordj Zemmoura ont engendré un déclin socio-économique et une dégradation du

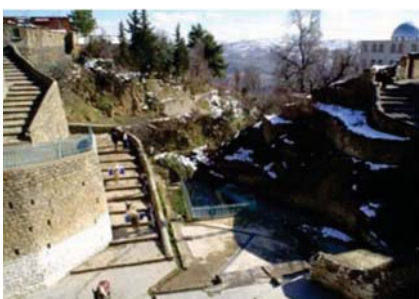
cadre physique. Parmi ces problèmes vécus actuellement dans ce noyau historique, nous pouvons citer :

- 1- La majorité des constructions sont dans un état vétuste.
- 2- La structure existante ne peut pas répondre aux nouvelles exigences :
- hygiène et confort, - circulation, - loisir et distribution.
- 3- Manque d'activité créatrice d'emploi et d'animation.
- 4- Perte progressive de la valeur historique.

L'ancien noyau de Zemmoura possède des potentialités touristiques très importantes, non exploitées à cause de l'état de vétusté de ses constructions et de son tissu malgré les quelques transformations ponctuelles. Il est nécessaire que de meilleures conditions pour un développement durable doivent être créées pour promouvoir une identité socioculturelle appropriée à l'environnement local et régional de Bordj Zemmoura. Son noyau historique peut être considéré comme un élément fondamental pour la structuration de la ville par sa position qui offre une bonne localisation des activités d'intérêt général.

(1) Ahmed Benbouzid, (2004) L'immigration algérienne, L'Harmattan, Paris.

(2) PRENANT A., (2005). " Basculement Récent des Localisations Et des Formes D'urbanisation Élémentaire en Algérie ", Séminaire International SVIT 2005: "Villes et territoires: Mutations et enjeux actuels", organisé par le Labo. PUVIT 12, 13 et 14 novembre 2005, UFAS, Sétif.



Representación e interpretación del sistema urbano de Gioia Tauro.

Maria Follo

Arquitecto, nacida en Milán en el 1977, cursando el Doctorado sobre Relieve y Representación de la Arquitectura Mediterránea en Reggio Calabria. Licenciada con matrícula de honor en la Universidad Mediterránea de Reggio Calabria en 2003, especializada en Ingeniería Ambiental - Monitorización y Control Ambiental en 2005 y en Recalificación Urbana en 2005.

Dirección postal:

via Cardinale Portanova, 192 c.a.p. 89124 Reggio Calabria (Italia)

Dirección de correo electrónico:

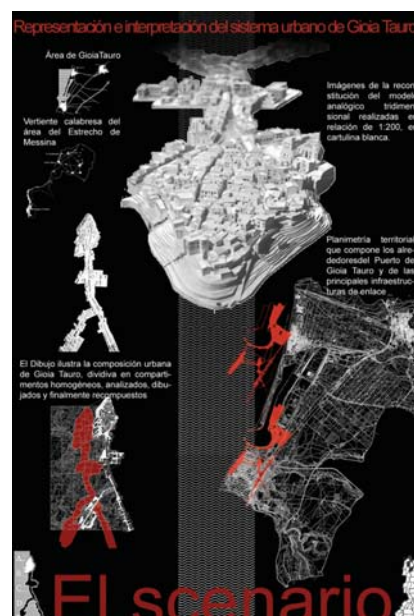
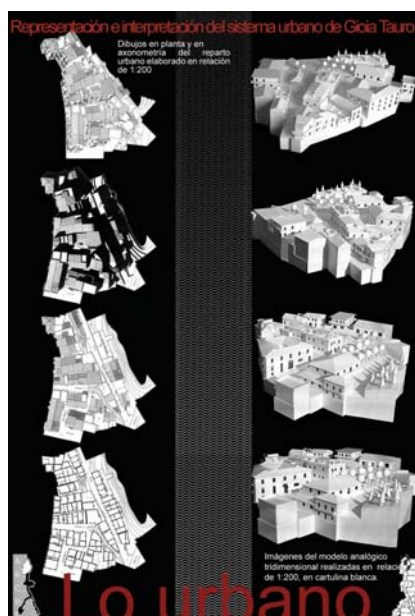
mfollo@libero.it maria.follo@unirc.it

Teléfono:

339.5004916 – 347.8412212

En el actual ámbito cultural donde confluyen importantes temas que configuran el problema del Mediterráneo como punto central de las relaciones internacionales se distingue un área de particular valor estratégico que se relaciona dentro de un crucial 'diseno' internacional: el Puerto de Gioia Tauro. Por tales motivos Gioia Tauro y sus alrededores han sido caso de estudio sobre el que se han puesto en práctica metodologías y reglas en el ámbito de las actividades de investigación desarrolladas por el Laboratorio Modelli de la Universidad Mediterránea de Reggio Calabria. La investigación llevada a cabo ha permitido de localizar aquellos elementos ambientales que componen luego, de hecho, el escenario visible de un determinado contexto urbano, elementos que con sus características determinan la calidad general de los lugares urbanos. Cualquiera prefiguración proyectiva que tenga por objeto la recalificación del territorio, no puede prescindir de lecturas que precedan la elección la recalificación de un escenario y que puede ser sólo gobernado por los datos que la componen. En el trabajo presentado se distinguen dos fases que pueden verificarse: observaciones de los lugares a través de un campo de relieve directo, cumplida coherentemente, atendiendo a las transformaciones de las relaciones entre lo construido y lo natural, que permiten una lectura atendible del orden real del paisaje urbanizado y la redacción de documentos técnicos que transforman y elaboran los datos emergidos en función de su representación sintética y correctamente enfocada.





Nécessité fait vertu

c'est-à-dire hypothèse de De-codification de l'architecture traditionnelle: le cas d'étude de l'intervention pilote dans la Ville-oasis de Nefta auprès du Chott-el-Jerid, Tunisie.

Corrado Trombetta

Architecte, Professeur Associé de Technologie de l'architecture près du Département DASTEC, Faculté d'Architecture, Université Méditerranéenne de Reggio Calabria. Il est responsable de recherches sur l'architecture dans les climats chauds secs et il coordonne un groupe de recherche à l'intérieur du Projet italo-tunisienne Étude, sauvegarde et valorisation des villes-oasis en Tunisie. Intervention pilote au Nefta.

Adresse postale:

Université Méditerranéenne de Reggio Calabria, Italie, Département DASTEC, rue Melissari, 89100 Reggio Calabria, Italie

Adresse électronique:

ctrombetta@unirc.it

Téléphone:

+39 0965 3223.110

1. MAGISTÈRE EXPÉRIENCIEL ET MAGISTÈRE EXPÉRIMENTAL

Toute notre connaissance commence avec l'expérience; de qu'en effet est-ce que notre faculté cognitive serait stimulée à son exercice autrement, si ceci n'arrivait pas par des objets qui frappent nos sens, et, d'un côté ils donnent eux-mêmes origine aux représentations, pour un autre ils remuent l'activité de notre intelligence à comparer ces représentations, à leur réunir ou leur séparer, et à leur élaborer en telle manière la matière brute des impressions sensibles pour joindre à cette connaissance des objets, qui appellent expérience?

Dans le temps, donc, aucune connaissance en nous procède à l'expérience, et chaque connaissance commence avec celle-ci.(1)

Cette thèse de Kant permet de comprendre comment nos recherches récentes ont mûri dans un équilibre étrange, plusieurs fois décrit, c'est-à-dire en recherchant entre magistère expérimental et magistère expérientiel en architecture: ce sujet est, depuis longtemps, central maintenant dans notre unité de recherche par rapport au décor que l'architecture contemporaine nous remet. (2)

2. L'EXPÉRIENCE BASÉE SUR LES EFFETS

Les réflexions sur le mûrir pour ce qui concerne les problèmes expérimentaux, comme par exemple celle des stratégies d'intégration d'énergie renouvelable,(3) ne nous a pas détourné de l'observation de combien, surtout en conditions spéciales, l'architecture basée sur les effets peut nous enseigner.

L'idée, en partant de l'assumé de Rosario Giuffrè que " la Culture technologique est un statut né autour à l'expérience, à l'innovation partagée, à la disponibilité à l'accueillir, à la préfiguration d'un nouveau

rangement, respectueux d'une nouvelle obligation de compatibilité, contrôlé et adaptable, accepté par qui l'informe aujourd'hui comme substance édifée à chaque échelle et le met à disposition de chaque future modifiée justifiée", il est d'accorder à l'approche scientifique théorique-expérimentale, la traduction de modèles expérientiels basés sur les effets pour obtenir contributions technologiques et en tirer enseignements pour prochaines modalités soutenables de gouvernement des transformations du milieu.

Ainsi quelques-uns de nous, depuis quelque temps, ils s'occupent d'étudier les liens qui existent entre construction et milieu du point de vue physique, matériel, formel et énergétique en épisodes d'architecture effectuel.

