

The Role of Community Parks as a Medium for Cultural Expression

with reference to Cairo-Egypt

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Abstract

The reciprocal influences between local cultures and the built environment have been extensively discussed in literature (e.g. Rapoport, 1977; Spencer, 2012). Urban parks too can play a major role as a medium for cultural expression (e.g. Heidt and Neef, 2008; Rapoport, 1976). This role has been lately compromised in Egypt under the pressures of negligence and urban encroachment.

However, recent state plans in new urban settlements seem to develop urban parks primarily on the bases of economical, utilitarian, and technical considerations, with little attention being paid to the cultural dimension.

The main objective of the present research is to develop an understanding to the role of community parks, towards the pursuit of a better medium for cultural expression, as applied to Cairo, Egypt.

Towards this objective, the study adopts a qualitative approach. First, an analytical investigation to the literature is carried out to develop a theoretical framework for the study. Afterwards, a qualitative analysis to the outcome of semi-structured interview surveys (19 participants) in selected community parks in Cairo takes place. This concludes to guidelines for improving the design of urban parks as a medium for cultural expression. This shall help designers, developers and decision makers take more informed decisions towards the development of the built environment in Egypt.

Keywords: Urban Parks, Culture Ecology, Community, Culture expression; Cairo, Egypt;

Chapter One

Research Introduction

1.1 Inception and Motivation

The research insight comes from a personal observation that developed throughout my academic studies and professional experience. Some practices that looked very particular to Egyptians showed to be so common in the urban parks of Egypt.

For example, one important occasion to Egyptians is Sham al-Naseem – Easter day. It is an Egyptian national holiday to mark the beginning of spring. Celebrating Sham al-Naseem started as early as the Pharaonic eras. Besides its position in the Christian calendar, Sham al-Naseem is widely celebrated by Egyptians of all faiths. The main characteristics of that feast are hiking in urban parks and eating traditional food which consists mainly of dried salted fish, lettuce, spring onions and lupine (Amin, 1994).

Eid al-Fitr and Eid al-Adha are similarly important occasions to all Egyptians, despite their Muslim association. Eid al-Fitr is the first day in the lunar month of Shawwal, when Muslims celebrate breaking their fasting throughout the whole month of Ramadan. Eid al-Adha highlights the climax of pilgrimage season. In both feasts, people put on their best clothes, exchange family visits and head to parks in large groups to celebrate with their families and friends. Celebrations always involve playing, singing, dancing and listening to live / recorded music. Picnic baskets loaded with the traditional foods are always part of these celebrations (Hamdan, 1993)

This implied some relationship between culture and urban parks. For that the introduction of urban parks is generally known to improve the quality of the environment; and for that such parks have multi-layered individual and social virtues; this brought up the question on “How could urban parks set a better medium for cultural practices?”

Urban parks have been viewed as an important part of community development, rather than a mere medium for recreation and leisure. Urban parks have been suggested to facilitate social cohesion by creating space for social interactions (Coley et al., 1998; Van Herzele and Wiedemann, 2003; Parr, 2007; Maas et al., 2009). People satisfy most of their recreational needs within the locality where they live. A study conducted in Helsinki, Finland, indicated that 97% of the city residents participate in some outdoor recreation during the year. Urban green spaces serve as a near resource for relaxation and provide emotional warmth (Heidt and Neef, 2008). In Mexico City, for example, the centrally located Chapultepec Park draws up to three million visitors a week, who enjoy a wide variety of activities (Sorensen et al., 1997; Sadeghian and Vardanyan, 2013). The role of such parks is not only confined to environmental benefits or aesthetic improvement. Borer (2006) suggests that studying

community relationships with urban parks sheds light on the way people use (or misuse) such urban elements, to understand and represent their city and themselves. They play an important socio-cultural role by communicating the ever-transforming expression of the local culture in any community (Borer, 2006).

Gideon (1995) confirmed that the environment around us is a synthesis shaped by continuous processes of dynamic interaction between complex interrelated forces. Mankind's interaction with these parameters is known to affect and to be affected by the environment. This explains the ongoing relationship between culture and environment.

In his book "Ethics and Urban Design: Culture, Form, and Environment", Gideon mentioned that Egypt is a good example of the overwhelming impact environment can have on urban and social development. Despite the fact that the Nile river divides Egypt geographically, it remained people's main motivation to settle around and develop ancient civilizations, with all their characteristic architecture and built forms. Likewise, the impact of the east and west deserts can be seen on building designs, people's customs or even the daily way of living (Gideon, 1995).

Amos Rapoport is another leading figure in Environment-Behavior Studies. His work has discussed how culture could be responsive to the environment, and vice versa; or in other words, how architecture could influence and be influenced by the culture. Therefore, he pinpoints the significance of understanding the interrelationship between man, culture and environment (Rapoport, 1970; 1976; 1980; 1982).

Rapoport (1970) stated that "*Traditionally, built form always responds effectively to culture*" For example, in vernacular contexts, such environments communicate effectively and fully to users. In recent times, some concerns were reported that environments do not respond and do not communicate as effectively, particularly in case of professionally-designed environments (Rapoport, 1982).

The role of the designer is to create a potential environment for human needs, reflecting what a person uses and appreciates is his/her effective environment. The basic point made is that the environment, which surrounds the human, consists of geographical setting, social and cultural components (Rapoport, 1999).

Griswold (1987) explains that the meaning of places, as a major cultural component, and their relevance to particular ways of living, is neither dictated by their physical being, nor solely by the people who use them. Rather, meanings are constructed through the interaction between the symbolic capacities of the object itself and the perceptual apparatus of those who experience the object.

And for that the urban world we live in is a complex system of principles, beliefs and values, urban culture can resemble a unique combination of past traditions, present perceptions, and future expectations. Therefore, the wide spectrum of diverse activities that take place in such parks, ranging from playing to meditation, and from passing-by to family picnics and social gatherings, sets an excellent medium for the adaptation, appropriation and transformation of the dynamic cultural expressions. In brief, parks may be depicted as places that connect individuals to one another, as well as to their past and present (Borer, 2006).

1.2 Research Problem

Throughout Egypt's history, lots of parks used to host and celebrate characteristic cultural practices. Many of these practices remain at the very heart of park visits. The literature confirms the significant relationship between cultural practices and the built-environment. When urban forms provide only the basic utilities needed, while neglecting the cultural values that relate people to their own environment, urban places miss their real meaning as distinctive places (Lynch, 1977).

There seem to be an apparent lack of understanding among some designers and decision makers to the knowledge needed for designing urban parks. This is probably because a great deal of the technical studies and executive plans lay emphases on studying the physicality of buildings and spaces, rather than the holistic [physical and non-physical] qualities of the built environment, with its open spaces and public parks.

This culture-environment relationship seems to be compromised in Cairene parks, due to the present quantitative and qualitative pressures. Quantitative shortages are embodied by the urban encroachments, which affected the poor provision and distribution of planted areas in the City. For example, the average per capita planted area has reached 1.2 m²/person in Cairo, which is considered extremely low, compared to the international figures. For example, in Paris, France the average green area per person is 11.5 m². The corresponding figure reaches 52 m² per person in Curitiba, Brazil – being the largest share per person worldwide (Vazquez, 2011; WHO, 1958). Yet, the unjust distribution is evident in the substantial difference between the green-area provisions in middle/high class areas versus lower class areas in Cairo. For example, *Zamalek* (an upper-middle/high class district) has a 10.9 m²/person of public green areas, while other poorer districts have nearly no green spaces at all, as in *Mattaryah* and *Embaba* districts for example (Abd El Aziz, 2012).



Figure 1 An Aerial view to Cairo, showing the high building-density with very low presence of green areas
Source: (Svetlana, 2009)

On the other hand, urban parks in Cairo face several qualitative challenges. These include lack of planning, design and management, as well as being deprioritized in funding and maintenance. This resulted in noticeable degradation in quality, quantity, and distribution of such urban green spaces in the city (ibid).

One major principle for the 1952 revolution was promoting proletarian sectors of the society. This has encouraged massive migrations from rural villages in the Nile Delta and Upper Egypt towards larger cities like Cairo and Alexandria, where more work opportunities are. This resulted in a vast demand to housing and services, to accommodate new resident individuals and families. Due to this centralization, many informal districts started to grow up around Cairo, eating large segments of the city's open and green spaces (Hamdan, 1993).

The following diagram Figure (2) is developed by the Researcher to sum up the problems of urban parks in Egypt.

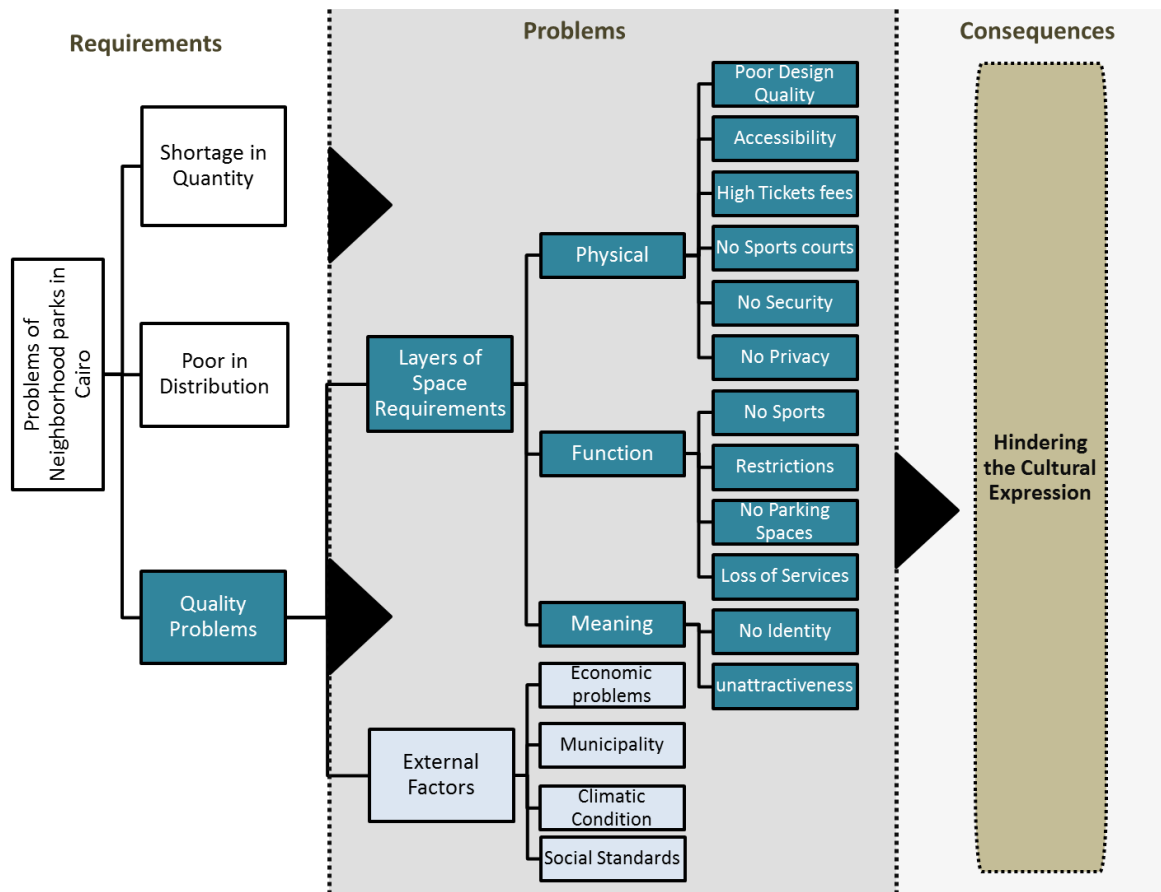


Figure 2 The problems of urban parks in Cairo
Source: By researcher

However, recent State endeavors are taking place in Cairo’s peripheral urban communities, to make it up for the quantitative side of the problem. New park provisions seem to merely focus on the physical, utilitarian and technical considerations, with little attention being paid to the design of spaces that accommodate and facilitate cultural practices.

Therefore, with such ambitious plans and huge expenditure, it is important to provide an in-depth understanding on how urban parks may be designed to set a better medium for cultural expression, so that future parks can be more responsive to the profound goals of improving the quality of living.

1.3 Aim and Objectives

Based on the above, the present research aims at developing design guidelines and recommendations for the urban parks to set a more appropriate medium for cultural expression, with reference to the Egyptian context.

In order to realize the aforementioned aim, the following objectives are formulated:

- 1- Identifying the classifications and functional requirements of urban parks.

- 2- Manifesting the physical and non-physical cultural forces shaping the built environment [and urban parks] – with particular reference to the Egyptian context.
- 3- Examining the theoretical findings empirically in some selected Cairene parks.
- 4- Concluding to a set of recommendations and guidelines for landscape architects, urban designers and decision makers on how to develop the design of urban park in a way that better responds to the individual, social and cultural necessities in Cairo.

1.4 Significance of the Study

Extending public and professional awareness of the cultural significance of urban parks can reshape the upcoming designs of urban parks. This can promote more appropriate patterns of development that stem from sound understanding to the local culture and respond more profoundly to the dynamic transformation of cultural expressions. This can, in turn, contribute to improving the overall quality of life significantly, as well as making the best utility out of the vast State investments.

Having the largest area and population in Egypt, as well as being the capital city, Cairo is thought to be an adequate scope for analysis. Studying the current situation of urban parks in Cairo can represent the broader Egyptian context. This can capitalize the value of the outcome of the present research, as applied to other cities in Egypt.

The adopted research method can apply to other countries, with respect to their cultural particularities. Findings about how to design urban parks to support cultural expression can be an interesting issue to improve the quality of the built environment worldwide.

1.5 State of Research

The proposed study involves four main components, namely: Culture, Environment, Urban Parks and Egypt. The common literature mostly deals with parts of these components, as shown in the following discussion.

a. Culture and Environment

Culture ecology is a very popular term that many researchers tend to use it in recent times. It started when anthropologist Julian Steward (1953-1972) who developed the theory of culture change in his book titled: The methodology of multi-linear evolution. Then, Gideon (1965) too has challenged design professionals to reexamine their basic assumptions about the urban environment, and how it offers design strategies based on enduring human values in his

famous book “Ethics and Urban Design”. In his ‘Theory of Culture Change’ which coined the term, he has envisioned cultural ecology as a methodology for understanding how humans adapt to such a wide variety of environments. Also, the work of Amos Rapoport (1970 to 1999) has a great influence on understanding the relation between environment and culture. More studies have addressed this complex relationship, e.g. Movono, et.al. (2017); Kumar et.al. (2019); Kelly et.al. (2012); Buzney and Jon (2012); Perrin et. al. (2016); Yin (2007); Russell (1992); Mutch (1997); Yu (1999); Tuladhar (2011); Brown (2009); Deschamps (2002); Rands (2017).

b. Urban Parks in Egypt

Urban parks constitute an important place for Egyptians. They are important because they offer urban dwellers good opportunities for contact with nature. Although urban parks are particularly important in Cairo, the city suffers from an extreme lack of green space. But many researchers studied the importance of urban parks and understand the activities happen inside e.g. Mahrous et.al. (2018), Othmani et.al. (2020), AboElata (2017), Aziz (2020), Kafafy (2010), Adham (1997), Elhalawani (2013) Abdel-Rahman (2018), Norfolk (2015), Emara (2013) and Abou Aly (2018).

c. Culture and Urban Parks

More recent studies like Nady (2016), Sherer (2003), Coley et.al. (1997), Coley et.al.(1998), and Priego and Canales (2008) showed the significance of urban parks in urban life, how they improve the quality of life and how urban parks play the role of expressing culture. Similar examples may include Lau (1981), Apostle (1997), Smith (2017), He (2004), Griffin (2014), Benton (1997), Zieleniec (2002), Gafford (2008) and Borer (2006).

d. Culture, Environment and Egypt

Hamdan’s (1993) encyclopedia “Egypt’s Character” is an extended description of the reciprocity between the physical and cultural characteristics of Egypt and the Egyptians. Amin (1994) has applied the theory of culture ecology as a means to understanding and evaluating the Egyptian built environment. Gideon (1995) has also studied the Egyptian experience of culture ecology and the effect of the country geology on human behavior. The culture-environment relationship is also studied in Cairene parks by many researchers like Abd El Aziz (2012), AbdelHafeez et.al. (2013), Hegazi (2015), Elgohary (1996), Fahmi (1993), Haug (2012), Elkhatieb (2017).

Therefore, it appears from the above discussion that the present study gains novelty and significance from addressing the relationship between the four components together, i.e. culture, environment, Egypt and urban parks. The following figure (3) sums up this discussion.

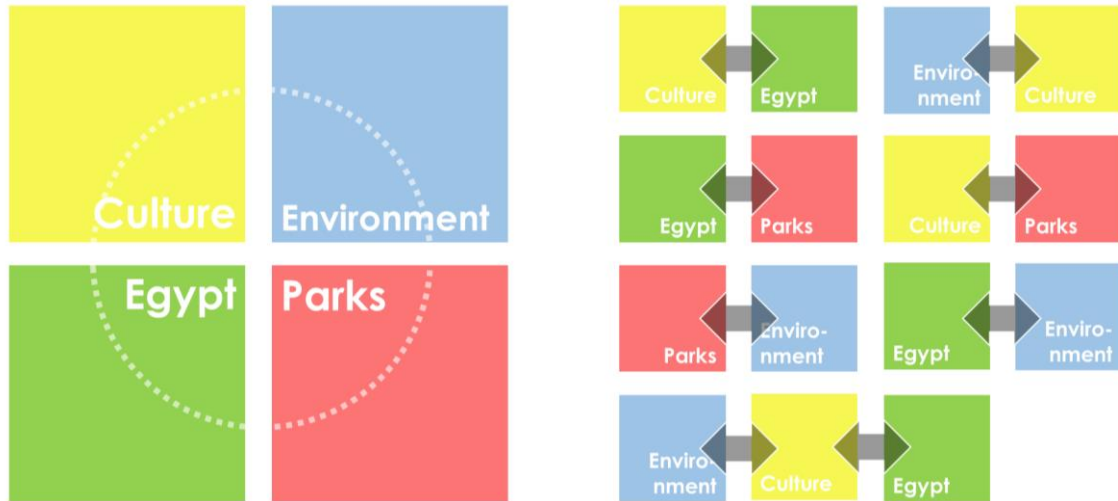


Figure 3 Graphic representation of the relationship between the present research and the existing literature.
Source: Researcher

1.6 Research Methodology

In order to realize the aforementioned aim, the present study adopts a qualitative approach. It first undergoes an in-depth theoretical investigation to the physical and non-physical manifestations of culture as applied to the elements, attributes and activities of urban parks. This section will extensively build on the literature about 'environmental behavior' and 'cultural ecology'. Culture ecology mainly studies the interactions of societies with the natural environment, in order to comprehend the processes of adaptation and transformation that operate to alter social institutions, human behavior, and the environment itself. On the other hand, environmental behavior mainly examines the relationships between human behavior and the natural and built environment (Netting, 1977 in Kumar et.al., 2019).

A subsequent section of the study is planned to empirically investigate the application of the theoretical findings to a number of parks in Cairo, Egypt. This section builds on two main tactics, namely semi-structured interviews and participant observation. The selection criteria of studied parks, together with the observation, documentation, sampling and survey methods, are decided first to guide the empirical research procedures.

Badr Park, Children Park and Fustat Park were selected for the empirical study. They were chosen on the basis of being categorized under community parks, which is the main focus of the study. They also represent the recent suburban State schemes, which are claimed to lay more emphases on the physical / functional aspects, at the expense of cultural and symbolic necessities.

Participant observation took place in 2017, and in 2018 to represent the main different climatic settings in Cairo. Observation was carried out in the mornings, afternoons and evenings of weekdays and weekends – to figure out the possible differences throughout the day, the week and the year. An observation session ranged between 2-4 hours, depending on the number of visitors present, intensity of activities they may undertake. Noteworthy actions were documented by sketches, photographs and written notes.

The semi-structured interviews were carried out with a selected sample of park visitors, designers and administration. Selection followed non-probability purposive sampling, for that it is most suitable for this kind of research – with a greater likelihood to generate the sort of information needed for the study (Creswell, 2009 in Keele, 2010). The sample included 19 participants of different backgrounds and age-groups. Interviews were stopped at the point of information saturation (Keele, 2010).

The outcome of the survey is then analyzed qualitatively and interpreted in the light of documented observations and preceding literature. After transcribing the recorded interviews, keywords were highlighted and classified under physical elements, practiced activities and cultural characteristics. Seven main themes were concluded from the characteristics to represent the driving forces for cultural expression in urban parks. An extended matrix was then developed to reorganize the different elements and activities in relation to the emerging themes. This was the principal foundation for developing the subsequent discussion, which was further supported by the theoretical findings – towards setting the required understanding to the required cultural role of urban parks in Cairo.

The synthesis of both the theoretical study and the empirical verification concluded to a set of recommendations and guidelines for landscape architects, urban designers and decision makers on how to develop urban park design towards the pursuit of a better built environment, which responds more effectively to the individual, social and cultural necessities.

1.7 Research Structure

The present research comes in seven chapters. Chapter One is an introductory chapter that introduces the research motivation, research problem, aim, objectives, adopted methodology and study structure.

The following two chapters comprise Part I: Theoretical Framework. Chapter Two (The Relationship between Culture, Man and Environment) provides an explanation and analysis for the interrelationship between culture, man and environment, understanding the culture ecology, environmental behavior and the physical and non-physical cultural expressions in the built environment, with particular reference to urban parks in Egypt. Afterwards, Chapter Three (Understanding Urban Parks in Cairo) studies the importance of parks in our daily life to illustrate how people use and experience parks. Classifications of social, environmental and economic benefits of parks are also discussed. The functional requirements and main design elements of parks are discussed in this chapter as well.

Having concluded the theoretical part, Part II: Empirical Investigation comes in two other chapters afterwards. Chapter Four (Empirical Research Design) introduces the selection criteria of studied parks, together with their background information. This chapter also sheds light on the observation documentation, sampling strategy, survey design and methods of analyses to be adopted in the following sections of the study.

Chapter Five (Analyses and Discussion) primarily introduces interpretive analyses of the interview findings in the light of documented observations and theoretical findings. Documentation and discussion of findings, towards the development of urban parks and the built environment.

The outcome of both parts is embodied in Part III: Synthesis. It comprises two chapters as well. Chapter Six (Recommendations and Guidelines) introduces practical recommendations and design guidelines, which suggest how design elements in urban parks may be designed to respond to the cultural necessities, whether those concluded from the literature or outlined by the outcome of the empirical study.

The thesis concludes by Chapter Seven (Outlook), which sets the concluding synthesis for the findings of the whole thesis. It sums up the findings, study limitations and proposed areas for future research.

This can be graphically represented as follows:

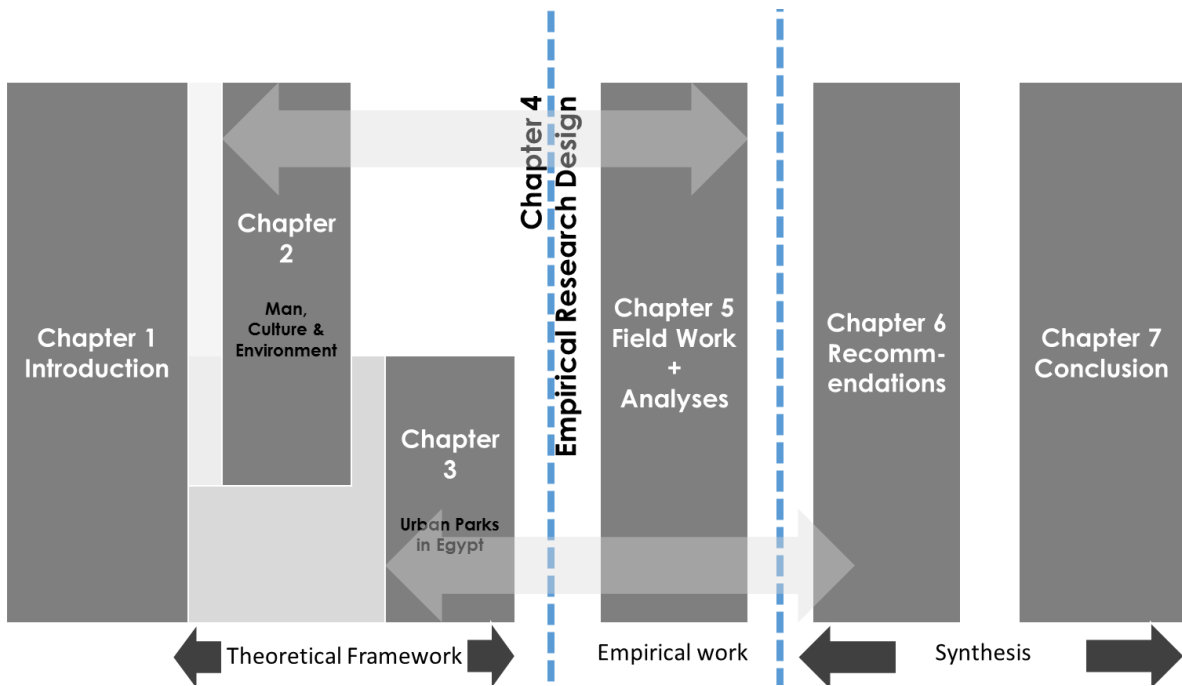


Figure 4 Graphic representation for the research structure
Source: Researcher

Chapter Two

The Relationship between Culture, Man and
Environment

2.1 Introduction

The literature on culture and environment addresses a variety of approaches. Many apparently contradictory approaches have become commonly familiar in sociological, anthropological, and psychological studies. They can be seen as attempts to define what culture and environment are, and how they relate.

This chapter aims at understanding culture – man – environment relationship. To do that, it first introduces the main literature about each element of them separately. Afterwards, mutual relations between every two of them is investigated, to hopefully set a sound understanding to the profound interrelation between this trilogy – as exemplified in the Egyptian context.

2.2 Culture: The Core, Manifestation and Elements

Many anthropologists consider the importance of culture as to define humanity. It has many definitions, probably due to its importance. Too tight definitions are not desirable, as there is yet no one clear way of viewing culture and its direct relation with the built environment. Yet, for the purpose of the present study, three definitions of culture are adopted. The first defines it as a way of life typical of a group. The second defines it as a set of adaptive strategies for survival, related to ecology and resources. The third defines it as a system of symbols, meaning and cognitive schemata transmitted through symbolic codes (Rapoport, 1977).

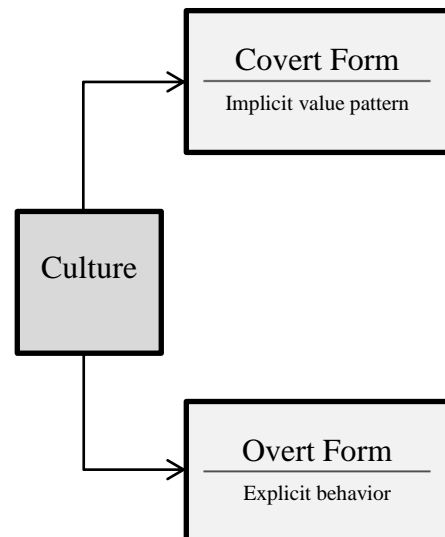


Figure 5 Covert and overt forms of culture
Source: Rapoport, 1977

Culture can be described on two levels: the explicit behavior – i.e. ‘overt form’ and the implicit values – i.e. the ‘covert form’. Based on John Berry (1976), the first two definitions above represent an ‘overt form’ (often called explicit culture), which is the readily observable regularity in the cultural behavior of the group. The third definition exemplifies the ‘covert form’ (often called implicit culture), which is the structure inferred to account for this observed regularity.

Irwin Altman (1984) argues that culture refers to beliefs and perception, values and norms, customs and behavior of a group or society. Culture includes what people believe to be true of the world, their lives, and the environment. It also includes their values, or what they hold

to be good and bad, acceptable and unacceptable. Still another part of culture is the set of rules and beliefs about how to behave or do things.

In other words, cognition, perception, values, and modes of appropriate behavior constitute a cluster of characteristics shared among a group of people [by consensus] to define the concept of culture. That is for a culture to exist, people must agree, with or without verbalizing their agreement, that there are common acceptable ways to behave (Berry, 1976).

The term culture implies that these shared beliefs, values, and the socialization and education of new members of culture help preserve consensus from one generation to the next. In this way, children learn eating manners appropriate to a family, they learn to share and compete, work and play. Social virtues are also taught, along with other beliefs and practices, including prejudices toward other groups. A society's culture does not only involve mental and behavioral processes; it also appears in objects and public buildings, often explicitly reflecting its values and beliefs (Amin and Golo, 2000).

Culture can be described as an action of a group of people who live within a certain place, distinctive for its specific ecological resources, and have a set of shared values, beliefs and norms. These shared elements lead to unified views towards the world and similar choices in all aspects of life (Amin, 1994).

The culture that any human shares, is a matter of chance, the accident of his place of birth, and the people who socialize with him. Through the process of socialization man acquires the prevailing attitudes and beliefs, the patterns and forms of behavior appropriate to the social role he occupies, and the patterns and values of society in which he is born (Udubrae, 2001). Cultural codes, position in the social structure, opportunities and barriers, and particularities of socialization through the life course are combined in the lifelong process of leisure and recreation development. Culture, the learned and transmitted elements of life, is woven through everything we do. Not only social norms of culture, but also technological use, interaction styles and complex sets of rules must be learned in order to participate in the community activities (Amin, 1994). Rather, the styles learned are specific to the groups in which they find their social identity. The ways humans play, converse, eat and drink, and otherwise interact are those they have learned among those who are 'their people'(Rapoport, 1977; Amin, 2000).

Culture expresses itself in two ways: firstly, by creating certain patterns of behavior and life style, and Secondly by imposing ideal image and distinctive typology for the built form.

In summary, culture can be described as a group of people who live within a certain place, distinctive for its specific ecological resources, and have a set of shared values, beliefs and norms - the culture core. These shared elements are transmitted and passed on to others, with socialization and education of new members of the society helping to preserve consensus from one generation to the next- with the exception of dramatic events.

2.2.1 Core of Culture

Culture, as the deep structure, is based on the elements of the culture core. Therefore, it cannot be described in a universal form, which all cultures follow. Each culture has its deep core which evolved over a long period of time. The culture core is the source of continuity and survival, reproducing the culture and maintaining its stability. The stability of a culture relates to the stability of the interaction of these systems. Each culture changes following the natural change in the cultural core, which corresponds to the dynamic nature of life (Rapoport, 1977; Spencer, H., 2012).

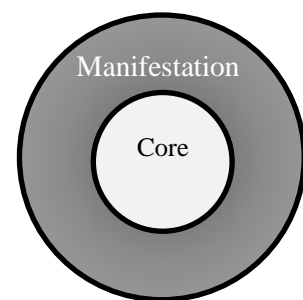


Figure 6 Culture Core and Manifestation
Source: Spencer, H., 2012

To sustain any community and maintain its identity, the main elements which form the culture core and represent the source of identity, must be retained. Many anthropologists concentrated on the concept of cultural core, as they argued that all aspects of life can be compatible with the human being, as much as they maintain strong ties with the core of the culture (Spencer, H., 2012).

Amos Rapoport identified the culture core as follows: for any group there is a core of elements which are important and define the group to itself and to others. This core is not easily given up. Any sudden change in the core should be destructive. Its disappearance/deformation threatens the integrity of the culture. The culture core is the source of continuity and reproduction for the culture. The significance of these components varies from one environment to another due to the availability of resources (Rapoport, 1977).

The culture core of the Egyptian society could be seen in two main levels, namely the physical and symbolic structures. One major component comes from the Pharaonic influences (Hamdan, 1993). Many present traditions and customs are documented to originate from Ancient Egyptian practices – like festivals, ceremonies and feasts. Another important

component of the symbolic structure is the Islamic and Christian rituals, legacies, ethics and teachings – which play a major role in shaping the public acceptance of particular practices (Arkoun, 1989). However, for that Egypt was occupied by the French then the British troops in the early half of the twentieth century, their western cultures have been partly adapted in Egypt, forming a third major component of the present Egyptian culture (Amin, 2000).

The second structure is about the physical environment and ecological resources. Egypt has a variety of geographic and climatic conditions within its boundaries. It extends from the Mediterranean climate at the north, to the hot dry climate at Upper Egypt in the south; and from Sinai mountains in the east, to the extended deserts in the west. Nevertheless, the most important of all is the River Nile. Most Egyptians live along the Nile valley and Delta, providing them with similar environmental factors. This is probably what unifies their perception and cognition towards the world through a sharing of resources of living and base economy (Hamdan, 1993).

2.2.2 Manifestation of Culture

Cultural identity is produced by the similar choices of a society, being expressed as culture manifestations. These are external elements which are peripheral to the culture core and are more easily develop and transform. Yet, their importance is derived from the fact that they create a media for certain behavioral patterns that distinguish the culture and play a role in maintaining its meaning and quality (Wuketits, 2006).

Udubrae, E. (2001) classifies culture manifestations in two ways. The first is in the observed social behavior. This includes the components which express people's way of living such as manners and verbal communication; family and kinship structures; residence pattern (privacy, territoriality, neighborhood, etc.); and home range behavior (food habits, etc.). The second is exemplified through manmade artifacts. The built environment can be a representative of such culture manifestation. For example, some built forms characterize particular regions, and are explained in relation to the common local cultures and identities in these places.

2.2.3 Elements of Culture

The following section discusses the main elements of culture, as identified in the literature. It sheds light on language, norms, values, religion, art, social collectives and artifacts.

2.2.3.1 Symbols and Language

Humans, consciously and subconsciously, are always striving to make sense of their surrounding world. Symbols—such as gestures, signs, objects, signals, and words—help people understand that world. They provide clues to understanding experiences by conveying recognizable meanings that are shared by societies. Languages are essentially an important part of cultures. As much as the structure of a language is influenced by the local culture, sociology of language (sociolinguistics) suggests that languages have an effect on their societies (Passero, 2002, Amin and Golo, 2000).

Perhaps our most important set of symbols is language. In English, the word chair means something we sit on. In Spanish, the word *silla* means the same thing, despite the obvious difference in letters and pronunciation. As long as we agree how to interpret these words, a shared language and thus society are possible. By the same token, differences in languages can make it quite difficult to communicate.

Edward Sapir and Benjamin Lee Whorf, argued that people cannot easily understand concepts and objects unless their language contains words for these items. They explained that language is what structures thought. Language thus influences how we understand the world around us (Whorf, 1956).

In addition to using language, people may communicate without words. Nonverbal communication is symbolic, and, as in the case of language, is learned through culture. A thumbs-up, for example, indicates positive reinforcement in the United States, whereas in Russia and Australia, it is an offensive curse (Passero, 2002).

2.2.3.2 Norms and Mores

Every society or every civilization has a set of norms, which are an inseparable part, and an important element of culture. This can include the folkways, mores, taboos and rituals in a particular culture.

Social norms are the unwritten rules of behavior that are considered acceptable in a group or a society. Norms refer to standards of behavior that influence the way we behave. Social norms can be thought of as rules that prescribe what people should and should not do given their social surroundings. Shaking hands after sports match is an example of such social norm. They function to provide order and predictability in societies. On the whole, people want approval, they want to belong, and those who do not follow the norms will suffer disapproval or may even be outcast from the group. This is how we keep society functioning,

not just with direct rules but also complying with common acceptance, i.e. the unwritten norms (Sumner, 1906; Henslin, 1972).

Social norms, like many other social phenomena, are the unplanned result of individuals' interaction. They can change in accordance with time, situations, environments, and/or cultures. This probably explains why and how people's behavior also changes. It has been argued that social norms ought to be understood as a kind of grammar of social interactions – for that they specify what is acceptable and what is not in a society or group (Cancian, 1975 Kumar et.al., 2019).

2.2.3.3 Values and Beliefs

The values of a culture often refer to the things to be achieved, or the things of great worth in a particular culture. They involve judgments of what is good or bad, and desirable or undesirable. A culture's values shape its norms.

Sociologists distinguish between what people do and what they say. In this sense, a real culture refers to the values and norms that a society actually follows, while an ideal culture refers to the values and norms that a society pronounces to believe.

Values are a culture's standard for discerning what is good and just in a society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs. Beliefs are the tenets or convictions that people hold to be true. Individuals in a society have specific beliefs, but they also share collective values (Henslin, 1972).

Values often suggest how people should behave, but they don't accurately reflect how people do behave. Values portray an ideal culture; the standards society would like to embrace and live up to (Sumner, 1906).

Values are not static; they vary across time and between groups as people evaluate, debate, and change collective societal beliefs. Values also vary from culture to culture.

Ancient Egyptian structures gave rise to the importance of loyalty towards family and friends. Relationships and connections are an important cultural element defining the status one holds within the society (Bätz, 2015).

2.2.3.4 Religion

Religion plays an important role in shaping up cultures as well. Sociology of religion is the study of the beliefs, practices and organizational forms of religion using the tools and methods of sociology. Sociology of religion is distinguished from the philosophy of religion in that it does not set out to assess the validity of religious beliefs. A lot of theorists

have developed extended studies about socio-cultural expression of religious practices (Amin and Golo, 2000).

Although not all religions share a typical set of beliefs, but in one form or another, religions exist in all known human societies. Even the earliest societies on record show clear traces of religious symbols and ceremonies. Throughout history, religion has continued to be a central part of societies and human experience, shaping how individuals react to the environments in which they live (Scroope, 2017 in Crossman, 2019).

Most major sociological frameworks have reflections on religion. For instance, from the functionalist perspective of sociological theory, religion is an integrative force in society because it has the power to shape collective beliefs. It provides cohesion in the social order by promoting a sense of belonging and collective consciousness. Sociologists study religion as both a belief system and a social institution. As a belief system, religion shapes what people think and how they see the world. As a social institution, religion is a pattern of social action organized around the beliefs and practices that people develop to answer questions about the meaning of existence. As an institution, religion persists over time and has an organizational structure into which members are socialized (Crossman, 2019; Scroope, 2017). Religion plays a crucial role for a person in giving a cultural identity. Religion helps in creating an ethical framework and also a regulator for values in day-to-day life. This particular approach helps in character building of a person. In other words, religion acts as an agency of socialization. Thus, religion helps in building values like love, empathy, respect, and harmony (Scroope, 2017).

For example, Egyptian Muslims perceive Islam not only as a code of ethics, but also a holistic way of living. It provides a civic code that has influenced social behavior and social interactions. As this code evolved, it also modified the cultural and social institutions, to the point where the differences between what is required by religious dogma and what is dictated by socio-cultural considerations are obscured. Islam is seen as an image of what the world should be like. It is used to adapt changes, justify initiatives and legitimize ideologies (Amin, 1994).

2.2.3.5 Art

Art in its most simple term is a form of communication. It is a different medium to express ideas and to share information. The art historian J. J. Pollitt uses the traditional form of 'art reflecting culture' as the basis for analysis in his book on Greek art (Leivan, 2013). Art influences society by changing opinions, instilling values and translating experiences across space and time (ibid).

Painting, sculpture, music, literature and the other arts are often considered to be the repository of a society's collective memory. Art preserves what fact-based historical records cannot: how it felt to exist in a particular place at a particular time. For example the ancient Egyptians drew and carved many drawings on the walls and tombs which help us now to know the history and the origins of many cultural aspects from where it emerged and developed. Art also has utilitarian influences on society. It brings people together and gives people a chance to be part of a community. It provides a social connection with others (Calvert, 2015 in Banagan, 2020).

Art, in some sense, is argued to be a cultural reflection. In terms of art theory and art history, it is always important to look at context to fully understand an artwork. This can include historical time period, gender/nationality/ethnicity of artist, technology, social value systems of the time and many other similar aspects (ibid).

We can see through the art many artifacts, or material objects, that constitute a society's material culture. People act with their environments in different ways, according to their culture (Bowen, 2013).

“Arabic poetry has been an indispensable manifestation of Arab culture for more than 15 centuries. It reflects the historical, social, political, philosophical and literary developments and achievements of Arabs”. said Khaled Al-Masri

In (McGovern, 2002: p.1)

Many researches in the field of ethnomusicology have explored how social and cultural customs influence music practices in macro and micro ways. Music, for example, can be a core feature of social celebrations such as weddings and national ceremonies (Barton, 2018). Egyptian music has been an integral part of Egyptian culture since ancient times. The ancient Egyptians credited *Thoth* with inventing music, which *Osiris* has employed to urbanize the world (Balkwill, 1999).

Painting too is strongly related to and significantly influenced by culture. Ancient cultures were preserved by artistic works, as in the case of historic inscriptions on the walls of temples for example. They represented natural elements of the environment such as rivers and local plants. They also denoted natural phenomena like rain-fall and river flooding. Last, but not least, they represented characteristic cultural practices like prayers to Gods and the celebration of local occasions and feasts in that particular time and place (Radwan, 2020).

2.3 Environment: Understanding the Relationship between Natural Environment and the Built Environment

Fundamental to an understanding of the role of the environment in people's lives is an understanding of what is meant by environment. The key attribute of any definition is that the environment surrounds. So, any definition, description, or explanation of the nature and functioning of the environment must be with reference to something surrounded. Of particular interest to us, is what surrounds people at an ecological level - the level of everyday human behavior. The basic point made is that the surroundings of humans consist of geographical setting, social and cultural components.

The term 'environment' is widely used today; to the extent that there is a kind of confusion over its use and meanings. Thinkers from different disciplines are studying the impact of environment within their areas. For example, a geographer may be referring to land forms and climate, while a psychologist refers to people and their personalities, a sociologist may mean the social organizations and processes, and an architect addresses buildings and landscapes. Analysts distinguish between the physical, the social, the psychological and the behavioral environments. The physical environment consists of the geographical settings. The social environment denotes the interpersonal and inter-group organization that exists. The psychological environment refers to the image that people have in their minds and the behavior of those elements to which a person responds (Abou El-Ela, 1990)

Other classifications differentiate between the actual, real, or objective world that surrounds an individual on one hand, and the phenomenological world that s/he perceives and that consciously or unconsciously affects people's behavior and emotional responses (Amin, 1994). Architects, landscape architects, and urban designers usually use the term environment in two ways: natural environment, and built or manmade environment. The following discussion highlights the main characteristics of each (ibid).

2.3.1 Natural Environment

Natural environment refers to places and geographical features, such as mountains, valleys, and ocean, and environmental conditions, such as temperature, and rainfall, flora and fauna. All forms of life exist within a specific geographic context. Some things are constant everywhere on earth but other things vary. Abou El-Ela (1990) writes that God-given elements of nature are either major or minor. The major natural elements are the dominant ones that can be altered little, if at all. Unchangeable elements, accepted as they are, include such topographical forms as mountain ranges, river valleys, and coastal plains. The minor ones are natural elements of lesser consequence such as hills, groves, and streams which can be modified.