3. LA SOUTENABILITÉ COMME DISPONIBILITÉ CULTURELLE

Nous avons commencé en partant du fondement que la soutenabilité est une disponibilité culturelle qui demande échanges continuels entre les phases du projet, des décisions initiales aux configurations directes à conjuguer technologies d'aujourd'hui avec des procès contextuellement placés, mais bientôt, comme j'ai dit, en approfondissant la thèse, nous avons orienté notre attention vers le *modus vivendi* de peuples qu'ils ont développé le propre savoir architectural en milieux difficiles, agressifs en atteignant, avec une certaine inconscience, résultats intéressants. Endroits dans lesquels un "succès" ou une "faute", avec l'aide des temps dictés par manières de vivre ancestrales et répétitives, on traduit en nouveaux renseignements pour la prochaine architecture.

À la présence des résultats de telles recherches, la sensation est que le patrimoine de renseignements qu'ils résident dans ce cadre il est d'une richesse extraordinaire, pas seulement du point de vue conceptuel, mais surtout technologique.

4. NÉCESSITÉ FAIT VERTU

Les idées d'endroit, milieu, climat et de soutenabilité assument ensuite un sens que le facteur *nécessité* il a forgé comme *vertu*: plus il est évident la nécessité de dépasser problèmes liés au climat, à la pauvreté des matières premières, à l'absence de composants et plus il sont riches les architectures: les renseignements à prendre sont fondamentalement infinies.

Vertus née par *nécessité*, on a donc étudié dans les constructions du nord du Sahara, auprès du Chott el Jerid, dans les villes-oasis, dans les Ksour et dans les constructions troglodytes de Matmata dans les Kalaa de la région de Tataouine, en Tunisie.

Nous avons étudié solutions dans les systèmes effectuelles du Moyen Orient, des hauts plateaux de l'Iran, dans l'Andalousie, au Maroc et dans la Méditerranée.

5. HYPOTHÈSE DE DE-CODIFICATION DE L'ARCHITECTURE TRADITIONNELLE

En qualité de Professeurs et Chercheurs nous opérons près de la Faculté d'Architecture de l'Université Méditerranéenne de Reggio Calabria et surtout parmi les experts italiens dans le secteur qui concerne les "Expériences de réhabilitation" dans le Projet Rehabimed. Nous sommes structurés, comme unité de recherche, dans le Projet italo-tunisienne Étude, sauvegarde et valorisation des villes-oasis en Tunisie dans lequel nous déroulons activité didactique et de recherche. Nous sommes en train de travailler en particulier en team à une intervention pilote dans la Ville-oasis de Nefta dans le Chott-el-Jerid, qui est commencée le 1 juin

de 2005, avec l'intervention pilote de durée triennale dans la ville-oasis de Nefta, et c'est le résultat d'un protocole de coopération technique entre le Gouvernement de la République Italienne et le Gouvernement de la République Tunisienne, signé à Tunis le 5 octobre 2001.

Le projet, en général, il se propose la formation des ressources humaines locales pour la sauvegarde et la valorisation du patrimoine architectural et du milieu à travers la messe à point et la consolidation des procès de développement endogène, de croissance économique, culturelle et sociale.

Au ce propos, il a été fondé au Nefta le Centre pour la formation et la recherche pluridisciplinaire, avec l'objectif d'attribuer aux tunisiens titulaires d'une maîtrise technique la compétence pour comprendre et protéger les réalités locales et choisir les parcours compatibles pour leur progrès.

L'unité de Recherche qu'on a constituée, elle est composée par:

Groupe du Prof. Gaetano Ginex,
avec les archh. Stefania Raschi, Domenico Tosto, Gabriella Falcomatà, Chiara Scali;

avec des roles lié à la communication et représentation de l'architecture traditionnelle et des espaces de la culture locale;

Groupe du Prof. Paolo Fuschi,
avec l'ing. Giuseppe Failla,
avec des roles d'analyse des actions pour le projet de la consolidation des bâtiments traditionnels,

Groupe du Prof. Corrado Trombetta, avec les archh. Sara Cacciola et Chiara Scali
avec des roles de coordination et de rédaction du filiere de de-codifie et réinterprétation, et de vérification des performances bio-climatiques des bâtiments traditionnels.

L'unité a pour objectif celui de rechercher les aspects morfo-typologiques et fonctionnels-technologiques de l'édifié traditionnel, en mettant l'attention sur la possibilité de de-codifier en tous ses aspects l'art de bâtir du Sud de la Tunisie qui a été implémentée dans les siècles en visant à son re-interpretation et actualisation à travers la rédaction d'un Code de Pratique dédié avec des contenus innovants.

6. LE CAS D'ÉTUDE DE L'INTERVENTION PILOTE DANS LA VILLE-OASIS DE NEFTA EN IL CHOTT-EL-JERID, TUNISIE

L'unité de recherche dans ces mois a mis au point une méthodologie pour la De-codification de la Culture Technologique du Projet Ambient, en visant à dépasser la logique livresque en pensant à un instrument direct opérationnel à l'emploi immédiat, et ensuite visant à rendre renseignements pour classe d'usage.

Il s'agit de structurer information, à partir d'hypothèses de relief de type innovant, dédiée à la reconnaissance de la structure ambient des lieux, des unités minimales oggettuali et structuraux pour la construction de répertoires d'éléments de riconoscibilità typologique et technologique.

Les transformations incontrôlées sont l'un des éléments discriminants pour la rédaction des informations opérationnels en sortie.

Nefta représente un cas d'étude concrète aussi pour l'étude des performances en usage des habitations, à travers l'application de la technologie des capteurs lointains du type "lbutton", pour la vérification

physique-ambiente des milieux.

Autre expérimentation est prévue dans la de-codification de la structure des villes-oasis délaissées, qu'il voit le groupe coordonné par le prof. Ginex, engagé dans la zone de la ville voisine Tamerza.

Les premiers résultats sont déjà disponibles, mais l'unité a en programme la publication du travail entier en forme organique dans l'arc du 2007.

7. RÉFÉRENCES

Hassan Fathy, "Natural Energy and Vernacular Architecture; Principles and examples with reference in hot arid climates". United Nation, The University Chicago Press, USA 1986.

C. Trombetta, "Le Esperienze, Il Clima e le Regole", Falzea Editore, Reggio Calabria, 2000.

C. Trombetta, "L'Attualità del Pensiero di Hassan Fathy nella Cultura Tecnologica Contemporanea. Il luogo, l'ambiente, e la qualità dell'architettura" Rubbettino editore, Soveria Mannelli (CZ).

C. Trombetta, "Magistero Esperenziale e Magistero Sperimentale", in "I Linguaggi della Riabilitazione. Problematiche di Estetica e dei Materiali nelle Tecnologie del Recupero", a cura di Rosario Giuffrè, Giuseppina Foti e Corrado Trombetta, Rubbettino Editore, Soveria Mannelli (CZ), 2004.

Controspazio n°105, ottobre 2003, Oasi Tunisine, Gangemi Editore.

G. Ginex (a cura di), ICARO Collana Dipartimento AACM, Nefta Città-Oasi dello Chott-el-Jerid, Ganemi Editore, 2001.

A. Mrabet, L'art de bâtir au Jèrid, Contraste Editions, Sousse, 2004.

CARACTÉRISTIQUES

- 1 Les Kant, Kritik der Reinen Vernunft (1781-1787), traduction italienne, Critique de la raison pure, Vous Troisième, Bari, 1959, pp. 39-40.
- 2 Dans l'essai C. Trombetta, "Magistero Esperenziale e Magistero Sperimentale", dans "I Linguaggi della Riabilitazione. Problematiche di Estetica e dei Materiali nelle Tecnologie del Recupero", par R. Giuffrè, G. Foti et C. Trombetta, Rubbettino Éditeur, Soveria Mannelli (CZ), 2004, synthèse d'une contribution à un séminaire à l'intérieur du Doctorat de Recherche en Technologie de l'architecture, est proposée des sujets conceptuels et opérationnels des recherches développés dans l'unité de Recherche TE.ME.N.O.S.
- 3 Unités de Recherche TE.ME.N.O.S. composée par: Rosario Giuffrè, Responsable scientifique, Giuseppina Foti, Corrado Trombetta, Andrea Ieropoli, Antonino Giordano, Antonella Mazzeo, Maria Rita Grasso, Fiorella Mancuso, Alessandra Focà. Programma de Recherche COFIN MIUR 2001, Stratégies d'intégration des systèmes photovoltaïques en architecture.



Les expériences de régénération urbaine des villes calabraises

Natalina Carrà

Docteur de Recherche en Aménagement Territorial et Urbain, (Roma, La Sapienza), chercheur en urbanisme près l'Université Méditerranéenne de Reggio Calabria. Son activité de recherche concerne problématique d'aménagement territorial et urbain, vous rapportez aux procès de renouvellement aux projets de transformation et de requalification urbaine de villes méditerranéennes de valeur spéciale.

Adresse postale:

Dipartimento Architettura e Analisi della Città Mediterranea - Facoltà di Architettura - Salita Melissari - Feo di Vito - 89125 Reggio Calabria - Italy

Adresse courrier électronique:

ncarra@unirc.it

Téléphone:

+39 0965 322253

L'intérêt soin croissant aux sujets de la régénération urbaine en domaine national et européen coïncide avec l'expérimentation de nombreux instruments innovants d'aménagement urbain. Le champ d'application de ces instruments est la ville existante, leur stratégie se base sur la synergie des interventions et l'intégration des politique.