2.3.2 Built Environment

The built environment comprises physical and non-physical variables. The former includes the artificial arrangement of different surfaces, materials, textures, illumination, and degrees of transparency, as well as the spaces between them. This is the result of people alterations to the natural environments to achieve their physical functional needs. The non-physical variables refer to the symbolic meanings people associate with the geometric/physical spaces (Twigger-Ross et. al, 2003),

A place cannot be created through the physical attributes alone, but through the activities that take place there, particularly the cultural ones characterizing the societies. Therefore, it is an incomplete view to limit the built environment in its geometric properties. It has to be regarded as geographical and cultural environments. The way people structure the surfaces of the world around them affects all the interactions between them and the physical environment (Amin, 1994, Twigger-Ross et. al, 2003).

The properties of the environment can be changed to afford new activities and new aesthetic experiences or to make some old ones better. These changes have been made so that all types of environments should serve an individual's or group's purposes. The changes reflect the beliefs and attitudes and resources of time and help provide a pattern for the future. Sometimes everybody gains through the changes that are made, sometimes some people gain at the expense of others, sometimes short-term gains result in long-term losses, and sometimes everybody will lose. This probably depends on the proper understanding to the mutual physical / non-physical interrelations (Amin, 1994)

This indicates that the priority is to ensure that people survive before we concern ourselves about perceiving our culture, motivated by nostalgia. The architect's role has to achieve this through the built environment.

2.3.3 Influences of the Natural Environment upon the Built Environment

Natural environment is reported to affect people in the ways they shape their built environment. In this context, two main approaches could be defined; namely the direct and the indirect response to the environments.

2.3.3.1 Direct Response to the Natural Environment

Generally speaking, geographic and climatic factors represent the main factors that affect any built environment. They distinguish the different regions and countries, by shaping the urban form of the cities and their spaces, through determining the appropriateness of location and design of sites. In reality, the effects of both geographic and climatic factors on the built environment are correlated to each other (Abou El-Ela, 1990). However, for the sake of the present study, they will be introduced separately to identify their components more clearly – despite the likely repetition.

A) Geographical Aspects

This section will be concerned with the study of the influence of geographical factors upon the built form and the landscape design.

A.1) Built Form

One important criterion in any site selection can be topography. Being defined by contour levels and land slopes, it contributes to the acceptability and value of the site. It also affects the layout of buildings and how they can be arranged. This dictates the basic spatial relationship and building organization, giving settlements their character and distinctive pattern (Abd El Aziz, 2012).

Egyptian geomorphology can be described as flat desert forming most of the land, with the River Nile running through the middle from south to the north, with its two parts, Nile valley and Delta. Thus, it is clear that most Egyptian land from the contour and slope points of view, are suitable for development, except for the mountainous areas in Sinai to the east and the EL-Qatara in the west (ibid).

In the context of the present study, it is known that North Africa had a wetter climate till the end of Ice Age, than it does today. Over time, the climate became drier and the wetlands turned into nowadays' Sahara Desert. In the midst of the desert, emerged the river Nile, which allowed life to thrive in this harsh climate. Not only was Nile a source of food / irrigation, but its bi-annual flooding was also the source of silt sedimentations that were full of soil nutrients. The flat land on the Nile sides allowed the development of irrigation canals to extend agriculture further. It is not strange though, that around 90% of the Egypt's population live around the Nile banks. In conclusion, the flat lands, the river waters and the fertile soils have collectively caused a notable population density in the Nile Valley, that shaped the building arrangement and land use characterizing Egypt's urban form (Ahmed, 2017; Alnaggar, 2005 in: Haars et.al., 2016).

The Egyptian countryside, throughout the Delta and the Nile valley, exhibits great homogeneity, although minor variations occur from north to south. These often show in building materials, design, and decoration. The typical rural settlement is a compact village surrounded by intensively cultivated fields. Until recently, the only source of drinking water was the Nile; consequently, many of the villages are built along the banks of its canals (Goldschmidt et. al., 2020; Amin and Golo, 2000).

In the Delta, houses comprise one or two stories, and are built of mud bricks that are plastered with mud and straw. In the southern parts of the valley more stone is used. The houses are joined to one another in a continuous row. The roofs are flat and built of layers of dried date-palm leaves, with palm-wood rafters. They are also preferred places for sleeping on hot summer nights (Goldschmidt et. al., 2020).

Typical countryside houses usually consist of a narrow passageway, a bedroom, and a courtyard. Part of the courtyard may be used as an enclosure for farm animals. Furniture is sparse. Ovens are made of plastered mud and are built into the wall of the courtyard or inside the house (ibid).

A.2) Landscape Design

Landscape design has a clear relationship with the geographical factor, through both – water features and soil characteristics. Egypt's fresh water resources are limited to the Nile River, particularly with reference to the relative scarcity of rainfall and ground water. The soil condition is generally sand with a high capacity of water absorption, resulting in restricted plant growth due to the high level of maintenance required. Therefore, Egyptians tended to

improve the quality of their environment by using trees, shrubs and greenery. Date palms, sycamore and eucalyptus trees, and Casuarina species are common features of the landscape (Goldschmidt et. al., 2020). Notwithstanding, Egyptians have perceived the existence of plants as a value, not only in terms of their physical utility. The green color has become a symbol for spiritual meanings associated with heaven (Hamdan, 1993; Abd El Aziz, 2012).

The water represents the life, balance, infinity and energy, the ambrosia of eternity pouring into the field of time. The endless flowing, the continuous flowing, represents the eternal nature of this mystical dimension and also the infinite nature of its source (Pickering, 2014).

B) Climatic Factors

One important goal for architecture is to control the micro-climate conditions through designing the physical environment.

Within the arid zone, the most effective factors on the urban form are the high temperature and solar radiation. Therefore, the comfort zone shall be achieved by providing maximum shade in both streets and public open spaces, as well as within houses. The urban form should also minimize direct and indirect solar radiation (especially reflected from the ground) to avoid heating the air. The form should moderate the effect of winds which are hot during the day, by creating natural ventilation. Therefore, the building form, organization, and the orientation should be designed in relation to these factors, and should recognize that they affect each other (Rushdy, 2011).



Figure 7 A view to the courtyard of Al-Suhaymi House in Cairo, showing balcony (maq'ad) treatment
Source: Rabbat, 1985

Reasonably shaded areas were realized through well calculated ratios between the horizontal and vertical dimensions, i.e. building heights and street width. This was accentuated by

cantilevered first floors. Such cantilevers, in a way, have shortened the span – which allowed for low-tech exterior covering, similar to the fabrics and shades used in medieval Cairene bazars. The winding alleys have also contributed more shade to the city scape. They also minimized the effects of seasonal sand storm (Gideon, 1995; Fathy, 1973).

Since the early Pharaonic eras onwards, Egyptian architecture was characterized by mostly solid masses with few little openings in one of its facades. This solid / void relationship has limited the amount of heat radiation that penetrates from outside to inside (Fathy, 1973).

Mashrabias, wooden lattice screens, were used to cover the few openings to prevent direct sunlight into the interior spaces. They played a major role in light refraction, hence reducing the effect of solar radiation and lowering the indoor temperature (Amin, 1994).

Residential living rooms usually opened to an inner court, which had a water fountain and/or shading trees. Both trees and fountains have contributed to improving the micro-climate by humidifying air currents and reducing ambient temperature. However, trees have also had extended shadows to cut down the effects of solar radiation (Fathy, 1973). Courtyards are known not only because they worked as climatic regulators but also because of the private environment they created (Saranti, 2006).

On another hand, it is evident that the amount of radiation received by horizontal roofs in long summer days exceeds that received by all other sides. This has instigated the idea of adopting more thermally-effective roof morphologies, like vaults and domes. However, despite their evident thermal performance, the technical complexity of their implementation is thought to have made flat roofs more common. Such flat roofs comprised several layers with enclosed air cavity to reduce heat transfer to interior spaces (Hamdan,1993; Fathy,1973).

Wind-catchers set another climatic treatment in mediaeval Cairene architecture. The main concept is drawing air from desirable orientation through an interior fountain, which cools the air by evaporation. Not only does this treatment cool and humidify the air, but also it allows for getting desirable breezes despite solid facades and dense urban fabric. In Al-Suhaymi house – Cairo for example, the measured temperature at the lower end of the tunnel showed to be up to 8°C cooler than the outdoor temperature (Saranti, 2006; Saleh and Saied, 2017). Figure 8 below shows the concept and function of wind-catchers.

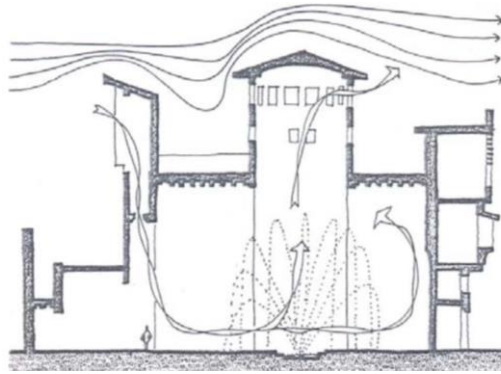


Figure 8 A section showing the concept of wind-catcher
Source: Saranti, 2006

2.3.3.2 Indirect Reflections of the Natural Environment

There are general orientations, attitudes, and beliefs that people have about nature and the environment. People have positive or negative feelings about the built and the natural environments; they have diverse attitudes towards various places, such as mountains and oceans, and diverse perceptions and cognitive images about horizontal and vertical dimensions of the world and the universe. Irwin Altman (1984) cited that Tuan carried out interesting analyses to the attitudes held towards such places. Tuan argued that mountains were often symbols of the power and dominance of nature. They played an important role in the religion and cosmology of many cultures. Islands have been perceived positively as idyllic places where one could live away from the burdens of complex societies (romantic quality).

He also observed that some places have been almost universally viewed in a positive way, like beaches, seashores and riversides. The valley or basin, coupled with the streams and rivers that flow through, have been widely perceived as a desirable place. Besides being sites for farming and growing food, valleys may symbolically represent a shelter and protection. Valleys and their water supplies provided a continual source of fertile and rich soil (Altman, 1984).

Different cultures view the world along two main approaches; namely the vertical dimensions seen in the division of the cosmos into the sky, and the horizontal dimension (central / peripheral) of closeness to, or distance from themselves or from other elements. The following discussion introduces how the built environment develops in relation to both of them.

A) The Vertical Dimension

Egyptians attached considerable religious meanings to their homes, referring to the vertical dimension. They believed sky was a roof over the earth, and heaven consists of hemispheres stacked above the sky. The house itself is considered to be a small-scale version of the whole universe. For some cultures, heaven was thought of as the vertical dimension representing the universe. They depicted the merciful endless blue sky as the home of God. Hassan Fathy's explanation can be useful here. He cited that *“this instinctive tendency to see the sky as the kindly aspect of nature gradually developed into a definite theological proposition, in which the sky became the abode of the deity”* (Fathy, 1973; Amin, 1994).

People refer to the heaven and stars as "above" and they tend to equate "above" with "good". That which is above is a place of freedom and the good life, perhaps symbolized by the sun rising to provide warmth and help nature supply them with food. "Below" is typically bad as the sun drops below the earth, cold and fearful as night prevails (Amin, 1994; Abou El-Ela, 1990).

With the adoption of settled life, man began to apply cosmological metaphors in architecture, so that the sky was regarded as a dome supported by four columns. Whether or not this description was taken literally, it certainly gave a symbolic value to the house, which was considered to be a model or microcosm of the universe. In fact, the metaphor was extended further to the eight sides of the octagon that supports, on squelches, a dome symbolizing the sky, these eight sides were held to present the eight angels who support the throne of God. Because the sky is important as the home of the holy, and the most soothing face of nature, man naturally wanted to bring it into his own dwelling (Fathy, 1973).

The main way of doing this, for the Egyptians, was the courtyard. The house is shaped as a hollow square, turning blind, windowless to the outside, with all its rooms looking inwards into a courtyard from which only the sky can be seen. This courtyard becomes the owner's private piece of sky. The space enclosed by the rooms of his house can alone induce a feeling of calm and security that no other architectural feature can, while in every case the sky is, as it were, pulled down into intimate contact with the house, so that the spirituality of the home is constantly replenished from heaven (ibid).

The previous discussion shows how natural elements had indirect / symbolic meanings which reflected to the architectural solutions and the built forms.

B) Horizontal Dimension

People see things and places on the earth's surface that are near or far, close or distant. They see the land stretching out on a horizontal dimension. One very pervasive aspect of the horizontal dimension is the idea of center. There is widespread bias that the center, usually focused on the self or one's society or nation, is worthy. This can be discussed at two levels; first, relating one's self to a central element; and second, the perception of self-at-center in relation to what is desirable and undesirable in the world (Amin, 1994).

To man, center is the first point to be felt. It has been a natural need and has had religious roots. From a cosmological point of view it is the manifestation of the center of life. In primitive civilizations, celebration of religious customs around a long piece of wood is one evidence. In Christianity, we read: *"Then he looked at those seated in a circle around him and said, Here are my mother and my brothers!"* Mark 3:34. Also in Islam, the path of the Muslims around the *Ka'aba* symbolizes winding upwards to the peak of full understanding of divine knowledge (Purce, 1974).

Man, as a social creature, feels happy and secure in his/her society, group, and family; and hence has a sense of belonging to these centers. In adaptation with environment, s/he also has a socially unique culture with special values which has a central role in his life center. As Hall (1966) describes human feeling of being surrounded by a bubble of space, in which we organize what we see, what we hear, what we smell, what we touch, to the center of that bubble where we perceive ourselves to be. In that sense, center, unifies, controls, attracts, collects, expands, limits and determines human relations to the environment (Barghjelveh, 1998).

The analogous conception appeared among the ancient Egyptians. They believed that earth was believed to be the center of the cosmos. They also looked on themselves as a superior culture, and thought that the Nile valley was the center of the civilized world. The Nile River running north south, was of crucial importance to the survival of people because of irrigation. The Nile had fertile lands on each side of its banks, and deserts beyond, yielding a cosmology with strong symmetrical values. The result was a north-south axis (the Nile) and an east-west axis (movement of the sun). Such orientation was strongly-held into the ancient Egyptian architecture (Gideon, 1995; Abd El Aziz, 2012).

In a similar sense, prominent pharaonic pyramids are made up of four equal isosceles triangles converging on a single (central) point. The base is an exact square oriented precisely

to the cardinal direction. The interplay between pyramid and cosmos is stressed by the precision of orientation. The square base and the isosceles triangle emphasize the urge toward symmetry in the Egyptian life (ibid).

For example, in Islam, the presence of Muslims around the Ka'aba symbolizes that they are getting more connected on the horizontal dimension (Purce, 1974). Likewise, medieval Muslim cities were traditionally built around the Great Mosque (Masjid -i -Jami), which was always the main center of the city. Buildings near or around the mosque were more valued properties, partly because of the social / political meaning, i.e. locations [and probably people] near the Mosque are more sacred. This is another example of the influences of horizontal dimension upon culture (Barghjelveh, 1998).

In conclusion, the fabric of culture often contains a rich blending of vertical and horizontal dimensions towards the environment. This meshing of environment and culture illustrates that environment, culture, and psychological processes function as a unity and that one cannot easily determine which factors "caused" certain outcomes. Often, all one can know is that relations among variables, exist. All come together in a coherent pattern that permits people to better understand and live in the world about them (Abd El Aziz, 2012).

2.4 Man: Understanding Human Behavior, Conditions and Needs

Human behavior represents a translation of culture from what occurs in people's minds within the constraints of their situation. It indicates how people in a society, holding particular values and following specific norms, may follow a certain pattern of behavior. This does not mean that all people in a given society behave in the same typical way. In other words, behavior is the active action where people who believe in certain values follow specific norms to achieve these values. The behavior of individuals within a culture is what shapes it, so that it is not something static, but something that evolves over time (Amin and Golo, 2000).

Human behavior is considered as one of the complex subjects, which involves many disciplines. Behavior represents one of the culture codes learned through generations. It varies from one culture to another, and within the same culture. The environmental perception and behavioral approach to the study of human behavior, suggest that an individual's behavior is a function of his / her own motivations. People's motivations vary in accordance with different physical and social environments. They both change throughout this interaction; people change environments at the same time as environments change them.

Environments affect humans' behavior, health and feelings. They express society's dominant values and the values of dominant groups. An attempt to outline the relation between environment and behavior will be achieved later in this chapter (Amin, 1994; Amin and Golo, 2000) .

There are several approaches to the study of behavior. The following brief accounts for developmental and motivational theory, psychological and sociological needs and the introduction to behavioral science. Factors affecting human behavior in general will be mentioned. These factors represent the fabric of normative life-style, and of a social community called culture. This section classifies human differences in behavior, as a result of the complex interactions into three main things; first, is the relation between human behavior and his/her general condition. Second, the interaction between humans and their needs. And third, the effect of the environment on human behavior (ibid).

2.4.1 Behavior and Human Conditions

The first kind of relation depends on three interrelated human conditions. They differ from person to another depending on class, income, and professional structure. They also differ within the same person depending on age and time. Human conditions are classified into the physical and psychological conditions.

Physical condition represents an outer condition. It indicates human features, which could be described through measurements and scales. Human beings are not physically alike because of the effect of their physical environment. For example, the physical difference in color, body built and physical features are evident between the people of Europe, Africa and the Far East. The physical condition, as well, differs within the same environment and person through life-cycle and stage. Children's movement, for example, is obviously different from old people – due to the different physical form, muscles' development and motor abilities (NRC, 1997).

The World Health Organization describes health as a state of physical, mental and social wellbeing. Therefore, an individual's psychological condition is strongly related to his/her social and physical condition. This is to say that people differ psychologically, in the same society depending on social class, past experience, motive and ethnic group. Similarly, it differs within the same person, depending not only on stage of life, but also the outer pressure, daily routine, responsibilities, and personal mood. A person does not maintain the same psychological condition throughout the different phases of life-cycle (WHO, 1958).

2.4.2 Behavior and Human Needs

Psychological condition also relates to human needs that motivate and underlie different patterns of human behavior. The relative strength of every human need varies from person to another, depending on personality, age and education. Since behavior is the active action of people's needs, therefore it differs in accordance with the realization / missingness of particular needs (Kendra, 2018).

Lots of theorists have developed theoretical models for understanding human needs. One widely-accepted, well-organized and comprehensive theory is Abraham Maslow's (1970). He assumes that all mammals have common needs in a progressive gradual and hierarchical fashion. This hierarchy starts from the "lower needs" to the "higher needs". It basically describes human needs in hierarchical levels, as shown in figure (9) and discussed in the following section

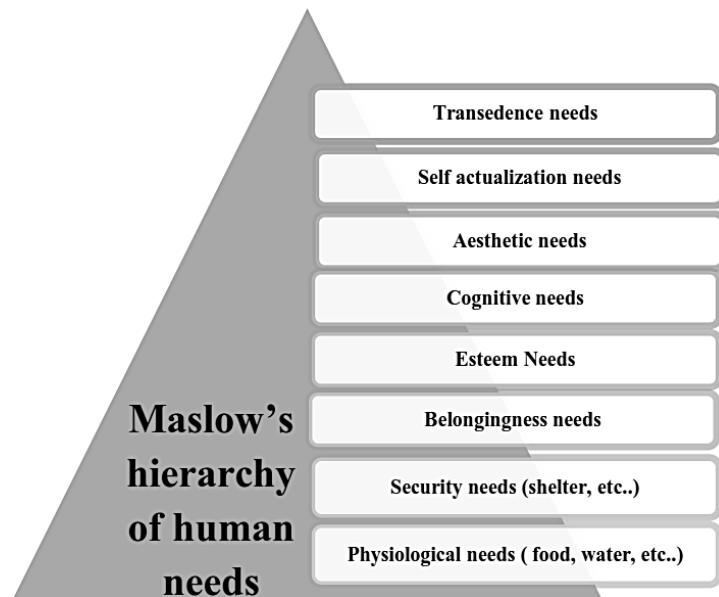


Figure 9 Maslow's hierarchy of human needs
Source: (Maslow, 1970 in El Nagar, 2015)

Previous studies about urban parks and public plazas have shown that providing for human needs is a prerequisite for creating and maintaining successful open spaces. This shall resolve the common problems of deserted, unsafe, or dysfunctional public outdoor spaces (Whyte, 2000).

2.4.2.1 Physiological Needs

Physiological needs resemble the most basic needs to all human beings like the need for food, air, sleep, etc. These needs are linked to survival, where a person who is lacking food, for example, would possibly hunger for food than anything else, hence such needs act as active determinants of behavior (Dyal, 1962; Krech and Ballachey, 1962). So, in order to proceed to a higher set of needs, these basic needs should be met. Maslow (1943) described it as 'a constant, normal state of the blood stream maintaining right content of water, salt, sugar, protein, fat, calcium and oxygen in the blood, as well as realizing constant temperature

of the blood.

The provision of potable-water fountains and food outlets is one possible response to physiological needs in public parks. Another relevant aspect is the provision of comfortable seating and shaded areas to avoid extended exposure to sun. Water features play a similar role in the humidification of air and improving its quality to realize thermal comfort. Last but not least, the role of green areas and plantations in lowering air pollution and cutting down carbon dioxide levels proved to have a significant effect on human physical health and physiological wellbeing (Brown, 2009; Maslow, 1943; Abd El Aziz, 2012).

2.4.2.2 Safety Needs

Once physiological needs are satisfied, safety needs emerge. They are also called quasi-psychological need for that they follow the satisfaction of the psychological needs. Safety is considered to be the need for protection against physical and psychological dangers, i.e. adequate housing and clothing as well as the freedom from worry and anxiety (Glassman and Hadad, 2004). The satisfaction of this need does not only rely on the human being himself as a single entity, but also extends to the role of the society in general. Hence, it is important to note that the satisfaction of this need requires dual entity for its satisfaction (Dyal, 1962).

Responding to safety needs in parks can take several routs. One path refers to safety form outsiders and intruders, which can be protected by suitable fences and surveillance cameras. Maintaining a good level of lighting can discourage unlawful acts and reduce the visitors' vulnerability to possible injuries. The provision of sufficient light in urban parks also has a significant influence on perceived safety. Insufficient light is likely to make people feel less secured – for that it may encourage vandalism and other illegitimate acts. Many studies have also referred to the role of fences in easing people's fear of crime and danger. Another level of safety may address children playing, in terms of the selection of suitable finishing materials and keeping older age-groups [whose play is characterized by violence] relatively distant from children-only zones. Separating picnic areas from paly areas can contribute to this category of needs, both physically and psychologically (Kuo,1998; Sampson, 2001; Raymond, 2007; Emara, 2013).

2.4.2.3 Belongingness Needs

Belongingness needs or the social needs are considered to be the potent need for the individual who satisfies his/her physiological and security needs. Humans possess strong needs to belong to groups – e.g. family, club, society, etc. This set of needs requires the human to interact and socialize with the surrounding in order to satisfy this set of needs. The

satisfaction of the belongingness needs leads to the need to satisfy the esteem needs. (Larsen and Buss, 2002; Nejati, 2009).

In public parks, the provision of distinct family zone, children zone, and couples' zone can emphasize this kind of belonging (Abou Aly et.al., 2018; El Nagar, 2015).

2.4.2.4 Esteem Needs

According to Maslow, a normal individual tries to attain admiration of other's and oneself based on the society's values. Thus, esteem as a psychological need is based upon people's recognition of the individual's achievement. In other words, much of the activity of adult daily life is geared toward achieving recognition and esteem from others and bolstering self-confidence. The resulting self-confidence and recognition of oneself can act as a step towards self-actualization which is in the peak of the earliest hierarchy of human needs Maslow developed (Larsen and Buss, 2002).

Taking this to the context of public parks, one may relate this to the common tendency of families to have separate zones from youngsters – who sometimes act in exaggerated ways to attract attention and receive the kind of esteem they need.

2.4.2.5 Cognitive Needs

Cognitive needs refer to the need to know, understand and explore as stated by Maslow (1970). The same source also described the cognitive needs as a process, which begins with the need to know, then the need to understand, systemize, organize, and look for relations and meanings. Hence, the cognitive needs become a subjective experience that evolves from the human-being himself/ herself in continuous search for knowledge. This set of needs could be satisfied through educational products or experiences and experiential patterns of activities or services based upon mutual interaction between human and a setting or an organization (Lantos, 2011).

Park experience, exposure to natural elements and species can be a great source for 'knowing', while contemplation can promote human faculties to think and 'understand' the world in which s/he lives.

2.4.2.6 Need for Aesthetics

Maslow (1970) has asserted that humans need a beautiful imagery and aesthetically pleasing environment. 'Beautiful' imagery is a subjective term that is assessed differently among people. Also, Maslow (1970) addressed the aesthetic needs in terms of desire for symmetry, order and beauty. These needs could be satisfied in various ways in the built environment

some of which are found in the parks (Lantos, 2011). Aesthetics may also be realized by unity, contrast, harmony, hierarchy and balance. Creating rhythmic effects by grouping lively trees in a particular order, planting colorful flowers in vivid patterns, and extended water features contrasting with extended lawn areas are few examples of what a landscape architect can do in a park design to respond to human needs for aesthetics. This is discussed in detail under 5.6 Aesthetics in this thesis.

Beauty is the ascription of a property that provides a perceptual experience of pleasure or satisfaction. Beauty is studied as part of aesthetics, culture, social psychology and sociology. An "ideal beauty" is an entity or possesses which is admired in a particular culture (Corbett, 2009).

The experience of "beauty" often involves an interpretation of some entity as being in balance and harmony with nature, which may lead to feelings of attraction and emotional well-being (Martin, 2007).

With reference to the significance of religion to Egyptian culture, it can be important to refer to the holy hadith by Prophet Mohamed (pbuh), which confirms that God is beautiful, and that He appreciates beauty. God Almighty created beauty and created his beauty in everything in the universe (Ibn al-Qayyim, 1686).

2.4.2.7 Need of self-actualization

Self-actualization is the higher set of the human potent needs. According to Maslow (1970), it is said to be a complex process that includes several layers of self-recognition of one's abilities and achievements where the human owns the desire to become everything s/he is capable of becoming.

Maslow suggests that self-actualized people should possess more efficient perception of reality; acceptance (of self, others and world); spontaneity naturalness and creativity. They should also appreciate all human experiences, and demonstrate problem-centered attitudes rather than ego-centered counterparts. Self-actualized people clearly distinguish between what is good and what is evil. They are characterized by feelings of kinship to others, developing deep relationships with others, and having the ability to give more than they may receive (Maslow, 1943; Lana and Rosnow, 1956; Larsen and Buss, 2002; Glassman and Hadad, 2004)

Attaining one or some of the previous characteristics sets the individual in the self-actualization process. Therefore, individuals should work on themselves to attain what he/she sees is capable of achieving according to his abilities.

2.4.2.7 Transcendence

Maslow proposed the transcendence needs above the self-actualization needs. This took place when the hierarchy was criticized for not being applied for people whom sacrifice their lives for the welfare of others (Redmond and Churchich, 2014). Transcendence needs include helping others towards achieving self-actualization and realizing one's potential as stated by Maslow (1970). This accentuates the fact that the self-actualization process is a complex process which might extend to higher levels according to every one's potentials.

In conclusion, Maslow's model of human needs has set a clear hierarchy of criteria to identify the human needs. Moreover, being in a hierarchal form facilitates its application in the context of human needs within their environments. As stated by Lang (1987): *"The built environment provides for human physiological needs, such as shelter, for safety needs, physical and psychological security; for belonging and esteem needs, through environmental symbolism as well as specific sets of activities; for actualization needs, through the freedom of choice; for cognitive needs, through the access to opportunities for development; and for aesthetic needs, through formal beauty."* (Lang, 1987 p.85).

Meanwhile, many critics consider Maslow's model intuitive in nature, focusing on the individual's own constructs and experiences, which facilitated its application by practitioners (Redmond and Churchich, 2014). Thus, the applicability to generalize the theory onto several cultures made this model applicable to understand the human needs in their environments.

2.5 The Relationship between Man and Environment

Due to the complex man-environment relationship, it is argued that any question in this area can fall into one of three general territories: (1) How people shape their environment, (2) What characteristics – of people as individuals or groups- are relevant to the shaping a particular environment, and (3) How the physical environment affects people and their way of life. Rapoport suggests that culture is an aspect of question one, the nature of environment is an aspect of question two, while responsiveness relates to question three - the mechanism that links culture and environment (Rapoport, 1977).

From the psychological point of view, the relation between both the environment and behavior depicts behavior as the dependent and environment as the independent. The "behavioral environment" points to the person's experience of the environment, which generates patterns of activities and actions that affect and take place within the fixed environment. The reason of studying the relationship between behavior and environment is to create an understanding that promotes positive and beneficial mutual effects (Kaplan, 1989).

In the environmental-behavior equation, behavior is the active part. Humans cannot stop behaving through their life. Behavior is what a human is doing at any moment. However, within its relation to the environment, any behavior should be seen within an environmental context. On the other hand, the environmental end of the behavior-environment equation does not recognize that an environmental context provides cues to the proper behavior expected. Often, the environment will determine the kind of behavior that takes place. Some researchers refer to such a relation as affordance, while others refer to it as supportive (ibid).

In certain situations, the effect of the environment is not due to the influence of the environment on a person's mood or behavior, rather it is due to cues which the observer interprets in terms of the social situation, and then acts upon accordingly. In that case the effect is social but the cues to this social situation are environmental. This not only presupposes that the environment provides these cues, but also that people in a given culture can interpret or read these cues differently (Rapoport, 1978).

2.5.1 Behavior and the Natural Environment

The climate and topography of the environment, affect people's behavior remarkably. The pace of life, the use of out-doors space, and the nature of activities, especially the recreational, reflects the nature features and climate of an environment. Climatic variables have effects on human motor behavior. The outdoor environment is distributed in response to environmental mediated forces such as weather, and energy availability. For most people, nature is fascinating. It is evident nowadays that the reduced contact with nature has resulted in widespread stress, depression and confusion. Through recreation, humans regain contact with the natural environment, and accordingly ease a great deal of the daily life pressures. In this sense, recreation is claimed to stimulate appreciation, develop personal powers, promote self-discovery and give meaning to life (Rushdy, 2011).

However, the way in which people respond to a natural environment should be considered as well. This largely depends on their goals, their personalities and their range of experiences. There is evidence that the inherent properties of nature have an influence on individuals and their behavior (Kapp, 2003; Rushdy, 2011).

For example, it is widely believed that the mountain peaks may shape dwellers' personality traits. For many people, the designation "mountain man" conjures an image of a rough grimy person. Findings published in *Nature Human Behavior* claim that mountainous landscapes may lower agreeableness and extroversion - in keeping with the stereotypical image characterized by solitude and isolation. However, other studies suggest that mountain environments may promote openness to new experiences (Willingham, 2020).

2.5.2 Behavior and the Man-made Environment

On the other hand, in people's contact with the man-made environment, their behavior changes. The relation between people and the human-made environment indicates to how people feel and interact in such environment, in addition to what they do. The environment should encourage different types of interactions, co-operations, conflict, acculturation, etc. Because this is the human controlled environment, a designer must be very sensitive in dealing with it (Abou El-Ela, 1990).

Architecture has always been able to facilitate some behaviors while preventing others. In the quest to reshape user behaviors, physiological, psychological, and humanistic variables will need our design attention (Buday, 2020). For example, privacy was a main concept in shaping medieval Cairo. It was embodied by introducing *Harat*, winding pathways, solid facades and bent entrances – for example (Amin, 1994).

2.6 The Relationship between Culture and Environment

Cultures and physical environments are linked with people through psychological processes, which comprise mental activities and behavioral activities. Mental activities include things that occur in the minds of people - what they see, hear, and smell as well as their interpretation of the physical environment. Mental activities also include beliefs and attitudes towards the environment (Altman and Chemers, 1984).

Therefore, the way people perceive and experience the environment affects the way they act to change and create their physical environments. Thus, people may learn to build different

structures as a result of their understanding of and experience with climate, or they may drastically alter the physical environment as a result of cultural views about the functions of the environment in the lives of people (Rapoport, 1977; Spencer, 2012; NRC, 1997).

Although many anthropologists and psychologists are interested in how people in different cultures behave with respect to the physical environment, lots of other theorists confirm that behavior is formulated by people's implicit values, perceptions, cognitions and attitudes (Rapoport, 1977).

Due to the importance of the relation between people, culture and environment, the following discussion builds on Irwin Altman (1984) work, which suggests three theoretical approaches towards understanding this sophisticated relationship; namely, the determinist theory, the compositional theory and the subcultural theory. These three approaches shall pave the way towards introducing cultural ecology afterwards (Altman and Chemers, 1984).

2.6.1 Determinist Theory

The Determinist Theory states that urban settings act directly on their inhabitants, and that certain physical characteristics of cities can lead social and personal behavior. Its central theme was that the large size of cities, the variety of people who were forced into contact with one another, and the diversity of urban experiences and stimulation, had a marked impact on the lives of people as individuals, families, and cultural groups (Franklin, 1968).

Altman cited that the insufficiency of this model, which has been the basis for much modern architectural ideologies, has resulted in a misunderstanding of the man-environment relationship. Most of these ideologies are based on a simple stimulus/response model of the relationship between environment and human behavior. In this model, the built or natural environment is regarded as the stimulus and human behavior as the response. Therefore, architects have often assumed a causal link between human behavior and the environment, because both are correlated. This has led to erroneous conclusions about the effect of the built environment on people (Jenann, 2019; Lewis, 2006).

Determinist theorists believed that these features of city life never led to negative outcomes, such as isolation, poor physical and mental health, breakdown of the family, increased crime, and deterioration of the larger social system. Even in places where the residents find the built environment and landscape very pleasant, the social objective of establishing a cohesive community through the physical layout of neighborhoods has not been achieved. According

to determinist theories, cities and urban life acted directly on people, often in negative ways (Jenann, 2019).

Therefore, Altman concludes that the urban and architecture settings are significant for creating a well social and communal unity, although their relationship is not necessarily causal (Franklin, 1968; Jenann, 2019; Lewis, 2006).

2.6.2 Compositional Theories

A contrary position hypothesizes that urban settings do not directly affect social behavior. Rather, the crucial factor affecting behavior is the ethnic, national, or other qualities of subgroups in cities. This theory is based on people living and functioning in small primary and secondary groups – e.g. family, extended family, neighborhood, etc. (Keller, 1968; Amin, 1994; Gans, 1962).

Even in highly populated areas, where people have frequent contacts with strangers, the important parts of their lives are generally restricted to small groups of family members, neighbors and friends. Compositional theories, unlike determinist theories, believe that such factors as city size, heterogeneity, and density have little direct effect on the average person (ibid).

Compositional theorists critiqued determinists for failing to recognize the “mosaic of social worlds” that exists in the city and, merely concentrating on the social problems located in certain segments of the city. By examining highly transient, impoverished (inner city) areas, determinists attributed social problems to particular vocabulary in city life. Transience was responsible for anonymity and detachment from mainstream society and social relationships. In other areas of the city, not characterized by such high population mobility, social life was taking place in relatively small groups (e.g., families, neighborhoods) just as in smaller communities across the country (Gans, 1962; Keller, 1968).

2.6.3 Subcultural Theory

This is an integration of the two preceding theories. It agrees with the compositional view that the lives of city dwellers generally occur within particular ethnic, occupational, religious, or other groups. Subculture theory argues that ecological aspects of cities’ size, density and heterogeneity- also have an impact on people. There are complex interactions between various ecological qualities of cities and the functioning of a subcultural groups. And it recognizes that such physical factors facilitate the creation of new subcultures, affect existing groups, and also bring subcultures into contact with one another, generating a new blend of

social structure. This theory led to a more recent concept, which has been used largely in the study of man, environment, and culture relationships (Cohen, 1968; Amin 1994).

For example, lower-classes population always strive to adapt to higher social strata, but are confronted with expectations and goals they cannot fulfill due to social background or rigid social structures. Thus, they have to recognize his low status and little chance of success in business and society, particularly when compared to middle-class groups. The resulting problems of self-respect ultimately lead to the merging of such less-advantaged groups into alternative subgroups, which are defined by their demarcation from the unattainable middle class. This, in turn, can significantly affect the socio-cultural structure of the society as a whole (Cohen, 1968; Whyte, 1943).

2.6.4 Cultural Ecology

The term 'ecology' was first used to refer to the relationships among organisms living within a defined space and their pattern of adaptation to their environment. The concept of ecology has been extended then to include human beings as a part of the web of life that introduces the super-organic factor of culture, which affects and is affected by the total web of life (Sutton and Anderson, 2004).

Therefore, the points of contact between man and environment, and the interactions between cultural systems and their surroundings have remained the central content of this discipline, whether defined as the study of man-environment systems or as spatial structure of human behavior. Thus, the interaction of physical, biological and cultural features within a locale is usually the ultimate objective of man - environment relationship study (Netting, 1977).

However, it must be noted that there is more difficulty in explaining man's cultural characteristics, than his biological ones. For social ecologists, culture has acquired greater emphases as one of many features of the local web of life, whose tools of analysis are borrowed from biology. Since one of the principal concepts of biological ecology is the community [the assemblage of plants and animals which interact within a locality] – social or human ecology emphasizes the human community as the unit of study, which is conceived in terms of competition, succession, territorial organization, migration and the like. It is important to note here that culture, rather than the mere genetic adaptation, accommodation and survival, can potentially explain the nature of human societies, which extends far beyond the immediate physical environment and biotic assemblage (Amin, 1994).

The general view point of the cultural ecology emphasizes the role of the physical environment as one powerful determinant of customs, life style and behavior in different cultures. It studies the interactions of societies with the natural environment, in order to comprehend those processes of adaptation and transformation that operate to alter social institutions, human behavior and the environment (Netting, 1977).

Steward (1972) defined cultural ecology as the study of those processes by which a society adapts to its environment. He stresses that the processes of adaptation to local environments act as a source of change in social institutions and human behavior. Likewise, Walters cited that many anthropologists do not admit any role for ecological factors, while those who do, claim a number of differing points of interaction and influence. All in all, there are two extremes between which cultural ecologists vary, in terms of relating culture, behavior and environmental phenomena: either showing that the environmental phenomena are responsible for the origin / development of cultural behavior, or showing that items of cultural behavior function as part of the environmental system (Walters, 2008).

The variety of human habitation offers an example for environmental influences. The snow house of the Eskimo, the bark Wigwam of the Indian, the cave dwelling of tribes are examples of the way in which sheltering is attained in accordance with the available materials, technologies and climatic constraints. Other environmental influences appear in the territorial limits and population distribution of certain tribes (Berry, 1976).

Figure (10) outlines the relation between culture and environment from a Cultural Ecology perspective. It comprises natural environment, world views and environment orientation, cognition and perception of the environment, environmental behaviors and processes, and finally environmental outcomes or end products of behavior. The natural environment includes such features of the

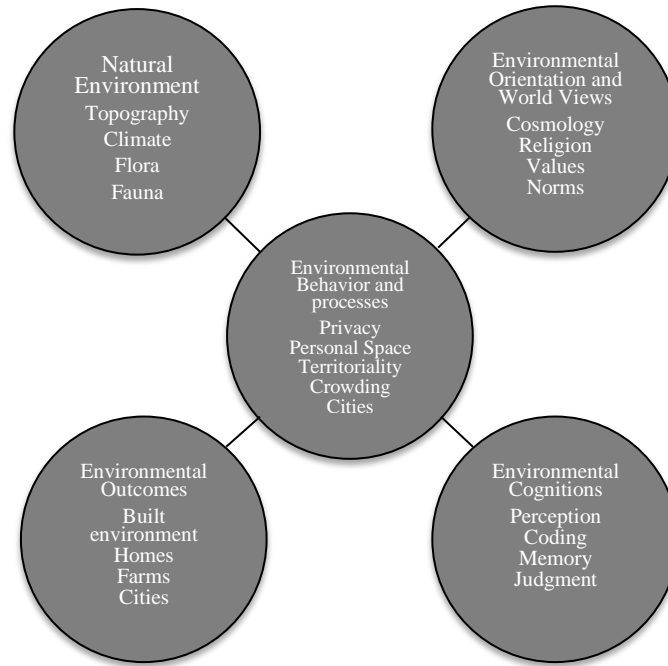


Figure 10 The Relation between Culture and Environment from a Cultural Ecology Perspective
Source: Berry, 1976

physical environment as temperature, rainfall, terrain and geographic features, flora and fauna. Environmental orientations and world views are global views of the environment that relate to religious values, and dominant modes of thought. Environmental cognitions are perceptions, beliefs, and judgments that people make about environments. Environmental behaviors and processes, such as personal spaces, territorial behavior, and privacy, are the ways-that people use the environment in the course of social relations. Environmental outcomes, or products of behavior, include the results of people action, namely, (1) the built environment of homes, communities, and cities and (2) modifications of the natural environment, such as farms and dams (Altman and Chemers, 1980).

Although the concept of environmental adaptation underlies cultural ecology, the procedures must take into account the complexity and level of the culture. According to Julian H. Steward, a pioneer in cultural ecology, three fundamental procedures of cultural ecology are material culture, technological constraints and the holistic consideration of spatial interrelationships between demography, patterns of settlement, kinship structures, land use, cultural features and the environment (Steward, 1972).

Cultural ecology can be described as a methodological tool for ascertaining how the adaptation of a culture to this environment may entail certain changes. In a larger sense, the problem is to determine whether similar adjustments occur in similar environments. Since, in

any given environment, culture develops through a succession of periods, the environment may appear not to have any relationship to cultural type. This disappears when the socio-cultural integration represented by each period is taken into account. Cultural types therefore, must be conceived as constellations of core features which arise out of environmental adaptations and which represent similar levels of integration (ibid.).

2.7 Characteristic Relationships between Man, Culture and Environment in Egypt

This section distills from the literature some examples of characteristic relationships between man, culture and environment – as applied to the Egyptian context. By all means, it is not meant to be an all-inclusive list to describe everything about this complex relationship. It is rather meant to be a vehicle to explore how the above theories may help reading these characteristic features within the scope of the present study, as a step to examining whether and how this may relate to the role of urban parks.

2.7.1 Openness to Nature

Ancient Egyptians were connected with nature in many ways. In the physical sense, the lush Nile Valley between two hostile deserts and the rhythm of the Nile with its annual flooding contributed greatly to the fertility of the land. This was further emphasized by the significance of greenness and agriculture as a source of living and survival. Ancient Egyptian peasants were also known to associate harvesting seasons with revenues, wealth and the realization of long-waiting plans. This could be a reason why they named the year months after planting / harvesting cotton, seed, fruits, vegetables or even month that is not preferred to plant at. Metaphorically speaking, countless murals in royal palaces and tombs depicted landscapes, gardens and a wide range of plants, particularly those with different maturity seasons to provoke similar pleasant feelings all year long, and indicating how the natural world was revered by ancient Egyptians (Hamdan, 2000). In a way, this can be seen a direct reflection to the hypotheses of the theory of cultural ecology, which capitalizes on the relationship between culture and the surrounding [nature].

Ancient Egyptians were also keen to be open and directed towards the Nile, being the main element representing life. The openness in the fields and temples emerged from their cultural

consciousness at that time. As ancient Egyptians were convinced that people need the extended horizon to better feel the nature (Amin, 1994).

As shown in figure 11 Egyptians have had special affinity to plants and greenery throughout history. Muslim and Cristian Egyptians believed that plants are the gift of God, and that they resemble paradise. In both beliefs, paradise is depicted as a wide open place with various types of plants and greenery, to the extent that they named garden as *Geneinah* – a little version of *Ganah*, i.e. paradise. These probably make reason for the very pleasant image people associate with greenness (Abou El Ela, 1900; Emar, 2013).



Figure 11 The photo shows how ancient Egyptians deal with the land in different seasons
Source: FAO, 2020

On another hand, one major principle for the 1952 revolution in Egypt was promoting proletarian sectors of the society. This has encouraged massive migrations from rural villages towards larger cities like Cairo and Alexandria, where more work opportunities are. This resulted in a vast demand to housing and institutional buildings, to accommodate the needs of new residents, which ended-up eating large segments of the city's open and green spaces (Hamdan, 1993; Brooker, 2009). For example, the average per capita planted area has reached 1.2 m²/person in Cairo (Vazquez, 2011; WHO, 1958). Therefore, one may understand the pressing demand of Egypt urban residents to have more green and open areas in their cities.

2.7.2 Privacy

Since early history, privacy showed to be very important for Egyptians. In the Pharaonic eras, for example, privacy was expressed in two ways. First, accessing the sanctum of Ancient Egyptian temples was strictly exclusive to kings and priests, for that it had the holy scripts and the secret prayers that the public were not allowed to see. On the other hand, the remains of the houses in Deir El-Medina workmen's village suggested positioning the private sections of the house at the rear of the premises. Such sections included rooms for females birthing, as well as rooms for performing prayers in utmost tranquility. Additionally, the doors of different house spaces were aligned in a way that provides more discrete privacy (Brooker, 2009).

The emphasized significance on privacy in the Egyptian culture may also have some roots in Islamic teachings. For example, one quite observable bit of guidance given in Islam describes the parts of the body which must be covered in public. In Arabic, the word *harim* has linguistic connotations with "women" and with "sacred". This extended weight to the sacredness and privacy of women. Standards of modesty call for a woman to cover her entire body except for the face and hands. The word *hijab* means "cover". It refers to all types of veil worn by Muslim women. On the other hand, the minimum amount to be covered on men's body is between the navel and the knee. It should be noted, though, that a bare chest would be frowned upon in situations where it draws attention (Poushter, 2014).

Privacy was also reflected in Islamic architecture. In mediaeval Cairo, there are many buildings were characterized by screening i.e., a wall or a partition that splits two places from each other to provide place for women to talk to strangers without compromising their privacy. *Mashrabyya*'s also responded to privacy by their one-way visual properties. *Magaz* [bent entrance] was adopted to increase the serenity and privacy of mosques and houses. Courtyard introvert designs were not a mere climatic solution, but also one creative way to respond to privacy requirements (Amin, 1994; Amin, 2000).

Taking this to the daily life practices until the late nineteenth and early twentieth centuries, it was common that all women wore veil '*Boroqou*' in public spaces, as an expression of the significance of their respect to privacy. This applied to all women, as did the *Mashrabeya*'s and other architectural treatments to all houses – whether they believed in Islam, Christianity or Judaism (Amin, 2000).

This does not seem to be fully in-line with the assumptions of compositional theory, which claims that social subgroups automatically result in different behavioral pattern. It is rather closer to the determinist theory, which states that urban settings act directly on their inhabitants, and that certain physical characteristics of cities can lead social and personal behavior. It also gives room to the interpretations of subcultural theory, which agrees that the heterogeneity within cities has an impact on people, yet the common lives of dwellers can collectively occur within particular ethnic, occupational, religious groups.

However, after the vast internal immigration associated with the 1952 revolution in Egypt, and the subsequent open market policies that characterized the 1970's, and due to the State's inability to provide sufficient accommodations for the masses, the private sector took a major role in developing housing schemes.

Such private projects were categorized under two main streams. First, the apartment blocks inspired by western standards, which apply different solutions to privacy than the Egyptian users require (Fathy, 1973).

The second, and more problematic type, is the informal houses built away from any official supervision. In these houses, and under severe economic pressures, people had to compromise some values – on the hope that flourishing job opportunities can make it up shortly. Under such pressures, families had to share common spaces for sleeping and bathing, for example. Residences were built in close proximity, which also compromised the residents' privacy. Sadly, the dream-wealth did not come true, and the residents got to accept and live with the compromised privacy (Hamdan, 1993).

These recent-history factors, together with the deep-rooted appreciation explained above, have yielded to an urging demand for privacy in Egypt nowadays.

2.7.3 Social Cohesion

Countless genealogical lists indicate how important family ties were, yet Egyptian kinship terms identify blood relatives beyond the nuclear family (Teeter, 2003).

The people of ancient Egypt valued family life highly, and this is the case even now. They treasured children and regarded them as a great blessing. If a couple had no children, they would pray to the gods and goddesses for help. They would also place letters at the tombs of dead relatives asking them to use their influence with the gods. The importance of family has not changed dramatically even though the structures are beginning (Okasha et al, 2012). Figure 12 represents the significance of ‘family’ for ancient Egyptians.



Figure 12 Limestone statue of Kedamun and his family, New Kingdom, Eighteenth Dynasty.

Source: Kamel, 2011

For Egyptians, the family is a very important concept/value. When referring to their families, Egyptians use the Arabic word *ahl*; a broad term denoting extended relationships that range from direct blood ties to in-law. Therefore, an average Egyptian person may refer hundreds of people who share common characteristics, hobbies and activities as his / her own *ahl*. This can be most noticed in wedding celebrations, where guest numbers and relationships are quite extended, regardless of the financial abilities of the host (Rugh, 2016; Amin, 2000).

Family members are always keen to meet on weekly basis and in feasts / occasions – even when they do not live in close proximity. One important occasion to Egyptians is *Sham al-Naseem* – Easter day. It is an Egyptian national holiday to mark the beginning of spring. Despite its position in the Christian calendar, *Sham al-Naseem* is widely celebrated by Egyptians of all faiths (Amin, 2000). This brings the concepts of subcultural theory to surface again, highlighting social unity within subcultural diversity.

2.8 Summary

This chapter was mainly structured in accordance with the reciprocal relationships between the trilogy of man, culture and environment. In the first place, each element of them was individually analyzed in the light of the goals of the present study. First, the elements, core and manifestations of culture were introduced. Then, the components of natural and built environments are discussed, together their mutual influences. Theories of human behavior are then analyzed in relation to human needs and conditions.

Afterwards, the study discussed the relationships of human behavior to the natural and the built environments. Culture /environment relationship was discussed in the light of Determinist, Compositional, Sub-cultural and Cultural Ecology approaches. The subsequent section was meant to set a synthesis to the mutual relationship of the main trilogy as applied to the Egyptian context. Towards this objective, it explored the possibility of reading the ‘openness to nature’, ‘privacy’ and ‘social cohesion’ as characteristic features of the Egyptian culture, based on the preceding literature.

The following chapter studies the definitions, classifications and significance of urban parks, at the economic, ecological, social and psychological levels.

Chapter Three

Urban Parks: Backgrounds, Significance and
Requirements

3.1 Introduction

Urban parks provide significant benefits to communities environmentally, aesthetically, recreationally, physiologically and economically. Being so popular, they can have a massive impact on the city. Therefore, it is important to advocate for the sustainability of parks in a manner that promotes conservation of natural and cultural resources (Nady, 2016).

This Chapter presents the main definitions, backgrounds, systems of classification of urban parks. It also discusses the significant roles of urban parks, as well as the activities they host, and the functional elements they require.

3.2 Definitions and Backgrounds

According to Collins Dictionary, and urban park is a public area of land with grass and trees, usually in a town, where people go in order to respire, rest, recreation, exercise, inspiration or enjoyment to residents of, and visitors to, that urban area.

Urban parks are defined as open spaces, which are mostly characterized by vegetation and water, and are generally used by the public. They offer recreation and vegetation for city residents. They are usually developed and operated by government bodies. They may include playgrounds, gardens, places for hiking, running and fitness, wedding places, sport facilities and/or picnic facilities (Zeffi, 2014; Nady, 2016; Rushdy, 2011).



Figure 13 General view of the ‘Family Park’,
Cairo
Source: By researcher

Urban parks have emerged [in their present shape] in the nineteenth century, in response to the Industrial Revolution pressures. These pressures were typically exemplified by increasing population of large cities and high building densities, resulting in a poor quality of life, unhealthy conditions, and very limited planted areas (Iberdrola, 2021).

Birkenhead Park, designed in 1843 by Joseph Paxton in Liverpool, England is considered the first urban park in the world for public use. Then, Napoleon III ordered the *Bois de Boulogne* and the *Bois de Vincennes* in Paris to be opened up to the public, following the same example. Shortly afterwards, Carlos III gave public access to the gardens of the *Palacio del Buen Retiro* in Madrid for recreational purposes. The experience was further developed and

implemented in other parts of the world, taking different forms, scales and classifications (ibid.).

In the early 1900's, the U.S. cities started to build neighborhood parks with swimming pools, playgrounds and civic buildings. After World War II, new parks continued to focus on both outdoor and indoor recreation with services, such as sports leagues using their ball fields and gymnasias. These smaller parks were built in residential neighborhoods, and tried to serve all residents with programs for seniors, adults, teens and children (King, 2018).

Shortly afterwards, as urban land prices climbed, a new type of urban parks emerged. It was called pocket parks. These small parks were meant to provide greenery, places to sit outdoors, and often a playground for children (ibid.).

In 1892, the Massachusetts Government authorized a Preliminary Board of a Metropolitan Park Commission to develop guidance towards providing sufficient open spaces for the use of the public in Boston. This came in response to the efforts of Bostonians who were concerned about disappearing open space, at that time. The Metropolitan Park Commission (MPC) was authorized to acquire, maintain, and make available to the public open spaces for exercise and recreation, creating a Metropolitan Parks District in Boston and its surrounding cities and towns (Holleran, 1998; Haglund, 2001).

The following section discusses different models for the classification of urban parks.

3.3 The Classification of Urban Parks

Classification or the grouping of phenomena into classes is a basic step in most sciences. This section aims to classify and categorize urban parks, to support the aims of the present study. Farkhunda et. al. (2009) stated that '*Towns need a great diversity of public open space types*'. Park Systems can have a vital role in shaping cities by laying out the patterns of urbanization.

A review of international reports on the classification of urban parks has revealed that the different classifications were governed by some particular criteria, such as the main theme, the main function for which the park was built, the site and its independence and according to the size, radius of service area and population they serve. The following section introduces some of these major classifications.

3.3.1 Classification According to Function

In this part the study will address the Harris County Park classification and the Japanese classification as follows.

A) The Harris County Park Classification

The Harris County Park system classification summarizes park types into six types; namely mini parks, neighborhood parks, community parks, regional parks, green-way parks and special use parks.

Mini parks serve a population of 500 to 2,500 residents within a radius of around 400 m. They measure up to 20,000 m² and may include playgrounds, lawn areas, benches and special features like fountains, artworks or sculptures. This is the smallest unit of a park system and is used to typically address limited and isolated needs of residents. It is usually expected to be accessed on foot and therefore has limited or no parking. Mini parks are usually located in higher density areas. Input from neighborhood residents, or potential park users, is important for the development of this facility (Blount, 2001; Zeffi, 2014; Ellis and Schwartz, 2016). Figure 14 below shows a diagrammatic representation to mini-park components

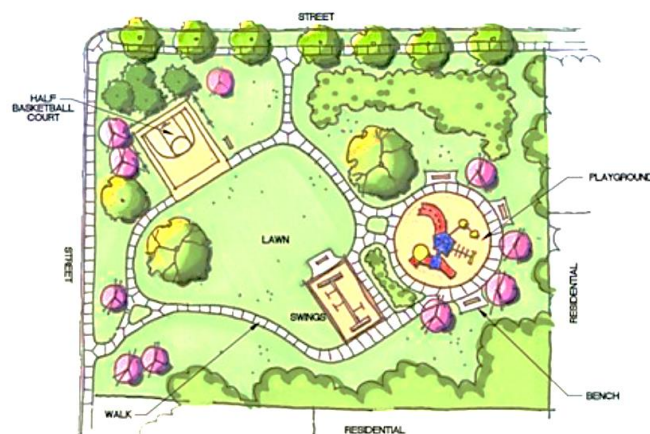


Figure 14 A diagrammatic representation to mini-park components
Source: McGee, 2018

Neighborhood parks serve a population of 2,000 – 10,000 residents within an approximate radius of 800 m. They measure up to 10,000 m² and may include playgrounds, picnic, shelters, sport facilities, open fields, restrooms and parking lots. Although most of its users will come from surrounding neighborhoods, it is expected that a few may drive to this facility to access its amenities; thus it is recommended for this purpose that roughly 7-10 off street parking spots (Blount, 2001; Zeffi, 2014).

Figure 15 below shows a diagrammatic representation to neighborhood park components



Figure 15 A diagrammatic representation to neighborhood park components
Source: McGee, 2018

The larger scale in this hierarchy is the community parks, which measure up to 600,000 m² – serving up to 50,000 residents within a radius of 3,000 m. They may comprise tennis courts, sport facilities, open fields, picnic areas, shelters, jogging/hiking trails, water pools, recreation centers, restrooms and parking lots (Blount, 2001).

Since this facility serves a wider general geography, adequate off-street parking should be provided. A combination of active and passive recreation activities could include basketball courts, tennis, ball field, volleyball courts, play structures, picnic areas, open spaces, seating areas and restrooms (Yilmaz and Mumcu, 2016; Zeffi, 2014).

Figure 16 below shows a diagrammatic representation to community park components



Figure 16 A diagrammatic representation to community park components
Source: McGee, 2018

Probably the largest of all, according to this classification, is the regional parks – measuring more than 600,000 m², and serving larger radii of up to 16,000 m. They comprise lakes, swimming pools, camping areas, bridle paths and golf courses, on top of the facilities provided in community parks (Blount, 2001).

Regional Parks are much larger in size than the other park classifications and have heavily programmed facilities. Various areas in these facilities have a well-defined role. For example, active facilities such as baseball fields will serve their intended purpose and are typically used by leagues and other users for organized sports events. These parks are comprised of active as well as passive recreational amenities. They are strategically located to serve a larger population than neighborhood or community parks. Typically, these facilities are located nearer to non- residential uses, due to the noise and lighting that are generated from the facility (Yilmaz and Mumcu, 2016; Zeffi, 2014).

Figure 17 below shows a diagrammatic representation to regional park components



Figure 17 A diagrammatic representation to regional park components

Source: Cannon, 2019

The same classification referred to another type of urban parks, namely trails and paths. These are also called linear parks / greenways. In a natural setting, a trail is typically 10 feet (3m) wide, and can connect various destinations together. They are frequently equipped with benches, information kiosks, telephone booths, exercising courses and drinking fountains (Zeffi, 2014).

The following figure 18 shows a general view to Rose Kennedy trail in Boston.



Figure 18 Rose Kennedy trail in Boston
Source: www.10best.com/awards/travel

The last type of parks in this classification is the special use parks, which serve a certain function e.g. amusement parks, theme parks or reading parks. An amusement park is a park that features various attractions, such as rides and games, as well as other events for entertainment purposes. A theme park is a type of amusement park that bases its structures and attractions around a central theme. While a reading park is a quiet green public space for people who like to read (ibid).

The following figure 19 shows a general view to Fantasyland Park in USA.



Figure 19 Fantasyland Park as an amusement park, USA
Source: Baer and Kaufman, 2005

The following table (1) sums up the characteristics of each type of parks as identified by this classification.

Table 1 Park Classification Matrix of Harris County
 Source: from: Based on (Blount, 2001) – adapted by the Author

Category	Served Radius	Size	Population Served	Typical Facilities
Mini park	Approx. 400 m	0-20,000 m ²	500 – 2,500	Playground, Lawn, Benches, Special Features
Neighborhood	Approx. 800 m	20,000 – 100,000 m ²	2,000 – 10,000	Playground, Picnic, Shelters, Courts, Fields, Restrooms, Parking
Community	Approx. 3,000 m	100,000 – 600,000 m ²	10,000 – 50,000	Tennis Sports, Fields, Picnic, Shelters, Trails, Pools, Recreation centers, Open space, Restrooms, Parking
Regional	Approx. 16,000 m	600,000+ m ²	+50,000	Tennis, Sports, Fields, Lakes, Swimming, Camping, Trails, Bridle Paths, Golf Nature Area, Rest rooms and Parking
Green way	Linear	Approx. 3m wide	NA	Planting Trails, Benches, Information Kiosk, Telephones, Exercise Course, Drinking Fountains
Special Use	NA	Depends on function, scale and population	NA	e.g. Amusement Parks, Theme Parks, Reading Parks

B) The Japanese Classification

The City and Regional Development Bureau in Japan (2006) has outlined five main types of city parks. Basic parks of community use, basic parks for city-wide use, large-scaled parks, national government parks and buffer green belts. The following discussion outlines the main characteristics of each of them in brief as described in the above-mentioned source.

Basic Parks for Community Use

This type of parks mainly includes three subcategories: firstly, the City Block parks, those which are to be placed for the use of most nearby residents; their standard area is 2500 m² per park, and each will be intended to be used by residents who live within a radius of 250 m. Secondly, neighborhood parks, which are placed for use by residents who live in the neighborhood; one neighborhood park is usually provided in each neighborhood unit. Their standard area is 20,000 m² per park, to serve residents who live within a radius of 500 m. Thirdly, community parks, those are to be placed for use by those who live within walking distance; their standard is 40,000 m² or more for specific district parks.

Basic Parks for City-wide Use

This type of parks is classified into two types. Firstly, comprehensive parks, for use by all residents in a city for the purposes of resting, walking and playing; their standard area ranges from 100,000 m² to 500,000 m² depending on the size of the city. Secondly, sport parks for use by all residents in a city for athletic activities mainly; their standard area ranges from 150,000 m² to 750,000 m².

Large-scaled Parks

The large-scaled parks are classified into regional parks and recreation cities. The regional parks are those which are placed for the purpose of satisfying region-wide weekend recreation needs of the residents of several municipalities in a region. Their standard area is at least 500,000 m² and their recreational facilities are placed organically. While the recreation cities provide a variety of large-scale recreation facilities; their average area ranges around 1,000,000 m².

National Government Parks

As clear from their name, national government parks are large-scaled parks established by the government for the use of the residents of more than one prefecture; their standard area is at least 3,000,000 m².

Buffer Green Belts

The buffer green belts are mainly classified into four main types: specific parks, buffer green belts, ornamental green spaces and greenways. The specific parks include scenic parks, zoos, botanical parks, historical parks and cemeteries. Buffer green belts are intended to help prevent or reduce pollutions like air contamination, noises, vibrations and bad odors, most particularly in industrial complexes. While ornamental green spaces provide better urban landscape to improve the natural environment of a city. Their standard area ranges between 500 m² and 1000 m². Greenways are mainly passages with tree plantings, pedestrian ways or cycling courses. They naturally connect parks to houses, schools, shopping centers, etc. and can set escape routes in emergency cases. As shown below in Table (4).

Table 2 The Japanese Classification
Source: (CRDB, 2006).

Types	Classification	Size
Basic Parks for Community Use	City Block parks	2500 m ²
	Neighborhood parks	20,000 m ²
	Community parks	40,000 m ² or more
Basic Parks for City Wide Use	Comprehensive parks	100,000 to 500,000 m ²
	Sport parks	150,000 to 750,000 m ²
Large Scaled Parks	Regional Parks	Up to 50,000,000 m ²
	Recreation Cities	1,000,000 m ²
National Government Parks		3,000,000 m ²
Buffer Green Belts	Specific Parks	Accordance with their objectives.
	Buffer Green Belts	Provided at locations where areas with sources of pollution or disasters and residential
	Ornamental Green Spaces	500 m ² or more.
	Greenways	Passages with tree plantings, pedestrian ways or cycling courses.

3.3.2 Classification According to Size

In this part the study will address the Fairfax County classification and the Redland Council classification as follows.

A) The Fairfax County Classification

This classification identifies urban parks under three categories i.e. local parks covering an area of 10,000 m² to less than 200,000 m², district parks are that are typically 200,000 m² to

600,000 m², and regional parks which may serve multi-jurisdictional constituencies, as shown in Table (2) hereunder (Tate, 2013).

Table 3 Fairfax County Classification
Source: (Tate, 2013).

Category	Service area	Size
Local	To be reached within approx. 5 Km	10000 –200,000 m ²
Community	To be reached within approx. 5 – 10 Km	200,000 –600,000 m ²
Regional	To be reached within approx. 1 - 1.5 hr.	more than 600,000 m ²

Although this classification defines the area served by each type of park (radius) and the size of each type, it does not refer to the population they serve. Thus, while the classification is more comprehensive, it cannot be exclusive – for that some parks may fall within more than one classification.

B) Redland Council Classification

The Redland City Council used another perspective for classification that addresses service area and served population. Though, it does not categorize parks in accordance with the size of each type. It identifies three main categories of parks; namely local parks, district parks and regional parks.

Local parks should serve 750-1,800 people within a safe 500m walking distance in heavily populated suburbs. A district park generally serves the recreational and sporting needs of up to 50,000 people within a radius of 5km. Regional parks attract residents from across the county, sometimes exceeding a 100 km travel. As shown below in table (3) hereunder.

Table 4 Redland Council Classification
Source: (RCC, 2009)

Category	Service area	Population
Local	To be reached approx. 500 m (preferred) to 800 m (maximum) safe walking.	750 to 1800 people
District	To be reached approx. 2.5-5 km safe walking.	25,000 to 50,000 people
Regional	To be reached approx. 10 km by car	50,000 to 100,000 people

3.3.3 Classification According to Residents Served

In this part the study will address the Brent Government classification and the Yilmaz and Mumcu classification as follows.

A)The Brent Government Classification

The Brent Government classification introduces three classes of parks, i.e. pocket parks, local parks and district parks – as summarized in the following discussion.

Pocket parks are usually small in area and are often located between houses or buildings.

Their sites are unlikely marketed due to the high levels of local use. They often have limited access due to their location.

Local parks are normally located in medium to large sites with clearly defined boundaries, / fences. They normally consist of a few discrete areas so that people can use separately to play or sit quietly. They also have eating facilities and restrooms. In this category, access is granted for everyone by foot, car or public transport, including the local people. They have a medium to large play area with some average sport facilities.

District parks normally occupy medium to large sites with clearly defined boundaries / fences. Sites may be marketed, with some having a number of facilities and things for people to do high level of horticultural maintenance possible, depending on the size and scope reasonable access for everyone by foot, car or public transport. Normally would be heavily used, especially by local people Almost certainly have a medium to large play area May have some average sports facilities.

B) Yilmaz and Mumcu Classification

Yilmaz and Mumcu (2016) classified urban parks in relation to their functions. This classification referred to cultural and educational parks as the ones primarily meant with outdoor exhibitions or those surrounding a certain museum, like Champ-de-Mars Garden – Paris, France (Figure 20). Touristic parks encompassed the ones with international themes like Miniaturk Park – Istanbul, Turkey for example (Figure 21), or historical themes like Boboli Gardens – Florence, Italy. Sport parks are referred to as the ones included in clubs, e.g. Sports Force Parks at Cedar Point Sports Center in Sandusky, Ohio (Zeffi, 2014).



Figure 20 Champ de Mars Gardens in Paris, France
Source: Benayas, 2002

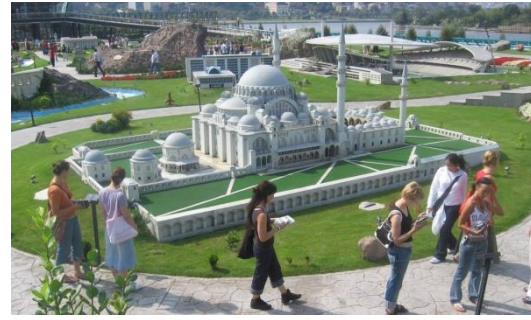


Figure 21 Miniattürk Park in Istanbul, Turkey
Source: www.istanbul.com

Another common type is the entertainment parks, which are generally for amusement and recreation. Prominent examples of this type are Dream Park in Greater Cairo- Egypt, and Universal's Islands of Adventure in Orlando- USA. This model also addresses the parks attached to official state buildings, like Abdeen Park in Cairo- Egypt attached to Abdeen presidential palace, which was recently opened for the public. This category also include squares and piazza gardens interwoven within the city fabric, being an important urban gesture for the city residents.

3.3.4 The NOUH, Egypt Classification

Due to the complex administrative structures in Egypt, some parks are managed by the General Authority for Cleanliness and Beauty, others are under the supervision of the Ministry of Agriculture, and some are under the Ministry of Environment. However, the most comprehensive classification in Egypt is probably the one developed by the National Organization for Urban Harmony NOUH, which encompasses all types managed by the different administrative bodies. This classification categorizes urban parks under four groups, namely community parks, neighborhood parks, cluster parks and street gardens. The following section explains the characteristic features for each as per the NOUH guidelines (Hassan, 2010).

Community Parks

This type of parks is meant to serve a group of residential complexes in a district [even from different neighborhoods in the district], within a walking distance of 1 km from home. The minimum area for such parks is 15 m², however, every district has to have at least one 30 m² park. These parks include both quiet recreation such as picnicking, sitting, etc., and recreation accompanied by movement and playing sports for both children and adults. Like Children Park, Fustat park or Badr park

Neighborhood Parks

This is the subsequent level in the hierarchy. It is meant to serve 3000 to 5000 residents in a neighborhood, within a walking distance of 400 m from. Such parks are preferably connected to the local nursery, and provided with playgrounds for children with toys and seats, as well as the necessary facilities and services, like toilets and cafeterias. Like Nasr city typical parks or Misr Elgadida parks.

Cluster Parks

These parks serve the residential groups whose population ranges between 900 to 1200, within 200 m walking distance. They should be provided by playgrounds for children – that are equipped with simple, attractive and safe game devices. They should also provide shaded places to sit, and a track for jogging. Like some parks in new settlements as New Cairo and 6th of October regions

Street Gardens

Street gardens are established in the middle and on both sides of the streets to provide places for rest, waiting and watching passersby. Their width depends on street dimensions and levels. Like main roads in Cairo e.i Al- Orouba or El-Nozha.

Despite being the considered the latest and most comprehensive classification by official agencies in Egypt, this system seems not to refer to larger scale parks. It also does not identify particular hierarchy of requirements in relation to each group of parks, that should supposedly make them distinct. This can partly explain why parks problems in the Country.

3.4 The Role of Urban Parks

The significance of urban parks to the importance in daily life is clearly established. But some urban parks fail to meet people's needs, or that they act in a way that repels people, hence affecting the quality of their life in a negative manner. Physical characteristics could be a main reason for parks to succeed or fail (Sherer, 2003).

Numerous studies showed that citizens who are in contact with natural elements can experience a better quality of life. The following discussion sheds light on the social, economic and environmental benefits of parks, to pave the way towards a better understanding in the analytical discussion that follows in chapter five.

3.4.1 Economic Benefits

Urban parks Savings to employers from lower rates of absenteeism is likely to be extremely difficult to calculate. Urban parks provide employment opportunities during their design, construction and maintenance. Economic benefits of parks can be studied in terms of energy saving, water-resource management, tourism-based revenues and property values, as discussed hereunder.

3.4.1.1 Energy Savings

Increased air temperatures can be expected to be particularly challenging in urban areas, where temperatures already tend to be higher than in the surrounding countryside. Climate change has a range of consequences for human health, including e.g., intensity and frequency of heat waves (Oke, 1989).

Using vegetation to reduce the energy costs of cooling buildings has been increasingly recognized as a cost-effective reason for increasing green space and tree planting in temperate climate cities. Plants improve air circulation, provide shade and they evaporate transpire. This provides a cooling effect and help to lower air temperatures. A park of 1.2 km by 1.0 km can produce an air temperature between the park and the surrounding city that is detectable up to 4 km away (Heidt and Neef, 2008).

A study in Chicago has shown that increasing tree cover in the city by 10% may reduce the total energy for heating and cooling by 5 to 10% (Sorensen et al., 1997).

Oke (1989) and others have studied the impact of urban vegetation in terms of their possible cooling effect. Mechanisms at work in cooling by trees and other vegetation include evapotranspiration loss of water from plant as vapor into the atmosphere, which consumes energy from solar radiation and increasing latent rather than sensible heat, cooling the leaf and the temperature of the air surrounding the leaf. Shading from trees, which encompasses intercepting solar radiation and preventing the warming of the surface and air, is another mechanism that depends on the type of vegetation (Bowler et al., 2010).

Previous studies calculated the economic benefits gained from energy savings, atmospheric carbon dioxide reduction, air quality improvement, storm water overflow reduction and aesthetics. The results showed that trees provided net annual benefits of \$2.2 million in Modesto-California and \$805,732 in Santa Monica-California, with a cost-benefit ratio of 1.85:1 in Modesto and 1.52:1 in Santa Monica (Priego and Canales, 2008).

3.4.1.2 Water-resource Management

Water management is crucial to cities, particularly in times of climate change. Cities often import water from surrounding areas in addition to converting land cover from vegetated surfaces to buildings, pavement, and other impermeable surfaces. This land-cover change radically alters the pathways and magnitude of water and pollution flows within and out of urban systems. Surface water flooding describes the combined flooding in urban areas during heavy rainfall. It is mainly caused by short duration intense rainfall (Fryd et al., 2011).

Bio swales, rain gardens, green roofs and other green infrastructure components can help reduce runoff. Increased infiltration would promote groundwater recharge and evapotranspiration from vegetated surfaces, and thus help to improve climatic conditions in the city. Urban landscapes with 50–90% impervious cover can lose 40–83% of rainfall to surface runoff (Pataki et al., 2011).

3.4.1.3 Property Value

Communities are often confronted with the difficult decision of land use development. Often the assumption is that developing the land for residential units can offer more revenues to the community than developing parks and open spaces (Crompton, 2001).

The real estate market consistently demonstrates that many people are willing to pay a larger amount for a property located close to parks and open space areas than for a home that does not offer this amenity. The benefits of nature to the real estate economy are evident, due to people's desire to live near or to have a view of nature (Priego and Canales 2008).

Areas of the city with enough greenery are aesthetically pleasing and attractive to both residents and investors. The beautification of Singapore and Kuala Lumpur, Malaysia, was one of the factors that attracted significant foreign investments that assisted rapid economic growth (Sorensen et al., 1997).

Different ways of estimating the economic value of nature have been explored over time. Especially in an urban setting, a way of indirectly assessing the economic value of green spaces is to study the impact of these spaces on house prices. If for example parks are valued by property buyers, this would be reflected in the premium they are willing to pay for the house or apartment (Crompton, 2001).

Indicators are very strong that green spaces and landscaping increase property values and financial returns for land developers, of between 5% and 15% depending on the type of

project (Heidt and Neef, 2008). A recent study in the Netherlands found that overlooking attractive landscapes and water resulted in a price premium of 8-12% respectively 6-12% (Luttik, 2000). Similar findings proved to apply in Knoxville City, USA confirming the positive impact on property prices caused by proximity to green spaces (Cho et al., 2008).

3.4.1.4 Tourism

Urban parks do not only provide recreational settings to local residents. Also visitors from out of town will use these areas. Urban parks can play an important role in attracting tourists to urban areas, e.g., by enhancing the attractiveness of cities and as harmonize to other urban attractions (Majumdar et al., 2011).

Eco-tourism is the responsible travel to natural areas to conserve the environment and improve the well-being of local people. In recent years, there has been increasing attention to urban ecotourism (Wu et al., 2010).

Eco-tourism makes a serious contribution to a country's economy. Turkey for example, has a great potential and fabulous natural and protected areas, its tourism revenues are generated from natural environment and coastal areas. Turkey has the 6th place in the number of visitors while 12th place in tourism income, in the world (Altunel et. al., 2019).

3.4.2 Ecological Benefits

The following section discusses the ecological benefits of urban parks. It addresses their role in pollution reduction, bio-diversity maintenance and climatic control.

3.4.2.1 Pollution Reduction

Pollution in cities is usually caused by chemicals, particulate matter and biological materials, which occur in the form of solid particles, liquid droplets or gases. Air and noise pollution are also common phenomena in urban areas. The presence of many motor vehicles in urban areas produces noise and air pollutants such as carbon dioxide and carbon monoxide. Emissions from factories such as sulphur dioxide and nitrogen oxides are toxic to both human beings and the environment (Sorensen et al., 1997).

Urban greening can reduce air pollutants directly when dust and smoke particles are trapped by vegetation. Research has shown that in average 85% of air pollution can be filtered in parks (Bolund and Sven, 1999). Urban green spaces in overcrowded cities can largely reduce the levels of noise depending on their quantity, quality and the distance from the source of noise.

For the cities in fast urbanizing and growing economy, countries should consider the dynamic form of urban expanding to manage effective urban green spaces, which will contribute to reduce the overall CO₂ effects by absorption via natural ecosystem (Huang et al., 2009). Urban parks help to decrease carbon emission levels in cities. Through photosynthesis process in plants CO₂ in the air is converted to O₂. Therefore, urban parks help to reduce excess CO₂ in the urban atmosphere. Although, the degree of drawing carbon emissions from the air is affected by tree size, canopy cover, age and health. Large trees can lower carbon emission in the atmosphere by 2-3%. Trees can also lower air temperature through transpiration, which affects the photochemistry of ozone (Cavanagh et al., 2009).

Pollution removal varies among cities depending on the amount of tree coverage. Increased tree cover can lead to greater pollution removal. However, the length of the in-leaf season and the range of meteorological variables also affect tree transpiration and deposition velocities. Urban trees also reduce pollution by intercepting atmospheric particles and absorbing various gaseous pollutants. Parks often have high tree covers, which yield greater deposition of gaseous pollutants than in shorter vegetation (Yin et al., 2011; Paoletti et al., 2011).

A recent study in Baltimore, Maryland and Washington, D.C., estimated that urban trees can remove 711,000 metric tons of air pollution annually (a \$3.8 billion value) and cut off more than 90 million metric tons of carbon (CO₂ equivalent). That's the equivalent of removing more than 19 million cars from the road for an entire year. Urban trees also filter particulate matter from automobiles and other vehicles, further cleaning the air (Schottland, 2019; Escobedo and Nowak, 2009).

3.4.2.2 Biodiversity Conservation

Green spaces do functions as protection center for reproduction of species and conservation of plants, soil and water quality. Urban green spaces provide the linkage of the urban and rural areas. They provide seasonal change and link with natural world. Urban green provides contact with nature, marking the rhythm of the changing of the seasons: autumn when leaves fall, the flowering of plants and trees in spring and the presence of seasonal birds (Francis, 1997).

During the past decade, research on urban biodiversity has become momentous not only because of the increasing impact of urbanization on natural ecosystems, but also because of the growing recognition of urban areas as hosts for innovative ways to conserve and promote biodiversity (Savard et al., 2000). The latter is illustrated by various global environmental

conventions such as the 2002 World Summit on Sustainable Development, the 2007 Curitiba Declaration on Cities and Biodiversity, and the Global Partnership on Cities and Biodiversity launched by among others the United Nations Environment Program. Researchers have stated that urban parks, due to their high levels of habitat diversity and microhabitat heterogeneity, can constitute particularly important hotspots for biodiversity in the cityscape, albeit their primary role is recreational (Cornelis and Hermy, 2004).

The diversity of life which ranges from microorganisms to plants and animals represents a wealth of resources with great values. Urban parks provide flora and fauna, diverse habitat for bird and animal species and support biodiversity conservation. Biodiversity contributes certain benefits to society such as food, medicine and building materials, as well as water purification, nutrients recycling and carbon trapping. Trees also provide shelter for urban wildlife. Many types of insects feed on trees and in turn provide food for other insects and birds. Some birds and small mammals feed directly on tree pollen, flowers and fruits. Birds also use tree branches for courting displays and nesting (Shaw et al, 1985).

3.4.2.3 Climatic Control

Urban green spaces promote the regulation of urban climate. Compared to rural areas, solar input, rainfall pattern and temperature are usually different in urban areas. Solar radiation, air temperature, wind speed and relative humidity vary significantly due to the built environment in cities. Urban heat island effect is caused by the large areas of heat absorbing surfaces, in combination of high energy use in cities. Urban heat island effect can increase urban temperatures by 5°C (Bolund and Sven, 1999; Heidt and Neef, 2008).

Increasing vegetation in cities reduces the effects of urban heat islands. Urban parks and green space counter the heat effect by cooling the air through both shading and evapotranspiration (evaporation from the leafy parts of plants). A recent study in Baltimore, Maryland and Washington, D.C., showed that on one of the hottest days, parks were as much as 17° C cooler than other parts of the city lacking green spaces. Daytime temperature in large parks was found to be 2-3°C lower than the surrounding streets. The cooling effect of parks showed to extend up to half a mile around (Ahrens, 2006; Schottland, 2019).

The figure 22 below illustrates the effect of green spaces on the thermal performance in city versus that in rural area.

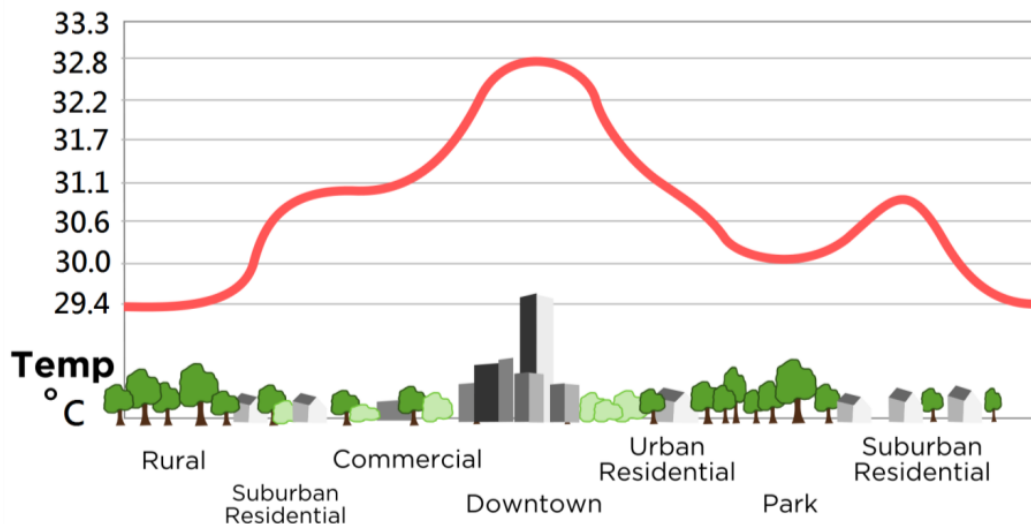


Figure 22 Urban Heat Island Effect
Source: Koegler et al., 2017

3.4.3 Social and Psychological Benefits of Parks

Urban parks play a vital social role for the functioning of cities, and are also health of their inhabitants. They give metaphoric warmth to cities as opposed to the hardness of cold concrete and tarmac (Kuo et. al., 1998).

the following section discusses the social role of urban parks in terms of social cohesion, recreation and residents' health.

3.4.3.1 Community Cohesion

Community cohesion refers to the quantity and quality of interactions among people in a community. It reflects the value of having friends and acquaintances with whom a person can interact regularly and provide support if necessary (Cochrun, 1994).

Urban parks have been suggested to facilitate social cohesion by creating space for social interactions (Maas et al., 2009). Previous studies show that residents of neighborhoods with open spaces and parks enjoy strong social ties and are more attached to their neighborhoods than those who live in closed areas with no open and green spaces. The levels of vegetation also showed an influence on the social ties between neighbors (Sherer, 2003).

Lewis (1996) pointed out that districts and neighborhoods with parks and open spaces help the residents to come to know each other and work together in developing their neighborhoods, hence promote their sense of belonging that improves their sense of unity.

Communal parks provide an important emotional and spiritual experience for the population, and strengthen the residents' rootedness into particular places (Priego and Canales, 2008).

Urban parks often serve as a link between various districts; they bring people together to socialize. They set a symbolic reference point, which makes streets and districts more alive. Public parks have multifunctional purposes that bring together all kinds of people, including high- and low-income people, old and young, etc. (ibid).

Parks integrate people around various needs and demands, deriving from their social status, age, gender and ethnic background (Weber and Anderson, 2010). Social ties are known to be negatively affected by the population density, the lack of residents' common activities, the existence of noises, and the lack of privacy. It is obvious though that the introduction of public parks and green open spaces can be a positive response towards increasing satisfaction of living environment as well as the elimination of pressures upon cities and their resident communities (Priego and Canales, 2008).

Additionally, access to public parks and recreational facilities has been strongly linked to reductions in crime amongst the youngsters. Community involvement in neighborhood parks showed to be correlated with lower levels of crime. In neighborhoods where collective efficacy was strong, rates of violence were low, which creates a better social setup (Sampson, 2001).

3.4.3.2 Recreation

The Merriam Webster Dictionary defines 'recreation' as refreshment of strength and spirits. Therefore, recreation should be seen as an essential part of human life, rather than a kind of lavish luxury that is made available to few advantaged community-groups (Yukic, 1970).

Recreation activities in parks improve moods, reduce stress and enhance a sense of wellness. In an increasingly complex world, more and more people are placing a high value on achieving the feelings of relaxation and peacefulness, which can be brought by recreation and exposure to natural open spaces (Sherer, 2003).

Urban parks have been viewed as an important part of urban and community development rather than just as luxury settings for well-off societies. People satisfy most of their recreational needs within the locality where they live. A study conducted in Helsinki,

Finland, indicated that nearly all (97%) city residents participate in some outdoor recreation during the year. Urban green spaces serve as a near resource for such sought relaxation (Heidt and Neef, 2008).

Recreation may take many different forms of entertaining activities, which are naturally shaped by individual and group interests. The list of such activities can go endless, and can constantly be added-to, in accordance with day-to-day development, and the particularity of lifestyle transformations. However, a few examples of recreational activities may include reading, playing, listening to music, watching movies/plays, gardening, hobbies and sports. It is obvious though how a broad spectrum of the aforementioned activities can best-function in open parks (Daniels, 1995).

3.4.3.3 Human Health

People go to parks to get in a better mood, to reinvigorate themselves and to decrease the anxieties of daily life (Sherer, 2003). There are evidences that people who are exposed to natural environment experience reduced levels of stress, compared to urban dwellers (Bolund and Sven, 1999). Nature and green spaces are reported to contribute directly to public health by reducing stress and mental disorders. There is evidence that some behavioral or emotional problems in children, such as attention deficit disorder, can be improved by exposure to urban parks (Annerstedt et al., 2012).

Air pollution poses risks to the global burden of disease, with excess mortality and morbidity in the urban population (Cavanagh et al., 2009). Improvements in air quality due to vegetation have a positive impact on physical health with such obvious benefits as decrease in respiratory illnesses (Sorensen et al., 1997).