Régénération urbaine est une terminologie efficacités beaucoup de, qu'il fait suite en sens temporel à autres comme *renouvellement urbain*, *renaissance urbaine*, *reutilisation*, d'analogues, même si pas du tout identique, signifié. Dans l'histoire des villes, un renouvellement constant est une donnée de fait naturel: en quelques moments, plus lent ou presque absent, en autres, plus rapide et intense capable de laisser signes si visibles à connoter la ville même vivement. En chaque époque formes plus ou moins consistantes de renouvellement urbain sont toujours restées. Cependant, ce qui est arrivé dans les villes européennes dans la dernière période de vingt ans est chose différente très et il a connoté tel pour lequel on peut parler d'une innovation profonde certainement dans les modalités de transformation.

Le franchissement des instruments traditionnels d'aménagement et la recherche de formes plus dynamiques de gouvernement du territoire ont porté expérimenter nouvelles procédures, qu'ils donnent vers les problèmes considérables que les villes aujourd'hui doivent affronter et résoudre, en termes de requalification urbaine, d'amélioration de la dotation de services, de valorisation des propres ressources et d'affirmation d'un rôle et d'une identité reconnaissable, dans un système territorial compétitif de plus en plus globalisé.

La concurrence entre territoires pour attirer intérêts et capitaux, la compétition entre les villes pour l'accroissement des niveaux structurels et infrastructurels, les procès de transformation en acte et les projets

de développement acheminés nécessitent pour être efficaces, d'être reconduit à une vision stratégique d'ensemble apte à impliquer toutes les forces politiques, économiques, sociales et culturelles de la ville.

La conscience de la nécessité de décors stratégiques pour l'adresse des procès de requalification urbaine est à la base de presque tous les Programmes de Développement Urbain (PSU) des villes calabraises.

La messe à point méthodologique et le commencement des phases techniques pour la production de tels Programmes pour la requalification, le développement et la promotion des villes assume valeur d'orientation et adresse des transformations, dans une vision totale des rangements urbains futurs et de leur rôle dans le contexte local, national et méditerranéen.

Les Programmes de Développement Urbain du POR Calabre ils concernent les Communes de: *Catanzaro*, *Cosenza*, *Crotone*, *Vibo Valentia*, *Reggio Calabria*, *Lamezia Terme* et *Rende* et peuvent être considérés, instruments de co-aménagement intégré au niveau territorial communal, à l'exception de la zone Cosenza-Rende qu'il est de niveau territorial intercommunal, ils sont construits donc comme instruments véritables stratégiques de réorganisation, requalification et régénération urbaine et ils comprennent un mix équilibré d'interventions coordonnés et intégrés retombant dans les deux lignes d'action indiquées dans le Complément de Plan: *requalification*, *réorganisation fonctionnelle*, *accroissement et spécialisation des villes*; *requalification urbaine et régénération sociale des villes*.

Le Programme de Développement Urbain se représente, donc, comme un ensemble d'interventions opérationnelles, qui se partage aussi dans une série de projets, qu'il satisfait conditions déterminées de la réalité urbain objet de plan: avoir une identité et un profil reconnaissable dans le système urbain calabrais, se reconnaître dans une stratégie au niveau urbain pour l'amélioration de la qualité citadin.

Les Administrations communales calabraises qui en partant des spécificités et nécessité du vraiment domaine urbain ont acheminé procès de régénération complexes urbains et innovants capables d'agir sur la ville entière en même temps en déterminant les stratégies nécessaires, locales et surlocales.

Dans le détail les différentes villes calabraises qui, dans ce cas, ils correspondent aux chef-lieu de province, ils ont souvent prévu dans l'élaboration de ces programmes stratégies, politique et projets très différents entre eux, résultat note des différentes exigences de chaque ville.

Le Programme de Développement Urbain de **Cosenza et Rende** c'est un instrument stratégique qui sert à faire faire un saut de qualité au *procès d'intégration* des deux villes, entre eux contigus, en renforçant et en étendant le développement économique et d'entrepreneur, en augmentant la cohésion sociale, et en élevant la qualité de la vie, pour réduire les discordances entre urbaines en termes de vivibilité, pour construire une ville riche de fonctions supérieures urbains et *l'élever à la zone urbaine de rang méridional et européen*.

Le choix de fond qu'il anime l'entier Programme il est celle de projeter la ville Cosenza-Rende en faisant attention en même temps aux aspects physiques, matériels et à l'immatériels. Le PSU de Cosenza-Rende il est donc un essai institutionnel, en tout ce qu'instrument de construction de la ville et moteur progettuale, technique et financier pour politique publiques intégrées. Dans le tableau du Plan des Fonds Structuraux, le PSU de Cosenza-Rende est le seul qui comporte le titulaire et l'action jointe de deux Administrations communales.

Le PSU poursuit l'objectif de *construire une stratégie de ville* pour un

système local urbaine déjà structurée par le point de vue du rangement urbain, suffisamment complété par le point de vue fonctionnel, vivement homogène du point de vue de l'identité et des pratiques d'usage de ses habitants qui perçoivent de plus en plus diffusément la place en laquelle vivent comme une ville unique

Il se traite, en autres termes, de *qualifier et renforcer déjà les dynamiques d'intégration* en acte dans la zone et d'en augmenter et en répandre les implications et les effets sur la qualité de la vie, en augmentant le sens d'appartenance et de cohésion sociale

Pour la ville de **Catanzaro**, général objectif du Programme est le relancement du rôle et des fonctions de la ville. Tels objectifs répondent aux questions émergeant du décor urbain identifiable dans la *nécessité de développer la capacité attractive du centre urbain*, que c'est le chef-lieu de la région aussi, en créant à son intérieur innové capacité résidentielle et économique de façon à contrarier la tendance migratoire en acte et le vieillissement conséquent de la population présente; dans le lien existant entre relancement économique et occupationnel et commencement de nouvelles activités entre qui relief spécial ils assument: l'université, l'offre de services avancés à la personne, à la communauté, aux entreprises et au tourisme, au secteur industriel; dans le besoin d'élever le niveau qualitatif et quantitatif des infrastructures; dans la nécessité de développer la qualité, l'utilisation et la qualité de la vie de l'espace urbaine; dans l'exigence de construire une image urbaine plus conforme au rôle de chef-lieu régional qui la ville revête; en la plus grande réponse aux besoins sociaux diffus.

Dans la perspective d'un nouveau et dynamique modèle de développement urbain les priorités suivantes d'intervention ont été déterminées: amélioration des conditions de mobilité et de la situation d'accessibilité; requalification et recouvrement de la ville

La ligne d'intervention finalisée à améliorer les niveaux d'accessibilité et de mobilité se met comme prioritaire en marche soit du relancement économique et occupationnel de la ville, soit de l'amélioration totale de la qualité urbaine. La requalification et le recouvrement de la ville il représente la seconde ligne d'intervention prioritaire dans l'objectif global de relancement fonctionnel de la ville pour les implications qui peut induire au niveau global.

Le renouvellement stratégique de l'image urbaine du chef-lieu prend le commencement des interventions dans le centre historique, identifié comme la partie la plus représentative de la ville.

La Ville de Vibo Valentia se pose dans l'élaboration de son Programme au centre d'un pôle touristique d'excellence, caractérisé par une réceptivité diffuse, quantitativement élevée, mais qu'allé qualitativement implémentée aux actions fois à la diversification de l'offre touristique, à l'état monopolisé par le tourisme balnéaire avec des paquets intégrés qui valorisent toutes les ressources présentes sur le territoire.

La stratégie de développement de Vibo Valentia est liée à l'exigence de réaliser, à l'intérieur de la province de nouvelle constitution, un centre urbain apte à se qualifier comme noeud propulseur pour la croissance intégrée et sinergique des centres urbains plus petits et du territoire provincial entier.

L'idée de développement cohérent respect aux besoins relevés sur le territoire est celle de réaliser à l'intérieur du contexte urbain de **Vibo Valentia**, un pôle intégré de services pour le territoire apte à transformer Vibo Valentia dans un centre services pour la province entière et porte d'accès et sujet animateur des spécificités développés par les centres urbains de dimension plus petite du territoire provincial.

La stratégie prioritaire d'intervention dans le PSU de **Crotone** est la définition et l'implémentation d'une meilleure articulation du rôle et des fonctions de la ville dans le propre contexte territorial.