Urban parks provide arenas for healthy physical activities, like sporting, walking, jogging and cycling (Coombes et al., 2010; Mitchell, 2012). Such activities cut-down people's vulnerability to obesity and obesity-related diseases, diabetes, high blood pressure, heart diseases, asthma and liver diseases, as well as the osteoporosis, stress, depression, attention deficit disorder and myopia (Tyrväinen, et. al., 2005).

3.5 Types of Activities in Urban Parks

Urban spaces are an important determinant of activity and behavior. They can provide opportunities that support different types of activities (CABE, 2004). It is obvious that people

visit the community parks for different reasons, be it sport activities, sedentary activities or playing activities. This section sheds light briefly on each of them, to enlighten the analytical discussion that follows in chapter five.

Sport Activities

McKenzie L. et.al. (2007) stated that parks provide places for people to engage in physical activities like playing basketball, walking, playing soccer and using the playground.

Nasution and Zahrah's (2014) study in the USA identified the peak hour of park visitors as 05.00 – 06.00 in the morning and at 04.00 – 06.00 in the afternoon, mostly in association with the practicing sports like jogging, wall climbing, football, volleyball, fitness or just walking.

Nassar's (2015) proposed that physical activities like playing football and walking can promote healthier social behavior in urban parks in Cairo - Egypt.

Walking, jogging, or taking part in sport were the main reasons for park visits, and these findings align with the results from Sreertheran (2017); Giles-Corti et al. (2005); Lo et al. (2010), who found that to get fresh air, reduce stress, and exercise were the dominant reasons why people visit parks. Other results also relate to those of Van Cauwenberg et al. (2017) who noted that the closer non-retired individuals lived to a park, the higher the likelihood they would engage in recreational walking. Forty-four percent of park users engage in moderate to vigorous physical activity as per Joseph et al. (2016). Likewise, Yung et al. (2017) suggested that elderly people too visit parks for similar reasons.

Playing Activities

The main idea behind having public parks in cities is to provide a joyful outdoor space as well as spaces for children or other amusement areas (WiseGeek, 2010; Cranz, 1982).

Chiesura's (2004) empirical study was about the reasons why people visit parks. A great deal of the responses was: to see their children play. In the same sense, McCarthy (2015) mentioned that few things have to be in place for an idyllic cultural image of the park. Among these were hosting family activities and vibrant events to bring children and adults to play together. Lawrence Houstoun (1993) summarized the game activities that happen in public parks under ball games, chess, running around, playing in fountains, skating or flying Frisbees.

Sedentary Activities

Chiesura (2004) suggested that people visit nature mainly because they want to relax, to escape from the stressful rhythms of the city and the routine of everyday life, and to experience some silence and beauty.

Daniels (1995) argued that sedentary activities may take many different forms, which are naturally shaped by individual and group interests. The list can go endless, and can constantly be added-to, in accordance with day-to-day development, and the particularity of lifestyle transformations. However, a few examples of sedentary activities may include reading, watching movies, meditation, studying, friends or family gathering, watching others or taking photos. It is obvious though how a broad spectrum of the aforementioned activities can best-function in urban parks.

McCarthy (2015) mentioned that the best public parks provide many sedentary activities to recover and gather with friends and family or by one's self. One can go for a stroll, take a deep breath of clean air, sunbathe, sit on a bench and read for hours.

3.6 Functional Requirements in Urban Parks

A great deal of the guidelines for urban park design deal with physical aspects without paying attention to the non-physical counterparts. The role of this research is to find a relationship between the physical elements in urban parks, and how they promote / hinder particular activities that characterize culture. Therefore, this section is intended to be a brief introduction to the design guidelines of urban parks, based on a survey of the guidelines set by the city councils of Riyadh – Saudi Arabia, East Gwillimbury – Ontario, Canada and Damascus – Syria. This shall be a step towards the sought-after synthesis.

Setbacks to Facilities:

All recreation sport field facilities including run-out areas, playgrounds and play courts shall be sited so as to ensure a minimum setback from the facility perimeter to adjacent residential property lines of 30 meters for ball diamonds and 20m for other facilities. This space may contain grading, drainage and buffer planting as required to ensure the performance of the facility and the protection of adjoining facilities or properties. Athletic facilities shall be designed in consideration of the impacts of the activity of the game-play. They shall not be

sited directly adjacent to roads, unless this setback is increased to 40m or adopting 2.40m high fencing to prevent conflict with traffic (Brown, 2009).

Soccer Fields:

Field measurements area should range between 800 m² and 1200 m², in accordance with the town standards, provided with 5m wide run-out track around the field perimeter. Soccer fields should be oriented north-south between goals, so that sun movement does not come in favor of one team at the expense of the other. Senior competitive fields are to be irrigated and sub-drained. Perimeter line markings are to be provided using powdered chalk or other environmentally safe compound (Brown, 2009).

Children's Playgrounds:

Are to be set back 20 meters at their perimeter from any residential property lines. Junior play-spaces may be set back at 10 meters were approved by the Town. Play areas are to be set back from street lines of local roads by a minimum of 15 meters and 20 meters from the street line of a collector road. Grading around playground areas is to be designed to allow visual surveillance into the play area from the road and surroundings. No dense evergreens shall be planted near playground areas where views may be obstructed and safety of users be affected (Helal, 2001).

Disabled Accessibility:

In order for a park to cater for the needs of people with physical disabilities, it should allow barrier-free access by providing alternatives to stairs, curbs and other obstructions. Such alternatives shall be in conjunction with the primary circulation route wherever possible rather than separated by significant distances.

In Damascus, for example, the urban parks must have pathways that respond to the following considerations: the area of pathways usually ranges between 1-1.5% of the total area of urban park. The maximum permissible inclination 8°, when no handrails are in use. When using handrails, the inclination can be up to 15°, but only for short distances. The width of the pathways must not be less than 60 cm in order to allow wheel-chairs to move easily. However, the width of paths shall generally accommodate three people, i.e. 1.5 in average. Besides the walkways designed for wandering and leisure, an urban park should have direct short routes, to make it easier for people with physical disability arrive at their desired

destinations with less effort. The use of rough materials in paths and ramps is highly recommended to minimize the risks of sliding accidents (Khodra, 2014; Brown, 2009).

Likewise, providing full accessibility (by wheelchair) in playgrounds is encouraged. However, it is not necessary at the level of neighborhood-parks. It may only be considered if within the budgetary constraints of every individual project in that scale (Brown, 2009).

Furniture:

Benches, waste receptacles, bicycle racks and picnic tables shall be provided in park shelters along pathways and at activity locations in support of uses within the park. Furnishings in general shall be cost-effective, durable and vandal resistant – using recycled materials wherever possible. Site furnishings shall not be provided in secluded or remote locations where social gathering is deemed undesirable (Khodra, 2014).

In hot arid climates, seating areas need to be protected from the sun's rays. They shall consider using suitable materials for climatic conditions, e.g. concrete, wood or stone. However, wooden seats are generally the most comfortable, they need minor maintenance services. An average seat height of 45 cm (without a back) can be used. The top of the planting basin or the walls can be also used as places to sit, and in this case, it is taken into account that they are at appropriate materials and comfortable heights. Adopting such dual functioning for the planting basins and walls shall add to the number of sitting places along movement (Helal, 2001).

Pathways:

Pathways in seating areas and other pedestrian pavement surfaces may be of asphalt, concrete, unit paving or combination thereof, as dictated by site conditions and design intent. In case of asphalt, two courses of 30mm HL3A and 50mm HL8 shall be placed over a 250mm thick compacted base of 19mm diameter crusher run limestone. Typically park walkways shall be paved and are to be 2.4 meters in width for pedestrian use and 3.0 meters wide for a primary route, to provide access for park service vehicles as well (Khodra, 2014).

Pedestrian walkways that also serve as primary maintenance routes shall be heavy-duty pavement with a thickened sub-base of compacted granular (250mm of 50 mm dia. and

150mm of 19mm dia. crusher run limestone) and two lifts of asphalt paving – (60mm HL8 base course and 40mm HL3A wearing course) (ibid.; Brown, 2009).

Walkways shall be crowned or cross sloped at 1% minimum drainage. Asphalt edges shall be tamped to a 45° angle, and adjacent sod to be installed 25mm below finished surface of walkway, so as not to trap water on the pathway surface (Helal, 2001, Khodra, 2014).

Trees:

Trees shall be provided to enhance community aesthetics, provide shade and shelter for park users, and define space and to generally support environmental quality. A mixture of deciduous and coniferous trees shall be provided, in consideration of the facilities being accommodated and the intent of the park design (Helal, 2001).

Shade trees may be provided adjacent to sitting areas, parking lots and in other locations where comfort zones are desirable. A diversity of native trees, flowering species and specialty specimens which may not be typically used for street tree planting is recommended (Khodra, 2014).

Trees shall generally be a minimum 60mm caliper for deciduous shade trees, 40-50mm caliper for ornamental trees and multi-stem varieties, and 1.8 meters height for coniferous trees (ibid).

Trees, Shrubs and Flowers:

Trees are used to obtain shade and as windbreaks. Flowering trees are also used instead of / besides flowers in parks. When trees are used for shading, designers must take into account the calculation of the tree's shade with the movement of the sun in order to provide sufficient shade in the required places. They must be planted at a distance of minimum 3 meters from each other. Extensive shrub planting and floral displays requiring high levels of maintenance are to generally be avoided, except as gateway features or as approved by local municipalities in community or town-wide parks. The width of the basin shall be no less than 70 cm to allow for healthy growth and sound maintenance (Brown, 2009).

Lighting fixtures:

Lighting fixtures are very important for giving the feeling of being safe in general. They are also crucial for avoiding stray-dog injuries and for lessening illegitimate acts like harassment

and drug dealing. Well-lit parks also help people to stay longer after sunset, particularly in summer evenings. To apply such ideas, the USA General Services Administration recommends two types of lighting levels the general level which covers the whole area in active public places. This should range between 100-300 lux/ m² and that the pole heights should range between 5-10 meters according to space width, while the spacing between poles may range between 10-15 meters (GSA, 2019). The other level is the human-scale level of lighting, which comes in a variety of types, i.e. down spot lights, up lighting, path lighting or even seating hidden lighting. This type fewer intervals according to the design and requirements of the park. Being the most used in parks, path lighting poles are usually of less height and spacing (Airfal, 2016).

3.7 Summary

This chapter was meant to set an in-depth understanding to the backgrounds, classification, significance and requirements of urban parks. Towards this goal, it first introduced the definitions and historic backgrounds about urban parks. It then discussed the different classification systems of urban parks, to help subsequent sections focus on a particular scale. The economic, ecological and social roles of urban parks were then discussed in detail. At last, the types of activities and the functional requirements are then addressed. The following part of the thesis will be about the empirical study.

Chapter Four

Empirical Research Design

4.1 Introduction

The previous chapters have collectively set the theoretical framework of the study. They outlined an understanding to the culture / environment relationship, as well as the classifications, significance and requirements of urban parks. This chapter is meant to outline the empirical research design. It addresses the objectives, data collection strategies, sampling and methods of analyses – as applied to the interviews and the case studies.

4.2 Objective

The prime objective is to learn from people's actual experience with urban parks, to complement our understanding on how relevant urban parks may be to the Egyptian culture. It is thus particularly suited to examine and achieve a deep understanding of the participant experience in community urban park. The study relied primarily on the qualitative analysis and interpretation of in-depth interviews conducted in 2018. This is further supported by three selected case studies, in order for the study to examine how the out coming results of the interview may apply in reality.

4.3 Interview Design

In-depth interviewing is a qualitative research technique that involves conducting extended individual interviews with a small number of respondents to explore their perspectives on a particular discourse (Boyce and Neale, 2006).

In-depth interviews are useful when you want detailed in-depth information about a person's thoughts and behaviors are needed. The primary advantage of in-depth interviews is that they provide much more detailed information than what is available through other data collection methods, such as literature. They also may provide a more relaxed atmosphere for collecting information, i.e. people may feel more comfortable exchanging ideas with the researcher than filling out a written survey (ibid.).

Interviews are verbal interchanges where one person, the interviewer, attempts to elicit information from another person. Basically there are these types of interviews: structured, unstructured and semi-structured, which can be placed along a continuum a semi-structured interview is conversational, flexible and informal in tone. It allows for an open response in the participants own words rather than a yes or no type answer. It can be used as stand-alone

methods, as a supplement to other methods or as a means for triangulation in multi-methods research.

It is also evident that semi-structured interviews are more than just chats. The researcher needs to formulate questions, select and recruit participants, choose a location and transcribe data while at the same time remaining knowledgeable of the ethical issues and power relations involved in qualitative research.

4.4 Formulating Questions

It is not possible to formulate a strict guide to good practice for every interview context; every interview requires its own preparation (Dunn, 2005). It is a social interaction and there are no unified rules for everyone to follow blindly. It is a complex process that requires thoughtful preparation and design (El-Zayat, 2017).

For the sake of the present study, the purpose-designed open-ended semi-structured interview consisted of three main parts, after introducing the interview and its purpose. The first part investigated people's insights of the (physical) elements they find important / needed in an urban park. The second part addressed the activities that take place / should take place in parks, as per participants' priorities. At last, the third section questioned people's perception of the (cultural) characteristics associated with such community parks.

All questions in three parts were carried out in both directions, positive and negative – i.e. what is present / what is missing, what is desirable / undesirable, etc. All questions required the participants to give reasons why they find a particular element / activity / characteristic important / needed. This shall help with exploring how people mentally relate the components under every category of this trilogy.

4.5 Sampling

The selection of participants attempted to fulfill the aim of purposive sampling. In such purposive sampling, researchers choose participants for their willing and ability to contribute valuable knowledge to the investigated subject. In this case, the researchers cannot say with full confidence that these individuals are representative of the population. However, the sample can provide useful information to answer the questions of the study (Creswell, 2009).

For qualitative methods to meet accuracy and rich data is important, the minimum number of participants is 12 interviewees, ensuring your participants are the holders of knowledge in the studied area (Boyce and Neale,2006).

In the following quotation, Morse (2000) confirms that a relatively small sample size is appropriate for qualitative studies due to the large volume of information that is collected from each participant:

"There is an inverse relationship between the amount of usable data obtained from each participant and the number of participants. The greater the amount of usable data obtained from each, the fewer the number of participants"

(Morse, 2000, p.4)

In this study, the number of participants was determined by data saturation. Keele (2010) explains that the interview process shall generally continue until the point of saturation has been reached, i.e. until no new answers are coming from the respondents, hence no clearer understanding of the experience will be found by further discussions with more participants.

The present study involved in-depth interviews with a total number of nineteen participants approached in different urban parks, private residences or workplaces. The selection of the respondents who participated in the study aimed to achieve diversity in gender, age and backgrounds. Out of the 19 participants interviewed, eight were females and eleven were males. Their age ranged between seventeen and sixty-six. Participants were urban park designers (3) and frequent visitors (16). This was meant to ensure greater depth and richness of data. All the participants chose the time and location for the interview up to their convenience.

4.6 Administering the Interviews

Data was primarily collected through in-depth semi-structured one-to-one interviews, a common tactic for the data collection in qualitative research. In-depth interviews allow for a great scope in the responses provided by the participants (Streubert and Carpenter, 2011).

Semi-structured interviews were conducted using open ended questions revolving around preferred and unpreferred elements, activities and characteristics. Participants' answers were collected through a digital audio recorder. The interview process for each participant spanned

between 20 minutes to 40 minutes depending on their convenience and willingness to speak. Creswell (2009) confirms that a reasonable interview time should be 30-40 minutes.

Flexible open-ended questions were used to guide the interview. They allowed the participants to have freedom, in relation to issues discussed in order to obtain rich data. During the interviews, prompts were used to encourage participants to provide clarifications and more information. Examples of prompts used include: “Can you clarify this point some more?” “Can you explain in more details what you like/dislike about that factor?” and the like.

4.7 Setting the Venue

It is not always possible to conduct interviews in the perfect setting but if at all possible, it is good to find a place that is neutral, informal but not noisy and easily accessible. The main consideration for semi-structured interviews is that interviewees feel comfortable in the space. It is important that the interviewee also feels comfortable. El-Zayat (2017) asserts that interviews should never be arranged in places where interviewees feel uncomfortable or vulnerable. Therefore, interviews were held at different places, private residences, workplaces or parks – in accordance with participants’ preferences and researcher’s convenience.

4.8 Recording

When conducting semi-structured interviews, it is important to take notes and/or to audio/video record the discussion subject to participant approval. This allows the researcher to focus fully on the interaction. While audio recording helps to keep record of every word the participant says, taking notes can be quite helpful to the phase of interpretation. For example, the researcher may take notes of the general tone of discussion any facial expressions of surprise enthusiasm, disapproval, boredom or inconvenience – which may be expressed by the participant, yet not showing in the audio recording (Streubert and Carpenter, 2011)

For that many participants did not feel comfortable with the idea of video recording, all interviews were audio recorded after the participants permission. Researcher’s notes about the interview progress were also documented in a personal diary.

4.9 Ethical Issues

The present research has strictly adhered to all research ethics, as propounded by Qualitative Research Interviewing (2001), Qualitative Research Methods (2011) and Interviewing as Qualitative Research (2013). Participants were assured that all the data collected will remain secure and confidential, and that their identities remain anonymous. They were also informed that they have the right to withdraw from the research at any time without explanation. They were also offered to provide a summary of results at the completion of the research.

4.10 Data Analysis Procedures

After concluding the interviews, the researcher undertakes a process of transcribing the voice recording into a table that prepares for the analysis to follow. Transcribing interviews from audio tapes takes longer time than data collection. Transcription provides an easy reference for future analyses, include line numbers, content coding and observed notes, e.g. uncomfortable silence, outside interference and smile. Table (5) below shows an example of the transcription tables developed by the researcher.

Table 5 Sample of interview transcription

Source: By Researcher

Date: 29-7-2018 Time: 11:00 Name: Yasmin Gender: F Age:28 Profession: pharmacist Code: 01	Content coding	Notes
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p> <p>* ممكن مرتين في السنة عشان بيوده عنى ياد مواصلات - مفيش جنبته قريبه عنى عشان بفضل الخروج في الأماكن المغلقة عشان خاطر الجو بيبنى حر الصبح</p>	<p>2 times per year Too far Indoors are more preferred in high Temp.</p>	<p>She use transportation to reach the nearest urban park</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>* تتجول في جنبته مفتوحه بتعشى شويه ولما يكون ممليا إني ممكن يكون ممد كوره أو حيلة بتاعته ممكن أسببه بتعشى بيها براحتة عشان مايفتاش فيه حريات ومايفتاش فيه حاجه أخاف عليه منها لو الجنبته بتقوليه ممكن اتنا نجمع أنا وعيشتي نقد في مكان بتعطي حاجه نطلب حاجه نكلها وممكن تكون واحدين أكل معنا ويرضه ممكن نشرب شاي ولا حاجه هناك أشوف الأماكن اللي فيها إراجيح وحاجات زي كده أخذ إني وأمرجه شويه أو فيه زحاليق .</p>	<p>Friends gathering Walking Playing football Bicycling Children Family gathering Eating home made Drinking tea Children playing Sitting on ground</p>	<p>Depending on home for bringing food and drinks because of high prices in parks</p>
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons?</p> <p>وجود الحاجات الليه أو التماثيل مثل بحس عن ليازمه وجودها في الجنبته ممكن حاجات زي كده تكون موجوده في [الحدائق] في أماكن مغلقة يعني مثل مكان مفتوح ساعات يكون في جانيب فيها ألعاب بطوس مايفتاش إن يكون في الجنبته لعب بطوس الفروض إني تقي أي حد عزيز يلعب بقر يلعب في الوقت اللي هو حاليه لو فيه أكثر من كافتيريا وكلهم تترينا بيقوموا نفس الخدمة فالفضل إن لو فيه كافتيريا بتقدم حاجات مختلفة حد ممكن يعمل فشار حد تاتي بيقدم لده حد تاتي بيقدم مشروبات بتقدم يعني فيه تنوع</p>	<p>Doing sports Aerobics Bicycling for adults Running</p>	<p>Can't do for cultural restrictions</p>
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?</p> <p>* بحس إن دايمًا لما يكون فيه وجود مياه مع الزرع ده بيديني إحساس يعني مكتمل أكثر للجنبته لأن مفيومي عن الحديقة حاجه زي [المياه] كذا لازم يكون فيه مياه يكون فيه مكان [الزهور] أو حاجه بتبيع مشروبات أو حاجات ساقه وسفحه يكون فيه حاجه ترفيهه للأطفال سواء مأكلا مكان بيعمل حرض للأطفال أو مخصص أنه يعطيهم جو ترفيهي أنا كان بغي شويه من [الزهور] [الزهور] [الزهور] أراجوز شوو منسرحه أيا كان بغي مكان بيعمل بعض التماثيل بنوع المكان المتروح يعني إحنا لكوندا إن إحنا بنسويه كده بروج أي حديقة ونقدم ألعابنا ويعتبر [الحدائق] [الحدائق] [الحدائق]</p>	<p>Greenery Water feature Cafeteria Children playing areas Puppet shows (الأراجوز)</p>	<p>-Water relation to paradise is part of religion -Connection to earth when seat on ground -Seating on ground is part of our culture</p>
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>الخضرة الكثير ، الشجر كثير لأنه بيدي شكل حلو للجنبته وياه وظيفة أنه بيطال جزء كبير من الجنبته بيبنى تظليل طبيعي مثل محتاج [المياه] ، والخضرة قدر أنه تلعب عليها قدر إنك تقد عليها وفيه أشجاره كثير قدر تملها وجود حمامات وجود لعب أطفال وجود ألعاب للأطفال عشان خاطر الأطفال ممكن تلاقوا أشجاره قدر تملها في الجنبته ده غير إني حتى لو لعبت كورة على الزرع قدر كده بروج يتخرج يتحلب</p>	<p>Greenery Trees Toilets Children playing areas</p>	<p>Trees Gives shadows</p>

Interviews were analyzed qualitatively. After interview transcription, the following stage was reading and re-reading the transcriptions in order to acquire familiarity and understanding to interrelations between elements, activities and characteristics, and look for common patterns among the answers. Then similar variables are grouped under common titles that yield to the sought-after themes. Table (6) below shows how this process was carried out in the present study.

Table 6 Concluded themes in relation to Characteristics, Activities and Elements based on the interviews
Source: By Researcher

	Safety	Greenness	Openness	Privacy	Social Cohesion			Aesthetics	Facilities and Services		
Characteristics	Walkability	Botanical	Wideness	High privacy	Cheerful	Down to ground	Gatherings	Beautiful	Well maintained	Nature	Meditation
	Isolation	Shade Shadow	Huge	Hilliness	Satisfying	Though in Sky	Fights	Natural	Not maintained	Services	Playful
	Darkness	Health	Narrow	Different levels	Energetic	Relation to Allah	Harassment	Green	Clean	Sport	Sportive
	Lightness	Aesthetics	Restricted	Isolation	Dynamic	Solidity	People behavior	Sun set time	Negligence	Society	Restrictions
	Security	Asymmetry	Suffocated	Enclosure	Calmness		Occasions	Morning time			
	Fear of darkness	Harmony	Wide	Feel at home	Hygienic		Ethics	Harmony			
	Fear of taken children	Natural	Fabricated		Relaxing places		Not crowded	Heaven			
	Vandalism		Organized		Convenience		Noise				
			Flatness		Joyful		Interaction				
			Organic		Meditation						
				Noise							

	Safety	Greenness	Openness	Privacy	Social Cohesion			Aesthetics	Facilities and Services		
Activities	Walking	Children playing	Hide and seek	Watching people	Take a nap	sit on covers	Friends gathering	Use the pool	Bicycling	Drinking tea	Playing football
	Children playing	Weddings	Open gym area	Family gathering	Reading	Take a nap	Family gathering	Play in fountain	Running	Eating salted fish	Bicycling
	Woman go out alone	Watering plants	Meditate	Couples	Laughing	Sleep	Children play	weddings	Scooter	Eating lupines	Running
	Observe their children	Smell flowers	Family gathering	Woman to sleep	Play swing	Tanning	Sharing food	Play with her children	Dancing	Sweet potato	Do fitness sports
		Meditate			praying	Pray	Watch others	Photography		Tea vendors	Jump rope
		Sharing food				Take breath alone	Dancing	Watch nature		Play marbles	Rope tension
		Family gathering					Do homework			Tissue game	
										Playing cards	

	Safety	Greenness	Openness	Privacy	Social Cohesion			Aesthetics	Facilities and Services		
Elements	Walkways	Greenery /lawn	Children courts	Trees	Puppet shows	Play on ground	Family areas	Water feature	Toilets	Cafeteria	Shaded areas
	Security guards	Trees	Open areas to sit on	Shrubs	Theaters	Chairs	Children areas	Greenery	Water for drinking	Paid playing areas	Swimming pools
	Fence	Shrubs	Pathways	Separate place for readers	Cheerful places	Sitting benches	Couples areas	Art work	Fountains	Overpriced cafeterias	Sporting courts
	Gates	Flowers		Prayer rooms	Sporting courts		Trees	Sculptures	Handicapped requirements Ramps	Vendor kiosk	Children playing courts
	Lighting	Pergolas		Shrubs			Youth zones	Trees	Basket trash	Pay ticket for courts	
				Trees			Lawn		Lighting		
				Places for families			Shaded areas				
				Places for youth							

The subsequent step was about realizing the meanings in the light of studied literature. Common patterns and categories reflecting shared experiences are then classified. The final

stage aimed at a holistic understanding through investigating the interrelationships among themes, as well as how they may relate to the preceding theoretical part.

4.11 Case Study Selection

A case study is an appropriate research design when wanting to gain concrete, contextual, in-depth knowledge about a specific real-world subject. It allows exploring the key characteristics, meanings, and implications of the case (Creswell, 2009).

Therefore, the present study is intended to employ three case study parks in Cairo, to examine the applicability of the interview findings. They are supposed to set a medium in which all elements, activities and characteristics occur and interact in a holistic manner.

All selected parks had to be accessible to public, so that the researcher may easily get access, to carry out the required observations while people practice their activities freely. They shall also be at a similar level of equipment and maintenance, so that comparisons may yield to findings that are more relevant to the study objectives.

The selected parks were all under the classification of ‘community parks’. These are known in the most of classification views to range between 40,000 to 100,000 m². And have green elements, sports courts, children playgrounds, open green areas, cafeterias and toilets (Blount, 2001; Zeffi, 2014; Ellis and Schwartz, 2016).

Community parks were selected by elimination. Neighborhood and pocket parks in Cairo are most commonly under-equipped, with limited access to public. Local authorities usually erect metal fences around them, to make sure they remain in good shape. In such cases, there will be no opportunities for observing activities, nor for prioritizing the significance of element – that are already absent. On another hand, the number of regional parks around Cairo is pretty limited. They are always placed at the city peripheries. This, in a way, compromises accessibility – or, at least limits it to car ownership. Therefore, community parks seemed to best respond to the objective of the present study.

Therefore, the selected parks for the present study happened to be the Children Park in Nasr City, Badr Park in Khanka and Al-Fustat Park in Ain El-Sira – Cairo, Egypt.

4.12 Observation Procedures

Observation, as the name implies, is a way of collecting data through observing. Observation data collection method is classified as a participatory study, because the researcher has to immerse him/herself in the setting where his/her respondents are, while taking notes and/or recording. Advantages of observation data collection method include direct access to research phenomena, high levels of flexibility in terms of application and generating a permanent record of phenomena to be referred to later (Dudovskiy, 2018).

Towards the aforementioned objective, observation documents and analyses undertaken in the three studied cases were based on the following structure. Site visits were held in weekends between 10:00am 06:00pm and on feasts in the year(s) 2017-2018. The observation was primarily meant to record people's activities and elements of the selected parks. Activity types were documented by digital photography, personal notes and quick sketches. Such records were meant complement the findings of the interview analyses, and to show how these elements / activities coexist and intersect in real life experience.

4.13 Case studies' Description

This section introduced detailed description of the three selected case studies, i.e. Children's Park, Badr Park and Al-Fustat Park. Every case is studied in terms of the backgrounds, site surroundings, site geometry, available facilities and seasonal events.

4.13.1 Children's Park

The area of this park is approximately 92,000 m². The park was opened to visitors in 1996 at a time when Nasr city was suffering badly from the loss of green urban parks. A group of investors allied with the local municipality to establish the park next to the children's library. The park overlooks a main street, Makram Ebaid St., and three secondary streets – namely Abu- Dawood Al-Zaheri Street, Amed Fakhri Street and Abd El-Razik El-Sanhori Street. It has two longitudinal sides measuring 380m and 240m that shape its rectangular borders. Although the park has four entrances on the four sides, but visitors can only access the park from southern gate, overlooking Abu- Dawood Al-Zaheri Street. The park accommodates a wide range of facilities including a football pitch, children playground, green patches, shaded places, two cafeterias, toilets and prayer room – in addition to the library. The park is known for hosting special festivities in Eid Al-Adha, Eid Al-Fitr and the Easter feasts (Kalafawy, 2021).



Figure 23 Children's Park Layout, Cairo, Egypt.
Source: Google Satellite Images – Graphics Edited by the researcher

4.13.2 Badr Park

The area of this park is approximately 60,000 m². Despite the apparent difference in area, The Japanese classification confirms that community parks varied between 40,000 m² and 100,000 m². Harris County park classification also confirms that parks less than 600,000 m² are considered 'community parks'. The squarish outline of the park measures 240 m by 250 m. It is located in a Al-Khanka district, to the North East of Cairo. The park was established in 1970 after long complains from local residents to have urban parks and sport courts. The park is mostly visited by people who live in Heliopolis, Ain Shams and nearby areas. The park has one entrances facing Gesr El-Suiz road. The park has two football pitches, three basketball courts, one outdoor swimming pool, a fitness track, one fully equipped children's playground, large green patches, several shaded places, two cafeterias, toilets and a prayer room. Just as in the previous case, the park becomes exceptionally busy in the major local feasts. The park is still developing the northern area to provide more facilities that better respond to the visitors' needs (Al-Bosla, 2021).



Figure 24 Badr Park Layout, Cairo, Egypt.
Source: Google Satellite Images – Graphics Edited by the researcher

4.13.3 Al-Fustat Park

The area of this park is approximately 110,000 m². Al-Fustat Park is one of the oldest urban parks in Cairo. The park is located in Ain El-Sira district at the southern part of Cairo. The garden is currently administered by the Department of Special Gardens, Cairo Governorate. It was initially introduced to this urban dense zone in response to the loss of green areas and urban parks there. It has an organic, almost elliptical shape, whose major axis measures 530 m, and minor axis measures 210m. It overlooks Salah Salem Street, where the main entrance exists. Entrance is subject to some low fee to be affordable fee, to contribute to the parks maintenance. Its. It has numerous playgrounds make it a popular destination for families (El Messiri, 2004). This park became connected to the nearby lake of Ain El-Sira to improve its touristic potentials. In addition to its connection with the lake, the park features an artificial pond, children's playground, green patches, swimming pool, shaded places, three cafeterias, toilets, bicycle track, open theatre and a mosque.



Figure 25 Al-Fustat Park Layout, Cairo, Egypt.
Source: Google Satellite Images – Graphics Edited by the researcher

4.14 Summary

The present chapter introduced the empirical research design. It builds on the analyses of the outcome of an open-ended interview, and three selected case studies. It introduced the objective of the empirical study. It also explained the sampling method, interview design, and procedures. The selection criteria and observation structure of the case studies are then outlined. A brief description of the selected case studies is then introduced. This shall pave the way to the following chapter, in which the analyses and discussion of the interview findings shall take place, in the light of site observations and relevant literature.

Chapter Five

Analyses and Discussion

5.1 Introduction

This section is meant to introduce the main findings of analyzing the interviews' participant responses. It is mainly structured in accordance with the seven main themes distilled from the analyses. Under each theme, the associated elements, activities and characteristics are discussed – in the light of preceding theoretical findings and documented observations in the case study parks. These themes are greenness, safety, openness, privacy, social cohesion, aesthetics and functional needs.

5.2 Greenness

The analyses of responses associated vegetation with six characteristics, namely Fruit Trees Value, Shadow, Health Regards, Aesthetics, Natural Inspiration and Local Ceremonies. The details of aesthetics will be discussed in detail under (5.7) below to avoid repetition. Likewise, greenness referred to seven main activities, i.e. Playing, Watering plants, Celebrating Weddings, Smelling flowers, Meditation, Sharing Food and Family Gathering. At last, the physical elements included Lawn, Trees, Flowers and Shrubs. The following section is structured in accordance with these main characteristics. Under each characteristic, the associated elements and activities are outlined together with their common interrelationships.

5.2.1 Symbolic and Utilitarian Values of Fruit Trees

Trees are elements that play a very crucial role in people's mind. Trees also have particular historic / religious importance. It is well known that the sin committed by Adam and Eve involved eating from an apple tree, and that their first **shelter** when they were sent to earth was also a fruit tree. This is well documented in Judaism, Christianity and Islam (Ibn Kathir, 2019).

Several respondents reflected on different dimensions related to this issue. For example, one 37 years old architect referred to the importance of including fruit trees in the landscape design as to improve a sense of belonging. This can be understood in the light of strengthening the bond with the trees, and hence the whole park. Following up the phases of growth, and being part of which, is likely to improve the sense of **belonging**, by watering, watching, harvesting, eating, playing around or with, etc. These all turn to be engraved childhood memories in grownup minds (Salih, 1979).

It is not only about the utilitarian value of fruits, as a source of healthy and tasty nutrition. The changing colors of fruits can represent a dynamic **aesthetic** throughout the year (Rafī‘ī, 1989). Moreover, they contribute to the **environmental** awareness, where visitors get subconsciously acquainted with the phases and seasons of fruit growth and maturity (Priego and Canales, 2008).

This can also stem from the rural backgrounds of a large segment of Cairo residents, who have originally emigrated from the **countryside** (Amin, 1994). In their original rural environments, trees used to represent so many symbolic and utilitarian values. They were not only the source of food and income to the family, the source of income but also a symbol for welfare, shelter and enclosure as shown below in Figure (26).



Figure 26 Apple fruit during the season
Source: Alard, 2015

Ḥamdān (2000) highlighted the significance of religion as a major component of the Egyptian culture. On another hand, fruit trees are commonly referred to in the Holy Quran as a major characteristic of **paradise**

“(6:99) It is He who sends down water from the skies, and brings out of it everything that grows, the green foliage, the grain lying close, the date palm trees with clusters of dates, and the gardens of grapes, and of olives and pomegranates, so similar yet so unlike. Look at the fruits, how they appear on the trees, and they ripen. In all these are signs for those who believe“

Al-Quran Surah 6.99. Al-Ana’am

Another interpretation can be distilled from the western influences upon the local culture, as discussed in the theoretical part above. The images of the western prosperous countries with loaded fruit trees have shaped many peoples' **dreams and aspirations** towards this kind of stereotypical imaging (Amin et al., 2004).

The unrestricted access to free fruits can also give an impression of **economic prosperity** of the country; which people may aspire to in response to long years of post-monarchy deprivation. After 1952 Egypt went through series of wars and years of poverty. There was no chance to give the urban parks an opportunity to develop. *“Egypt’s people deserve to feel more prosperity than before”*, said one 52 years female housewife participant.

Nevertheless, peasants are known to associate harvesting seasons with revenues, wealth and celebrating the realization of long-waiting plans. The presence of fruit trees, particularly those with different maturity seasons can provoke similar **pleasant feelings** all year long (Hamdan, 2000).

Examining this against the Pharaonic cultural influences, one may refer to the significant representation of fruit trees in **temple murals**, see figure 27 below.



Figure 27 Representation of fruit trees in Ancient Egyptian murals
Source: Bellinger, 2008.

The influence of fruit trees is also deeply-romanticized in many local **songs, novels and poems**, whose authors associate them with plausible feelings, which reflect on peoples' perception of the potential role of fruit trees in realizing similar encounters (Dawsari, 2010). The **proverbs** that refer to fruit trees are almost endless. This shows how fruits represent an eminent element in the Egyptian culture.

A 66 years old male participant quoted

“What a nice feeling ... Bright orange, oranges hanging between the leaves of the tree... friends, family and beloved ones sitting beneath them to pick these fruits and eat them while singing at the same time.”

5.2.2 Symbolic and Utilitarian Values of Shadow

Shade is another significant aspect that is associated with trees. Some respondents mentioned its importance to **religion** being a characteristic feature of paradise as described in the Holy Books; for example, a Quranic verse reads

“(4:57) And those who believe and do good deeds, We shall cause them to enter the Gardens beneath which rivers flow...We shall cause them to enter a shelter with plenteous shade and shadow.”

Al-Quran Surah 4. Al-Nesaa’57

The above verse associates the shade and shadow as a reward for believers. In a similar context, the Holy Bible associates the benefits of trees with Almighty God;

“Under the Apple Tree.

“I Sat Down under his Shadow with Great Delight”

Song of Solomon ii. 3

Many respondents confirmed that trees importance returns to the shadow effect which **demarcates sub-spaces** for people to use as semi private place for families. It is known that space can be defined by planner elements and changes in color and texture. In this context the tree shadow acts as an agent to outline a zone of different attributes within the larger park context. This is shown below in figure 28 (Casati, 2003).



Figure 28 Gathering underneath a tree to make use of the shadow that defined the place to sit Badr Park, Cairo
Source: Researcher

Trees and vegetation lower surface and air temperatures by providing shade and evapotranspiration. Shaded surfaces, for example, may be 20–45°F (11–25°C) cooler than the peak temperatures of un-shaded surfaces. Therefore, researchers have found that planting trees are typically most effective for cooling and humidifying building (Akbari, 1997).

In this context, people showed their interest to use trees more than pergolas and other manmade structures. A 50 years old man said

*“We do like to sit under trees instead of pergolas ...
under trees you can find a green patch to sit on ...
this completes the natural scene “*

Casati mentioned that shadows are strong representation for place with a distinct character, he also assured that shadows are holes of light which have a strong projection. He describes shadows as an absence of light. Shadows is a reason behind raising the **quality** of elements “Element with shadow is an element with quality” (Casati, 2003).

Shadow often serves to direct the eye towards transcendental qualities, and therefore often involves a dramatization of cast shadow, in the sunny day shadow plays a different and equally important role, providing **protection** from the sun (Schmal, 2002).

People can feel more enjoyment and **pleasure** when they see the shadow and light play and move together throughout the day as if the shaded areas celebrate the presence of light and vice versa, both together draw an **art** piece on the ground (Lee et. al., 2014).

5.2.3 Natures' Inspirations

In this context, a large number of respondents preferred to see the urban parks on the same feeling of **natural look** and harmony. They confirmed that the fabricated designs give a wrong impression for urban parks as they ought to be in nature. A 52 years old housewife said

“I would like to see the park as natural park not structured with a lot of pathways, and even if there are pedestrian walk ways it will be more dynamic. The trees and the lawn are the real meaning of the park to me“

People appreciate natural environments which provide relaxation and restoration. Many researchers highlighted how natural sounds which occur in parks give people greater satisfaction, like the sound of a rose-breasted singing in forests or wildlife for example (Chapman, 2002).

This idea may be extended to address the influences of the sound of wind passing through trees, the footsteps of people walking upon dried falling leaves, or even the sound of water streams. This can also include other visual influences, such as the extended sight over vast fields, or watching sunset beyond the horizons. Not only do these phenomena trigger psychological comfort and mental wellbeing; they are also great sources of inspiration to many poets, writers and artists in all other disciplines (Larsen, 2014).

“Moments of the highest happiness and fulfillment are often achieved by nature experiences ... such as creative movement and intellectual insight.” (Chapman, 2002: p. 03)

In this context, Larsen (2014) refers to the works of Van Gogh, Monet, O’Keefe, Thoreau, Keats, Emerson, Frost and Leopold, to name just a few. Whereas in local terms, the poems of Ibrahim Nagi and Ali Mahmoud Taha, together with the paintings of Gazebeya Serry and Ahmed Nawar as well as the world-renowned sculptures of Adam Henein can set examples of such inspirations at their best.

People's feelings and thoughts are rooted in nature. Their preferences and behaviors are significantly influenced by exposure to, and encounter with, nature. The deepest attachments between people and natural environments, such as parks, gives birth to spiritual experiences in which people feel a strong sense of belonging to their genuine reality, as exemplified by nature, in a way that gives meaning to their lives (Chapman, 2002).

Nature has always taught mankind lots of precious values. For example, the presence of gardens encourages people to have faith in tomorrow. As we plant seeds today and nourish them patiently, we develop faith that our labor will result in future fruits. In a similar manner, trees teach people about acceptance, as a green leaf does not resist turning red in autumn, nor can it resist falling down in winter. Flowers too teach people to share beauty and fragrance with others, no matter how good/bad they are. Likewise, the community of bees and ants all participate together to benefit their community. The role of every individual is necessary for the whole community (Patel, 2018).

Research proved that access to nature affects positively the quality of life by affecting the person's sense of satisfaction and livability within his/her social and physical environment. It is also known to influence the emotional, mental, and physical health. However, people with limited accesses to nature show a poor awareness or cognitive function, weak impulse control and poor management for life issues (Matsuoka and Kaplan 2008; Kruger 2008).

Parks provide important spiritual and emotional experiences for people (Priego and Canales 2008). It is known from literature that there is a growing need to reconnect people with nature, towards promoting pro-environmental behavior and improving people's well-being. Exposure to nature is likely to extend people's awareness of its valuable resources, particularly those under the threats of degradation or depletion. This is expected to promote more responsible behavior that, in turn, will promote the sustainability of our environment (Richardson, 2016). Therefore, it is pretty important to take extended care of designing urban parks to act as genuine representatives of nature within the city, to come in close contact with people's daily life.

Academic research proved that people preferred natural environments than the highly urbanized or indoor settings because built environments have been constrained and considered harmful environments (Dyck, 2003).

Frank Lloyd Wright said "Study nature, love nature, and stay close to nature. It will never fail you". Moreover Kaplan and Kaplan (1989) stated that:

“Nature is a valued and appreciated part of life.... Nature seems ... important to people.... Human functioning is impacted by its evolutionary origins, which speak loudly for our strong connection to nature in our primitive role before technological advances”.

5.2.4 Local Ceremonies

One of the most interesting activities happen in urban parks, especially on large lawn spaces, is wedding ceremonies. Being one characteristic element of the Egyptian culture, Amin explains the dramatic change between wedding ceremonies during the first half of twentieth century and the after 1950. People used to celebrate weddings at home. If the number of guests goes beyond the home capacity, they tend to do it in streets or on rooftops. After 1950, people tended to be showier by celebrating weddings in hotel ballrooms and outdoor urban parks (Amin, 1994).

Another important occasion to Egyptians is Sham al-Naseem – Easter day. It is an Egyptian national holiday to mark the beginning of spring. Despite its position in the Christian calendar, Sham al-Naseem is widely celebrated by Egyptians of all faiths. The main characteristics of the feast are people spend hiking in urban parks and eat traditional food which consists mainly of dried salted fish, lettuce, spring onions and lupine. As shown below in figure 29 (Amin, 1994).



Figure 29 People celebrating a local feast in Al-Fustat urban park
Source: Researcher

Eid al-Fitr and Eid al-Adha are similarly important occasions to all Egyptians, despite their Muslim association. Eid al-Fitr is the first day in the lunar month of Shawwal, when Muslims celebrate breaking their fasting throughout the whole month of Ramadan. Eid al-Adha highlights the climax of pilgrimage season. In both feasts, people start to celebrate the whole

night preceding the Eid. On the Eid day, people put on new clothes, exchange family visits and head to parks in large groups to celebrate with their families and friends. Celebrations always involve playing, singing, dancing and listening to live / recorded music. Picnic baskets loaded with the traditional foods are always part of these celebrations (ibid).

5.2.5 Health Regards

On another hand, several participants referred to the importance of vegetation as source of oxygen that helps the city to get out of pollution and urban heat island effect. This acts in accordance with Sorensen et al. (1997) who assured that the presence of many motor vehicles in urban areas produces noise and air pollutants such as carbon dioxide and carbon monoxide. Emissions from factories such as sulfur dioxide and nitrogen oxides are toxic to both human beings and environment. The most affected by such detrimental contaminants are children, the elderly and people with breathing problems. Urban parks help to maintain the air quality and increase the oxygen level (Shirley, 2016). This becomes more critical to Cairo, being the second most polluted capital worldwide (WHO, 1958); see figure 29 below.

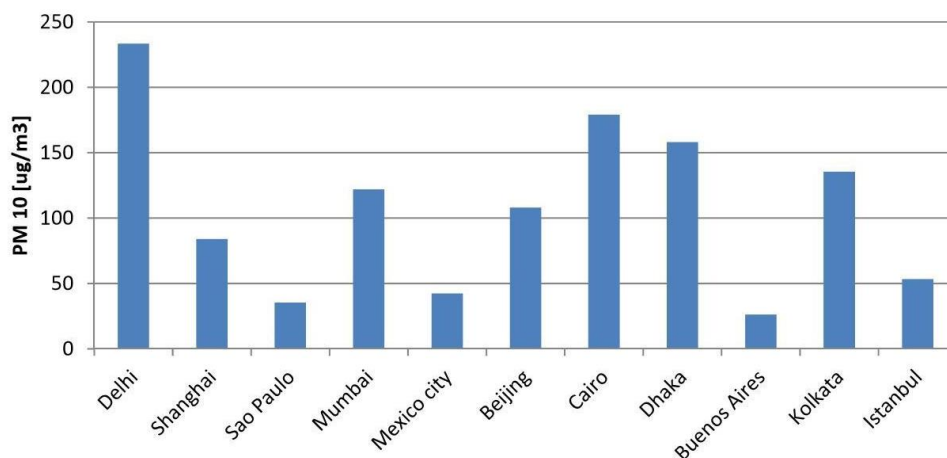


Figure 30 Urban Ambient Air Pollution Database
Source: WHO, 1958

Yet, urban parks are considered as a place for doing sports and exercises which helps to increase the body health. Much research-work associated such medical virtues with the role of parks in promoting opportunities for the practice of healthy physical activities, like sporting, walking, jogging and cycling (Tyrväinen, et. al., 2005). This was confirmed by the observation carried out in the studied parks.

The effects of air pollution involve a large variety of illnesses, starting with the simple irritation of eyes, nose, mouth and throat or diminished energy levels, headache and dizziness, but also potentially more serious conditions – out of which are respiratory and lung

diseases, heart diseases and different types of cancer (EPC, 2017). On another hand, there are plants that produce aromatic substances with variable pharmaceutical uses to overcome many difficult illnesses, such as contagious disease. Examples of such plants may include Lauraceae, Umbelliferae, Myrtaceae and Labiatae families (Uddin, 2018; Inoue, et. al., 2019). A research proved that access to nature affects positively the quality of life by affecting the person's mood, life and sense of satisfaction and livability of one's social and physical environment, and emotional, mental, and physical health. However, people with few accesses to nature show a poor awareness or cognitive function, weak impulse control and poor management for life issues (Chapman, 2002).

Contact with nature improves the quality of life, even if it offers a brief opportunity to escape the urban bustle, relax and possibly contemplate or enjoy the time in nature (Matsuoka and Kaplan 2008). People need a place to express their energy and emotions; they need to play and enjoy their time. Parks provide them with a safe place to express their energy and emotions, to create a sense of creativity in them. A great deal of such plants is known to grow easily in Egypt.

5.3 Safety

These dimensions were amongst the most addressed in the interviews. It is interesting how participants could relate this aspect to several associated activities, and more importantly, to park elements that may facilitate the practice of their favored activities in the park, towards realizing the aspects they find important. The following discussion will derive a few examples.

5.3.1 Perceived Safety

For example, a number of respondents highlighted the importance of providing sufficient light, as an influential element in terms of perceived safety. This has been confirmed by Sampson (2001), concluding his study about perceived safety in urban spaces to the fact that insufficient light is likely to make people feel less secured. Therefore, park designers need to consider the provision of appropriate light fixtures to respond to this aspect.

Fences are linked with fear of crime and danger. In particular, fear of crime revealed that spaces whose visibility was limited by fences were perceived as non-secure (Kuo, 1998).

In a way, this can be dangerous as measured against Jacobs' theory "eyes on the street".

Another particularity to the Egyptian culture is women's protection. This has been often mentioned with the ideas of lighting and the provision of permanent park-guards. One 35-year-old engineer suggested that such guards can be replaced by CCTV cameras. However, a few other participants believed that the physical presence of security guards can be more effective in preventing harassment and kidnapping accidents.

5.3.2 Physical Safety

On another hand, several participants referred to safety from car accidents. Towards this goal, they asserted that a distinct split between pedestrian and vehicular movement should be maintained. Some of them thought it can be realized by the erection of gated fences around the park. Others believed that having strictly pedestrian pathways can make it up. This complies with Raymond (2007) who confirms the importance of gates in Egyptian context since they first appeared as an essential element of urban components and he confirmed that people who looking for security and safety always think about gates for this purpose. However, Kuo (1998) believed that fences can isolate park-visitors from the immediate context, and hence isolate them from the community. Kuo 1998 stated that

" More the fences lower the crime rate, in residential neighborhoods".

Nevertheless, another reasonable number of participants were concerned about their children being kidnapped – for that the park is the place where they are left partially-alone to play with further autonomy. And this was where the idea of fences came to surface once more. In this context, on 47-year-old participant mother quotes:

"Fences are very important to urban parks ... They should be high and well maintained to make sure our children remain inside ... we fear the kidnapping of our children ... or even getting lost."

Despite the extended propagation in literature (Raymond, 2007) and the common practice of blending parks with their local context in many countries, this does not seem to be in line with local preference in Cairo. This could be a result of inherited practice of defining park boundaries by fences, which suggests that they have not tried the other option. Or it might be an actual preference that stems from a genuine cultural domain.

There are recent practices which could suggest innovative means for protecting public possessions. On the non-physical level, it is well documented that public participation can deepen a sense of ownership, which limits acts of vandalism. Figure 30 below shows how the

presence of high fence did not stop vandalism. Alternatively, a genuine sense of belonging and ownership that emerges from every individual can better guide his/her behavior and attitudes towards the environment.



Figure 31 Young men try to climb the fence of the park to enter illegally
Source: Al masry. E, 2014

In order to examine this phenomenon, one may refer to historic transformations in Cairene park design. Tawfik and Ali (2018) cited from El Kadi (2012) documents that Al Azbakeya park was built in 1837 with no fences. It was designed to be part from Europe. This was meant to expose the Khedive's gift to people. It was also influenced by the Parisian experience that inspired the Khedive towards the development schemes of Belle Epoch Cairo. Yet, other smaller parks that were part of the local Hara's had no fences, on the basis that a Hara was primarily gated and that access to Hara's was strictly permissible to its own residents.

This suggests that a unified treatment for park fences can be misleading. There are incidents in the past where the presence of fences was more meaningful. There are other cases where their elimination was more purposeful. Therefore, the present study suggests that the erection of fences can be only recommended in the studied scale – i.e. community parks.

One other possibility of the common preference to fences might relate to protection against vandalism. Egyptians have special affinity to plants as the gift of God, which resemble paradise. Linguistically, the Arabic word of park as 'Geneina' denotes little paradise. People further believe that any harm to God's gift shall result in His punishment. Not to mention the environmental and aesthetic consequences that occurs after park vandalism.

Whereas the physical solutions can introduce different types of edges, that may allow visual and symbolic continuity while providing the desired protection. Examples of these are classified under structured, vegetated, water featured and topographic types of edges (Emara, 2013). As shown below in figure 32.



Figure 32 People use the fences for seating purposes
Source: By researcher

William H. Whyte stated a main criterion towards the success of urban parks. He argues that accessibility can be compromised by the domination of vehicles, the lack of crosswalks, the exaggerated street widths, and lacking appropriate sidewalks (PPS, 2009).

White also stated that a main street is not a highway. One should not fear crossing the street so much that the activity needs to occur in groups, as on Children park surrounded by wide streets from all directions which make the accessibility to the park is too difficult. As shown below in figure 33.



Figure 33 Nasr City Children park from above
Source : Researcher

Also, respondents mentioned that the urban park gate must be very clear to the visitors, for that visually-poor entrances may be more repelling than inviting. It is also known from the literature that visual appearance can have a significant influence on general perception and human behavior. Booth (1990) stated that one of the main objectives to get a well-designed place is to find the entrance easily. Booth mentioned that creating entrance for public must be in scale with the place. It must also provide a pavement change at the entrance gate to give more recognize ability to the entrance location of the, allowing the visibility from inside, outside and finally providing a focal point that catches people's attention (Booth, 1990). As shown below in figure 34.



Figure 34 The entrance gate of Badr Park as an example of visually dominant elements
Source: Researcher

5.4 Openness

Many respondents mentioned openness in the urban park. It is known to be one of the most argued issues in literature. Kaplan and Kaplan (1979) identified four categories of urban spaces in accordance with spatial definition, i.e. 1) open - undefined, 2) spacious-structured, 3) enclosed settings and 4) blocked views. The Kaplans' study concluded that the well-structured category was best liked, compared to the other categories. The activities associated with openness included 'children's play', 'fitness', 'meditation' and 'family gatherings'. The elements that would facilitate such activities included 'children's playgrounds', 'multipurpose areas', 'fences' and 'pathways'.

5.4.1 Symbolic Openness

Openness was brought up in a variety of ways. Some participants referred to it as 'huge', 'limitless', 'natural' or 'unstructured (ibid).

For example, 30 years old employee woman said

“Our homes are very small, that’s why we want going out to open spaces. The openness gives the opportunity for people to do their desirable activities with a reasonable level of privacy “

This suggests some relationship between privacy and openness. On another hand, it might be interpreted as a response to the pressures of tight spaces at home. Some other respondents hoped it would counter the effect of crowdedness.

Studies confirm that open areas with reasonably large distances can promote perceived privacy. On one hand, other visitors or potential intruders will be kept off for some distance. The possibilities for them to see or listen to the families will be cut down due to the maintained distance. On the other hand, seeing around, can allow for detecting potential threats from a distance. The literature emphasizes the notions of open views and visibility as important to perceived privacy (Mahrous et al., 2018). As shown below in figure 35.



Figure 35 Yellow circles show the different groups undertaking a variety of activities, Fustat Park
Source: Researcher

As a 50-year-old teacher said

“We come from the early morning till the sunset for letting our children play, but our parks lack children’s playgrounds”

Rapoport (1970) suggests that we do not see the environment as though it were a photograph or slide. Even when we consider sense modalities other than vision, we do more than merely observe the environment. We are immersed in it and participate in it with all our senses and in different ways - as individuals, and as members of ethnic, social or cultural groups. It is this fact which accounts for the apparent complexity and variability of the perceived environment.

Within the perceived environment, space is not the relatively simple physical space which designers have traditionally been taught to manipulate. It is the totality of the physical, cultural and symbolic aspects that constitute its genuine being. The physical spaces are continuously affected by people, as much as it influences them.

It is interesting to note that openness provides an excellent medium for multiple interpretations for environmental functions as shown below in figure 36, 37.



Figure 36 The photo shows that people use the open spaces by their own ways Fustat Park
Source: Researcher



Figure 37 The photo shows how people deal with the structured seating in Badr Park
Source: Researcher

5.4.2 Physical Openness

Open, undefined settings are typically flat, open, and lacking in spatial definition. In contrast, spacious, well-structured settings in which elements (like: trees, edges, landmarks, etc.) are well-arranged, are known to facilitate the deep cognitive organization of the setting. Yet, enclosed settings usually possess a screened or otherwise protected area, which could serve as a hiding place. Finally, blocked views are characterized by the visual obstructions that limit the visitors' visual access (Kaplan, 1979).

Kaplan proposed that the spatial definition would not only define environmental categories, but would also affect relative preferences among these categories. Because of their evolutionary history, humans constantly evaluate settings to prepare for effective action.

Settings that are readily organized spatially aid in this process and should therefore be preferred.

This statement totally complies with Michael Van Dyck (2003) who stated that great parks should provide the community needs and desires for daily life, such as playgrounds and off-leash areas for dogs and so many places to give people different choices to use.

However, dogs' needs are mostly mentioned by higher social classes in Egypt, where less-advantaged groups generally mention it in the context of personal safety against stray dogs. Again, this still confirms that large open spaces set a community need, for different purposes, as seen by different social groups.

When it comes to **elements**, 'fences' were most mentioned by participants. They mentioned that the urban parks with no limits is an advantage because it gives the impression of open nature, for that unstructured designs are way better than the well-structured ones – as per the Kaplans' (1979) study above. In this context a 37 years old Architect said

“Many landscape designers do parks ideas which do not respond to the place and its needs, and this yield to less-desirable environments. Such places definitely repel people instead of getting them inside. In many cases unplanned urban parks could be more successful than strictly-planned ones. Only because they give people more choices”

This was also empirically observed in some parks, in which people established their own ways of using the space [see figure 35 and 36 below]. It is sad that many specialized architects and administrators tagged this as a sign of disrespect rather than design shortcoming

Other respondents said that the openness helps people doing their activities. The most related activities were 'family gathering' and 'celebrating feasts'.

As mentioned before in 'social cohesion', the family is a very important factor in societies, and is considered the first node in an environment, where people are born and where they grow up. For Egyptians the family as a concept is very important (Rugh, 2016). Family members always tend to meet on weekly basis (if not more frequent) and in feasts / occasions. Families look forward to feasts to celebrate together, especially with the larger circle of the family and relatives (Amin, 2004). As shown below in figure 38.



Figure 38 Typical family gathering in urban park, Fustat Park
Source: Researcher

Other participants mentioned the importance of open spaces in terms of ‘meditation’ and ‘relaxation’ as shown below in figure 39. A 50-year-old teacher said

“I like to meditate in the urban park. Listening to a classic music and take a nap... This is the best feeling ever!”



Figure 39 A man takes a nap, Fustat Park
Source: Researcher

According to the *Journal of Environmental Psychology*, "park-like" surroundings can actually boost feelings of well-being and calm, especially when these green spaces are adjacent to residential neighborhoods. In this context people prefer the open areas more than the closed designs (Caldwell, 2014). Humans are deeply rooted into the nature. The physical environment shapes their preferences and behaviors, which in turn, frames their identity and spirit. Moreover, the deepest and strongest attachments and the sense of belonging are claimed to be best exemplified between people and the natural environment (Chapman, 2002).

5.5 Privacy

One of the most interesting findings of the survey was the issue of privacy in urban parks, which seems to be of specific particularity to the Egyptian culture. Under this aspect, people quoted: “Private territory, Hilly, Different levels, Isolated, Enclosure, Feeling at home”. In associated activities, they referred to “Watching people, Family gathering, Couples outing, Woman activities”. Then, the elements which may facilitate such activities included the following elements: “Trees, Shrubs, Reading areas, Prayer areas, Youth areas and Families areas”.

5.5.1 Family Privacy

As mentioned earlier in Chapter 3, for that Cairo suffers a significant lack in urban parks, they usually get very crowded in events, feasts and festivals. People may find it hard to maintain their personal / spatial privacy in the presence of such crowds. Therefore, it has been highlighted by several participants that park designers should offer semi private places in the park, to fulfill privacy needs of visiting individuals and families. A 60 year old Father said:

“I always search for place to sit away from crowded places... We are a family and it is not appropriate to sit with youth and young men... We prefer to have a family area.”

However, this should not be contradicting with the realization of the liveliness of parks, and enabling visual communication between park-visitors. A 37 years old man said:

“Yes, it is important to watch people moving around ... but, if the park is big ... People could be distributed into different zones... This is good for the privacy interest.”

On another hand, tall shrubs and trees can create vertical visual barriers that define a family’s territory, which intruders should not penetrate or intrude, as suggested by some participants.

Other respondents suggested that segregating the families’ area from the youth area can be good idea for maintaining a good level of privacy. However, this is thought to be in response to lately repeated harassment accidents, in which single youngsters tended to trouble young ladies. Having addressed the sacredness of women in the Egyptian culture, and for that the

Egyptians think of the family as a shelter and a protection, families usually accompany young females to public places. And in the light of the recent incidents, this made them seek added layers for further protection. A 40 years old man said:

“My wife and I don’t feel comfort in crowded areas and presence of young men so we sit in a far place to feel more private. I experienced a good type of parks in other Arab country where every family has its own area to use”

5.5.2 Women’s Protection

The emphasized significance on privacy in the Egyptian culture may have some roots in Islamic teachings. For example, one quite observable bit of guidance given in Islam describes the parts of the body which must be covered in public. Poushter (2014) stated that Islam decided a dress code for men and women. For example, standards of modesty call for a woman to cover her entire bodies except for the face and hands. Most Muslims interpret this to require head coverings for women, although some Muslim women, especially those of more conservative branches of Islam, cover the entire body, including the face and/or hands, with a full body chador. The word hijab means "cover," or "screen". It refers to both types of veil worn by some Muslim women. On the other hand, the minimum amount to be covered on men’s body is between the navel and the knee. It should be noted, though, that a bare chest would be frowned upon in situations where it draws attention (Poushter, 2014).

In Arabic language, the word *harim* which means “women” is related to *haram* “sacred”. This was reflected to architectural solutions, which gave extended weight to maintaining the sacredness and privacy of women. Therefore, it is of great importance that the courtyard sets an enclosed space that allows for practicing some outdoor activities in utmost privacy and freedom.

Islam gives great importance to the fundamental human right to privacy. This is evident from the some of the verses of the Holy Quran: ‘*Do not spy on one another*’ (49:12); ‘*Do not enter any houses except your own homes unless you are sure of their occupants’ consent*’ (24:27).

5.5.3 Privacy in the Built Environment

Similar ideas about privacy were reflected in Islamic architecture. In mediaeval Cairo, there are many buildings with the rules of Islamic principles like “Screening”, “Magaz”, “Introvert design” or even using such elements like Mashrabya.

Screening is a common element in Islamic architecture which represent a ‘wall’ or ‘partition’ that split two places from each other. It is commonly used to provide place for women to talk to strangers without compromising their privacy. *Mashrabyya* is another type of screening fit to windows to play the same role but with outside surrounding. *Magaz* is another architectural element that was used in houses and mosques to increase their serenity. It is a broken corridor where people outside cannot see inside. Adopting introvert designs, where all windows open into an inner court, is not a mere climatic solution, but also one creative way to respond to privacy requirements.

Many ideas and quotes were developed by the prominent Egyptian Architect Hassan Fathy concerning the means of transforming cultural values in architecture. The following quote explains how introvert courtyard houses responded to privacy as a characteristic of Arab culture:

”Let us look at the Arab house as an expression of Arab culture. In what ways have the environmental forces that have molded the Arab character affected domestic architecture? (Fathy, 1973)

In the architecture of Islamic societies privacy extends into the way homes are built. There are parts designated to visitors and areas where guests are never invited to venture. Often the house's construction allows female guests to meet wives and daughters in their apartments. Men will entertain friends in the salon, or in their own section of the house. If the home is small, they time meetings so that visitors do not intrude the family privacy.

For example, El-Sehemy House is built in 1058 for El-Sehemy family taking into consideration the privacy aspects. You can see the relation between the street and inside the house there is in direct entrance called *Majaz*¹, this was for increasing privacy between inside and outside and also putting the court inside is a main characteristic in Arab houses for the same purpose. Also, the segregation between Men and Women concerns the seating areas is very clear. All these applications in the Arabic house assure that people are very attached for higher privacy levels. As shown below in figure 40, 41.

¹ *Magaz* : Architectural element. It is the first to enter from the street, which is a corridor and often broken, leading to a court and often opens the door to the seating area for “Privacy purposes”

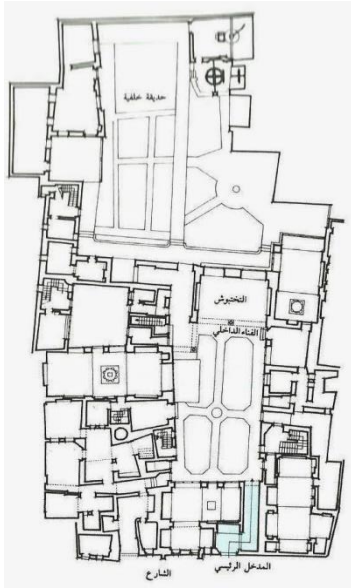


Figure 40 Architectural plan for El-Sehemy House
Source: Amin, 1994



Figure 41 Veiled woman on her Mashrabiya
Source: Zangaki,c andG., 1870

One common practice to maintain privacy is the spatial definition towards identification of personal / group territoriality. Towards this goal, it is common that people sit on the grass in introvert direction when they eat or talk together. Another common means of planner space definition is using own rugs / mats. When a space is defined by either means, it draws invisible lines to send a message to neighboring users that the boundaries of a private territory are not to be penetrated. Examples of such practices are shown below in figure 42.



Figure 42 People decided to choose different directions to keep their private bubble, Family Park
Source: Researcher

Another spatial definition practice was suggested by a number of participants to promote privacy in urban parks. They suggested making stepped green areas so the difference in level creates new territorial boundaries, hence giving people better levels of privacy.

5.5.4 Solitude Activities

Privacy is simply the state in which one is not observed or disturbed by other people. Alan Westin defined four states of privacy: solitude, intimacy, anonymity, and reserve. Solitude is a physical separation from others. Intimacy is a "close, relaxed, and frank relationship between two or more individuals" that results from the seclusion of a pair or small group of individuals. Anonymity is the "desire of individuals for times of 'public privacy'". Lastly, reserve is the "creation of a psychological barrier against unwanted intrusion"; this creation of a psychological barrier requires others to respect an individual's need or desire to restrict communication of information concerning himself or herself (Westin, 1967).

In terms of Cairene public parks, the 'solitude' was observed to be mostly associated with elderly visitors, who like to contemplate and meditate. Anonymity was most exemplified by young couples. On the other hand, 'reserve' was always brought up in the context of family gathering, where a family or a number of close families gather for a meal or for leisure time.

Humans are programmed to imagine and recognize natural environments which provide relaxation and restoration to realize nature benefits. Many researchers are concerned with whether natural sound which occurs in parks or human-made sounds gives more relaxation for humans. For example, the sound of a rose-breasted singing in forests or wildlife provides people with greater satisfaction than watching a bison through a window (Chapman, 2002).

5.6 Social Cohesion

The aspects related to the social cohesion were (interaction, sense of belonging and sense of place, crowd, people behavior and ethics). While the activities were "gathering, playing, sharing food, watching others, studying and dancing). And elements that were proposed to facilitate such activities included (families' zones, children's zones, trees, lawn, shaded areas, youth zones and couples' zones)

5.6.1 Social Interaction

As per interaction, it is known that people need to communicate and share their thoughts and beliefs, that is why they lived in groups which after a while turn into communities then countries and so on. They need to give and receive love, information, habits, cultures and even beliefs (Matsuoka and Kaplan 2008).

The design of urban spaces showed to improve social ties between residents; these improvements include interactions among adolescents. Urban parks, and greenway trails play

a key role in promoting social interaction by providing the public with a refuge from urban activity (Matsuoka and Kaplan 2008).

It is known that most contacts between people occur in places like local recreation facilities, schools, churches and parks (Völker et al., 2007). The presence of trees (shade) and grass in common spaces may attract residents to outdoor spaces as opposed to barren spaces. This enhances the opportunities for the people to get connected (Coley et al., 1998). Such elements offer activities, where people can walk, talk, meet or engage in team sports. These activities help in creating social relations between neighbors. They also help the residents to spend more time in their neighborhood, create a sense of belonging and make them more attached to their neighborhoods. Parks and gardens increase resident's sense of community ownership and stewardship and help the residents to focus on neighborhood activities (Chapman 2002; Kruger 2008).

Due to the variety of user backgrounds, some negative behaviors were reported, such as the problem of harassment in public spaces in Cairo. Another bad attitude known between youth and children is the desire for fighting. Many respondents stated that this problem is a reason for not visiting to urban parks. A 50 years old man said:

“It is a very common phenomenon to see young men fight in public places or streets, this is very bad behavior to see in our new generations”.

It is generally claimed that social interaction can contribute to social cohesion (Maloutas and Maloutas, 2004). It is important to note that interactions are not just conversations between people; eye contact and all forms of non-verbal behavior are considered interactions as well. Lofland (1998) concludes that different types of relations are formed in the public realm.

Some respondents said that the urban parks are very important for families; others assured the importance to friends and a vast majority confirmed that urban parks are important for children to play. Urban parks are places to see different people from different ethics. This was clearly observed by the researcher during the field survey as shown below in figure 43.



Figure 43 Family gathering show a meeting of different generations together doing varied activities

Source: Researcher

A 37 years old man said:

“Urban parks are sites where different types of people could gather and do activities together!”

The types of activities that happen in the urban parks vary, as mentioned earlier in Chapter 3. People sorted the types of social activities under three main types: family gathering, friends gathering and children to play.

According to Gehl (1987), social interaction in open spaces offers an opportunity to be with other people in a relaxing and undemanding way. Being among others, seeing and hearing them, implies positive experiences and offers alternatives to being alone. Green spaces provide opportunities for contact at a modest level and a possibility for maintaining already established contacts (Gehl, 1987). It is claimed that the relationships among others grow primarily in the course of the repeated visual contacts and through short-duration outdoor talks and greetings (Greenbaum, 1982; Kuo et al., 1998). Therefore, public spaces, especially in high density housing like Cairo, are essential places that enable residents to establish social interaction and recognition (Huang, 2006). The ties between people within urban communities that contains urban park tend to be much weaker than those with people outside (Forrest and Kearns, 2001). However, usually the number of weak ties in this communities are three times greater than strong ties (friendship, work relations), and for the residents “these contacts meant a 'feeling at home', 'security' and 'practical as well as social support. For those with no friends or family, lack of weak social ties resulting, in some cases, from

absence of green space (Gehl, 1987), can mean the disappearance of all social ties, deepening their social cohesion.

5.6.2 Community Belonging

The lack of resident privacy caused by public parks, may lead to poor social relations between neighbors and poor sense of place in the community (Chapman 2002).

On another hand, parks and open spaces also take credit for bringing the neighbors together. Residents living in neighborhoods with parks and green spaces enjoy strong social ties and are more attached to their neighborhood than those who live in closed areas with no parks and green spaces (ibid). One 52 years old woman said

“When I go to an urban park, I don’t go alone but we go in group with my neighbors... We have our place in the park where we always meet... We feel at home! ”

Districts and neighborhoods with parks and green spaces help the residents to come to know each other and work together in developing their neighborhoods. In addition, parks and green spaces develop the sense of belonging among the residents and create a sense of unity among people and make them share a common belief (Priego and Canales 2008).

In this context a 37 years old Architect suggested

“As an architect I should make places for people to belong, there are many ideas to maintain this idea, starting from involving people in project ideas and design until putting elements and details to make people feel more pleasant...”

On another side, urban parks and open spaces, community engagement allows decision makers to directly involve their constituencies in the ongoing design, planning and management of these resources. This process results in informed and engaged residents that feel better connected to their communities. While sometimes contentious, but more often productive and rewarding, community engagement is an essential ingredient of making successful urban open space (Kuo et al., 1998).

Parks are often the site in which people are introduced to sports and become interested in developing their skills and abilities. The successful provision of urban park systems requires all stakeholders, departments, and residents to be engaged in the planning of these spaces. Ultimately, the right mix of spontaneous and structured spaces needs to be strived for. Urban

parks systems must balance a variety of activity desires and provide opportunities for all residents to recreate.

5.6.3 Festivals

As explained above in 5.2.4 Local Ceremonies that celebrating eid, eid and Sham El-Nesiem typically take a place in urban Parks and outdoor places as a means for social integration.

Urban parks are a venue for festivals. Festivals usually have a purpose whether it be to promote and celebrate a specific culture or a range of cultures. Not only do festivals attract spending, they also shape a new urban image and act as a driving force behind cultural creativity and social cohesion. The pride of the culture is strengthened and the opportunity to learn about other cultures is presented. Attendees are able to connect to other cultures by understanding similarities to their own culture. If such a festival took place indoors or somewhere confined, by-passers would not feel as welcome to casually walk in and check it out as opposed to the openness of a park. Having these events in an already determined shared sense of place increases exposure (Ellis and Schwartz, 2016).

5.6.4 Family Bonds

Family is the main component of society formation, and it is considered as the first environment where human kind is born in and grows up. For Egyptians the family as a concept is very important. Family members always tend to meet on weekly basis and in feasts / occasions. Since the ancient Egyptian eras, the king had to be selected on the basis of belonging to the sacred family. When referring to their families, Egyptians tend to use the Arabic word *ahl*, a broad term that encompasses various relationships, including immediate family related through blood ties, members of the household, and individuals related through marriage, and can, therefore, refer to up to 100 to 200 people. Even in the Arabic dictionary difference between Family and 'Ahl there is a big difference, for example Family means the members who surround man with relation connection but 'Ahl means also means family but with higher level of connection as people who frequently visit and help each other. Another common term is, *a'ila*, and can refer to either a nuclear or extended group of people, depending on context. The term *a'ila* carries with it the connotation of close relationship and mutual obligation is the basic cell that makes up society. It is a group of people that connects strong kinship ties with blood and marriage, and share with them characteristics, hobbies, and activities that range from spending free time, having fun, studying, and eating together and living in one house (Rugh, 2016).

The Egyptian linguistic ambiguity about kinship terms allows individuals to manipulate the concept of family to fit the context and situation.

“Family is the most important institution in most Egyptians’ lives. Few people live apart from their immediate family or kin!” Rugh, 2016

Constant references to family allow individuals to place one another within the society and to identify important ties and reciprocal obligations. The honor, social standing, and wealth of a family are all interconnected, making the identification with family a primary social marker for every Egyptian (Okasha, et al, 2012).

In addition to the importance of urban parks in promoting social cohesion, some people use them for privacy or to support a sense of territorial ownership, people got observed by the researcher and also the survey confirms that people sometimes need to go for urban parks without interacting with others. For example some visitors mentioned that they go urban parks to study or even to watch others as shown in figure 44 below.



Figure 44 People who come to urban parks to watch others
Source: Researcher

5.6.5 Recreation

People need for gaining positive energy, Peale assured that the body of the human being is designed to produce all needed energy over an amazingly long period of time. If the

individual takes reasonable care of his body from the standpoint of proper diet, exercise, sleep, going out, the body will produce and maintain astonishing energy and sustain itself in good health (Peale, 1982). For that reason, many respondents prefer going out to urban park in weekends and occasions more than staying at home. A 33 years old man said

“The urban parks are a place for doing different activities; I can walk, run, sleep or exercise. All these activities are very important to increase the quality of my day. “

Another respondent said:

“The trees and lawn color gives me satisfying feeling and positive energy.”

Parks help people to rest, relax, enjoy the beauty, satisfy the human need to nature by creating an artificial view for paradise, and it gives them accessibility to nature.

Parks provide opportunities for recreation that can be satisfied in many nature-based contexts. Public parks create a viewpoint for the surrounding area and provide a space for desirable recreational activities such as safe places where people can walk, meet friends, practice jogging and cycling, engage in team sports, horse riding and fishing, biking, skateboarding, hiking, survival games and paintball (Dyck, 2003).

Physical activities of people are obtained in parks for health, social, economic benefits. Surveying parks physical activity is a recommended strategy in research in order to study the potential impacts of the outdoor recreational environment on physical activity levels (Kruger, 2008). The need for recreation can be addressed by both traditional and non-traditional nature-based settings across the age spectrum, diverse socio-economic groups and nationalities (Matsuoka and Kaplan 2008).

Humans are deeply rooted towards the nature and physical environment as well as preferences and behaviors which affect the human spirit. Moreover, the deepest and strongest attachments and the sense of belonging between people and natural environments, such as parks give birth to spiritual experiences in which people feel a sense of connection and belonging to a larger reality which gives meaning to their lives (Chapman, 2002).

For children, playing helps them to learn and to develop the coordination languages between each other, as it helps them to have a cognitive thinking and muscle strength, and to develop reasoning abilities.

Research proved that playing teaches children to cooperate and interact with each other, and helps them to create the foundation layer for school and working success. Moreover, it has been proved that children learn more while playing than sitting in class and learning from their teachers (Prow, 1999).

Parks provide the visitors and residents with a wide range of activities such as walking, jogging, cycling, hiking and playing sports and games (Matsuoka and Kaplan 2008). Parks offer passive, spontaneous, and structured recreation opportunities. A few examples of passive recreation activities that take place in parks include relaxing, social gatherings, reading, walking, photography, or simply just enjoying watching the surroundings. Taking time to slow down and relax alleviates stress, especially when a freely selected leisure activity is being participated in (Corazon et. el., 2010). Trees, open turf areas, natural areas, picnic areas, and benches are amenities utilized for passive recreation opportunities (ibid).

Spontaneous recreation broadly categorizes physical activities in which the activities, the nature of participation, and the timing are freely chosen and do not require registering for a program or a league. This includes walking, running, children playing, other pick-up sports games, and countless other activities. Some of the benefits of participating in spontaneous recreation activities include increased life expectancy (Moore et. el., 2012), reduced rates of depression (Gallegos and Katia, 2012), and the fostering of a stronger sense of community (Henderson, 2006). Urban parks are platforms for promoting an active lifestyle and without the accessibility of urban parks systems, the opportunities for spontaneous recreation would be greatly limited in most communities (Alberta, 2002). Many informal pursuits can be done alone or in small groups, at flexible times, for less cost, and are available closer to home (ibid).

Parks must remain accessible and inclusive to afford all residents the opportunity to participate in their desired activities and to formulate a positive sense of place and belonging. Infrastructure for spontaneous recreation in urban parks varies in magnitude. Other amenity examples for spontaneous recreation include tennis courts, basketball courts, soccer, playgrounds, volleyball courts and multi-use courts. Urban Parks are designed for number of benefits (Pye et. el., 2015). Arise from participating in structured recreation pursuits including social benefits, positive affective outcomes which encourage physical activity over the life course (Webb and Forrester, 2015), and teen athletes are less likely to use illicit drugs, smoke, or to be suicidal (Poway, 2001). As shown in figure 45 below.



Figure 45 Youth play Soccer in the courts attached to Badr Park

Source: Researcher

Deficiencies in physical literacy are becoming an issue as some children are not developing a well-rounded repertoire of physical abilities. Physical literacy is the ability to move with competence in a wide variety of physical activities in multiple environments that benefit the healthy development of the whole person (PHEC, 2001). Provided in parks are free and accessible areas for children and youth to develop. Urban parks play a role in ensuring opportunities for residents to engage in all types of recreational pursuits. As a 27 years man said

“Using urban parks is a very important to us as a family. It keeps you away from the crowd of the city, usually people here in Cairo tend to go places that keep you away from city jam and high sounds. I visit urban parks to get rest and change my mood. I mean, usually we don’t see a lot of trees, flowers, water features or birds in the city of Cairo. I visit urban parks for that reason. I want to hear the water sound... I want to hear the birds singing.”

5.7 Aesthetic Values

Urban green space is commonly associated with the image of parks and gardens that represent transformed space by using different figurative expressions, typologies and structures. Aesthetics set an important factor for urban parks success. Aesthetics is a branch of philosophy dealing with the nature of beauty, art, and taste with the creation and appreciation of beauty. It is more scientifically defined as the study of sensory or sensory-emotional values. Broadly, scholars in the field define aesthetics as critical reflection on art, culture and nature. Many respondents in the present study have shown an increased interest in

flowers as an important aesthetic element in urban parks. Planting flowers adds colors and visual emphases to any landscape. A splash of color among shrubbery increases the appeal of outdoor spaces. An empirical study by Nasibulina confirmed that people demonstrate increased happiness while viewing aesthetic urban scenery. The study also concluded that beautiful plants influence human wellbeing and enhance positive emotions (Nasibulina, 2018).

With reference to the significance of religion to Egyptian culture, it can be important to refer to the holy hadith by Prophet Mohamed (pbuh), which confirms that God is beautiful, and that He appreciates beauty. It is a statement that is intended to confirm how beauty is very crucial in God's characteristics. God loves to see the beauty in everything. God Almighty created beauty and created his beauty in everything on earth. He created everything and created it in the best image and beauty (Ibn al-Qayyim, 1686).

However, the need for the aesthetic perception in the Maslow's hierarchal model of human needs, known as one of the most sublime. Therefore, the identification and position of this concept are important in order to improve the quality of urban spaces. According to the connection between the environmental psychology with the urban aesthetics as well as the different psychological characteristics in the different age groups. Many researchers found that green urban spaces help children for improving their five main senses, i.e. sight, hearing, touch, taste and smell (Porteous, 2010; Nejati, 2009).

On another hand, not only are diversity of vibrant floral colors important for aesthetic effect, but the different colors in urban parks can also evoke positive psychological reactions. For example, color is often thought to have an impact on moods and emotions. Sometimes these reactions are related to the intensity of a color, while in other cases they are the product of experience and cultural influences.

For example, green and blue are cool colors that symbolize nature and the natural world. Perhaps because of its strong associations with nature, green is often thought to represent tranquility, good luck and health, while blue is typically a calming and serene color. Likewise, the white color is one of the favorite colors because of the peaceful meanings associated with represent purity, cleanliness, sense of space and neutrality. This is probably because the eye focuses white color directly on the retina, which is said to be less stressful on eye muscles. On another hand, the red color shows the feeling of energy, romance and

comfort, while yellows are a representation for happiness, warmth, laughter and optimism (Cherry, 2019).

Furthermore, it is known that getting residents to appreciate their local urban parks (creating a stronger sense of place) translates into caring for the greater environment as well through increased pro-environmental behaviors. This automatically creates a good sense of beauty in the community (Place, 2004).

An important question in this context would be “how to realize aesthetic qualities in urban parks?” Aesthetics involve several parameters, like balance, harmony, contrast, unity, rhythm and many more. The following discussion outlines their main definitions and means of manifestation in the built environment.

Balance is generally a state of equilibrium of the visual forces in a composition. It depends on the visual weights of the architectural elements. Visual weight is determined by the psychological impact an element makes on us and the attention it demands (ibid). This may be realized by a symmetric approach to design, as applied to different design elements like pathways, vegetation or other park elements.

On the other hand, rhythm is about the recurrence of organized movement in space and time. It is expressed through the systematic sequence / repetition of elements and / or patterns. One space may have several different rhythms (Bell, 2013). This could be applied by the repetition of trees, palms or shrubs on equal basis then breaking the rules by an open space or a private area for example.

Harmony is the pleasing arrangement of parts or combination of parts in a composition. It involves the selection/design of elements that share a common trait. Such common traits may be exemplified by orientation, color, shape, size, and materials variety (ibid). In park design, the elements that may facilitate such an effect might include trees, shrubs, lawn surfaces, and/or colorful flowers – not to mention hardscape elements. What is most important is the way how a designer puts them together towards the achievement of this goal.

Another vital aesthetic criterion is contrast, which is defined as the dissimilarity of elements such as tones, colors or even the presence of light and dark colors, rough and soft surfaces or lit and shaded areas together, be it natural or manmade landscape elements (Place, 2004).

Most importantly, the broad umbrella under which all previous criteria should fit is unity. Unity is about the completion of the elements as how elements are formulated to complete each other, how fit together so the scene looks complete, parallel with the realization of other aesthetic parameters (ibid). Figure 46 below graphically represent the abstract manifestation of these aesthetic parameters in the built environment.

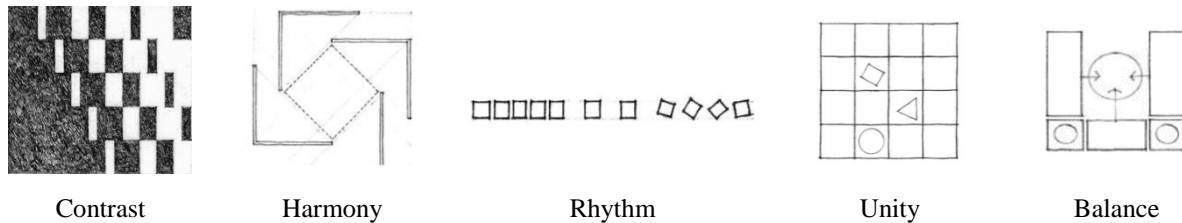


Figure 46 Parameters of Aesthetics
Source: Ching, 2007

The following discussion addresses the means of realizing aesthetics in relation to the main elements highlighted in the interview

5.7.1 Trees

In order to have the functioning public parks in giving relaxation, enjoyment and pleasuring to the community, besides a good management and proper location, public parks should have a good aesthetic value. Aesthetic value for public parks can be defined as the level of beauties of natural beauty of public parks.

Beauty is not just a visual experience; it is a characteristic that provides a perceptual experience to the eye, the ear, the intellect, the aesthetic faculty, or the moral sense. It is the qualities that give pleasure, meaning or satisfaction to the senses, but the focus here is on the eye, the intellect and the moral sense (Corbett, 2009).

Aesthetic values in Public Parks are normally characterized with four scopes; trees, birds, flowers and water features (Roslan and Nurashikin, 2012).

The value of trees in public parks could be based on emotion. Trees may be selected to be planted in the public parks based on texture, fragrance, size, shape and color. The replanting of best and cost-effective tree species could create beauty in the environment and encourage the visitors to come. Participants confirmed - as mentioned earlier in '5.1 Vegetation' that trees are amongst the most crucial elements in urban parks. Reasons differ but most of respondents associated the importance of trees with aesthetic and environmental reasons.

In this context, one may recall Gabby Mac poem about the beauty of trees. He quotes:

*Can there be anything more lovely
Than the beauty of a tree... Her leaves shimmering in the wind,
Dancing so gracefully... The strength of her mighty roots
That grows deep into the earth... She's weathered every stormy
gale For all that she is worth.*

Source: (GabbyMac,2018)

This is not only applicable in English poetry. Lots of local songs and poems have also reflected on the beauty of trees, which have embraced many ups and downs in dramatic love stories and deeply-engraved memories. When such memories are provoked, people are likely to recall the trees as an element that complements the beauty of that setup.