Les éléments structuraux du Programme sont identifiables: *en le renforcement des stratégies de requalification urbaine et régénération associé-économique commencée* avec les programmes complexes activés (URBAN, Contrat de Quartier, PRU), en particulier dans le centre historique; *dans l'accroissement des fonctions urbaines estimez*, à la valence sur-local, avec bassin d'usage au niveau territorial, à poursuivre en intervenant aussi dans la réorganisation fonctionnelle des places, dans la perspective de qualifier le système local d'offre touristique et de renforcer le rôle de la ville dans le contexte territorial et régional; *dans la qualification du capital social de la ville*, avec des interventions d'accroissement et qualification des services à la personne et à la communauté avec référence à la question provenant des bandes de population plus faible; *dans le renforcement de la politique de valorisation du patrimoine culturel et historique de la ville*, de valeur exceptionnelle, dans la perspective de renforcer l'image de la ville et qualifier le système local d'offre touristique; *en le développement d'infrastructures et services innovants pour le développement économique*, à soutien des stratégies de recouvrement des fonctions productives de la ville suite à la crise des secteurs industriels traditionnels; *dans le renforcement des stratégies de soutien urbain*, avec des interventions d'amélioration et qualification du patrimoine de zones vertes et places ouvertes de la ville, pour en augmenter la dotation et en développer les fonctions écologiques et de requilibre de l'environnement.

Les expériences de ces Programmes, très intéressants et avancé par le point de vue du projet, ils ne résultent pas être si avancés dans leur procès actuel de réalisation.

Cependant, les actions proposées, qu'ils partent de la détermination correcte des exigences et des demandes des différentes villes calabraises, ils donnent une nouvelle poussée aux politique de développement territorial, car correspondant aux exigences de la collectivité, le but il est ce de construire sur le territoire régional un réseau de ville à travers étages et programmes qu'ils garantissent services et plus en général, ils acheminent un procès de modernisation des infrastructures matérielles et immatérielles du territoire pour le rendre plus compétitif au niveau local et national.

Paysage et villes méditerranéennes : le cas de Barcelone et l'intervention urbanistique sur le site des « Tres Turons »

Rafael Balanzo Joue

Membre de l'Association AuS/COAC (Architecture et développement soutenable) .

Maîtrise en Architecture du Paysage de l'ETSAB. Espagne.

Architecte, diplômé de l'ISAI de Belgique.

Directeur du cours du Post-graduat « Design de l'habitat ecoefficient : le cas de Barcelone à l' Ecole de Design Elisava.

Adresse postale:

Carrer Gustavo Becquer 27 escalera B 2o 4a

Adresse courrier électronique:

bal.internacionalcoac.net

Téléphone:

0034666012305

La ville de Barcelone, comme d'autres villes de la Méditerranée, sont des organismes vivants qui évoluent et interprètent l'environnement Méditerranéen depuis des siècles, tel que les villages ibères (Santa Coloma de Gramanet, Turó de la Rovira), la ville grecque et romaine, le paysage de vignobles en terrasses et des fruits secs qui ont évolué de façon équilibrée et respectueuse avec la topographie et les ressources existantes.

Barcelone, à son tour, comme écosystème urbain a été une ville compacte d'origine enclavée sur un site entre la mer et la chaîne littorale de montagne, orientée à l'Est, bénéficiant d'une enclave purement Méditerranéenne. La ville de Barcelone, constituée de sept collines intégrées dans le tissu urbain qui donne une valeur Méditerranéenne, est délaissée et ignorée en tant qu'écosystème urbain paysagé qui renforce l'écocoefficiency environnementale, la qualité de vie, et la cohésion du réseau social des habitants des flancs des collines, des quartiers environnants et de la ville en tant que cohabitation intime et émotionnelle. Les citadins et la ville ont pour objectif de réactiver ce paysage intégré par trois collines principales (Coll, Carmel et Turó de la Rovira) afin de réinterpréter cette écologie et économie Méditerranéenne, à travers les ressources naturelles (eau, végétation, mobilité douce, murs, etc.) et son milieu social.

Le projet du parc des Tres Turons, de la part des services de l'Urbanisme de la ville, propose de formaliser un parc exclusivement vert, un balcon-loisir de 90 ha géré par les gérants de la ville et inhabité, en supprimant les 700 habitations qui partagent ce territoire. Ce concept proposé contredit les théories et les recherches urbanistiques sur l'analyse socio-bio-écologique des écosystèmes urbains des villes.

L'espace des Tres turons, soumis à la maîtrise et à l'exploitation des politiques foncières et urbanistiques de la Mairie de Barcelone, consommatrices de tourisme et planification, correspondent à un

projet de zoning pour accueillir une diversité très faible de nature et habitants. Tel que propose l'urbaniste brésilien, Jaime Lerner, Maire de Curitiba, il conseille plutôt aux villes, pour éviter les problèmes urbains et empêcher la création de vides urbains sans activités ou sans habitants, il faut au contraire remplir les vides de la générosité urbaine des habitants qui stimule l'amour pour la ville moyennant l'aide d'une bonne acupuncture urbain.

L'analyse du territoire du bassin de la ville de Barcelone provoque une série de questions d'après les données existantes :

Où en sommes-nous dans l'implantation de la relation du paysage et la participation des habitants, des professionnels de l'urbanisme et des politiques urbaines dans les villes Méditerranéennes ?

Quels sont les vecteurs qui font de nos villes, un écosystème urbain et paysagé Méditerranéen

Comment intervenir sur ce paysage ravagé ?

Faut-il le réparer, le camoufler, le transformer ?

L'analyse des préexistences de la ville va être analysée d'après trois volets différents: Culturel, Environnemental, et social.

- Du côté culturel et plus particulièrement sur la problématique écologique, les artistes ont développé depuis longtemps des pratiques artistiques urbaines exceptionnelles et avant tout une éthique écologique globale.

L'artiste argentin Uriburu qui agit depuis les années 70 propose une revendication sur l'environnement urbain et la préservation de la biodiversité de la nature urbaine des villes et des pays, en réalisant des actions de coloriage en vert des eaux de tout les coins du monde, (par exemple la performance sur les canaux de Venise) pour symboliser une action globale commune de conscientiation avec l'aide d'un élément naturel qui rassemble tous les habitants du bassin de la Méditerranée : l'eau.

En Catalogne l'Artiste Perejaume évoqua pendant les fêtes de la Mercè de l'année 2004, patronne de la ville, des incertitudes et des questions envers le futur de la ville.

« Le tourisme est devenu un phénomène central pour notre ville et notre pays » pour cela il propose une réflexion sur nos formes de vies actuelles vers où se dirige et sur nos origines agraires en contraste avec les formes de vie actuelles. Devons-nous reconverter les artistes en paysans ?

Un touriste planté est-il un paysan ? Peut-t-il redevenir paysan celui qui a été à son tour touriste ? »

- En ce qui concerne la vision environnementale des villes, le philosophe, Jean-Luc Nancy cite sur son livre « *La ville au loin*, S'il pleut sur la ville, l'eau ne pénètre pas la terre et n'y nourrit aucune graine, mais ruisselle dans des caniveaux, cela n'irrigue pas, mais chasse les passants. Tous les signes s'inversent et se déplacent. Il n'y a plus l'horizon d'un cycle, ni celui d'une destination ou d'un office en général »

Envers cette citation, l'architecte Antoni Gaudí avait déjà réagi, il y a un siècle lors du concept de la cité-jardin du Parc Güell, une efficiente proposition pour résoudre la symbiose entre ville et nature, qui ne fut jamais mise en place.

L'urbanisme doux du parc Güell conçu avec des pentes inférieures à 6%, permettrait de canaliser, adoucir et amadoué la force des pluies torrentiels Méditerranéennes, préserver le faible couche de terre fertile des pentes, maintenir ainsi un faible humidité du sol et aussi recycler l'eau de pluie pour la nature et jardins privés d'eau pendant

les périodes de sécheresse. Un système d'éléments architectoniques construits avec les matériaux du lieu, pierres, palmiers et autres plantes grasses pour ralentir l'écoulement de l'eau vers la mer, et emmagasiner le précieux liquide dans de différents petits réservoirs le long des parcours (6 –7 réservoirs. En même temps les formes architecturales conçues par Gaudi permettent d'appriivoiser les vents humides de la mer pendant les jours d'été, grâce à la condensation provoquée aux intérieurs des tumulus prévus le long du parc. Il faut donc mettre en valeur tous ces systèmes d'irrigations provenant des traditions séculaires agraires existantes en Méditerranée et qui formalisait nos paysages.

- En dernier lieu, et du point de vue social, les mobilisations associatives qui naissent en opposition à de grands projets d'aménagement sont sources de nouvelles pratiques paysagères, dans le champ de l'environnement ou même de l'urbanisme et du cadre de vie. Pour le paysagiste Gilles Clément « Les secteurs urbains, qui correspondent aux terrains en attente à l'exécution d'un projet, sont en mesure, selon la durée de l'indétermination de l'intervention, des territoires où leur abandon devient riche en biodiversité envers les espaces gérés »

Les communautés des quartiers des Tres Turons s'inscrivent donc dans un récit historique, celui des événements humains et naturels qui prennent place dans l'expérience des habitants et des amoureux du lieu. L'intervention des nouveaux collectifs (jeunes squatters, plates-formes contestataires) constitue une nouvelle modalité de respiration démocratique. Ces performances dans l'urbain expriment la reconquête d'une liberté politique qui s'opposent à l'espace public durci de la ville. Elles réaniment la politique morte (cristallisée dans les lois, les institutions, et l'architectonique urbaine) pour lui redonner une dimension expérimentale et pragmatique. Ces " voisins " se réfèrent au Genius loci, à la singularité d'une écologie locale et à la mémoire - des traces matérielles et des récits conformes.