Additionally, trees have several spiritual connotations that are known to influence people's feelings and perceptions. These spiritual dimensions develop a sense of affection, by which people develop some kind of attachment to trees, which plays a major role in their aesthetic perception of which.

In the Holy Quran, for example, trees were always mentioned in relation to paradise and good deeds

"See you not how Allah sets forth a parable? – A goodly word is as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high)."

[Holy Qur'an, Ibrahim 14:24]

Also, canopy trees give a sense of enclosure that shelters people from harsh sun rays in hot days. Such enclosure is likely to get people psychologically attached to trees; hence they perceive their presence as a positive addition that contributes to their positive feelings, including their aesthetic perception.

Non-physical beauty of trees may also be associated with the meanings of growth, aspiration, hitting high, touching the sky and many other beautiful associations brought-up by the participants in frequent situations. People also mentioned climbing trees, leaning against trees and sleeping underneath trees as associated activities. These activities were discussed in further details in previous sections of the thesis.

However, in a more direct reflection, the verticality of trees can be employed to create some rhythmic compositions, or to emphasize some contrast with other horizontal elements. The vivid lively textures of their dense leaves can contribute to the landscape design of the park. The changing color and density of leaves can also develop different aesthetic experience throughout the year.

5.7.2 Flowers

The function of flowers in public parks is well-documented. The evolving, flourishing process of civilization has increased the usage of flowers in the form of civility, art and religion, as mentioned before in section '5.2 Greenness.

One of the most important elements in successful public urban green space is flowers. Over the last 30 years, Miller (2014) found exciting reasons to use flowers in new ways to improve the lives of city communities. Knowing that flowers have the power to soften and civilize urban parks. These flowers give pleasure to millions who crave a connection with nature in their lives. People are always astonished to find something natural and beautiful in the middle of city. People simply feel better about themselves and their communities when surrounded by beautiful flowers. Since the earliest times, human beings have always needed a relationship with nature. It is no wonder that in many religions Paradise is envisioned as a garden (Miller, 2014).

The effect of flowers on human psychology is very crucial. Lots of studies have confirmed that flowers have immediate impact on happiness as well as a long-term positive effect on moods. Many participants, in every age group, expressed excitement when they see or touch flowers. They all relate the impact to genuine happiness and pleasure. People feel less depressed, anxious, and agitated after watching flowers. They also demonstrate greater sense of life satisfaction (Haviland et. al., 2005).

Therefore, flowers are commonly used to create intimate social connections. Exchanging flowers creates positive contact between family and friends in different celebrations, be it weddings, recovery, achievements or even in funerals (ibid).

The symbolic language of flowers has been recognized for centuries in different parts of the world. They even played a significant role in William Shakespeare's works. Lots of mythologies, folklore and plays pronounced by ancient Greeks, Romans, Egyptians, and Chinese involve flowers in their scenarios for their symbolic associations. It is interesting

how almost all human sentiments can be expressed with flowers. For example, the orange blossoms symbolize chastity, white ones represent purity, while yellow flowers disseminate energy and liveliness, and the red chrysanthemums denote love (Boeckmann, 2020).

A 40 years old female participant mentions that she likes flowers to the extent of imagining that she hopes to see the universe as a bunch of flowers. This may return to the perspective for flowers as a sign of peace and love.

“Imagine if the universe turned into a bouquet of flowers, the beauty of flowers makes life more beautiful and holy”

On the other hand, flower arrangement can act as the artistic display of flowers in a right manner and proportion so as to provide maximum pleasure and satisfaction, and create a quite peaceful, pleasant and congenial atmosphere in urban parks. It is an art of planting and arranging flowers aesthetically in parks. It is organization of design, form and colors towards creating an ambience using flowers, greenery and other floral elements (Singh, 2019).

Arranging flower is known to be the art of organizing the design elements of plant material and other components according to artistic principles to achieve beauty, harmony, distinction, and expression. The terms flower arrangement, design or composition are synonymous. These components are the plant material, the container, the background and the mechanical parts. Optional components that may be added to the design include accessories, featured objects, and bases. It is to be noted that a great deal of the above elements and principles [not necessarily all of them] apply to flower arrangement when it comes to landscape design in urban parks (Morling, 2011).

It is important to highlight a number of elements and principle towards the success of a suggested flower arrangement / design. For example, balance is important for visual stability. It can be achieved by placing equal visual or actual weight on opposite sides of an imaginary central axis. It has two ways to achieve: either symmetrical or asymmetrical balance. Secondly, the dominance which is control of a design by one or more of the elements. It implies the presence of primary and subordinate elements within the design. Contrast refers to the use of dissimilar elements to emphasize differences and add interest. While visual rhythms may be achieved by the use of gradation and repetition in a linear direction. Also, proportions set the relationship of one area of a floral design to other areas of the design, and

to the design as a whole. And finally, scale refers to the size relationship between an individual component of a design to another, and to the surrounding area (ibid).

Light has a significant role light towards realizing a good floral design, be it natural or artificial. It affects color, shadows, textures and the visibility of the whole design. When it comes to parks, it is most important to grasp the magnitude of scale and space in which the design is to be implemented. Axis is the two-dimensional visual path through which the human eye may sense the structural rhythm of a design. Yet, contouring can celebrate the three-dimensional qualities of a plant material. It applies to individual components within the design as well as the contour of the design as a whole (Sanchez, 2017).

At last, color is mostly associated with floral compositions in a park. It is known to be the visual response of the eye towards different light waves. There is an inevitable corresponding relationship between the principles of design and color. While warm colors like yellow, red and orange imply moving forward and feel bigger, cool colors like blue, green and violet seem farther away, and hence look smaller than an equal area of warm color flowers (ibid).

5.7.3 Water Features

Public parks, especially in urban areas, normally provide the visitors with lakes as a choice for recreation. The physical attractiveness of a particular area contributes to its aesthetic value. The well-managed lakes would provide the visitors not only the natural visual element but also a serene sound and smell. Because of the high temperature in Egypt people especially children use water features for humidity in hot summer days (Emara, 2013).

Water features are especially precious for Egyptians. Since dawn of history; ancient Egyptians settled near the Nile banks for utilitarian and symbolic purposes. The River's water was an essential source for the irrigation of plants, and the livelihood of residents and their animals. On the other hand, the continuum of the Nile has symbolized the meanings of everlasting life and eternity in their belief and creed. Therefore, representing water features in urban parks provokes the sub-conscious perception of beauty in the minds and hearts of people (ibid).

Poetry is always a witness on people's common experience. Lots of poems have referred to water features as an important element of beauty, be it rivers, lakes, ponds or oceans. Following is an excerpt of Lowry's poem titled 'Shall We Gather at the River?' which addresses the symbolic and physical beauty of a little river in London.

*Shall we gather at the river...? Where bright angel feet have trod;
With its crystal tide forever... Flowing by the throne of God?
Yes, we'll gather at the river... The beautiful, the beautiful river
Gather with the saints at the river... That flows by the throne of God.*
(Lowry, 1864)

Water in a public space is not only a decorative element. It performs other important functions and has benefits that go way beyond the social aspects. It can be an ideal meeting and relaxation point in the urban fabric. Look at any city and you'll find people gathered by fountains in squares, or along a restored waterfront. Humans are attracted to water.

Sustainable solutions for urban design must include water elements at different scales, even to the point of affecting urban microclimates. A stream or a wetland can reduce the heat island effect, improve air quality and enhance local biodiversity. As a consequence, the city can be more livable and attractive to people and businesses (Triantafyllidou, 2015).

A 28 years old woman emphasized the significance of the interactive dimension towards the full realization of the beauty of water elements. She quotes:

“One of the best things about water is the feel of it. People love to touch it: They like to dip their hands in it, to dip their toes and feet in it, and sometimes even splash about in it. However, in many places, water is only to be looked at only”

Other people mentioned that another great thing about water is the sound of it. When people explain why they find the park so quiet and restful, they mention the presence of water sounds as exemplified by running streams, water falls or jetting fountains.

Water features can be used to create drama in the urban parks by stimulating various sensory experiences. For example, the movement of waterfalls or fountains can splash water droplets that energize the visitors, in addition to their visual and acoustic influences. On the contrary, still water, such as ponds, may set a contrasting quiet outdoor environment (Berger, 2010).

Reflection is the mirroring of the scenes on the water surface which converts the scenery into piece of art; photographers who are professional always take shots for scenes with reflection as it is considered one of the beautiful and artistic way to look to nature (ibid).

5.7.4 Fauna

It is interesting that people interpreted the presence of fauna as part of aesthetic structure of parks. For example, the presence of fauna species like birds and fish would make the parks more harmonious, relaxing and enjoyable. People generally miss birds in urban areas, and more particularly in the urban parks of Cairo. This may be caused by air pollution, sound pollution and noise, and the loss of trees and green areas in many places of Cairo (Franco et al., 2017).

Living in crowded cities often tends to dissociate people from nature, despite the fact that nature is all around us in many ways. People might wake up in the morning to the sounds of birds singing, to give them a good start to their day. Lots of people like to hear birds' sound. Birds' sound is also known to have a therapeutic value, for that it proved to speed up patients' healing in hospitals. Watching birds with most colorful and incredible plumage is another joy. Colors play an important role in our lives, and allow for different psychological influences (Roslan, 2012).

Bird groups as shown below in figure (47) always create beautiful dynamic ever changing compositions in the sky. Contemplating such compositions, which seem to occur spontaneously, can provoke multi-layered analogies, which trigger deeper perceptions of beauty (ibid).



Figure 47 An example of visual compositions created by birds
Source: Ashish, 2019

Urban habitats differ in accordance with natural environments in several aspects. For example, urban areas dwell large populations, which is associated with intense traffic that influences the microclimate that result in the urban heat island effect. Therefore, planting lawns and exotic tree species, may play an important role in the urban ecosystem. Not only for that it cuts down pollution and improves climatic settings, but more importantly for that it

provides a healthy environment for accommodating birds, being a significant element in the urban ecosystem (Lin et al., 2008).

5.8 Facilities and Services

Following the classification process developed during the analyses phases, the following aspects were put together under ‘facilities and services’. It is to be noted however, that a great deal of the ideas related to social sustainability were discussed in further detail under previous sections of the present chapter. Yet, towards realizing the aforementioned aspects, the needed elements were ‘cafeterias’, ‘local vendors’, ‘playing areas’, ‘water fountains’, ‘litter bins’, ‘sport facilities’ and ‘shaded areas’.

5.8.1 Food and Beverage Outlets

One requirement propounded by several participants, is to build and rent kiosks to local contractors, instead of getting visitors to pay for tickets. This can generate direct income to the park administration to cover their day-to-day expenses, including maintenance issues. Additionally, it provides a good service for the visitors, as well as valuable revenues to local contractors. And third, it facilitates employment opportunities for the local residents to pour in more liquidity into the local economy (ibid).

Also, respondents mentioned that offering low tickets fees could be a good idea for maintaining the urban park. Other respondents assured that there are many vendors around parks that more express their Egyptian culture. If these vendors pay rent for the urban park and on the other hand people make use of these products.

The provision of tea outlets was also highlighted by participants. Yasser (2018) stated that Egyptians drink tea many times per day, it is a life style. Some people drink tea six to ten times per day. And people who are not heavy drinking they at least drink once per day at 4-6 O’clock. One interviewed young woman in her twenties, affirmed her love to tea, saying:

"I am addicted to tea; the morning cheese sandwich is not made without a tea cup. And also important after lunch, this is essential to feel that my brain is just fine ... I feel it is the reason for my happiness in life"

This strongly suggests that the importance of providing tea outlets around the park. This can, on another hand, eliminate the illegal and less hygienic tea vendors, who sometimes get to provide their services across the fences as shown in figure 48 below.



Figure 48 Tea vendor is sitting around the park to serve inside and outside Badr Park, Source: Researcher

Another common thing associated with local festivals, ceremonies or feasts in the Egyptian culture are seeds and lupines. Many people use it as means of entertainment in urban parks. Ancient Egyptians believed of seeds as saviors in the after-life. They were always present in their graves and funerary acts (Abd-Elbaseer, 2018).

In Egypt, licorice roots were found in the tomb of King (Tutankhamun), where Egyptian doctors mixed it in bitter medications to hide the taste of its bitterness and other uses. Licorice was considered a royal drink until the Fatimid came after to Egypt, and it became a drink for the public, especially during the month of Ramadan. People nowadays still buy licorice in hot summer days, which represent an authentic cultural representation (ibid). Providing such commodities can be good for parks and for people as to fulfill the cultural necessities.

Providing urban parks with functional needs like presence of cafeterias or kiosks which sell hot and cold beverage and drinks, Toilets for genders, water tabs fountains to help people drink during the day or prayer areas to fulfill this aspect.

5.8.2 Drinking Water

Drinking fountains are a historic idea which was founded by Ottoman empire. A ‘sebil’ or sabil (Turkish: sebil) is a small kiosk in the Islamic architectural tradition where water is freely dispensed to members of the public by an attendant behind a grilled window. The term

is sometimes also used to refer to simple unmanned fountains with a tap for drinking water (Petersen, 1996) though other names often exist for such fountains (Goodwin, 1971).

Historically, sebils are structures of both civic and religious importance in Muslim cities, most prominently in the cities of the Ottoman Empire (Kuban, 2010; Summer-Boyd, 2010) based in Istanbul, and of the Mamluk Empire, based in Cairo.[5] They were built at crossroads, in the middle of city squares, and on the outside of mosques and other religious complexes to provide drinking water for travelers and to assist ritual purification (ablutions) before prayer (Behrens,2007).

5.8.3 Toilets

Research has demonstrated that public toilet provision constitutes the vital, missing link that would enable the creation of sustainable, accessible, inclusive cities (Bichard, 2003).

Hooi (1995) confirmed that outdoor toilets are very important element in public places as general. People use toilets for many purposes with special need for children, women or elderly. Access to toilets is a particularly pressing concern for disabled people and people with longstanding health issues.

Public transport passengers, pedestrians, and cyclists unlike car drivers cannot speed to the nearest motorway service station to use the toilet when they find the local public toilets have been closed. It should not be assumed that only a minority will need on-street public toilets the ratio of visitors to number of toilets must be well calculated (Greed, 2006).

5.8.4 Lighting

Lighting is important for parks and open spaces because it can change the environment of these spaces, going far beyond illumination but also creating unique experiences for people. Parks successes to attract people not only because of its design and location. But also if the park is well lighted this help people to visit the place. This is where lighting plays such crucial role. Effective lighting of parks and public open spaces combines engineering solutions with urban strategies: the two should go together.

Lighting was one of the elements that addressed for its deterioration in parks in Cairo. The importance of light presence in night mentioned before (5.2 Greenness) as respondents ask for more lighting fixtures in parks. The rate of luminance that people need to lighten a place in park is 20,000 lumens each at about 5-10 meters high on each pole every 10-15 meters distance (Hakimi, 2018).

5.8.5 Prayer Areas

Prayer is the method of worship and the main connection of man to Allah (God) and is considered to be the most important obligation and duty. Abandoning prayer is considered to be a major sin that a Muslim/Christianity can commit. For example every Muslim is expected to pray five times a day and not praying is not an option (Bahardeen, 2014).

Many urban parks and shopping centers are also providing prayer rooms in their premises. This will definitely encourage their people to stay longer and prevent them from leaving the place at the prayer times. Thus, by offering just a facility, destinations can become attractive among people. 33 years old man stated that

*To stay for long time in the park I need to make sure
that toilets and the prayer room are not closed...
Otherwise I will leave the park to go to pray.*

5.8.6 Convenient Furniture

The park furniture varied for many types e.g. benches, pergolas, tables... etc. People usually use benches for taking a break from walking or doing sports. Some other people use it for watching others or even being elder and need to set down. There are many styles of seating patterns for groups. Firstly, the line style which mean all people sit on one line and their eyes look forward so they can watch others easily and enjoy the environment. This style limits interaction among people, particularly when the distance between the first and the last persons is quite far (Luximon et. al., 2015).

Secondly, the semi-circle style, which means that all people sit as if they were a part of a circle. In this way, there is more eye contact among people and the distance becomes shorter. Thirdly, the circle style, all people form a complete circle so that all members can have direct eye contact, and it allows for the shortest distance between group members (ibid). In Cairo the most common bench design used is the linear style, looking toward a good scene or even on the park pathway as shown below in figure 49.



Figure 49 People using the linear type of benches in Family Park
Source: Researcher

5.8.7 Maintenance and Cleanliness

Maintenance was one of the issues that get more attention by the park visitors, many people affirmed that poorly-maintained urban parks are less preferred for spending time. This can be seen in the cutting of grass and plants on weekly basis, fixing all irrigation ways not to lose water, make use of drainage water, cleaning the park from trash, maintaining all pathways, fixing any broken seats, facilitating the park with suitable kiosks and booths, poor quality of services like toilets and cafeterias, and the low lighting levels. All these aspects showed to influence people's preference to visiting parks as shown in figure 50 below.



Figure 50 An example of poorly maintained parks in A'geba Park, Nasr City.
Source: Researcher

A 28 years old woman said:

“People don't clean after they use the place... This makes the place look very bad”

However, participants were clear about the reciprocal responsibility, particularly when it comes to cleanliness. They did not only blame the park administration for the lack of maintenance activities and the poor supervision. They also referred to the possible role of park users to keep it clean and tidy. This was probably associated with the large numbers of visitors coming to parks on holidays and feasts, and the massive litter some of whom may leave behind. Some participants addressed this from a religious perspective, highlighting that Islam urges believers to keep themselves and their places clean. As shown in figure 51, 52.



Figure 51, Figure 52 The two photos for the same park showing the amount of rubbish in few hours in morning, Badr Park
Source: Researcher

A 37 years old man said

"All fees come from services like cafeterias, kiosks or park tickets should be used for creating more maintained place. This will help the place to live more and remain clean and help to make the park more sustainable."

Based on the above analyses, it is argued that a better understanding of the role of urban parks in catering for cultural practices could be developed – in relation to the seven main themes as concluded from the empirical study. The following chapter is meant to introduce practical recommendations and design guidelines for the park elements to accommodate the activities and practices that characterize the Egyptian culture.

5.9 Conclusion

Based on the findings of the previous chapter, the study concluded to seven main themes that govern people's perception to the driving forces that characterize the Egyptian culture as expressed / needed to be expressed in urban parks - namely "Greenness", "Safety", "Openness", "Privacy", "Social cohesion", "Aesthetics" and "Facilities". They were all thoroughly analyzed

and interpreted by addressing their theoretical backgrounds, symbolic connotations and observed patterns.

The greenness mainly addressed the symbolic and utilitarian value of fruit trees, as well as those of shadow, nature's inspiration, aesthetics value, local ceremonies and health regards. Safety, on the other hand, highlighted the perceived and physical senses of safety. Openness was reviewed on two types the symbolic and physical types. Privacy addressed the family bond, women's protection, spatial regards and solitude environment. Then social cohesion was divided into interaction, community belonging, festivals, family and recreation, while aesthetics included trees, flowers, water features and fauna. And lastly, facilities and services addressed the food and beverage outlets, drinking water, toilets, prayer areas, convenient furniture and maintenance and cleaning.

This analytical discussion has laid a more profound understanding to the driving forces that guide people's cultural expressions in Cairene urban parks, and is therefore expected to inform the forthcoming chapter that shall introduce recommendations and design guidelines for landscape architects, developers and decision makers.

Chapter Six

Recommendations

6.1 Introduction

This chapter is meant to introduce some concrete recommendations and design guidelines for park designers. These recommendations are primarily based on the findings of the analyses and discussion of the empirical study. They are also supported by the preceding theoretical part. This chapter is mainly structured in accordance with the seven major themes concluded in chapter five, i.e. “Greenness”, “Safety”, “Openness”, “Privacy”, “Social cohesion”, “Aesthetics” and “Facilities and services”.

In a way, this chapter is a synthesis that puts together the elements required in parks, to accommodate particular activities, which characterize the Egyptian culture. Hence, it shows park designers and landscape architects what they may do to make parks more appropriate for the expression of culture in Egypt – as per the primary aim of the thesis.

6.2 Recommendations to Realize Greenness

The study confirmed the reciprocal influences between culture and environment. This showed to apply to Egypt throughout different historic eras. Being part of the built environment, urban parks can play a significant role in setting a better medium for cultural expression. The syntheses of the theoretical findings together with the empirical outcome concluded to the following recommendations to develop urban parks in a way that best promotes cultural expression, with reference to Cairo, Egypt.

The first thing to recommend is using canopy trees and this is important because firstly they represent shadow and they have symbolic connotation with paradise as mentioned in the Holy Quran as stated below.

*“(4:57) And those who believe and do good deeds,
We shall cause them to enter the Gardens beneath
which rivers flow...We shall cause them to enter a
shelter with plenteous shade and shadow.”*

Al-Quran Surah 4. Al-Nesaa’57

Canopy trees may also provide soft means for space definition, which can accommodate seating areas for visiting groups, being pretty important for social regards in the Egyptian culture. They respond to climatic regards particularly that Egypt is a hot arid environment, for that it is documented that in the shade, you may feel 10-15 degrees cooler, but the temperature is the exact same as the temperature in full sunlight. Shade only feels cooler

because you are avoiding solar radiation. (SSS, 2016). To implement this, it is recommended to make the height of tree trunks 2.50 meters at least, with a minimum drop shadow of eight meters (diameter), and using local types of trees like Cassia Surattensis (El-Hadidi and Boulos, 1988). As shown in figure 53, 54 below.



Figure 53 An appropriate tree height to use in hot arid climate in Badr Park
Source: Researcher

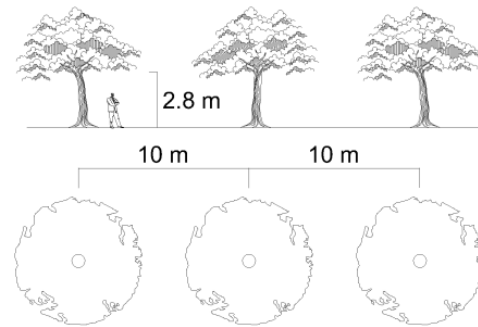


Figure 54 An Illustration for the appropriate spacing and height of trees
Source: Researcher, 2020

The second recommendation is using short shrubs because they provide privacy for seated gatherings and they make clearer demarcation to space definition to maintain the territorial boundaries of different visitor groups, within the particularity of the Egyptian context. However, being short provides visual openness as a characteristic feature highlighted during the interviews in relation to the idea of the open horizons. Short shrubs also contribute to a promoted sense of safety, for that users can see from far if stranger is coming or not, they can also see their children while they play; in another cultural necessity in Egypt. And to implements mentioned ideas shrubs height must range between 60 cm and 120 cm, they should not be spiky to avoid injuries and to generate flowers in particular seasons (BYJU, 2019). As shown in figure 55, 56 below.

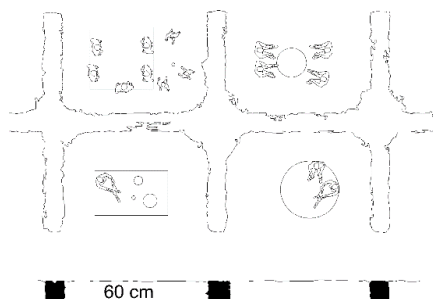


Figure 55 A representation for an idea for using shrubs as space definition element
Source: By researcher

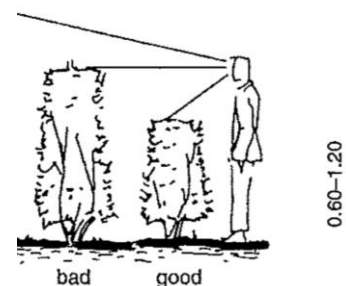


Figure 56 The shrubs appropriate height range
Source: Neufert et.al, 2012

Thirdly, it is important to include vast green areas that allow direct contact with nature, to allow for different definition to territorial space and allow for flexible small / large grouping

while maintaining reasonable distances for privacy. The use of local types of grass like “Barmuda grass *Cynodon Dactylon*” can be a good option, for being evergreen during the whole year with low water usage (Paul et al., 2012, Moharam, 2009). It was also highlighted that using multiple levels with minimal physical interruptions can be plausible, for that they mimic natural meadows that have profound aesthetic and spiritual connotations to Egyptians.

Planting fruit trees can be another important design regard. The previous discussion addressed how this was a reflection to the rural origins of Cairo residents in. Also looking after the trees and getting their fruits in different seasons promote the sense of belonging. Fruit trees were mentioned in the Holy bible and in the Holy Qur’an as a representation to what paradise look like. It additionally contributes to environmental awareness. Planting citrus, orange, mango, pomegranate or apple trees can be suitable for this purpose, for that they require low maintenance and low water usage (Moharam, 2009).

It is also recommended to use minimal artificial shading devices, for those manmade structures in that sense may compromise natural aesthetics by interrupting the visual continuity. Yet it is important to have some of them to identify semi-private territorial spaces for social and functional reasons. For example, they can set a focal point in a family celebration or a wedding ceremony. However, it is advised to use environmentally-friendly renewable materials like wood or stone, with their low carbon impact and low embodied energy. The amount of energy needed for producing wood products is much less than comparable products made from other materials (Falk, 2009).

Palm trees are closely attached to the Egyptian identity with their symbolic and religious values. Palm trees may potentially act as vertical elements for space definition or design emphases in the parks, e.g. entrances, main pathways, etc. The recommended spacing between palm trees shall range between 8-12 m (Nagi, 2016). Using different types also gives a sense of diversity. The spacing requirements depend on the species of tree is about 5 m when it reaches maturity. This means you should leave a minimum 5 m of space between trees. If a species grows to 10 m, use 10 m of spacing. As shown in figure 57 below.



Figure 57 Trees defining the pathway in AlAzhar park, Cairo
Source: (Omar, 2017)

Putting signs for the trees, shrubs or palms is very important for raising people’s knowledge and awareness about plants in general, and the local ones in particular. These signs and descriptions must be brief, clearly readable, visible and written in local language (PVP, 2002). According to exterior signage standards manual published by the University of Virginia, the colors of signage must be matching to help people read well. Using capital bold letters to be clearer with minimum text height of 4.5 cm (ESSM, 2003). They must be also made of durable and environmentally-sensible materials, Trail blazes shall be mounted onto trees adjacent to the trail at a height of approximately 1.8m above finished trail grade (RDCO, 2015). As shown in figure 58 below.



Figure 58 An example of information signs attached to plants
Source: PVP, 2002

6.3 Recommendations to Realize Safety

“Eyes on the street”, “seeing and being seen” are prominent concepts developed by Jane Jacobs in the 1960-70’s to promote perceived safety in urban environments (Hollstein, 2017). She claimed that walk able spaces, lighting quality, buildings’ positioning and functional

diversity all get people to feel safe and secure in public spaces, despite being among complete strangers (Hollstein, 2017). People fear the presence of hidden spots and always like to see their children in front of them. This could be implemented in urban parks by elevating the pathways, for example, to allow people see each other and opens good views. The erection of fences within the park should be kept to the very bare minimum to maintain the needed visual connections. Using canopy trees with thin trunk together with low shrubs whose heights should range between 60- 120 cm is also recommended (Neufert et. al, 2012). As shown in figure 59 below.

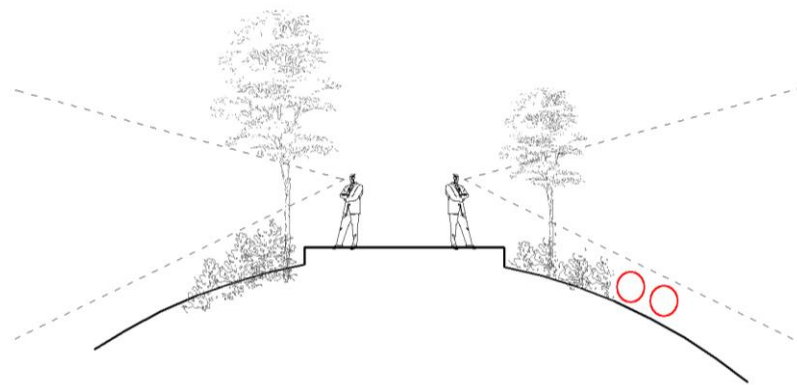


Figure 59 Illustration for allowing free angle of vision on pathways for good views and more safety
Source: By researcher, 2020

Lighting fixtures are very important for giving the feeling of being safe in general. They are also crucial for avoiding stray dogs, injuries and for lessening illegitimate acts like harassment and drug dealing. Well-lit parks also help people to stay longer after sunset, particularly in summer evenings. To apply such ideas the U.S. General Services Administration recommends that lighting levels in active public places should range between 100-300 Lux/ m² and that the pole heights should range between 5-10 meters according to space width, while the spacing between poles may range between 10-15 m (GSA, 2019). As shown in figure 60 below.

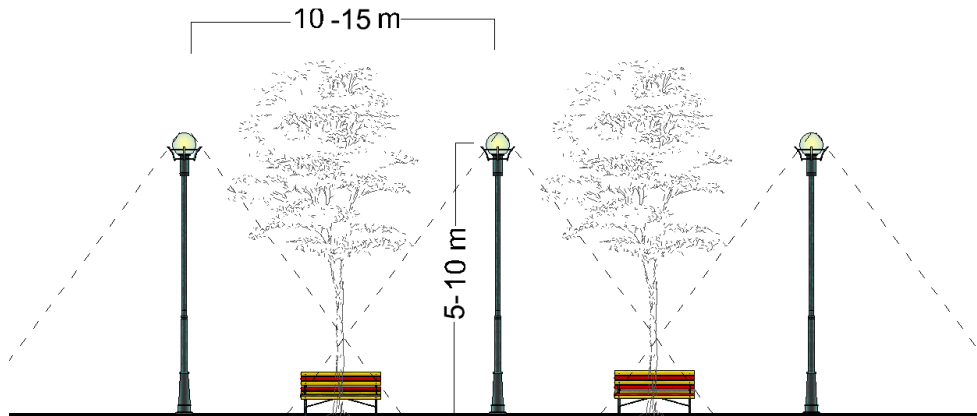


Figure 60 An illustration for the light fixtures illumination height and spacing
 Source: By researcher, 2020

However, the presence of outer fence around the whole park was one of the main elements that were thought to bring safety to users. It helps families to feel that their children are safe from outsiders. It also reduces the outsiders' vandalism so that the park remains clean and neat all the time. Such fences should necessarily be visually-permeable, for the park to contribute to the aesthetic and environmental role towards the local community. Yet, fences may also be designed in a way that allows people to use it for sitting as shown in below figure (61). It is advisable that outer fences be at least 3m high to prevent intruders jumping into the park (Emara, 2013).

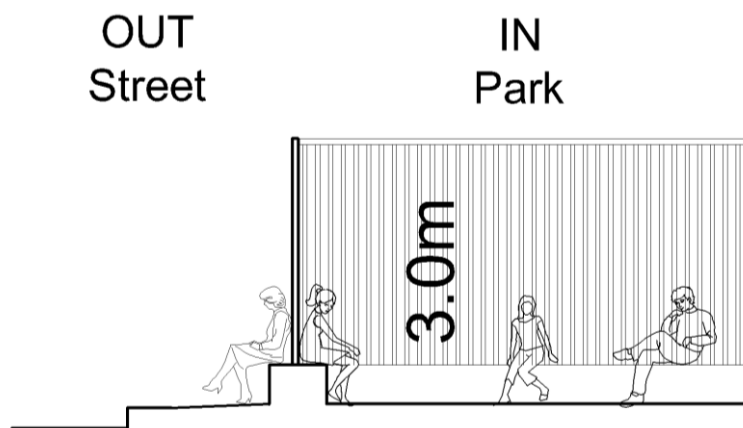


Figure 61 Illustrative sketch show the affordability of using both sides of boundaries
 Source: By researcher, 2020

A large monumental entrance can symbolize control, in a sense that disseminates a message of safety to parents that their children will not go out of the park unseen. It additionally acts as a landmark that symbolizes the significance of the role of the park in the society, as well as facilitating accessibility to the park and way-finding within (PPS, 2009). As shown in figure 62 below.



Figure 62 The main large entrance of Bard Park.
Source: Researcher

Signage and maps help people to navigate easily in the park without feeling lost or to getting hard to find the way. Signs must be made from sustainable materials, clearly written and placed. They should be designed in clear contrasting colors and located in obvious places at appropriate distances.

The use of surveillance cameras is becoming a standard practice nowadays. It is recommended to use them in parks as well for safety. They record any violence, harassment or vandalism that may happen in the park. They can potentially stop a lot of people doing illegitimate acts when they know they are seen. Public surveillance systems are comprised of a network of cameras and components for monitoring, recording, and transmitting video images. New systems typically incorporate cameras with good image quality; with the ability to pan, tilt, and zoom; and capabilities such as color recording and night vision (Martin and Spriggs, 2005). Most cameras are pre-programmed to scan an area following a set pattern (referred to as a “tour”) and can also be operated remotely by security personnel. More sophisticated systems incorporate audio equipment or motion sensors that provide additional information about the monitored space. Careful placement of cameras in a public surveillance network is required to maximize effectiveness. Camera locations are often selected by studying the flow patterns using Geographic Information Systems (GIS) (Spencer, 2000).

6.4 Recommendations to Realize Openness

Openness is a key of parks success. Firstly, the physical openness in urban parks could appear in creating welcoming places inside, to help people to interact together and connect with nature. Openness can promote social equity, by inviting all community strata together in

one place (PPS, 2009). In this regards, it might be important to maintain affordable entry-fees. Sound site-selection can be more inviting if parks are placed near community activity-generators, like schools, market-places, coffee-shops, etc. (PPS, 2009). Openness of park design can also assure that the rights of disabled people are well catered for, e.g. pathway materials, width, ramps, etc. Therefore, the width of walkways must be around 3 m to 4.5m (RDCO, 2015). Introducing flat plantation and water features help also to give sense of physical openness. Physical openness improves air movement, which contributes to better climatic settings and health regards. As shown in figure 63, 64.

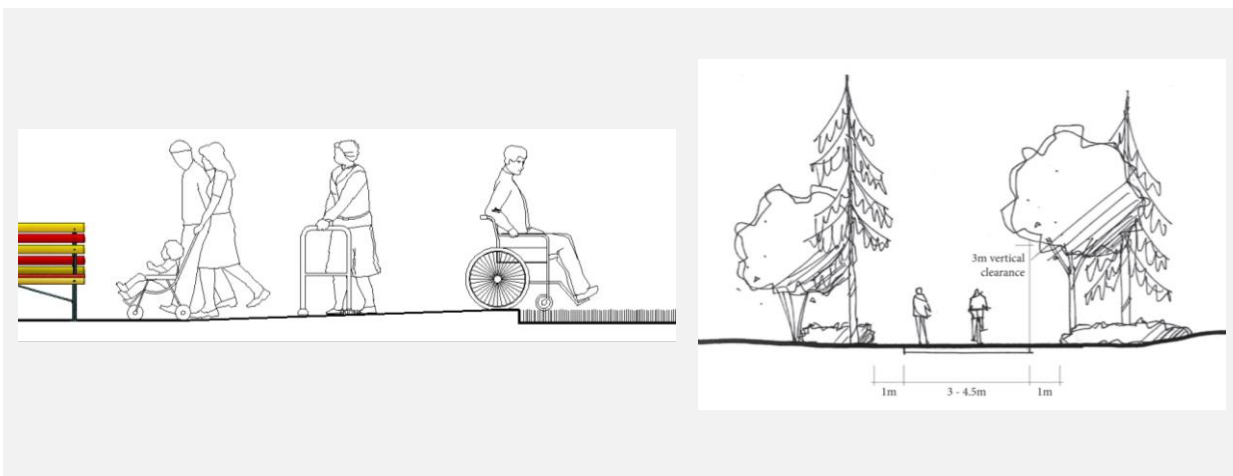


Figure 63 An illustration for the importance of respecting disable and special needs in urban park.
Source: Researcher, 2020

Figure 64 Walkways width must provide approximately 3- 4.5 m vertical clearance.
Source: (RDCO, 2015)

On another hand, visual openness in the park relates to extending the exposure to natural scenery, to the beauty of nature, the extended horizons and the sense of spaciousness, with all the psychological wellness they entail (Bisgrove and Hadley 2002; Chapman, 2002; Kaplan and Kaplan, 1989). Openness also promotes passive activities like meditation, contemplation and relaxation which, again, are very important for social and psychological wellbeing (Vemuri and Costanza 2006). This can be further promoted by placing benches in well-selected places and at reasonable spacing to allow for such passive activities. The symbolic significance of openness to Cairene people is thought to stem from the rural roots that many of them come from (Amin, 1994). This suggests that park designers may better adapt ideas that are inspired by nature, like organic architecture, bio-mimicry, green architecture, as applied to soft scape elements like trees, grass, shrubs and water features, as well as hardscape elements like stones, rocks, stones or timber (Abou Aly et.al., 2018). As shown in figure 65 below.



Figure 65 Benches are manufactured of timber and metal to be more sustainable in Al-Azhar park
Source: <https://archnet.org/sites/5003/publications/1805>

6.5 Recommendations to Realize Privacy

Privacy, as theme, is very important in Arab countries and in Egypt specially. Many respondents mentioned that they hope to see a separate zone for families, to facilitate optimal space-use without compromising their privacy. Spatial enclosure is also thought to strengthen family bonds and intimacy. Therefore, it is recommended that park designers assign some specific areas strictly for families. These spaces may be designed in a flexible way that allows for re-definition into sub-spaces, preferably with distinct enclosure. As shown in figure 66 below.



Figure 66 Al-Azhar Park Families spirit gathering areas,
Source: <https://archnet.org/sites/5003/publications/1805>

Wedding places in parks need to realize several regards. They are recommended to be fenced with light and perforated partitions or to treat their edges with rows of trees to make an appropriate semi-private zone. They also need to be provided with an elevated stage for the

*Kosha*² to be visible by all guests. The space configuration should provide reasonable flexibility to arrange furniture in a way that allows for seeing the central dancing floor and the wedding cake ceremonial procedures. Wedding places also need to designate some area for musicians and performers, as well as another annexed place for the buffet. However, such elements need to be movable and made of light materials to be able to accommodate different occasions. Therefore, a nearby storage space will be equally important for keeping unused equipment, As shown in figure 67 below.



Figure 67 The setting for using parks for wedding day.
Source: Kabil, 2015

As discussed earlier, multiple levels can generate places with more privacy and variable space definitions that avoid visual intrusions. Implementing these ideas could be achieved by creating stepped zones or using the natural contour if available, to open up visual angles while maintaining the required privacy. As shown in figure 68 below.

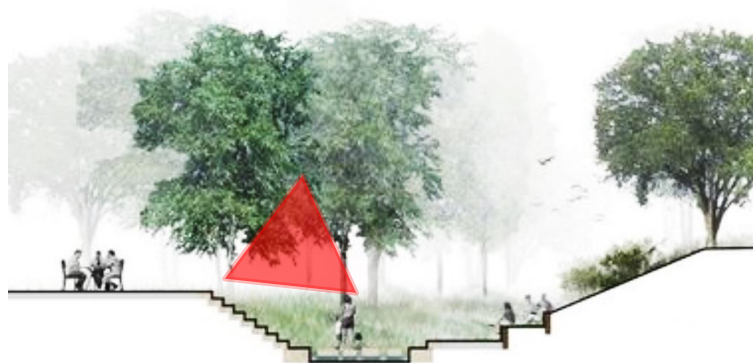


Figure 68 People use multiple levels to keep a level of privacy
Source: Edited by researcher

² Decorated bride's couch

Open spaces give the impression of spaciousness. Park design shall provide appropriate distancing in the seating area maintain convenient territorial spaces for different user-groups. (Konijnendijk et al., 2013) suggest that the minimum area per person in public parks should be no less than 5 m²/person.

Partitioning is an old solution in Islamic societies. People used Mashrabeyas and lattice partitioning in past for screening purposes when needed (Amin, 2000). In urban parks, people like to feel enclosure, privacy and intimacy – yet with minimal visual obstruction. Trees and shrubs, as natural elements, help to implement such ideas. The use of pergolas and gazebos can be another possible solution as shown in below photo. As shown in figure 69 below.



Figure 69 Wooden pergola with seating area in Family park
Source: Researcher

Quiet zones are important for helping people to get rid of stress and rejuvenate their positive energy. The quiet zones are required to maintain calmness and relaxation, for people who like to read outdoors or people who like to take naps in natural settings. These quiet zones must be away from children's playgrounds with a suitable light intensity at night. Benches and seats must be comfortable. Such quiet zones may preferably be oriented to the north and surrounded by green buffer to reduce the hot sun effects.

6.6 Recommendations to Realize Social Cohesion

Creating sufficient flexible multi-functional spaces is recommended to accommodate several functions towards promoting social cohesion. This can be seen in setting the family/friends picnics and celebrating the local feasts like Eid Al-Adha, Eid Al-Fitr and the Easter. In such settings, people enjoy eating outdoors, and celebrate offering their food to neighboring families – as an expression of hospitality that is a key characteristic to the Egyptian culture

(Amin, 1994). A sample of such places is shown in figure 70 below, the provision of which is recommended to be extended.



Figure 70 Many family gatherings at Easter day in Badr park
Source: Researcher

Celebrating weddings in Egypt has always taken place outdoors. Even for poorer families, it used to happen on rooftop or in the street. When parks offered this service for affordable expenses, the idea became a lot more popular. Wedding is an event that brings all family members together to celebrate a very memorable day everybody. It also sets a medium for community interaction, when people stand to watch and deliver their congratulations. The facilities and services needed for such celebration areas are outlined under section 6.5 above. As shown in figure 71, 72 below.



Figure 71 A wedding preparation in Bard park.
Source: Researcher

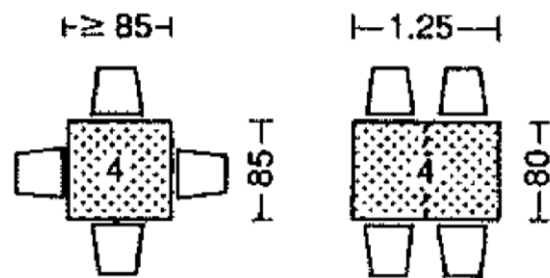


Figure 72 Tables and seats appropriate dimension to be used in weddings.
Source: Neufert et.al, 2012

Thirdly, it is recommended to make fence around the playing area of children for more feeling of enclosure, controlling the entrance and exit of children. The implementation is recommended to use children-friendly materials and make one entrance and exit. And very attached to families' zone with minimum fence height 1m.

Fourthly, the youth gathering areas are very important, they are the energy of the place and they give the park a sense of community. Youth play loud music and dance or play sports. All these actions set focal points to gather the community members around, hence help to promote the overall sense of belonging and discourage any illegal acts. Therefore, park designers are recommended to facilitate the visibility of such activities by providing flexible spaces with low shrubs. However, these spaces need to be relatively away from families, couples and elderly people's zones – to maintain their privacy and tranquility.