Nous partons donc d'une nouvelle conception des espaces urbains qui se résume selon la suivante méthodologie :

Nature	+	culture	=	paysage d'équilibre et synthèse
cycle de l'eau		espace collectif		agrobiologie
paysage-tiers		habitations existantes		evolution temporelle
topographie		limites		écologie sociale

Le paysage est donc en permanence inachevée (croissance) et son usage reflète ainsi la culture des générations présentes et futures. Il faut prendre en compte le rapport sensible au milieu (sensoriel, sensible, imaginaire et signifiant) exprimé par les habitants et les riverains pour comprendre la modalité spécifiquement humaine d'environnementalisation.

D'où l'idée de recréer un paysage à partir des infinités de « jardins imaginaires », une reconstruction mentale qui essaierait de recréer leur rêve visuel de bien-être, souvenir ou d'intimité, un parc public qui serait la somme de petits jardins, un paysage poétique qui se feraient avec les apports de l'expérience personnelle et intime des habitants, un espace commun qui ne veut pas être une conception unique et solitaire, de l'architecte ou du politique sinon précisément

la symbiose entre les créateurs et les usagers dans le désir de partager l'expérience intime, individuelle pour préparer un paysage commun, un espace démocratique, un nouveau territoire commun l'expérience collective, un paysage de synthèse. Ces jardins imaginaires destinés à la contemplation, à une écologie urbaine, vont générer un territoire équilibré, au travail de la terre, aux loisirs, à la circulation ouverte des personnes.

L'évolution dans le temps des différents jardins selon le jour, les saisons, selon les années, selon l'orientation, la lumière, l'eau, le vent, les nuages, le ciel, les personnes, les réseaux, leur lumière et leur musique permettront l'évolution de notre culture Méditerranéenne. Pour cela, et dans le cadre de l'Agenda 21, la ville de Barcelone et toutes les villes du pourtour Méditerranéen avec le simple défi de remettre en place le rôle du paysage et des citoyens dans un contexte de dialogue et d'interrelation pour reconstruire la culture et l'équilibre de nos sociétés Méditerranéennes à travers des paysages urbains.

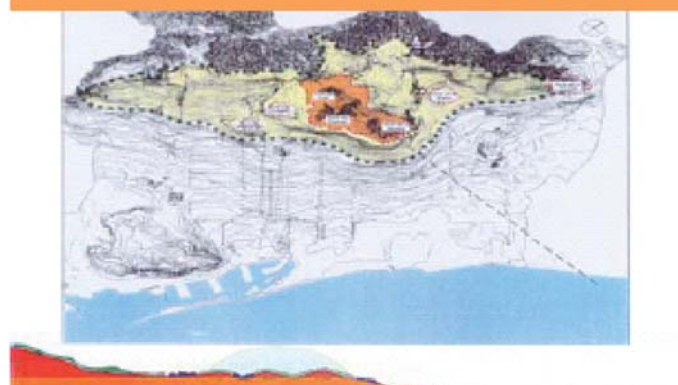
Parc Güell: Exemple de l'utilisation soutenable de l'eau en Méditerranéen



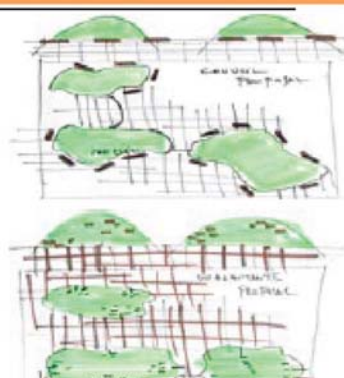
Les revendications des citoyens du quartier des 3 turons:



Situation: les 7 collines de la ville de Barcelone (parc Güell inclus)



Création d'un paysage urbain soutenable : un parc mixte dans la ville 2 propositions opposées : La Mairie et les habitants



The Set of the Syrian Roman theatres in more recent built environment

Saraa Saleh*, Koenraad Van Balen**

* I graduated in 1998 as an engineer architect at Tishreen University, Syria. I worked as an engineer conservator for DGAM, Syria, in the years 2000 and 2003. I was awarded Master's degree in Conservation of Historic Towns and Buildings by the KULeuven, RLICC, Belgium, in 2002. At present, I am finishing a PhD in the History of Art and Archaeology at the KULeuven, Faculty of Arts.

** Engineer architect, conservation specialist, Ph.D. in engineering, Professor at and coordinator of the Raymond Lemaire International Centre for Conservation and Professor at Civil Engineering Department, Katholieke Universiteit Leuven.

Address

* Faculteit Letteren, Blijde-Inkomststraat 21 - bus 3301, 3000 Leuven, Belgium

E-mail address:

* saraa.saleh@arts.kuleuven.be

Telephone:

* 0032 -16324746

Introduction:

Modern Syria contains ten known antique Roman theatres. These theatres were subjected, as public buildings, to all kinds of political and social changes, which had consequences on their state and function during different periods. The transformation in their function indicates the different historical events that took place in the surrounding provinces and is more evident in the theatres that are surrounded with more recent built environment, which are the theatres of Bosra, Jebleh, Philippopolis and Der'a. This paper highlights the relationship of these four theatres with their cities, with their surrounding urban fabrics and with the users of their urban contexts. In what follows, we will review the interventions that were applied to these theatres at urban level. The paper closes with conclusion and general recommendations.

The relationship of the theatres with their cities:

Since their initial construction until now, the theatres of Bosra, Jebleh, Philippopolis and Der'a have been witnesses to centuries of changing political regimes and subjects of important transformations, therefore, their role in their cities continued to be vital during different periods¹. Currently, all the four theatres are standing in active modern cities. The area around the theatre in Jebleh, for instance, has a direct connection with the old and with the new city centres and it is, therefore, a junction point between the old city and the new extended zones. On the other hand, the modern centre of Philippopolis has been shifted a little to the south; it is located today at the last third of the north-south colonnade street, which became the connection between the theatre area and the new city centre. The modern centre of Der'a has been also shifted a

little to the north. Yet, the theatre connection with the modern centre in Der'a is not as clear as the case in Philippopolis, since, the theatre in Der'a is located close to the southern border of the old city while the new city centre is located close to its northern borders. Thus, except for reaching the modern centre through the narrow routes of the old city, there is no clear connection between the theatre area and the modern centre of Der'a. In Bosra, the expansion of the modern city beyond its Roman borders was as much as 80% of the area inside the walls. At present, the majority of the population are living in the new quarters and therefore, the old city urban fabric is very well preserved, but unfortunately it is almost deserted. As a result, despite the change in the function of Bosra Theatre, its relationship with the old city has been unchanged; on the other hand, the theatre and the entire old city of Bosra have a very limited connection with the new city centre and quarters. In general, the theatres of Jebleh and Philippopolis maintain a vital and dynamic relationship with their entire cities, whereas, the theatres of Bosra and Der'a have much less dynamic relationship with the modern parts of their cities².

The relationship of the theatres with their surrounding urban fabrics:

The area surrounding the theatre of Jebleh is very busy and active since it includes a bus station, a vegetable market, a mosque, apartments and different administrative buildings, and consequently it hosts a high density of pedestrian and traffic circulations on a daily basis. In contrast to Jebleh, the areas surrounding the theatres of Der'a and Bosra are much calmer, mainly due to the relatively long distance that separates the theatre from the busy modern centre in both cases. Furthermore, the public activities are very limited in both areas (houses, a mosque and few shops). This calmness in the case of Bosra, can also be attributed to the fact that the old city population has abandoned the city, either by choice for search of a better life in the new neighbourhoods, or as a consequence to the enormous number of excavation campaigns inside the old city. As for the location of the Philippopolis theatre, it seems most ideal, since it is located inside the old centre, yet connected to the modern centre via one of the colonnade streets. This historical street and the theatre surrounding area are reasonably busy with traditional houses and shops.

The urban analysis of the present situation of the theatres and their immediate surrounding areas shows a lot of problems. The absence of a clear well-planned transportation network is the worst of all. Other problems include a disorganized pedestrian circulation and an unclear relationship between the theatres and the buildings in the direct vicinity. In the case of Jebleh, for instance, the volume of traffic and other activities has a negative impact on the quality of life in the site, and should be reduced. On the other hand, attempts should be made to attract people to live again in the old city of Bosra. At the architectural level, most of the historical buildings in the areas surrounding the four theatres are in a bad physical condition, and there is an evident lack of consistency between the historical buildings and the modern buildings, especially because of using completely different building materials and architectural style in the new buildings.

The relationship of the theatres with the users of the urban context:

In Jebleh, Der'a and Philippopolis people deal with the Roman Theatre as an integral part in their city; it exists in their daily life nearby their

shops, offices and houses. Their activities create a great social life in the theatre surrounding area. The same is not true in Bosra, where the theatre is seen solely as a monumental building that is particularly used for touristic benefits. The main problem, though, is that a wide sector of the local people does not really realise and appreciate the high values of historical buildings and their importance to their culture. Furthermore, the area of the theatre in the four cases is rather closed to the inhabitants, since it is fenced off with streets and fences. Finally, we should not forget the importance of the theatre as a touristic attraction in the city. The number of tourists in the four cities is very low relative to the wealth of their history and monuments. An increased tourist activity in the four cities would add to the social value of the theatres.