The park design should also facilitate passive activities like meditation, contemplation and relaxation, to respond to the psychological wellbeing of the elderly and disabled groups (Vemuri and Costanza 2006). This can be further promoted by placing benches in well-selected places and at reasonable spacing to allow for such passive activities.

Community parks should generally cater for the leisure of all family members. While children may be interested in play equipment, older members may like to play ball games, others may fancy music and art performance.

Therefore, it is recommended to include play facilities in the park. This would be useful for improving the general health of users and improve good habits in the society. Also, this would allow people to know each other, hence improve social bonds between community members, and accordingly reduce vulnerability to illegal acts. To implement these ideas, park designers are recommended to include playing courts. The most popular ball games in Egypt are mini football, basketball, handball and volleyball. The inclusion of walking and jogging tracks can respond to the preferences of other groups as well. As shown in figure 73 below.



Figure 73 Orientation, dimensions and proportions of mini-football, handball and volleyball courts.
Source: Neufert et.al, 2012

A lot of people like to watch art performance, as part of their visit to community parks. This can potentially raise awareness towards the importance of art as a major component of culture (Gibson and Homan, 2004). This is discussed in detail under chapter 3 of this thesis. It was further confirmed by the empirical observation carried out by the researcher, where lots of people circled around the live art performances in the parks. As shown below in figure 74



Figure 74 Clowns do a show for children in Sham Elnaseem festival at Family Park

Source: Researcher

Playgrounds must be flexible and changeable, to meet the different needs of children, including: traffic safety, being distant from pollution and emissions, providing sufficient sunshine, making sure ground water level is not too high, and providing play equipment in playgrounds that are often made of timber and protected with beeswax (Neufert et al, 2012).

A fishing pond should be appropriate for the size of the park. A water area of 20-25 m² can be ideal, however a minimum area of 3-5m² can still offer a habitat for reasonable variety of species. Wetland, shallow-water zones and waterlogged borders help to expand the pond area and create a more natural balance. The depth of water zones shall start at a minimum of 5-20 cm, and a maximum of 80 cm to avoid children's drowning risks (ibid).

A pet corner or a little zoo can enhance language development for children. As children walk around the zoo, they are exposed to more words and concepts. It encourages environmental awareness, as visiting a zoo helps children understand the importance of taking care of the environment as it has a significant impact on the lives and welfare of animals. It increases the academic knowledge. And sparks curiosity for children and allows for exploration and self-discovery (Lopa, 2014).

In the past, water fountains were placed in mosques for a certain purpose, to allow worshippers wash before prayers. Wudu is the Islamic act of washing parts of the body using water. Muslims are required to perform wudu in preparation for ritual prayers, and for handling and reading the Qur'an. Wudu is often translated as "partial ablution" (Hynynen et al, 2012). Nowadays people use fountains for more entertainment purposes as shown blow in the figure (75). It is recommended to distribute the water jets on a grid that gives area to children to play, around 1 m² per child.



Figure 75 Al-Azhar park fountain turns into a swimming pool on the second day of Eid
Source: Saleh, 2018

For that 3–8-year-old children are one main visiting group, urban parks must respect their needs to play games. This age is characterized by the sense of exploration as the child’s world expands outward from the family. The child’s attachment to the family lessens and it is the time when children move to the wider social contexts that strongly influence their development (Chawla, 1992; Erikson, 1994). They may need different types of play equipment like slopes, swings, seesaw or Monkey bars. Figure (76) below shows their standard dimensions.

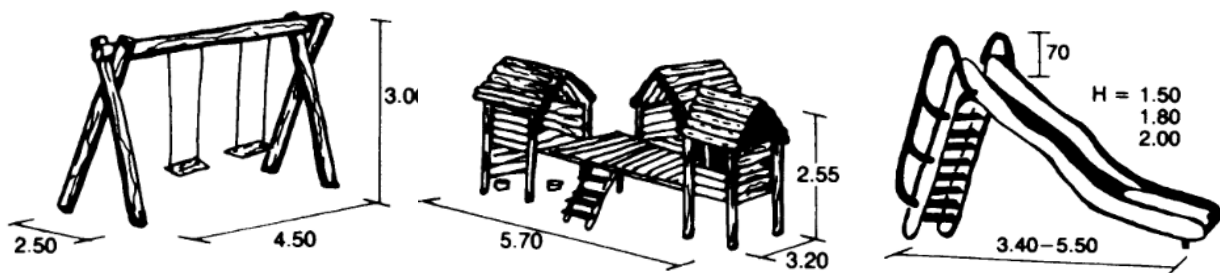


Figure 76 Different types of children playing structures.
Source: Neufert et.al, 2012, p.326

Older age-groups may prefer more adventurous play, like climbing, skating, Zip lining, maze houses, and complex big slides. Doing camping in certain areas of the park can be equally appealing to them.

It is important to provide places for watching nature. Passive activities are repeatedly mentioned by many respondents, which indicate its importance to them. It connects people to nature as nature with all its symbolic and religious connotations. Contact with nature is known to make people appreciate beauty and feel more relaxed (Costanza et al, 2007; Jolibert, 2010) also confirmed that interaction in natural setting can significantly promote

social bonds amongst the community. To do that, designers need to place comfortable benches in well selected locations with views to nice scenery. They may also employ creative compositions that emphasize and accentuate the beauty of natural landscape by means of harmony, contrast, unity, rhythm and balance (Place, 2004; Kaplan and Kaplan, 1979; Ching, 2007). This applies to all soft scape and hardscape elements, including trees, bushes, flowers, grass, natural rocks and water features. As shown in figure 77 below.



Figure 77 People standing near water feature to see a nice scenery
Source: Researcher

Photography is widely known as an art and a hobby. It is becoming very popular in Egypt nowadays, particularly with the widespread of affordable mobile phones and digital cameras (Davenport, 2016). People enjoy taking photos in nice places, with their beloved ones. They document special occasions and memorable events (ibid). Therefore, creating diverse places for visitors to take photographs from, and around, can be important to park visitors. The introduction of a multiple levels, viewpoints and observatory towers can effectively facilitate such an activity. An observation tower as shown in figure (78) below is normally a structure used to view events from a long distance and to create a full 360 degree range of vision to conduct long distance observations. Observation towers are usually at least 20 meters (Kleinmani, 1999).



Figure 78 A 20 m height observatory tower in Family park
Source: Researcher.

6.7 Recommendations to Realize Aesthetics

Aesthetics are important to any successful place. It starts in natural environment with the main elements of urban parks “Trees”. Tree compositions give the place the sense of nature, draw patches of shadows that define organic areas for people to use help to increase the enclosure (Moharam, 2009). To apply this in the parks must use rhythmic compositions and make contrast with horizontal and vertical greenery. As shown in figure 79 below.



Figure 79 A rhythmic compositions of different types of trees.
Source: Researcher

Secondly, bringing fauna life in the park. It helps to feel the place more natural give the opportunity to relax, heal and joy. Implementation is recommended through planting tree that

encourage birds nesting, also creating ponds or lack will help people experience fish life cycle. And designing place that facilitate watching these ideas will help to successes such ideas.

Thirdly, it is very important for people to find a litter bins to through the trash inside. It shows the cleanness of place which is attached to all religions to be clean and on Hygiene. Litter bins must be distributed on intervals and near to benches.

Fourthly, bringing water feature to the urban park surely give livingness to place. Water features are natural elements which connected to history in ancient Egyptian and his sacredness towards water. Using still water are ideas that helps. Also ponds with fish inside. Fountains that create sound and reflect the picture of the place. Chromatic surroundings with sound variation. Also safety regards must be taken into consideration. As shown in figure 80 below.



Figure 80 Water feature liveliness in Family park
Source: Researcher

Fifthly, flowers are images of aesthetics and arts. It helps for healing and has many associated meaning to refer to like forgiveness, love or hospitality... etc. This must be implemented in a rhythmic composition with contrasting colors and may use diverse texture and place benches to watch. Scale is important and using Aromatic types like Jasmine flowers.

Sixthly, using multiple levels for showing the aesthetics of the place it opens the visual scenes and looks more natural. To implement these ideas, it is recommended to make different levels that allow spatial diversity places to watch nature. Using natural materials. And take in count the accessibility considerations. As shown in figure 81 below.



Figure 81 Using multiple levels to show the aesthetics of the Al-Azhar Park
Source: Saleh, 2018

6.8 Recommendations for Facilities and Services

Firstly, Food and beverage outlets help people to stay in the park longer, as long as they find all their needs in the cafeteria. This tends to be an image of hospitality to people to help them get their needs. To implement these ideas, designers may put cafeterias in obvious accessible places with a vast area for dining and waiting. Cafeterias must have a kitchen for preparing hot and cold drinks and meals. Maneuvering between tables is very important. Reasonable provision of nearby toilets could be equally important. Kiosks should be placed close to the trailhead at an inviting angle that draws the visitor toward the trail, rather than at a perpendicular placement. Underside of the roof of the kiosk should be 2.0m above finish grade. Providing enough space surrounding the kiosk shall allow two or three customers to maneuver freely and easily; the area around the kiosk should be free of obstacles so that there are clear sightlines and no tripping hazards (RDCO, 2015). The recommended standards are outlined in figure 82 below.

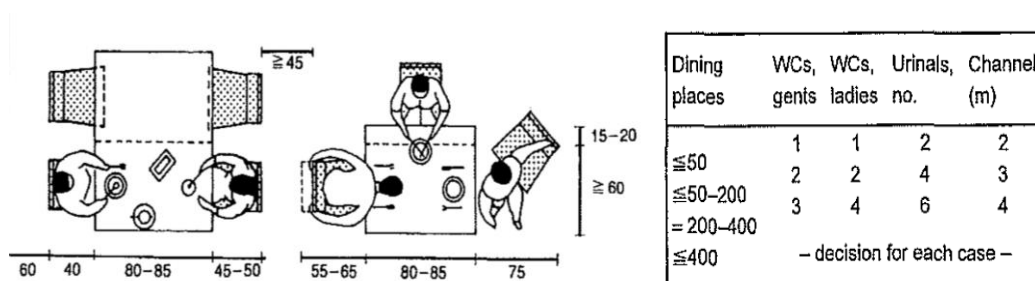


Figure 82 Recommendation for sitting areas and toilet provision in cafeterias
Source: Neufert et.al, 2012

Secondly, drinking tubs important for the climatic regards in Egypt and also for health reasons, important for the whole family. It could be implemented by distributing many water tubs in the park and must be appropriate height to adults and children.

The ADA recommended the provision of a high and a low drinking fountain. Yet the 2006 International Building Code standardized the height to be varied between 50 cm to 85 cm As shown in figure (83) below depending on type of user, whether they are children, wheel chair users or average adults (Ballanco, 2008).



Figure 83 Water tubes are distributed in the Fustat park with respect to children heights
Source: Researcher

Thirdly, Services are important issue in public places as general. Toilets are important for health regards, hygiene and cleanness a number of toilets must be distributed in the park related to the estimated number of users from men and women.

Fourthly, prayer areas are important for doing prayers in Islam. People were asking for a private place for doing their prayers. Must be an indoor area attached to an outdoor area to use on Friday prayer. Another women prayer area also is important. Toilets and ablution places need to be attached to these prayer places. With shaded area and preferably to by near to entrance so people inside and outside can use it. Average area per praying person is almost 1.2 m long and 0.75 m width (Neufert et al., 2012). As shown in figure 84 below.

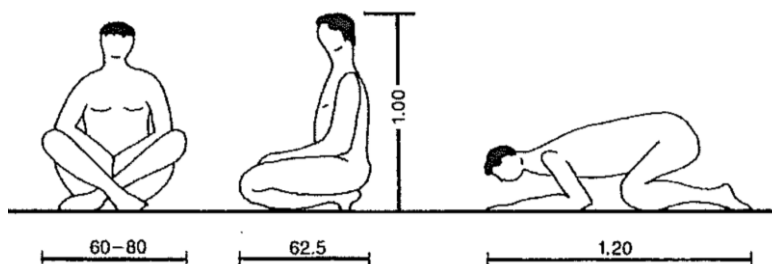


Figure 84 Different positions dimensions of praying in Islam
Source: Neufert et.al, 2012

Fifthly, the furniture is important element in urban parks it helps people to interact and increase the social bond, give comfort and relaxing feeling help to feel the place. It is recommended to be durable with environmentally friendly materials, suitable for outdoor usage, easily to be maintained, using local materials, viewing nice scenes. And distribute a sufficient number.

To achieve a good result in the creation and improvement of outdoor furniture, one should take into account the principles of functional diversity, a comfortable environment for communication, harmony with nature in terms of ensuring the diversity of the visual appearance of the territory, the use of environmentally friendly and practical materials such as wood-polymer composite, birch plywood, modified wood.

There are three common styles of seating patterns for a group of four people. Line style means all people sit on one line and their eyes look forward. This style limits interaction among people, particularly when the distance between the first and the last persons is quite far. The second pattern is the partial circle style, which means that all people sit as if they were a part of a circle. In this way, there is more eye contact among people and the distance becomes shorter. In the circle style, all people form a complete circle so that all members can have direct eye contact, and it allows for the shortest distance between group members. Moving from line style to circle style allows for the interactions between people to become more natural as the distance becomes closer (Luximon et. al., 2015). As shown in figure 85 below.

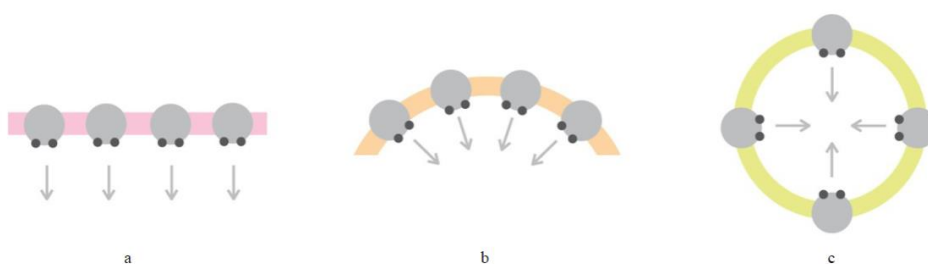





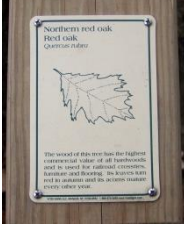

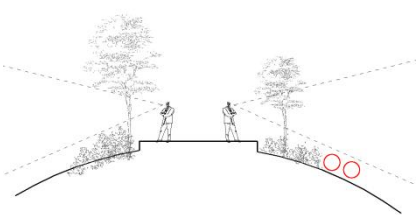
Figure 85 Three Common styles of seating pattern for group of people
Source: Luximon et. al. (2015)

The guidelines are summarized as shown in the below table (7):


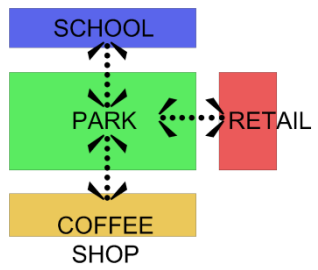
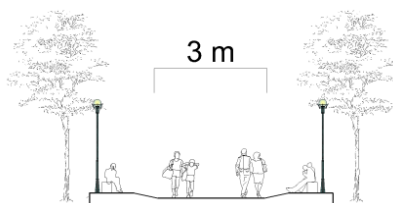

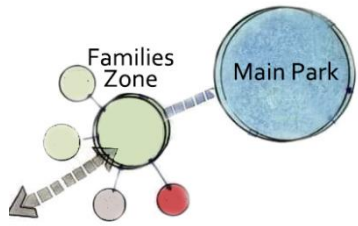
Table 7 Summary of the Guidelines



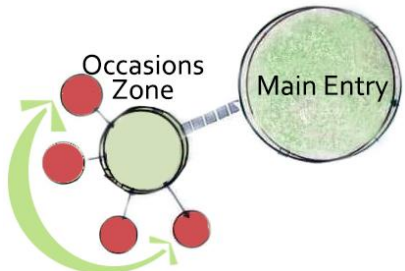

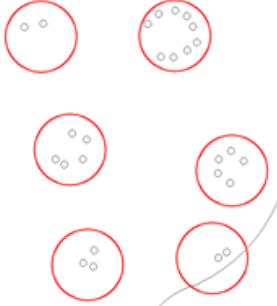


Source: By researcher

1 Greenness				
	Guideline	Why is this important for the Egyptian culture?	Implementation	Illustration
1	Use of canopy trees	<ul style="list-style-type: none"> • Important for shadows/paradise • Provide seating areas/socialization • Climatic regards 	<ul style="list-style-type: none"> • Clear trunks minimum height \approx 2.5m • Shadow drop \approx 8-10m • Local tree types ex. <i>Cassia surattensis</i> 	
2	Use of short shrubs	<ul style="list-style-type: none"> • Bring privacy • Territoriality/ space definition • Visual openness • Sense of safety • Children's play 	<ul style="list-style-type: none"> • Average 60-120 cm height • Not harsh • Generate flowers • Local shrubs type ex. 'crabapples' or 'Liriodendron Tulipifera' 	
3	Grass patches	<ul style="list-style-type: none"> • Direct contact to nature • Seating/ socialization • Territoriality/ space definition • Flexibility • Distance/Privacy • Open ended feeling 	<ul style="list-style-type: none"> • Extended lawn areas • Minimal Physical interruption • Multiple levels • Minimum quota \approx 5 m² per person • Local grass type: Barmuda grass <i>Cynodon Dactylon</i> 	

4	Fruit trees	<ul style="list-style-type: none"> Rural roots Sense of belonging Paradise Sustainability 	<ul style="list-style-type: none"> Citrus fruit trees ex. 'Apple', 'Orange' or 'Mandarin' Low maintenance types Low water usage 	
5	Minimal artificial shading devices	<ul style="list-style-type: none"> Natural Aesthetics Visual openness Sustainability Social occasions/ weddings Semi private area Territoriality/ space definition 	<ul style="list-style-type: none"> Environmentally friendly materials Least possible number Least possible dimensions 	
6	Palm Trees	<ul style="list-style-type: none"> Symbolic value Space definition Natural Religion Shadow 	<ul style="list-style-type: none"> Appropriate spacing Different types Naturally distributed 	
7	Signs for trees types	<ul style="list-style-type: none"> Knowledge Awareness Discovery Local identity 	<ul style="list-style-type: none"> Under trees and shrubs and information of origin Visible/ readable 	
8	Irrigation	<ul style="list-style-type: none"> Functional needs Symbolic value Rural backgrounds Climatic regards 	<ul style="list-style-type: none"> Water conservation Re-using drainage water for irrigation Irrigation sprinkler Plants life cycle 	
2 Safety				
	Guideline	Why is this important for the Egyptian culture?	Implementation	Illustration
1	Seeing and being seen	<ul style="list-style-type: none"> Eyes on the street (Jane Jacobs) Harassment Children safety Fear of hidden places 	<ul style="list-style-type: none"> Elevated pathways No blocking fences Thin trunk trees/ spacing (6-10 m) Grass areas Low shrubs (50-100 cm) 	

2	Light fixtures	<ul style="list-style-type: none"> • Injury • Harassment • Drugs • Stray dogs • Create pleasant atmospheres 	<ul style="list-style-type: none"> • 100-300 lux/m² • 5-10 meters high • 10-15 meters spacing 	
3	Fence	<ul style="list-style-type: none"> • Space definition/ Territoriality • Children • Park vandalism/ aesthetics 	<ul style="list-style-type: none"> • See through design • Can be used for Seating • High to avoid jumping 3m minimum • Environment friendly materials 	
4	Clear main entrance	<ul style="list-style-type: none"> • Avoid losing children • Act as a landmark • Connection to history 	<ul style="list-style-type: none"> • To be obvious • Centralized • Dominant 	
5	Signage and maps	<ul style="list-style-type: none"> • Getting lost/ way finding • Tiredness/ climate • Facilities/ services 	<ul style="list-style-type: none"> • Sustainable materials • Very clear with high contrast colors • Locates in obvious places • Appropriate distances 	
6	Surveillance cameras	<ul style="list-style-type: none"> • Violence • Harassment • Vandalism 	<ul style="list-style-type: none"> • CCTV cameras • Must cover all entrances/exits 	
3 Openness				
	Guideline	Why is this important for the Egyptian culture?	Implementation	Illustration
1	Physical Openness	<ul style="list-style-type: none"> • Welcoming • Social interaction • Connection to natural environment • Social Equity • Health regards 	<ul style="list-style-type: none"> • Community parks locates at average 5 km away • Emphasis on Entrance • Accessible to everybody (Ramps, Elevators ...etc.) • Low fees 	<p>Urban services radius</p>

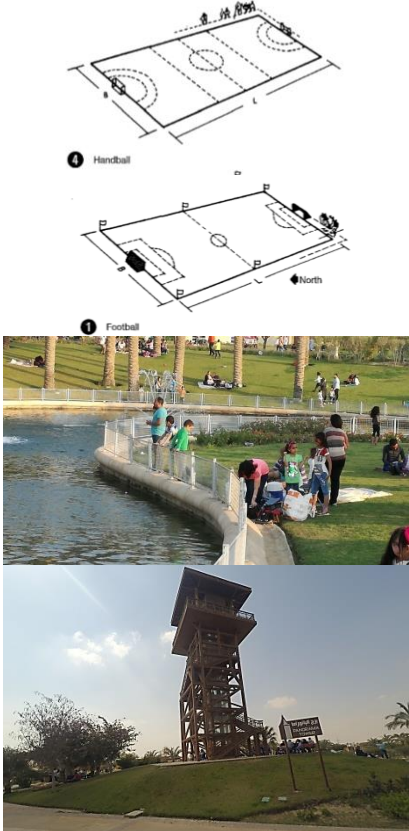
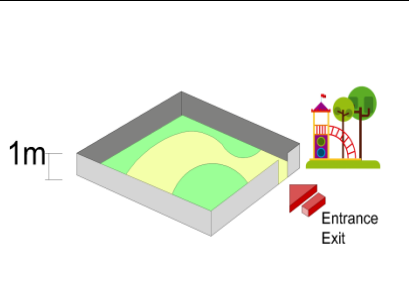

			<ul style="list-style-type: none"> • Walkways are at least 3 m wide • Surround with activity generators (e.g Schools, Coffee shops, retail... etc.) • Air quality/ pollution (Plantation, water features) 	  
2	Visual Openness	<ul style="list-style-type: none"> • Spaciousness • Natural scenery / Beauty • Countryside • Inspiration • Relaxation • Passive activities 	<ul style="list-style-type: none"> • No visual obstructions • Unstructured design ideas (Organic design/ Dynamic design) • Community urban parks area Average 100,000 m2 • Natural soft scape elements(Trees, Grass, Shrubs and Water feature) • Natural Hard scape elements (Stones, wood, rocks...etc.) • Pathways- node- vista • Place benches in a nice scenery places. 	
4 Privacy				
	Guideline	Why is this important for the Egyptian culture?	Implementation	Illustration
1	Private family areas	<ul style="list-style-type: none"> • Family bonds • Intimacy • Space definition/ Enclosure • Harassment 	<ul style="list-style-type: none"> • Zoning • Away from youth gathering areas 	


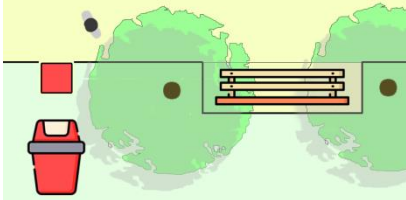


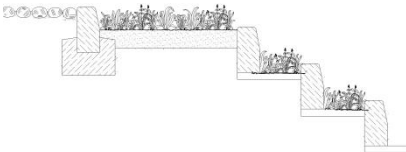

				
2	Semi private occasions areas	<ul style="list-style-type: none"> • Prevent intruders • Space definition/ Territoriality • Traditions 	<ul style="list-style-type: none"> • Light/Perforated partitions • Rows of trees • Zoning • Buffer 	 
3	Multiple levels	<ul style="list-style-type: none"> • Space definition • Territoriality • Visual obstruction 	<ul style="list-style-type: none"> • Stepped design • Natural contour • Data about steps • Data about visual angel 	
4	Spaciousness	<ul style="list-style-type: none"> • Distancing • Territoriality • Harassment 	<ul style="list-style-type: none"> • Minimum quota $\approx 5 \text{ m}^2$ per person 	
5	Partitioning	<ul style="list-style-type: none"> • Space definition/ Enclosure • Prevent intruders • Visual obstruction • Intimacy 	<ul style="list-style-type: none"> • Shrubs • Trees • Perforated/light structure partitions 	 

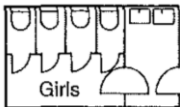
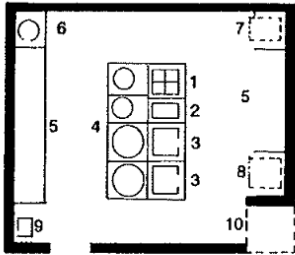



6	Quiet zone	<ul style="list-style-type: none"> • Calmness • Reading • Nature • Relaxation/ Nap • Meditation 	<ul style="list-style-type: none"> • Away from children play grounds • Good light intensity range 100 - 300 lux/m2 • Relaxing seating chairs • Green buffer • North orientation 	
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5 Social Cohesion

	Guideline	Why is this important for the Egyptian culture?	Implementation	Illustration
1	Picnic area	<ul style="list-style-type: none"> • Family gathering • Hospitality • Sense of belonging • Interaction • Sense of community • Festivals • Food 	<ul style="list-style-type: none"> • Spaces that are multifunctional and flexible • Shaded areas • Food vendors • Toilets • Drinking Fountains 	
2	Weddings/ Birthdays place	<ul style="list-style-type: none"> • Family • Community • Celebration • Economics • Religion • History • Music/ Dancing 	<ul style="list-style-type: none"> • Outdoor spaces • Semi shaded areas • Stage • Toilets and kitchens • Separate area • Power outlets 	
3	Youth gathering areas	<ul style="list-style-type: none"> • Energetic • Sense of community • Music/ dancing • Playing • Belonging • Discourage illegal acts 	<ul style="list-style-type: none"> • Distant from families/ elderly • No hidden spots • Seating large groups • Seating for couples • Play grounds • Low shrubs barrier • Flexible multi-functional 	
4	Facilities for elderly and disabled	<ul style="list-style-type: none"> • Passive activities • Community • Social equity • Visual interaction 	<ul style="list-style-type: none"> • Comfortable seating every ≈ 10-20m • Ramps 1:10 • Well paved pathways • Must be at the same ground level • Connected to the pathway 	

5	Leisure and play facilities	<ul style="list-style-type: none"> • Family • Friendship • Community • Reduce illegal acts • History • Joy • Challenge • Watching people • Photography 	<ul style="list-style-type: none"> • Sport courts (Mini football, Basketball, Volleyball). • Tracks (Walking, Jogging, Cycling, Skating). • Natural contour/ Climbing • Manmade adventure play facilities (Zip line, Climbing walls, Maze house, big slides... etc. • Suitable bench placement (People – scenes) • Observatory towers 	
6	Fenced children playing areas	<ul style="list-style-type: none"> • Safety • Enclosure • Family • Control 	<ul style="list-style-type: none"> • Fence minimum height ≈ 1m • Children-friendly materials • One entrance and exit • Attached to family area • Parents waiting area 	
6 Aesthetics				
	Guideline	Why is this important for the Egyptian culture?	Implementation	Illustration
1	Tree compositions	<ul style="list-style-type: none"> • Nature • Shade • Enclosure 	<ul style="list-style-type: none"> • Rhythmic compositions • Contrast (horizontal vs. vertical, Colors vs. green) • Diversity within unity • Type of ever green ex. Cassia surattensis • Creating sub spaces 	

2	Fauna accommodation	<ul style="list-style-type: none"> Nature Religion Relaxation Joy Healing 	<ul style="list-style-type: none"> Trees that encourage birds nesting like Oaks Ponds Places to watch birds and fish 	
3	Litter bins	<ul style="list-style-type: none"> Cleanness Religion Hygiene 	<ul style="list-style-type: none"> Should be distributed near to each seating deck 	
4	Water features	<ul style="list-style-type: none"> Nature Religion Recreation Climatic regards Relaxation/ meditation 	<ul style="list-style-type: none"> Moving or still water Small ponds with fish Fountains Reflection/ light Chromatic surroundings Sound variations Safety regards/ drowning 	
5	Flowers	<ul style="list-style-type: none"> Art Healing Associated meanings Love Combination 	<ul style="list-style-type: none"> Rhythmic compositions Contrasting colors Diverse textures Places to watch Variable scales Axial emphasis Aromatic types ex. Jasmine Flowers 	
6	Multiple levels	<ul style="list-style-type: none"> Nature Open sight 	<ul style="list-style-type: none"> Spatial diversity Watching natural scenery Natural materials Accessibility considerations 	 
7 Functional needs				
	Guideline	Why is this important for the Egyptian culture?	Implementation	Illustration

1	Toilets	<ul style="list-style-type: none"> • Health regards • Hygiene • Cleanness 	<ul style="list-style-type: none"> • Each 20 woman=1 toilet • Each 40 man = 1 toilet 	 <p style="text-align: center;">Girls</p> <p style="text-align: center;">e.g. for approx. 100 girls, approx. 15 m²</p>
2	Food and beverage outlets	<ul style="list-style-type: none"> • Hospitality • Festivals • Food • Beverage/ hot weather • Tea / coffee • Children/ family • Recreation 	<ul style="list-style-type: none"> • Putting kiosks for providing food and beverage • Prepare cold and hot meals 	 <p> 1 cooker 6 cooker 2 deep fat fryer 7 double-deck oven 3 griddle 8 convectomat 4 water boiler 9 hand basin 5 work surface 10 storage area </p>
3	Drinking water	<ul style="list-style-type: none"> • Health regards • Climatic regards • Recreation activities • Children/ family • 	<ul style="list-style-type: none"> • Water taps • Short fountains • Appropriate for children and adults 	
4	Prayer areas	<ul style="list-style-type: none"> • Religion • Peace • Spirituality • Fridays 	<ul style="list-style-type: none"> • Indoor area • Outdoor area • Women's prayer rooms • Nearby toilets/ ablution places • Shaded areas • Near the entrance / accessible to people outside the park 	
5	Furniture	<ul style="list-style-type: none"> • Social bond • Comfort • Relaxation • Nature • Sense of place 	<ul style="list-style-type: none"> • Durable • Environmentally friendly materials • Suitable for outdoor • Easily maintained • Local materials • Furniture layout • Viewing natural scenery • Shade areas • Sufficient numbers 	

Chapter Seven

Conclusion

7.1 Findings of the Study

The findings of the theoretical study confirmed the embedded relationships between culture and the built environment generally. This showed to typically apply to urban parks, as an element of the built environment. All elements of culture: symbols and language, norms and mores, values and beliefs, religion and art – showed to have embedded connotations in urban parks. Building on Maslow's human needs model, the study could conclude to the underlying behavioral framework guiding cultural practices in urban parks, in physiological and psychological terms.

Having studied each element of the 'man, culture and environment' trilogy, the thesis concluded to the relationships between every two of them – i.e. the relationship between man and environment [both, built and natural], and the relationship between culture and environment – with man / culture domains at the center of the discussion. This complex relationship between the above trilogy was further tested in relation to the Egyptian context. It examined this holistic understanding in terms of three characteristic features of the Egyptian culture, namely: openness to nature, privacy and social cohesion. These were meant to act as a pilot, which initially confirmed the applicability of the concluded relationship to urban parks in Egypt.

To further verify the above findings, semi-structured interviews were conducted with a small-scale purposive selected sample, together with structured participant observation and documentation in selected case studies, to support the process of analyzing and interpreting the interview responses.

The analyses concluded to seven main themes that govern people's perception to the driving forces that characterize the Egyptian culture as expressed / needed to be expressed in urban parks. There are: "Greenness", "Safety", "Openness", "Privacy", "Social cohesion", "Aesthetics" and "Facilities". They were all thoroughly analyzed and interpreted by addressing their theoretical backgrounds and symbolic connotations.

The greenness mainly addressed the symbolic and utilitarian value of fruit trees, the symbolic and utilitarian value of shadow, nature's inspiration, Aesthetics value, local ceremonies and health regards. Safety is addressing the perceived and physical senses of safety. Openness was reviewed on two types the symbolic and physical types. Privacy addressed the family bond, woman's protection, spatial regards and solitude environment. Social cohesion was divided into interaction, community belonging, festivals, family and recreation. Aesthetics include trees, flowers, water features and fauna. And lastly, facilities and services addressed the food and beverage outlets, drinking water, toilets, prayer areas, convenient furniture and maintenance and cleaning.

Based on the above understanding, the study has put together a set of practical recommendations and guidelines for park designers and decision-makers, to respond to each of the seven concluded themes. It identified the elements and specs required in parks, to accommodate particular activities, which characterize the Egyptian culture. Hence, it showed park designers and landscape architects what they may do to make parks more appropriate for the expression of culture in Egypt – as per the primary aim of the thesis.

7.2 Limitations and Future Research

The limitations of this study need to be discussed to bring forth suggestions for future research. First, some of what could be seen as limitations was closely related to the adopted research approach. This includes for example the limited number of urban parks and the limited number of participants interviewed. However, qualitative research favors depth of analysis over size of interviewed sample. Therefore, it could be interesting that future research undertakes quantitative approach to explore how the findings of this study may apply to a larger sample of participants and studied parks.

Undertaking quantitative research tactics can also be helpful in examining particular variables, that are concluded in the present study. For example, a structured questionnaire survey can be designed to measure quantitatively the extent to which the features of ‘greenness’ or ‘openness’ may be potentially realized in the studied scope. This can apply to all seven concluded themes, particularly after identifying their major associated elements and activities in the present study.

Since the study focus was on community urban parks, another limitation of the study is that the study findings might not apply to other types of urban parks. Therefore, the findings of this research should be carefully dealt with under to the mere studied scope, community parks in Cairo, Egypt. Hence, future studies may use a similar methodology to study other scales of parks, or other cities in Egypt / other countries to examine their similarities and differences.

For example, developing similar recommendations for neighborhood parks or district parks can take a closer step towards accommodating cultural practice in shorter time-span day-to-day activities. This can potentially get people in further harmony with their genuine culture and real selves, to be able to undertake the development of their community in a more appropriate way.

Nevertheless, paying attention to the individuality of sub-cultures lies at the very heart of the nature of the studied scope. Therefore, it can be more appropriate to be extra cautious from generalizing the findings that apply to Cairo, to other regions who might not share typical physical and social attributes.

The study has concluded to seven major themes that shape people's perception to the driving forces for cultural expression in Cairene urban parks. Future studies may expand horizontally and/or vertically. They may develop focused research on each of these themes individually. They may also get to study the overlapping / intersecting relationships between selected pairs / groups of these themes.

For example, it can be of great benefit to explore the relationship between 'greenness' and 'privacy' or 'greenness' and 'safety' with all their symbolic and physical characteristics concluded from the present research. Such a study can build on the same qualitative approach adopted here, or use statistical quantitative methods to explore the potential underlying correlations between their components.

The adopted methodology in the present study, together with the validation of its solid findings can open the way for future research to apply similar questions to other urban spaces and building types. Examples of such research questions may address the role of public plazas in promoting cultural practices, or the role of sidewalks in doing so, or even exploring the potentials of waterfronts to act as a cultural environmental catalyst.

An additional study limitation is related to the fact that interviews and their subsequent transcriptions were initially done in Arabic, then translated to English in the subsequent analyses and discussions. While the author has tried to be as accurate as possible, some nuances expressed by the participants might have been lost in the translation process.

Outlook

In the light of the extended research addressing the reciprocal influences between local cultures and the built environment, with particular reference to the potential role of urban parks to act as a medium for cultural expression; and under the accumulating pressures of urban encroachment and the Egyptian state emphases on the utilitarian design considerations of urban parks – at the expense of the cultural dimension – the present research was meant to examine the potentials of community parks towards the pursuit of a better medium for cultural expression.

The study was based on two main pillars. The first was a theoretical investigation, which concluded to the evident relationship between man, culture and environment as reflected in urban parks. This was particularly examined in the Egyptian context, and concluded that ‘openness to nature’, ‘privacy’ and ‘social cohesion’, being distinctive characteristics to the Egyptian culture, can have direct reflections in the design of urban parks.

The second pillar dealt with the empirical verification. It employed qualitative analyses to a semi-structured interview and a structured participant observation in three selected case studies, to investigate the possible means for urban parks to set a better medium for cultural expression in Cairo, Egypt.

This section concluded to seven main cultural characteristics that can be realized when the urban park elements are designed to accommodate particular cultural activities effectively. These characteristics were found to be ‘greenness’, ‘Safety’, ‘Openness’, ‘Privacy’, ‘Social Cohesion’, ‘Aesthetics’ and ‘Facilities and Services’.

This has paved the way to phrasing specific practical design guidelines for the elements of urban parks, to accommodate the activities which respond to the major characteristics of the Egyptian culture. These included family gatherings, festivals, and weddings, playing or napping.

At last, it is hoped that the outcome of this study helps landscape architects, estate developers and decision makers grasp the underlying forces which shape people’s preferences in the design of urban parks to realize more sustainable environments for cultural expression in Cairo, Egypt.