Interventions:

Since the 1950s, the Roman theatres in Syria were gradually uncovered and thus implicated again in their urban environments. The theatres of Der'a, Soueida, Jebleh, are surrounded by modern urban areas and need to improve their role in their urban environment. Until today, and except for the theoretical studies made for the theatre of Jebleh, no project at the urban level was applied to any of these theatres. In the mid 1980s DGAM³ applied an urban project to the theatre site in Bosra, in accordance with which, the residential buildings around the theatre of Bosra were acquired and gradually evacuated, which transformed the surroundings into a deserted area.

The improvement of DGAM's experience in the field of conservation is clearly discernible at the urban level. For instance, whereas in the 1950s and up to the mid 1980s the theatre had been dealt with as an independent building, the focus now shifted to an understanding of its vital role within its environment. A better appreciation of this improvement is obtained by comparing the operation of the acquisition and evacuation of the residential buildings in the immediate surrounding of the theatre of Bosra during the mid 1980s on the one hand, with the present trends of creating a management plan for the sites of the Jebleh and Bosra theatres on the other. In accordance with this recent approach, DGAM stresses the necessity of linking the theatre with its urban environment while maintaining all human activities in its surrounding⁴.

Conclusion and recommendations:

The urban analysis of the present situation of the theatres of Bosra, Jebleh, Philippopolis and Der'a shows significant problems. It is, therefore, important to first develop a systematic assessment of the current state of the urban context of the four theatres. Subsequently, a good urban project for each of the theatres should be developed, which will aim at updating the circulation and the transportation network, and at improving the new physical fabric along with the urban environment around the theatres. It would also be of importance to encourage all potential international organizations to get involved in conserving and studying the four cities. The role of the local population and national private sector should also be strengthened. Finally, more attention should be paid to tourism. At once, a balance between protective measures and the number of visitors should be maintained.

BIBLIOGRAPHY:

DGAM archive, Damascus

A. Segal, theatres in Roman Palestine and provincia Arabia, Leiden 1995

F. Sear, Roman Theatres: An Architectural Study, oxford 2007

K. Amer, Shahba, DGAM publications, Damascus 1982

K. Makdad, The Theatre of Bosra, Damascus 2001

P. Coupel and E. Frézouls, Le Théâtre de Philippopolis, Paris 1956

S. Saleh, The Roman Theatre of Jebleh, Study Case of the Main Facade, unpublished master thesis, Leuven – RLIIC, KULeuven 2002.

T. Patricio, Preliminary Studies fro the Restoration Projects of the Roman Theatre of Jebleh in Syria, International symposium on the conservation of monuments in the Mediterranean basin, Lisboa 2004.

-
- 1 The function of the theatres has changed with time; two of them (Bosra and Jebleh) were transformed into fortresses in the middle ages. Later on, during the 18th, 19th and 20th centuries, the architecture of the theatres of Bosra, Jebleh and Der'a was changed so that they can function in other civil utilizations, such as, residential, shops and public bathes.
 - 2 For more information on the four theatres and their cities, consult: Frank Sear, Roman Theatres: An Architectural Study, oxford, 2007, T. Patricio, Preliminary Studies fro the Restoration Projects of the Roman Theatre of Jebleh in Syria, International symposium on the conservation of monuments in the Mediterranean basin, Lisboa 2004, K. Makdad, The Theatre of Bosra, Damascus 2001, and A. Segal, theatres in Roman Palestine and provincia Arabia, Leiden 1995
 - 3 Directorate General of Antiquities and Museum that is affiliated with the Ministry of Culture
 - 4 Damascus, DGAM archive, nomination report about Bosra for the "World Monument Watch" 2004, also, a letter from the director of the Jebleh Department to DGAM in which he explains the main aims of the management plan, 2003.



The area around the theatre of Der'a



The City of Jebleh
municipality of Jebleh archive
Scale 1/20000

The city of Jebleh



The old city of Bosra



The colonnade in Philippopolis

Projet pilote de régénération urbaine par des interventions artistiques

Maria Urmă

MARIA URMĂ, est docteur en architecture, maître de conférences, titulaire des cours *La composition de l'espace ambiant* et *Perspective, auteur de livres* (*L'espace dans les arts visuels, Espace et perception visuelle*). À présent, elle fait des projets et des recherches dans le domaine de la restauration et la régénération urbaine.

Adresse postale:

Sararie rue No. 189, La Faculte d'Arts Visuels, Iași, Roumanie

Adresse courrier électronique:

urma3@yahoo.com murma@arteiasi.ro

Téléphone:

004-0232 225333, 0740669272

Le projet propose une modalité de régénération / réhabilitation urbaine, par l'insertion des objets artistiques dans le tissu urbain, sous forme de compositions unitaires, cohérentes, au niveau de l'ensemble urbain ou des zones des villes. Il vient compléter les études usuelles d'urbanisme.

D'habitude, l'intégration des objets d'art se fait dans des points urbains isolés ou dans des zones restreintes. Il y a aussi des cas où l'œuvre d'art est d'abord proposée, et ensuite on cherche la location. L'insertion d'objets d'art, dans la structure d'ensemble de la ville, sous forme des compositions unifiantes, s'institue comme un procédé de réaliser la cohésion de l'image urbaine. C'est une méthode applicable dans des ensembles urbains déjà constitués, comme des centres historiques ou des sites traditionnels, en général dans des zones urbaines relativement définies. L'intégration dans les centres historiques, sous forme des ensembles artistiques unitaires, ayant des axes majeurs de composition et une thématique cohérente, accentue le caractère spécifique du site en l'enrichissant de nouvelles significations. Les œuvres d'art, comme éléments uniques, deviennent des points de repère, à valeur symbolique, auxquelles se rapportent toujours les visiteurs et les habitants de la cité. Ces zones historiques ou traditionnelles, plus ou moins homogènes de point de vue stylistique, historique ou de l'ambiant, peuvent gagner de l'unité en organisant, en intérieur, des compositions artistiques cohérentes, comme un fil rouge, intégrateur. (image 1: *Le chemin des héros*, Târgu Jiu, Roumanie, Constantin Brâncuși, 1938. L'intégration des sculptures -*La table du silence, La porte du baiser, La colonne infini*- a été réalisée selon un axe qui traverse la ville, passant par l'axe longitudinal d'une église existante, qui complète ainsi l'ensemble).

L'insertion d'objets artistiques doit être réalisée en accord avec les traits de la composition spatiale, la stylistique de l'espace et des objets d'architecture, la signification existante ou désirée des espaces. La cohérence se retrouve au niveau stylistique, thématique et de l'ensemble (axes et centres de composition, l'hierarchie des éléments constitutifs). Les objets artistiques se réfèrent aux: sculptures,

décorations (pavements, peintures murales), autres objets (fontaines, mobilier, signalétique urbaine).

Au cours des années, les espaces urbains les plus réussis ont été ceux où il a prévalu la vision d'ensemble. Dans la période contemporaine, l'intégration art-architecture-urbanisme est nécessaire si l'on considère l'austérité, la simplicité des matériaux, des finissages et des détails et l'absence de l'échelle humaine de nouveaux ensembles urbains.

Le projet comprend des études d'emplacement des objets d'art, afférentes aux études d'urbanisme, sous la forme d'un *Projet Artistique Directeur* (PAD), un document nécessaire aux spécialistes et aux décideurs administratifs.

Cette étude d'emplacement se fait au niveau de Plan Urbanistique Général (PUG), ou de Plan Urbanistique Zonal (PUZ), en tenant compte de la situation existante et des tendances de développement de la ville.

Au niveau de l'aménagement urbain, en poursuivant deux objectifs majeurs (l'organisation harmonieuse des fonctions et la constitution des structures urbaines cohérentes), on observe que l'action d'intégrer les objets d'art, au niveau de l'ensemble urbain, se constitue comme un facteur de cohésion urbaine. Ces études d'emplacement viennent soutenir certains principes :

Intervenir dans des zones à fortes potentialités de développement.

À ce niveau, l'intégration des objets artistiques, dans des compositions unificateurs, peut accentuer la spécificité du site.

Structurer l'espace urbain selon des axes majeurs de développement.

L'identification des axes de développement urbain mène à la disposition des compositions artistiques sur le trajet de ces axes, comme axes de composition visuelle. Un des axes est la zone d'emplacement et action culturelle, comme élément d'identité, d'affirmation urbaine. Dans la situation de l'existence d'un centre historique, l'extension possible du centre, au long des axes de développement, peut être contrôlée par des emplacements d'art, comme une liaison plus naturelle entre la tradition et la modernité.

Renforcer le centre et assurer la vitalité urbaine dans d'autres centres complémentaires (comme éléments d'identité locale, de continuité et d'équilibre urbain). L'intervention par des ensembles artistiques personnalisés contribue à accentuer la structure centrique de la ville, conférant identité et signification à l'endroit d'emplacement. Dans les zones attenantes, qui donnent une note de spécificité par leur valeur ambiante, on peut introduire des éléments de continuité visuelle, sous forme des compositions artistiques, produisant des trajets d'identité visuelle.

Mettre en évidence les qualités des sites naturels.

Dans la structuration de la ville, on peut miser sur l'élément naturel, comme élément commun, unificateur. Le site naturel peut être mis en évidence par l'intégration art-nature, amplant les objets d'art dans des points-clé, caractéristiques, (comme éléments d'accent, d'attraction). Le paysage peut être décisif dans la constitution de l'image caractéristique d'un site. Il y a des situations où le cadre naturel donne de la spécificité à l'endroit, plus que le cadre bâti. Il relève les traits principaux du site, ses caractéristiques primordiales. Le site riverain ou maritime doit être mis en valeur, car tout établissement est né sur la rive d'un cours d'eau. L'emplacement des objets d'art au long des cours d'eau a toujours contribué à l'enrichissement du site de nouvelles significations. La cohérence assurée par la permanence de l'eau peut être renforcée par la cohérence des emplacements artistiques. D'habitude, le cours d'eau est attaché au centre historique de la ville, l'eau étant

l'élément naturel au long duquel les établissements traditionnels ont été construits. La mise en évidence du site naturel est un procédé de relever l'image traditionnelle. Ce retour à la nature est dans l'esprit de préserver la tradition, parce que la relation homme-nature était plus accentuée auparavant. Dans les sites méditerranéens, il est recommandé de mettre en évidence les procédés traditionnels de composition et de les reprendre dans les compositions contemporaines. Un principe utilisé dans la zone méditerranéenne est l'emplacement d'un élément naturel comme tête de perspective. C'est la perspective du vide en axe, un vide qui fait place à l'élément naturel, comme élément terminal-thème de la composition. Les plus beaux espaces du monde ont été construits en les orientant vers l'élément naturel majeur du site: des marchés ouvertes vers la mer, des rues menant à la mer, à la rivière ou à la colline, l'acropole qu'on monte, trouvant le ciel comme tête de perspective.

Le principe de la synergie, en assurant la liaison optimale entre les territoires, se concrétise dans le système autoroutier. Il est soutenu par la vision d'ensemble dans l'emplacement des objets d'art. La disposition des ensembles artistiques sur des trajets de déplacement doit être réalisée selon les particularités de la perception urbaine (images routières, images piétonnes).

Au niveau du PUG, l'étude d'insertion des objets d'art dans le tissu urbain suit la ligne de l'identification des principales fonctions de la ville, sensibles à cette implémentation.

La fonction culturelle est primordiale dans la constitution de l'image et de l'identité urbaine. On propose l'intégration des ensembles artistiques dans les zones de concentration des dotations et des actions culturelles. Ces zones se constituent dans une structure relativement cohérente, devenant un des axes de la ville. La présence des ensembles artistiques dans ces zones accentue la signification de ces espaces, le parcours à leur intérieur étant une leçon d'histoire, une école appliquée.

La fonction touristique, surtout le tourisme culturel et urbain, se développe en créant des itinéraires pour les piétons et des circuits de découvertes touristiques, sur ce trajet mettant en valeur les principaux objets de patrimoine. Les objets d'art qui complètent ces trajets enrichissent l'image urbaine de nouvelles significations, créant des zones nouvelles d'attraction. Leur emplacement dans un ensemble unitaire contribue au caractère d'espace intégré, même dans les zones les moins cohérentes. Bien sûr, chaque établissement a, plus ou moins, comme avantage touristique, le cadre naturel. Dans les villes méditerranéennes, la mer constitue un élément d'attraction en soi.

Le commerce, avec ses dotations spécifiques, se constitue, aussi, comme un facteur d'attraction publique. La ligne commerciale, comme vecteur de déplacement urbain, peut entrecroiser les trajets culturels, doublés par la ligne touristique. Le mélange de la fonction commerciale avec les autres fonctions urbaines, et l'intégration du commerce au centre de la ville, tout comme dans les centres secondaires, peut être réalisé en parallèle avec l'insertion d'objets d'art.

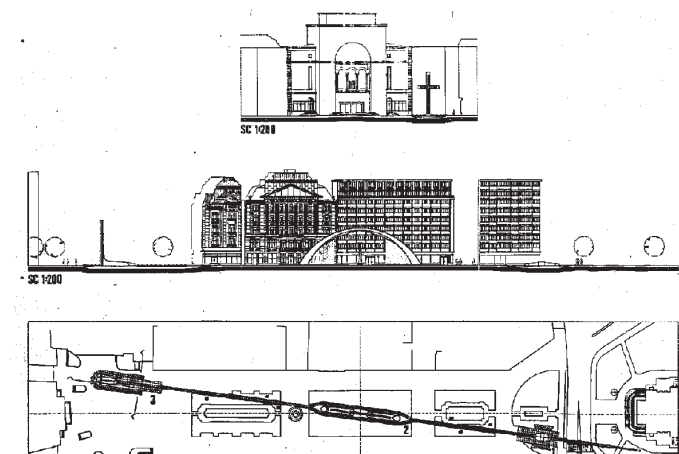
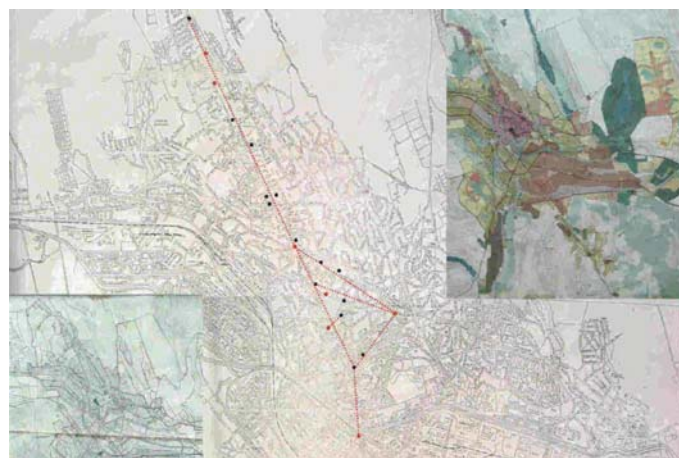
La fonction de loisir et de sport est envisagée en identifiant les principaux sites naturels et de loisir, comme pratique de révéler la nature. Au niveau de l'objet artistique, l'insertion dans le paysage naturel ou urbain peut être réalisée en utilisant les matériaux naturels locaux et autres facteurs de suggestion.

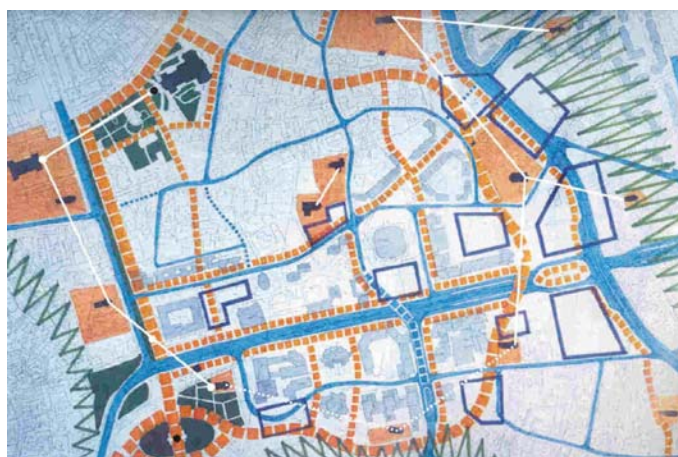
Pour conclure, les principales étapes d'un PAD sont:

1. L'étude des analyses PUG: (Dotations culturelles, Réseau routier + schéma de transport en commun, Armature commerciale, Sites naturels, sportifs et de loisir)

2. L'étude des synthèses PUG: (Mise en valeur du cadre urbain de vie, du paysage naturel et urbain)
3. L'élaboration du PAD: Le routage des emplacements d'art sur des critères historiques, stylistiques et thématiques et l'identification des endroits possibles d'emplacement; Propositions d'emplacement dans des ensembles cohérents, à l'échelle de la ville (image 2 : Plan Artistique Général); Propositions d'emplacements au niveau de PUZ (image 3 : Plan Artistique Zonal). Dans le centre historique, sur les traces piétonnes proposées qui lient les monuments, on propose des emplacements d'art sur les axes de perception simultanée des monuments); Projet d'emplacement (image 4 : Les objets d'art monumental sont disposés selon un axe qui traverse en diagonale la place).

Proposant des méthodes d'étude généralement valables, l'étude peut se constituer comme un projet pilote, applicable dans des villes ou zones urbaines déjà établies, mais aussi dans la constitution de nouveaux ensembles urbains.





The River Minho Fortifications Master Plan

Helena Santos, Esmeralda Paupério, João Guedes, Aníbal Costa

Degree in Architecture (1980, ESBAL, Portugal). Master of Conservation of Historic Towns and Buildings (1996, KUL, Belgium). Member of the scientific board of the Baixa Pombalina nomination as World Heritage. Presently working for the "Instituto Português do Património Arquitectónico" and lecturing History of Architecture at the "Universidade Autónoma de Lisboa".

Dirección postal:

Rua Palmira Bastos n.º 1-7º Dto, 2745-308 QUELUZ - PORTUGAL

Dirección de correo electrónico:

helenars@clix.pt pauperio@fe.up.pt jguedes@fe.up.pt
agc@fe.up.pt

Teléfono:

00.351.214301960

1. The Minho Valley

The "Plano Director das Fortalezas Transfronteiriças do Vale do Minho" was elaborated to promote the fortifications that in past times formed the defensive system of the luso-spanish northwest border. Today we intend to approach this important heritage with quite a different objective: to study and present their history and interrelationship, as a way to unite and implement new cultural interchanges, not only between the inhabitants of the area, but also in the scope of the European communities.

This strategic plan was commissioned by the Comunidade Intermunicipal do Vale do Minho, an agency that associates the municipalities of the Portuguese bank of the Minho river, within a transfrontier program of investments with the Xunta de Galicia. Each part elaborated a Master Plan relating to its own fortifications to establish innovative opportunities for economic and social development based in new tourist routes designed to include sites at both sides of the river, and also as a means to produce new incomes to finance conservation costs. Till now the adjustments of the proposals of the two Plans has not been made, but some small scale interventions of the initiative of each municipality are being carried out.

In this study, we were confronted with a heritage closely related with the social and political organisation of a vast territory. Being defined by the river, the boundaries established in the 12th century never changed, so it is possible to find a large number of military evidences of successive epochs. Therefore, two scales and scopes of intervention had to be conciliated: one regarding the region and its potential tourism development, the other concerning the urgent need to preserve very important monuments, most of them listed, and their environments. Important assets to be considered were the outstanding natural beauty of the landscape and the river, and the small towns and

settlements with a rich heritage, not only of military origin but religious constructions, like the churches and monasteries located on the top of the hills or occupying the evergreen valleys.

2. Research and survey.

We started with a list of 16 very distinct fortifications located along the Portuguese border. They were mainly fortified villages of medieval origin, some preserving their walls and castles, others remodelled in the 17th Century. Also dating back from this period, was identified an important ensemble of earth fortifications, built with regular geometric shapes based in radial or quadrangular forms.

The Plan developed, in the first phase, the historical study and the diagnosis of the present situation, detecting not only the problems of each monument, but also the lack of commodities or presentation structures. A detailed survey was made for the structural aspects, and a specific approach was defined to evaluate the characteristics of the earth constructions, besides finding their exact location.

The work began by collecting the available information and documentation. A research was made in libraries and archives to elaborate a reference database about these fortifications and related military structures; these elements should be published or made available later in the internet.

The field work has covered three aspects: the landscape, the architecture and the state of conservation. A detailed photographic survey was made, with characterisation and diagnosis of the problems. For each fortification a report was made, based in the ICOMOS Fortification schedule, that was adapted to our study and to the objectives of the Plan. Fig.1 explains the items that structured the survey and subsequently the final presentation. Special attention has been given to the structural diagnosis, assessing carefully the present state of conservation of all the monuments. An example from the Castro Laboreiro Castle report is shown in Fig. 2.

3. Interpretation of the military constructions and their importance.

The work was then developed by grouping the fortifications according each epoch and type. Two crucial moments marked these fortifications:

- Medieval times, with the foundation of Portugal in 1143. At this time were established the bases for the territorial organization as we know it today. Dating from this time we have the castles, towers and fortified villages.
- The 17th Century with the Acclamation War against the Castilians, when the urban settlements near the river had to be reinforced with bastions. The best preserved fortresses are Valença do Minho and Monção, in the other cases little remain due to the 20th Century demolitions. In this Plan were located and analysed for the first time the earth forts built during this war, to follow the troop movements and the enemy attacks.

One important conclusion of our study was that to reach the understanding and meaning of the earth fortifications, they should be approached with a global method in the context of the warfare in the 17th Century, as Castilians spots for attacking Portuguese villages, or to reinforce the defence of the sieged fortifications, especially Valença. Each fort, evaluated separately, is difficult to differentiate from any

mound of the surrounding fields. When we approach it with an ensemble perspective, that relates this one to another, and then to the fortified villages, knowing they were built in the course of the military actions of defence and attack in Portuguese soil, and also including Castilian villages when necessary, we see its true cultural and technical dimension, as an outstanding example of a military strategy defined at territorial scale.

4. Proposals.

4.1. Three initiatives were proposed to implement the Plan, intended to create the basis and to constitute the public announcement of the program:

The creation of a Documentation Centre dedicated to Fortifications.
An Exhibition about Fortifications, to show the maps and projects existing in the Military Archives, mainly from the 18th Century.
A Congress about the Fortifications of the Minho frontier.

4.2. New Cultural Routes for tourists were studied and defined. After analysing the existing fortifications in their present state, they were grouped according to their type. The definition of cultural itineraries was adapted closely to the characteristics of each group of fortifications, looking for the best proposals appropriate to the importance of the monuments and their protection.

For each monument were specified recommendations for the interventions and established the program for the facilities and services needed for visitors. We have proposed the following routes (see Fig. 3 for the location and type of each fortification):

Natural Castles.

Located in rocky, inaccessible spots with exceptionally beautiful panoramic sights, they have an imposing scale. Each one is a destiny by itself, and the proposal is to establish a Natural Historical Park to include the surrounding area, and contribute to preserve the archaeological remains, and enhance the rural life and the traditional landscape.

- Route A: Castro Laboreiro Castle
- Route B: Penha da Rainha Castle
- Route C: Fraião Castle

Medieval Towers.

In this case only Lapela needs rehabilitation works to allow the visit to the interior, the other tower being privately owned and not open to tourists for the moment.

Route D: Lapela Tower

Route E: Silva Tower

The Transfrontier Routes.

The implementation of these routes is the principal objective of this Plan, and could be developed in short delay. Today the frontier is more and more a place of liaison and neighbouring, due to the physical proximity offered by the bridges and the transports.

Route E: Melgaço (P) + Crescente (S) Fortifications

Route F: Monção (P) + Salvaterra (S) Fortifications

Route G: Valença (P) + Tui (S) Fortifications

Route H: Vila Nova de Cerveira (P) + Góian (S) Fortifications

Earth Forts.

They were built anew, and have a design with perfect geometrical forms, showing in a clear way all the theoretical principles of the fortresses with bastions and ramparts. For the moment, we suggest further study and research in order to know how to preserve these constructions, before defining what kind of use or visit will be adequate for them.

5. Final remarks

The authors believe that this Master Plan has an effective merit by proposing a global approach to the important military fortifications of this region. Although in an incipient way, this heritage ensemble is gaining no doubt a new cultural, historical and social meaning.

The second merit is to promote the association of two countries, two communities that, although separated by a frontier, have always maintained for centuries a relationship with interchanges of cultural values and people.

In this specific field, we can observe that the reasons that led to the creation of these defence elements, provide today the best sights for the observation of the monuments that sit opposite the river, as well as enjoying the landscape features, simultaneously with the direct and detailed discovery of the fortification that we are visiting. It is then the river the great protagonist, been navigable in 2/3 of the course shared by both countries, that will invite us to this close approach. It is necessary to diffuse these monuments so they will become the objective to visit, to know and study, by creating the indispensable conditions to their fruition, but also to adequately preserve them for the future.



Figure 3

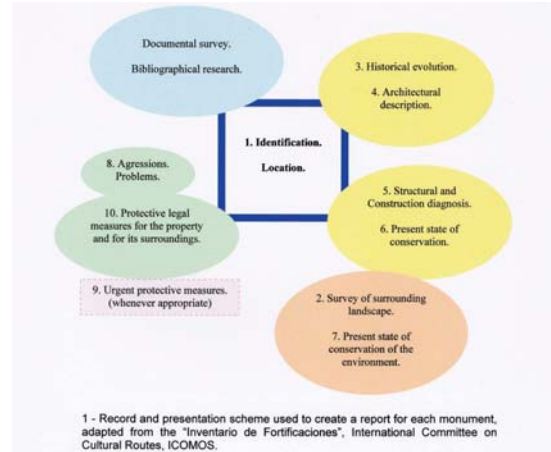


Figure 1



2 – Castro Laboreiro Castle: structural survey and analysis.

Figure 2

- A. Castles.
 - A.1. Castro Laboreiro Castle
 - A.2. Penha da Rainha Castle
 - A.3. Frialão Castle
- B. Medieval Towers.
 - B.1. Lapela Tower
 - B.2. Silva Tower
- C. Fortifications.
 - C.1. Melgaço Fortifications
 - C.2. Monção Fortifications
 - C.3. Vila Nova de Cerveira Fortifications
- D. Fortress.
 - D.1. Valença do Minho Fortress
- E. Earth Forts.
 - E.1. S. Francisco de Lovelhe Fort
 - E.2. S. Luis Gonzaga Fort
 - E.3. S. Jorge da Silva Fort
 - E.4. Gandra Fort
 - E.5. Campos Fort (destroyed?)
- F. Small Fort.
 - F.1. Espírito Santo

3 – Location and type of the fortifications studied.

Figure 4