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Appendices

Appendix A: Interview Transcriptions

Date: 29-7-2018 Time: 11:00 Name: Yasmin Gender: F Age:28 Profession: pharmacist Code: 01	Content coding	Notes
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p> <p>* ممكن مرتين في السنه علشان بعيده عنى باخد موصلات - مفيش جنبه قريبه منى علشان بفضل الخروج في الأماكن المقفولة علشان خاطر الجو يبقى حر الصبح</p>	<p>2 times per year Too far Indoors are more preferred in high Temp.</p>	<p>She use transportation to reach the nearest urban park</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>* نتقابل في جنبه مفتوحه ونتمشى شويه ولما بيكون معانا ابني ممكن يكون معاه كوره أو عجله بتاعته ممكن أسببه يتمشى بيها براحتة علشان مابيقاش فيه عربيات ومابيقاش فيه حاجه أخاف عليه منها لو الجنيه مقفوله ممكن إننا نتجمع أنا وعيلتي نقعد في مكان ونشرب حاجه نطلب حاجه ناكلها وممكن نكون واخدين أكل معانا وبرضه ممكن نشرب شاي ولا حاجه هناك أشوف الأماكن اللي فيها مراجيح وحاجات زي كده أخذ ابني وأمرجه شويه أو فيه زحاليق .</p>	<p>Friends gathering Walking Playing football Bicycling Children Family gathering Eating home made Drinking tea Children playing Sitting on ground</p>	<p>Depending on home for bringing food and drinks because of high prices in parks</p>
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons?</p> <p>ممكن أعمل رياضة ممكن أعمل أيروبيكس أركب عجل أجري مثلا بس ميصحش في مصر اعمل كدا</p>	<p>Doing sports Aerobics Bicycling for adults Running</p>	<p>Can't do for cultural restrictions</p>
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?</p> <p>* بحس إن دايما لما بيكون فيه وجود مايه مع الزرع ده بيديني إحساس يعني مكتمل أكثر للحديقة لأن مفهومي عن الحديقة حاجه زي الجنه كدا لازم يكون فيه مياه يكون فيه مكان كافيتريا أو حاجه بتبيع مشروبات أو حاجات ساقعه وسخنه يكون فيه حاجه ترفيهيه للأطفال سواء مثلا مكان بيععمل عرض للأطفال أو مخصص أنه يعملهم جو ترفيهي أيا كان بقى شوو معين يعملو هولهم شوو عرايس اراجوز شوو مسرحيه أيا كان يبقى مكان بيكمل يعني الشعور بتاع المكان المفتوح يعني إحنا اتعودنا إن إحنا بسهولة كده بنروح أي حديقة ونقعد عالارض ويعتبر إتصال أفضل بالطبيعة متعودين على الثقافة ديه</p>	<p>Greenery Water feature Cafeteria Children playing areas Puppet shows (الأرجوز)</p>	<p>-Water relation to paradise is part of religion -Connection to earth when seat on ground -Seating on ground is part of our culture</p>
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>الخضرة الكثير ، الشجر كثير لأنه بيدي شكل حلو للجنيه وليه وظيفة أنه بيظل جزء كبير من الجنيه بتبقى تظليل طبيعي مش محتاج شمسيه ، والخضرة تقدر أنك تلعب عليها تقدر إنك تقعد عليها وفيه أنشطة كثير تقدر تعملها وجود حمامات وجود لعب أطفال مكان للعب الأطفال علشان خاطر الأطفال ممكن تلاقي أنشطة تقدر تعملها في الجنيه ده غير إنها حتى</p>	<p>Greenery Trees Toilets Children playing areas</p>	<p>Trees Gives shadows</p>

لو لعبت كورة على الزرع تقدر بعد كده يروح يتمرجح يتزحلق		
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>وجود الحاجات الفنية أو التماثيل مش بحس غن ليها لازمه وجودها في الجنيه ممكن حاجات زي كده تكون موجوده في المتاحف في أماكن مغلقة يعني مش مكان مفتوح ساعات بيكون في جناين فيها ألعاب بفلوس مافلش إن يكون في الجنيه لعب بفلوس المفروض إنها تبقى أي حد عايز يلعب يقدر يلعب في الوقت اللي هو حابه لو فيه أكثر من كافيتريا وكلهم تقريبا بيقدمو نفس الخدمة فأفضل إن لو فيه كافتريات بتقدم حاجات مختلفة حد ممكن يعمل فشار حد تاني بيعمل دره حد تاني بيبيع مشروبات يعني يبقى فيه تنوع</p>	<p>Art work Sculptures Paid playing areas</p>	<p>Need variety of services</p>
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>* ممرات لتوجيه الناس إن ده ممكن يكون مكان سهل للمشي أحب أن تكون الجناين فيها زهور كثير أحب جدا شكل الزهور والألوان بتحسني إنها بتكمل صورة الجنيه في بالي في بهجة بتديك إحساس إنك عايز تعمل أنشطة - مبهجة يعني ومريحة كمان ماحبش تكون الجناين كلها على مستوى واحد أفضل إن يكون الجناين فيها مرتفعات وحاجات تانية نازله شويه بتديك برضه إحساس بالوسع وإن الجنيه ده كبيرة جدا وأنت مش عارف آخرها فين ، بحس إنها كبيرة وأقدر أتمشي فيها براحتي فيها خضرة كثير وأوقات بيكون فيها مايه ، الخضرة بتبقى حلوه لما تبقى على مساحات كبيرة وتديك إحساس شويه بالراحة شوية الممرات ماتبقاش مستقيمة تبقى ديناميكية شويه وتبقى مسلية أكثر في المشي ماتحسش أنت بقي ماشي عطلول لاء تبقى مختلفة</p>	<p>For Pedestrian Botanical Wide Cheerful No limits Satisfying Green carpets Hilly Energetic Dynamic</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>مش مخنوقة ومقيدة إنها ماتكونش صغيرة مافضلش تكون الجنيه زحمة أوي لأن ده بيحسني شويه بالضيق والخنقة مايحسش إن أنا براحتي .</p>	<p>Small Restricted Suffocated Crowded</p>	

<p>Date: 1.8.2018 Time: 14:00 Name: Halawethom Gender:F Age: 40 Profession: Maid Code: 02</p>	<p>Content coding</p>	<p>Notes</p>
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p> <p>* في الأعياد بس عشان المصاريف والعيال منقدرش نروح كثير</p>	<p>Only in feasts 2 times per year</p>	<p>She can't afford going more</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>* الأولاد بيشتروا كورة ويدخلوا يلعبوا بيها دي اهم حاجه عندهم بيكون لو فيه مكان للحيوانات بيكونوا عايزين يدخلوا يتفرجوا على حاجه ماشافوا هاش قبل كده بناخد اكل معانا من البيت عشان مانشتريش من بره عشان مايبقاش فيه تكاليف وبنشترى كام كورة وحلويات من بره والأولاد تروح تلعب وتتفرج عالجنائين</p>	<p>Football Watching animal in Zoo Family gathering Eating Watching people</p>	
<p>2 BA-Please mention 3 activities you and your family</p>	<p>Need to go out</p>	<p>Overpriced</p>

<p>wish to do but you can't when you visit urban park? Please mention 3 reasons?</p> <p>يبقى نفسي أفسح العيال أكثر نفسهم يركبوا العربيات و ملاهي زي العيال اللي بتلعب برضه نفسهم يشتروا حاجه من جوه بس ديما سعرهم سياعي</p>	<p>more</p> <p>Play in the paid playing grounds</p> <p>Buy something to eat or drink</p>	<p>services</p>
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?</p> <p>* لعب للعيال - ملاهي حته في الجنينه نقعد فيها عشان ما بنقدرش نقعد في الكافيتريا نفرش يعني ونقعد كده</p>	<p>Children playing grounds</p> <p>Open places for sitting on</p>	
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>الحمامات ولعب للولاد الشجر عشان الحر و اسند عليه</p>	<p>Trees</p> <p>Toilets</p> <p>Playgrounds</p>	<p>Suffering high temp.</p> <p>Use trees as a place for gathering</p>
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>لو حد بيبيع حاجه عشان بيبقى معانا حاجتنا القطر أو الطفطف رفاهيه مش ضروري</p>	<p>The overpriced cafeterias</p> <p>Trains (TAFTAF)</p>	<p>Luxury to use TAFTAF</p>
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>* الأمن ومفيش حد بيطلع من الأولاد بره البوابه عشان بقيني نسمع عن خطف عيال كثير اليومين دول</p>	<p>Security</p>	<p>The fear of the news about taken children nowadays</p>
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>لو فيه حد بيتخانق و عنف كثير شباب بقي يمشوا ورا بنات والتحرش بنخاف منه علي عيالنا</p>	<p>Fights</p> <p>Flirting</p>	<p>Vandalism</p> <p>Harassment</p> <p>Fear of others</p>

Date:1.8.2018 Time: 14:30 Name: Noha Gender: F Age:38 Profession: Media Field Code: 03	Content coding	Notes
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p> <p>* في الأعياد والمناسبات بالكثير كل شهر مرة مفيش أماكن حوالين البيت عندنا مفيش نوادي مفيش جناين مفيش حته الولاد يلعبوا فيها لكن الجنينه بتبقى واسعه والولاد ممكن يلعبوا فيها هناك</p>	<p>In feasts only</p> <p>Maximum once per month</p>	<p>Suffering loss of quantity and bad distribution</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>* بنروح وناخد أكلنا معانا العيال يلعبوا في المرايح ممكن يلعبوا بالكورة ياخدوا الكورة يلعبوا بيها يلعبوا باللي يلعبوا الأولى يجروا ورا بعض عسكر وحراميه بنقعد نتكلم ونضحك نط الحبل</p>	<p>Sharing food</p> <p>Children play</p> <p>Football</p> <p>Taws</p> <p>The squares (O'la)</p> <p>Hide and seek</p> <p>Family/Friends gathering</p> <p>Talking</p> <p>Laughing</p> <p>Jumping the rope</p>	<p>Set of activities that most related to the core culture of Egyptians before spreading of electronic games</p>
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons?</p> <p>أن ممكن الست تجري أو تلعب نط الحبل أو تعمل أي نشاط من غير ما حد يبص عليها ويبقى مركز معاها وواحد باله من تصرفاتها</p>	<p>Women to play</p> <p>Adults jumping ropes</p> <p>Using the pool</p> <p>Reading</p>	<p>People look to each other too much</p> <p>Feeling of un</p>

<p>إن ممكن ماتقدرش تنزل المايه سباحة أي حاجه من الأنشطة ديه صعبه تنزل من غير ما حد يبقى مراقبها يعني عندنا المجتمع المصري لازم كل الناس بتبقى مراقبه بعضيها وبتقروا على بعض</p> <p>إن أقدر أستقل عن ولادي هما يقدروا يلعبوا في أمان وأبقى مطمئن وأنا في نفس الوقت بقدر أعمل الحاجه اللي عايزه أعملها إذا كنت أفرا أو أعمل ، لاء مايبقاش الإستقلالليه ده أو الحريه ده - لأن أغلب الوقت بركز مع الأولاد ومهتم بيهم</p>		<p>secured, safe</p> <p>Connected to her children visually</p>
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?</p> <p>* يبقى فيها نوافير عشان بتعمل صوت حلو وشكل حلو في الجنينه بفضل تبقى الجنانين بمساحات واسعه مسطحها بمساحه واسعه الشجر بس مش بحب الشجر يبقى كثير ، بحب الشجر يبقى أقل من المساحات الخضرا والشجر مهم لأنه بيعمل حياه وحركه منظر الشجر الطويل والقصير بيعمل منظر للحياه لما تبقى حاجه واحده كده ألوان الورد والزهور في الجنينه خصوصا لما تبقى ألوان مختلفه والأشكال مايحش اللون الواحد بس لما يبقى فيه كذا لون في كذا مكان يعني</p>	<p>Fountains Wide lawn areas Trees Colorful flowers</p>	<p>Trees preferable but not very dense to see the sky Trees means life</p>
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>اللون الأخضر - النجيله الخضره الزهور - هي ده الجنينه ، الجنينه يعني اللون الأخضر يعني مساحه واسعه من النجيله ممكن يتعمل عليها أنشطة الأولاد يلعبوا عليها ممكن تبقى مكان للإستراحة ممكن مكان للقرايه تكون في حته ضله نقعد فيها شجرة أو قعدة تحتها دكه نقعد عليها حنفيات في الجنينه تنفع نشرب منها تنفع نغسل وشنا فيها شوارع نضيفه نمشي عليها مكان نصلي فيه مافيهاش أماكن للقعدة مافيش أماكن للضله نقعد فيها عشان الجو عندنا في مصر حر جدا نحتاج أماكن للضله درجة الحراره بتوصل 45 في الصيف .</p>	<p>Greenery Flowers Separate place for readers Trees Toilets Water for drinking Walkways Prayer room Shaded areas</p>	<p>People like to spend the day so they need to go for toilets and pray</p> <p>High Temp. 45 in summer</p>
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>مسرح مش مهم في الحديقه مش مهم يبقى فيها مطاعم وكافيتريات مش مشكله إحنا بنبقى واخدين حاجاتنا معانا مش مهم يبقى سور الجنينه موجود لكن هنا في مصر صعب عشان الولاد والأمان لكن برضه ده حاجه مش لازم تكون موجوده في الجنينه التمائيل الحاجات ده مش مهم تبقى موجوده</p>	<p>Theaters Restaurants Sculptures</p>	<p>She hope not to make fences but not applicable for security and safety reasons</p>
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>إنها تكون واسعه تكون فيها نور بالليل ومنوره تكون نضيفه يكون في احترام و أدب بين الناس يكون اللون الأخضر فيها كثير والخضرة ومسطحها كبيره بفضل تكون واسعه عشان الواحد يبقى قاعد براحتة مايبقاش الناس لازقه في بعض أولادي يعرفوا يلعبوا في مساحه كبيره يبقى فيه خصوصيه مايبقاش الناس قاعده فنفس بعض</p>	<p>Wide Lightened Clean High ethics between people Green High privacy</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>الدوشه الزحمه أوي يعني يبقى باين فيها الزحمه لو هي مش نضيفه مفيش بساكت مثلا</p>	<p>Crowd Noise Dirty Few green areas</p>	

لو المساحات الخضرا قليلة		
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Date: 4.8.2018 Time: 14:25 Name: Amer Gender: M Age: 33 Profession: Accountant Code: 04	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? * لا مش باستمرار ممكن مرة في السنه مثلا عامل الجو هو بيبقى عامل أساسي ساعات بيبقى الجو حر جدا فمابروحش الجنابن بالإضافة برضه الجنابن مش كثير فالزحمه في الأعياد والمناسبات الدنيا بتبقى زحمه جدا الجنابن مهمه اللاندسكيب واللون الأخضر بيهدي الأعصاب وبيخلي الواحد يهدي أعصابه ويغير المود بتاعه وتجدد الجو	Once per year Bad weather very high Temp Very important for relaxation / re-mood	Low density of urban parks in Cairo
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? * لعب الكورة أهم حاجه بنجيب الأكل معانا الغدا معانا و ترمس ولب و الشاي اساسي وبنجيب تسالي لب و ترمس عشان الحاجات ده ممكن ماتكونش بتتباع جوه بنقعد نتغدا مع بعض ونلعب مع بعض كوتشينه والكوره وبعض الأنشطة زي المنديل	Football Eating Lupines Pumpkin Seeds Drinking Tea Family gather Playing Cards Tissue game	The most important activity is football
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? زي ما فيه ملاهي للأطفال بيبقى فيه ملاهي للكبار وأنشطه للكبار فولي بول مابلاقيهاش في أي حديقة الجيم مابيقاش ليه فيه جيم في الحدائق زي بره	Adults playing grounds Volleyball, open gym	
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? * الشجر بيبقى فيه شجر كثير نقدر نقعد تحته في الضل وكذلك بيبقى فيه تاندات نقعد تحتها للضله حمامات تكون كثير ومنتشرة في أماكن كثير مابيقاش أمشي مسافات بعيدة عقبال ما أوصل للحمامات الأسوار بالنسبة لحدود الجنينه الأسوار تبقى كويسه وعاليه للأمان مافيش أطفال تعرف تطلع بره الجنينه الأمن والسكويرتي ويبقى فيه أمن والمنظمين	Trees Pergolas Toilets Fences Security	fear that children go out of the park trees for shadow
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? الشجر والنجيله لأن هو ده اللي بيدي اللون الأخضر أكثر وبيدي راحة أكثر فلازم النجيله لأنه بيدي لون أخضر أكثر للجنينه النافوره الممرات بس مش كثير عشان الناس برضو تمشي عليها مابيقاش الناس على النجيله كلها بيبقى فيه أماكن للناس تمشي عليها والنجيله الناس تقعد عليها وتعمل عليها أنشطه	Trees Greenery Fountain Walkways	walkways are imp. But not too much to let the green areas for sitting and playing
3 CE-Please mention 3 elements that should be removed from urban parks? ممكن نستغنى عن الملاهي عموماً لأن فيه أماكن مخصصه للملاهي بس ملاهي	Children play grounds Bicycle	It makes so many accidents

الأطفال ممكن نستغنى عنها في الجنابن والأطفال تلعب في الجنينه كورة إستغمايه إنما المراجيح فيه أماكن مخصصه ليها وكمان ركوب العجل بيكون فيه منطقة لركوب العجل ده برضه ممكن نستغنى عنها ممكن بتسبب حوادث كثير والأولاد بيقعوا وبيتعوروا وبيحصلهم إصابات كثير فممكن نستغنى عن منطقة ركوب العجل		
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? * الخضرة عشان ده بيدي راحة للإنسان بتريح العين وبتهدى أعصابه إنها تكون كبيرة الحديقة تكون كبيره لأن الأماكن الضيقه مابتريحش العين أوي لما تكون كبيره بيحس براحه أكثر وياخد راحته أكثر الجمال برضه عامل كويس تنسيق الشجر والزهور الحاجات ده بتدي راحة برضه للعين ويقدر إن هو يريح نفسه الأمان برضه يبقى موجود في الحديقة عشان نحافظ على أولادنا مفيش أولاد تتوه أو تتخطف	Relaxing place Wide Aesthetics Security Maintenance	Fear of children taken
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? كثافة الناس عددهم لما بيكثر في بعض الأعياد والمناسبات بيبهدلوا الجنينه وبيخلي شكلها مش كويس فلو الأعداد قلت يبقى أحسن ونحافظ على الجنينه أكثر الزحمة إنها يكون فيها ناس كثير يعني مابعرفش آخذ راحتي ومابعرفش أعمل الأنشطة بتاعتي فالزحمة بتخليني إن أنا مش واخذ راحتي أوي الدنيا ضيقه وهرجله بقى ناس رايحه وناس جايه الضوضاء والدوشه لو حد عايز يهدى أعصابه يرتاح ينام شويه مش هيعرف يعمل حاجه زي كده حتى لو عايز يقرأ حاجه برضه مش هيعرف ياخذ راحته في الدوشه ده هتصدعه أساساً إن الجنينه تكون ضيقه لو الجنينه ضيقه أو صغيره مش هياخذ راحتي ولا هرتاح فيها لما تكون كبيره وواسعه أقدر أنتقل من مكان لمكان فيه مساحات كثير حواليا فلما تكون ضيقه ماتنقاش مريحه	Crowd Noise Narrow places	

Date: 6.8.2018 Time: 13:00 Name: Mohammad Gender: M Age: 31 Profession: Car technician Code: 05	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? * مش كثير ، يعني أنا بروح عشان الأولاد مش أكثر ممكن في الأعياد	In feasts 2 times per year	For sake of their children
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? الحدائق هي الممتنفس الوحيد للناس البسيطة * بنلعب كوره والعجله بناخد سندوتشات شاي	Football Bicycling Eating Tea	Place to take a breath
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? الواحد لما بيكون مع المدام الناس كلها بتبص علي بعض بشكل مش كويس محدش بيسبب حد في حاله كذا ف ممكن يبغي في أماكن عاتليه عشان الخصوصيه	Private places for couples and families	He don't feel privacy with his wife People look to them
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? * حابب يبقى فيه كافيتريا تبقى أنت قريب منها تبقى حابب إن الشجر جميل وفيه الورد	Cafeterias Trees Flowers	
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?	Trees Greenery	For him trees means park

الشجر يعني جنينه لو من غيره متبقاش جنينه و الخضره برضك . بس انا نفسي ياخذو بالهم من المعقيين شويه عشان انا مش بعرف اخذ أخويا الحنت ديه بنتعب أوي	Handicap requirements	
3 CE-Please mention 3 elements that should be removed from urban parks? لا مفيش حاجه في بالي كله مهم وأكيد ليه استخدام	All elements are important	
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? تبقى زي الجنه يعني حابب إن الشجر يكون جميل وفيه الورد كتير و مياه الامن علي البوابات دخول الجنينه أحياناً بيبقى بأسعار رمزيه شويه بعكس ما بيخش أكوا بارك على طريق مصر إسماعيليه	Water Trees flowers Secured Low ticket fees Convenience	The concept of paradise in islam
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? اخلاقيات الناس العماله بتقطع ويترمي ماحبش الزحمه والزحمه بتخنقني ولا بتعرف تتحرك وتعرف تقعد براحتك الجنابن في نسبة إهمال معينه فيها مفيش قص تلاقى النجيله عاليه جدا فيتعوقك باللعب مع أولادك سواء كوره أو بالعجله	Attitudes of people Crowded Not maintained Not clean	People enters your territory

Date: 13.8.2018 Time: 11:00 Name: Omar Gender: M Age: 30 Profession: Driver Code: 06	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? * مرتين في السنه مفهاش حاجه مناسبه تخليك تروحها كله بعيد	2 times per year	Parks are far of his home
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? * بنقعد نشرب حاجه بنتكلم بروح أنا وأصحابي واحد وأسرته قاعدين والعيال بيحجروا حوالينهم	Eating Drinking Friends gathering Family gathering	
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? لكن مفيش ألعاب وأحب يكون فيه ألعاب	Play grounds rarely to find	
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? * البوابه كافيتريا عشان بنحتاج مايه مصلى نقدر نصلي لما يجي وقت الصلاة الحمامات تكون نظيفه باريت أدخل الجنينه ألاقى قعده حلوه ويكون فيه سلة قمامه	Gate Fence Prayer room Clean Toilets Cheerful places Trash baskets	
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? الخضره والشجر البوابه أو السور المحيط بالحديقة	Trees Greenery Gate Fence around park	
3 CE-Please mention 3 elements that should be removed from urban parks? حمام السباحة مش مهم عشان صعب حد ينزله مش في ثقافتنا ننزل مياه قصاد بعض ممكن للعيال	Swimming pool	
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?	Organized Maintained	

كل حاجه يبقى ليها نظام النضافه الأمان	Cleanness Security	
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? مفيش وش مفيش دوشه مفيش نظام قلة أدب مفيش أفاظ وحشه ماتكونش ضيقه ماحدثش أي حد يدخلها وخالص	Noise bad behaviors bad words narrow place	Need to categorize people who to enters and who can't

Date: 13.8.2018 Time: 15:00 Name: Saeed Gender: M Age: 50 Profession: Security Code: 07	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? كل سنه مرة أنا احتاج أخرج بخرج مثلا أنا وأولادي بخرج نتفصح في مكان آمن مكان تحس إن أنت قاعد وسط ناس محترمه	Once per year	
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? بنطلع مع بعض زي في يوم شم النسيم وكل واحد بيجيز أسر مع بعضها كل واحد بيجيز الأكل اللي بيكمل بعضه ونقعد نفرش الأرض نقعد ناكل مع بعض الملوحة و الفسيخ والعيال بتلعب حوالينا الستات لامواخذه يعني بتلعب مع بعضها يتساهرروا يتمشوا مع بعض الرجاله تاخذ بعضها ويتمشوا شويه مع بعض على أساس يسيبوا مجال شويه للستات يقعدوا مع بعض وياخدوا حرينهم عشان ممكن فيه ست بتبقى قاعده وفيه راجل بتبقى قاعده متكتفه غير لما بيبفوا ستات مع بعض	Family gathering Eating together فسيخ Children plays Men walk	الفسيخ في شم النسيم ترك الحرير لودهم لخلق خصوصيه ليهم
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? إحنا كتقافتنا مش قادرة تستوعب إن ست ممكن تخرج لوحدها وتكلم مثلا سلفها تكلم جاراها لأن ده عيب مايفعش وبعدين الثقافة بتاعتنا حسب النشأه اللي إنتشأ فيها يعني ميصحش أبسط حاجه النشاط إنك تخرج تتفصح مثلا تقرأ أي حاجه عشان هتبدأ السخرية بقى لو أنت بالك مش طويل تقوم تمسك في خناقه ده حاجات بقى تبقى عندك في الشقه ماتقدرش الست مثلا عندنا في البلد لامواخذه تلعب كوره تلاعب صاحبته ، اللي ماشي إنتي بنت فلان وبنت فلان مش قادر يشكمها في حاجات لو أنت عملتها هيبقى فيه سخرية	Women going out alone Reading Woman play	
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? * الشجر والزهور والنجيله لأن الشجر ده تبص للشجر زي البني آدم تحس إن هو بيكبر بيبدأ ويكبر وينتهي مراحل عمره زي البني آدم بالطبط وبالنسبه للنجيله خضره غير الرمل هيبقى فيه أشعه والشمس تعكس أشعه ومنتعب النظر وعشان خاطر الأكسوجين وثاني أكسيد الكرون الزهور منها الناس لو ماكانتش متحضره هتقطع منها وتستهملها أو هتشمها ومنظرها جميل وتتصور جنبها	Trees Flowers Greenery	Trees are like mankind it feels and grow then die. Greenery to absorb the sun heat and gives oxygen
3 BE-Please mention 3 elements that should be	Prayer room	

<p>present in urban parks? Please mention 3 reasons?</p> <p>أولاً المصلى المصلى منها هتصلي ومنها يعني لو فيه حاجه أنت عايز تعملها تغضب ربنا أو هتبص على حاجه خلاص هتخش في دور الصلاة تاني هام بقى بيبقى مثلاً حضرتك الكافيتريا منطقة المطاعم لأن مثلاً أنت معاك طفل إنت هتعرف تتحكم في نفسك هتجيب أكل معاك لكن فيه طفل برضه مش هيجب الأكل ده إحنا بناخد معانا أكل وتورمس شاي وحاجات زي كده بس اللي هتجبه مش هيجبه الطفل بتاعنا يعني الطفل قاعد في الجنينه شاف طفل تاني جايب آيس كريم مش هتجيب آيس كريم لأينك بقى - بابايا هات يبقى أصبح أبوه هيروح بجيبه إنت خارج تفسحه وتبسطه ده يوم في العمر لازم على الأقل خالص مش تخليك زي الناس ده كلها تبقلا أقل منها بسنه صغيره تبقى قريب منهم برضه عشان برضه العيل هو طلب حاجه أنت ماجيبتهاش بيجبس في نفسيه بيبقى أنت مافسحتهوش وهيرجع متضايق</p>	<p>Cafeteria</p>	
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>لكن مايهمنيش الملاعب والبحيرات وحمم السباحه اللي مش مهم في الجنينه حمم السباحه أصل أغلبية اللي بيتردد على الجنينه ده عامة الشعب والبسطاء الغني معلى هيقدر يروح لحديقة مستواها أعلى من كده لكن أنا لما أخش جنينه هيبقى فيه فلاحين صعايده عامة الشعب فيه عادات وتقاليده ممكن يفرشوا في الجنينه عليه تلاقياها فارشه كده وقاعده بتاكل ده مش منظر جنينه ده أصبح بقى سوق شرقي ولا سوق شعبي مش هتقدر أنت جاي تنفسح مش هتقدر تحكم عليا أعمل حاجه معينه هشتغل بطبيعتي أنا جاي أتفسح بقى فا حمم السباحه مش مشكلة أخش حمم السباحه أروح أتفرج على مين هينزل حمم السباحه الحمم السباحه للعيال الصغيره مش كتيرة يعني الصراحة وممكن يحصل في حمم السباحه ده اللي ماتتوقعهوش عيل هزر مع عيل غطس عيل بتحصل الشمسيه - ده اللي جاي يتفسح يوم مش شرط إن هو يقعد تحت الشمسيه يقعدوا تحت شجر أصل أنا طالع أتفسح يوم مش طالع أتفسح 10 أيام وبعدين أنا جاي عشان أحجم نفسي وأحكم نفسي أقعد في مكان معين ولا طالع عشان أجري وألعب وكده بيبقى إيه الفرق بين قاعدة البيت وقاعدة الجنينه لكن أنا جاي أتفسح مراتي تتمشي تجري أغير وضع</p>	<p>Playgrounds for sports Lakes Pools Pergolas</p>	
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>أول حاجه باباشمهندس حكاية الأمن ليه لأن أنا لما يكون حواليا أمن وحاسس إن أنا في مكان آمن آمن على عيالي بيلعبوا حواليا مش هيبقى خايف لكن أي حاجه من غير أمن تحس أنت فيه حاجه ناقصه * الخصوصية والامان أهم حاجه كل واحد يكون في حاله مش معنى في حاله إن أنا ماتكلمش مع الناس لأ يعني يكون فيه إهتمام بالجنينه تتصان يعني الجنائين مافهش صيانه كويسه لو بصينا بمقياس الجنينه بتجيب عائد قد إيه يعني بتجيب عائد إيه بيبقى أنت بتصرف عالجنينه إيه مش أنا هفرح إن أنا جيبت الجنينه جابت الأسبوع ده ولا الشهر ده ألف جنينه طيب أنت صرفت إيه عشان تخلي العائد يزيد فلانم هو يهتم بالجنينه لأن إهتمامه بالجنينه هيجصل عليها إقبال كتير أنا لما أمشي مثلا عند حديقة الأسرة مثلا وأشوف قدامها نضيف وشيك كده أنا من بره أبقى عايز أخش جوه اللي بره نضيف طيب اللي جوه هيبقى إيه الإنسان دايمًا متطلع لما هو بعد اللي متشاف يعني الحاجه اللي فيه حاجب للرؤيه عنها بتبقى متطلع تبص عليه فالجواب بيبان من عنوانه لازم برضه سهولة المواصلة تبقى مواصلاتها سهله عشان ما أتعشي و أنا أفضلها الجنينه تكون نضيفه</p>	<p>Security Privacy Maintenance Accessible</p>	

<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>الحتت ده مافهاش أمن كتير الأمن مش متوفر كتير هو أهم حاجة بيبقى واقف عالبا بيلم تذاكر ويدخل ناس مابفضلش الزحمة عشان أعرف أتحرك براحتي لكن هو منطقيا الحاجه النضيفه تبقى حضرتك تلاقي مول أي سنتر لو هو حاجته مش نضيفه وأسعاره مهاده ومش هيبقى عليه زحمة</p>	<p>Insecurity Crowding</p>	
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<p>Date: 14.8.2018 Time: 17:00 Name: Diab Gender: M Age: 35 Profession: Security Code: 08</p>	<p>Content coding</p>	<p>Notes</p>
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p> <p>* في الأعياد وممكن مرة كل شهر الجنابن مهمه عشان هي المكان الوحيد اللي بيلمنا في المواسم في الحاجات ده بنتفسح مع الأولاد والأولاد بيحبوا يلعبوا في الجنابن نبقى قاعدين عادي إحنا رايعين عشان الأولاد يتبسطوا مش رايعين عشان إحنا اللي نتبسط عشان الخضره بحس إنني ببقى قاعد فيها كده مفيش زحمة الأرف اللي إحنا شايفينه باخد راحه نفسيه زي لما بتبص في الميه بتحس براحه نفسيه</p>	<p>In feasts and may be once per month</p>	<p>Place to gather Parks are for children Looking for water makes you relaxed</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>* نختر الجنينه اللي فيها ألعاب زي ملاهي صغيره يلعبوا الأولاد ويتبسطوا يعني أنا واحد من الناس بجيب سندوتشات معايا بس يحافظ عالمكان اللي أنا فيه مش ببهدل ويجيب عصير.. العيال بتلعب حولنا بتلعب المراجيح وباخدلهم الكوره معايا وباخدلهم البلاين معايا يعني الحاجات ده بتقعد معظم الوقت 3 ساعات أو 4 ساعات لازم يلعبوا فيهم كلهم الأربع ساعات حتى هما آخرهم الاكل لما نيجي نقولهم خدوا السندوتشات مايبيرضوش نديله العصير بس يمشي بيه وخلص يعني أنا ماشريش كوابية شاي بعشره جنيه أنا أجيب 3 عصير بيست للأولاد</p>	<p>Children play Eating Family gather Drinks "Juice" Play Swings Play football Balloons Tea</p>	<p>Visit takes 3-4 hrs He want to see his children around him</p>
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons?</p> <p>ماعرفش أمشي مع زوجتي أو أجري عشان مايبصحش وعيب يعني حكاية الجنينه ده واخدها للأولاد بس ولينا إحنا كراحه نفسيه لأننا لما بنشوف الأولاد نفسيتهم مرتاحه إحنا بنرتاح نفسيا وعيننا عالاولاد عطلول لأننا سمعنا الأيام ده خطف العيال فيبقى مش قادرين نسيب ولادنا حتى في بيوتنا يعني بينزل السوبر ماركت اللي تحتنا ولا حاجه بيبقى عيني عليه وعين جدته عليه وعين مامته عليه وعمه عليه فرش المحشي ويقعدوا ياكلوا والأكل عامة ممكن تجيب سندوتشات لكن ماتجيبليش حلة محشي ياباشا</p>	<p>To walk with his wife Running Mah'shy</p>	<p>عشان مايبصحش وعيب He use parks just or his kids and when he see them happy he feels happy</p>
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?</p> <p>* النجيله - الشجر - الكافيتريا الشجر مهم عشان الخضره وللنظر وعشان الأكسوجين اللي بتطلع وكده ده الشجر ده عامل زي البني ادم فيه حياه الكافيتريا عندنا نقطه وحشه جدا في مصر - الإستغلال النجيله عشان الأولاد مايقعوش يتكسروا لو وقعوا على أسفلت أو طوب النجيله عشان كده مش عشان لعب الكوره بس يعني الإهتمام بالشجر يعني لو إتقص الشجر وإتضف وبقي ليه سور نضيف شجره</p>	<p>Greenery Trees Cafeteria Fences</p>	<p>Exploitation of Cafeterias</p>

نضيفه غسيل الشجر أول بأول النقطه ده ماعندناش نهائي غسيل الشجر		
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? نفسى في أي جنينه أشوفها أعمل باسكيت نضيف الباسكيت ده يشد الناس الإهتمام بالحاجه حتى لو مامعكش ورقه في إيدك ولاقيت ورقه في الأرض هتضطر ترميها من نضافة الباسكيت اللي قدامك ، ماعندناش بساكت كويسه	Trash Baskets	They put trashes out because no baskets
3 CE-Please mention 3 elements that should be removed from urban parks? البحيره ده مش محتاجنها	Lakes	Water features as general
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? ماعندناش خدمات أصلا للنضافه عندنا عامل النضافه بيهتم يتمصلح وخلص برضو كل ما المكان بيقي طبيعي يبقى احسن يعني خضره كثير و كذا	To be Maintained Clean Like nature	
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? هي الزحمه حلوه بس محبش الزحمه الشديده ان تكون مكان ضيق	Very crowded Small or narrow places	
Date: 25.8.2018 Time: 07:30 Name: Soaad Gender: F Age: 52 Profession: Housewife Code: 09	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? يمكن كل اسبوعين مثلا الجنانين بنحبها جدا بس أهملوا فيها من ناحية الخضره مباحاش فيه إهتمام زي الأول مممكن أزور الحديقة ليه بقى عشان جميله في خضارها احنا من النوع اللي بيحب الخضره قوي يعني بنعشق الخضره	Every 2 weeks	Very important for its green color
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? * نلعب الشايب لسه لاعبينها دلوقتي قومنا عاقبناه وقولنا له يقوم يشيل الزباله منها لعيه ومنها بنعمل حاجه حلوه باخذ عيالي يعني ده مثلا في ثانويه عامه هي بناخذها تروح تقعد تذاكر هناك في الخضار اللي هناك في حديقة الأزهر حلو جدا نلعب كوره ممكن لو في حديقة الأزهر نأكل السمك اللي هناك وممكن العيال يخشوا الملاهي اللي هناك وأنا أطلع ألعب في الحاجات الرياضيه اللي هناك العجل وركوب العجل هنا مش متوفر ركوب عجل وإحنا متربيين في مناطق شعبيه ماينفعش البننت تركب عجل يعني أنا لما أجي هنا الملاهي بدفع للدخول بس 12 أو 15 جنيه غير بقى لما ألعب كل لعبه شوفي معاكي كام طفل هتلاعيه شوفي الأسعار بتاعتها وكمان إحنا الجماليه أرخص يعني عشان إحنا كمان جماليه ممكن التذكرة تبقى بنصف الثمن غير باقي المناطق التانيه التذكرة هيا بـ 20 جنيه إحنا ممكن بـ 10 جنيه بنص التذكرة بس هناك بقى الملاهي حلوه والبحيره روعه معظم الناس هناك كمان بتتفرج عشان الأفراح بنتيجي مش أفراح عرايس بيدخلوا يتصوروا حاجات حلوه بقى وبعدين نضافه زياده طول مانتي قاعده يعني لو طفل عندك رمى حاجه بيحي عامل نضافه يفضل واقف وبيحي يشيل وبعدين الناس ده بيبقى دورها بسيطه أنا وأنتي لو إتشجعنا حتى لو حاجه بسيطه هو هيسلم في الشغل ومش هيسيب شغله	Playing cards Doing homework Playing football Eating together Family gather Bicycling Weddings watching	High fees on the children play grounds Some parks do offers for the surrounded residents on fees
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park?	Running Some parks	

<p>Please mention 3 reasons?</p> <p>يمكن الجري ماعرفش أجري هنا عادي كينت يعني بعد كده بقى باخدم شويه أوديه الملاهي شويه يعني مثلا في حديقة الأزهر ماينفعش أي حد يدخل بكوره نضافه للمكان يعني يمكن يبوظ أي حاجه فيها أو تيجي في أسره تكون قاعده فيها فيباخدوا الكوره قبل ما حد يخش</p>	<p>prevent playing football</p>	
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?</p> <p>* الخضار - ألعاب الأطفال - الملاهي اللي ببلاش عشان تبقى متاحه للكل كانت الملاهي هنا ببلاش كان كله بيحبها كله بيحبها بيبقى فيها الخضره كثير ونضيفه كانت زمان بـ 2 أو 5 جنيه حلو بس الإهتمام بالنضافه والخضار أكثر حاجه الخضره يعني مثلا مايقاش فيه حنت كده تبقى خضار والخضار كمان اللي هو معلىش بيقى إيه مايقاش بعلو معين عيل لو وقع زي ده يبقى خايفه أن هو يتعور يتعمل التعاون بين الأسر تبقى الناس خايفه على بعض يعني لو جيت مره هنا في الأعياد كانت حكاية الشباب أوفر زياده عن اللزوم مضايقات يعني أنا بنتي جات هنا مع الكباتن بتاعتها اللي هي المرشدات في الكشافه قالتلي ياماما إحنا خارجين مع الكباتن جوم الكافيتيريا قاعدين هما في الجنينه دي ده عاديه لازم يشربوهم دلوقتي حضرتك أنا قاعده في كذا مش قاعده في الكافيتيريا لاء لازم تشربوا الحمامات ده ضروريه هنا أنا عمري ما أعرف أدخل الحمامات خالص أو أدخل كافيه أو أشتري حاجه عشان أدخل الحمام بتاع الكافيه صناديق قمامه</p>	<p>Lawn Children playing area Toilets Cafeterias Trash baskets</p>	
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>النجيله - والزهور - والحمامات</p>	<p>Greenery Flowers toilets</p>	
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>المطاعم يعني المطاعم مش مهمه أوي لأن هنا أسعارهم عاليه جدا فيه بره قدام الحديقه أسعارهم حلوه فإحنا بنشتري من بره أسعار حلوه ومتاحه إنما هنا بيستغلوا شويه الأسعار يعني ممكن أنا إزازه البيبسي بره بشتريها بـ 5 جنيه هنا ممكن يقوللي بـ 20 جنيه</p>	<p>Restaurants</p>	
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>* الأمان بيبقى أنا عنيا في وسط راسي بس برضه لما يكون فيه أمان بيبقى أفضل يعني بحب أقعد على النجيله أحلى من إني أقعد على الدكك يعني إحنا ماينخرجش في أوقات الأعياد عشان الزحمه يعني دلوقتي فيه ناس بسيطه مفيش زحمه بحب الخضار أكثر من الشجر يعني مثلا النجيله أكثر من الشجر بحب الخضره تكون أكثر من الممرات بحب الحديقه تكون مستويه ماتبقاش حنت عاليه وحتت واطيه بحب وجود بحيره في الجنينه وجود مايه بحب أجي الجنينه وقت العصر الراحه نفسيه أنا عن نفسي بحب الراحه وفي حديقه</p>	<p>Security Sitting on ground Calm Greenery Flat Psychological comfort</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>الزحمه و لو مش نضيفه اكيد ماتكونش الزباله في كل حته لو الأمن منتشر في كل حته وعمال النضافه ماتلاقش ورقه مرميه زي كده أنا حافظت غيري هحافظ مش هنلاقي الزباله ده بعد ما ياكل أو يوفروا صناديق قمامه كثير أوي واليوابات ده لسه عاملينها جديد على فكره حته المعاكسات اللي بتحصل يعني أهلي جايبين يستمتعوا ماشي مش جايبين إن إحنا نعمل مشاكل ونلاقي شباب مش كويس يعني لازم يكون فيه أمن أكثر من كده</p>	<p>Crowd Dirty Insecurity Harassment</p>	

Date: 25.8.2018 Time: 08:00 Name: Nagwan Gender: F Age: 30 Profession: Employee Code: 10	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? * في المناسبات 3 أو 4 مرات في السنه عشان الشغل ومشاعل الحياه الشغل بيبقى واخذ ثلاث أربع الوقت خلاص كل يوم في الشغل وبروح طبعاً مهوده ومفيش غير يوم الجمعه والسبت في دروس العيال يا إما مثلاً بتعملي شغل بيتك دول يومين الأجازة بتوعك بس كده	In occasions 3-4 timer per year	Suffering from work and her children private courses in weekends and homework
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? زي ما أنت شايف بنعمل أي حاجه تافهه وخلاص بناكل نلعب نجري ورا بعض كده يعني بألعب مع العيال عادي ونجري أقعد في الهوا	Eating Playing with her children Relaxing	
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? نفسى أنام في المكان بس مش بعرف الناس كلها تتفرج عليا	To sleep in public	
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? الملاعب الرياضيه والنجيله و الشجر ياريت يهتموا بيها أكثر من كده إحنا جابين الجنيهه أصلاً عشان نلاقي نجيله كويسه نقعد عليها ده طبعاً حاجه مهمه زي النافورة والمصلى مكان نصلي فيه أكيد طبعاً بحب أقعد على النجيله أفضل طبعاً من الكراسي ومن الحاجات ده بحب وجود الميه البحيره النافورة ده مستحب المنظر بيبكون أحلى وأروع	Playing courts Greenery Trees Fountain Prayer room Fountain Lake	She prefer to sit on grass instead of chairs
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? الحمامات عشان الحمامات هنا ما شاء الله زفت فالحمامات أهم حاجه محتاجينها الشجر والنجيله أكثر من الأسوار بفضل وجود الملاهي في الجنيهه عشان الأطفال عشان لازم طالما هما خارجين يبقى لازم المراجيح حتى لو يجربوا لعبه واحده بس ده ضروري يعني إحنا بعد ما نقعد القعده ده هنطلع على الملاهي	Toilets Greenery Trees Children play grounds	She mentioned that toilets and children play grounds are the most important elements
3 CE-Please mention 3 elements that should be removed from urban parks? الأسوار مش بفضل وجود المطاعم والكافيتريات عشان إحنا كده كده بنعمل أكله في البيت خفيفه وخلاص مش ضروري الأكل بره	Fences Restaurants Cafeterias	They bring their own food from outside because cheaper
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? لما بيبكون فيه حنتت عاليه وحنتت واطيه بتكون حاجه جميله حاجه بتدي جمال أكثر للمكان يعني الأطفال لما بيجوا يلعبوا بيجوا في الحنتت اللي هي نازله وطالعه يلعبوا فيها بقى جميله	Hilly place Aesthetics	Places with different levels gives people more privacy
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? بحب يكون مفيش ممرات كتير تكون الجنابن أكثر	Very organized well designed with walkways	

Date: 25.8 Time: 8:45 Name: Essam Gender: M Age: 40 Profession: Employee Code: 11	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? بزور الجنابن 7 أو 8 مرات في السنة الجنابن مهمه عشان بتشوف ناس بتشوف طبقات معينه في المجتمع بتاعك أعلى منك وأقل منك بتتعامل مع الناس وتغيير جو للأطفال بنفس للأطفال أنهم يتعاملوا مع الناس ويلعبوا	7-8 times per year They come mainly for their children	In urban parks you can see all society standards interacts together
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? بنلعب بيلعبوا بالأسكوتر ولو العدد كبير ولا حاجه بيلعبوا المندبل مثلا ولو فيه كوره ممكن نلعب كوره وإحنا الكبار بنضحك ونهزر ولو فيه كوتشينه ولا حاجه ممكن نلعب كوتشينه حاجات بسيطه يعني خالص لكن مش دايما أهم حاجه العيال تتبسط العيال تجري وتلعب وخالص لكن أنت عادي الموضوع بالنسبالك عادي	Playing with their children Play Scooter Tissue game Football Talking Playing cards	
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? ماجاش في دماغي إذا أنا اعمل حاجه وشايف إن أنا مش هعرف أعملها – كل اللي أنا عايز أعمله بعمله		
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? ولازم يكون فيه ملاهي أو حاجه في الجنينه اللي إحنا رايعينها الخضره وشجر الشجر مهم لأن ده اهم حاجه هوا نضيف على الأقل يعني بينقي الجو بياخد ثاني أكسيد الكربون وبيطلع أكسوجين فيه نفس حلو غير لما تكون في وسط العريبات ودخان	Children playgrounds Trees Greenery	Trees takers carbon dioxide and gives oxygen
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? * أهم حاجه يكون فيه بساكت كثير للقمامه اللي الناس بترميها أوقات بتخش جنينه مابتلاقيش مكان بترمي فيه بتفضل ماسكهم في إيدك وبعدين بترميهم في الشارع فلازم يكون متوفر بساكت كثير لو هما عايزين يحافظوا على نضافة الجنينه الكراسي لازم يبقى فيه كراسي متوفرة بكثره عشان بدل ما نيجي نقعد عالارض توفر الحمامات لازم يبقى فيه حمامات كثير إنما هتلاقيه بعيده بين الواحد والثاني مسافه كبيره وكمان مش نضيفه إحنا عشان نروح الملاهي مشتنا 2 كيلو جوه عشان نروح الملاهي لأ يعني يكتروا أماكن لعب الأطفال شوية زحاليق شوية مراجيح الممرات والخضره لازم تبقى نسبه وتناسب مايقاش كلها ممرات ومايقاش كلها خضرا 20 – 80% أو 30 – 70% كده يعني	Trash baskets Chairs Toilets Children play grounds Cafeterias Sitting decks Pathways	More baskets More toilets Pathway vs. greenery ration is 20% to 80% Or 30% to 70%
3 CE-Please mention 3 elements that should be removed from urban parks? كله مهم الكافيتريات لازم تكون موجوده الحمامات الحدائق حاجه نقعد عليها لأ مش شايف حاجه مش مهمه تتشال المفروض يزودوا أماكن الألعاب بتاعة الأطفال		
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?	Greenery Security	

<p>* الخضرة عشان عنيك تشوف حاجه كويسه يعني عشان النفس حتى كمان الأمن ده مهم جدا لازم يبقى فيه أمن كثير والألعاب تكون كثير وبحب الروقان</p>	<p>Joy Meditation</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? وانت قاعد عينيك في وسط راسك باصص عالعيال ماحبش الدنيا تبقى زحمه</p>	<p>Insecurity Crowd</p>	
<p>Date: 25.8.2018 Time: 9:00 Name: Mrs. Sahar Gender: F Age: 35 Profession: ----- Code: 12</p>	<p>Content coding</p>	<p>Notes</p>
<p>1-How often do you visit urban parks? Please mention 3 reasons? * في الاعياد بس</p>	<p>In feasts</p>	
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? * المشي واللعب بالكورة الصراحة إني أصورهم في أماكن حلوه يعني مناظر حلوه</p>	<p>Playing with ball Photographing</p>	
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? لو عابزه أصلي ومالاقيتش مصليه للسيدات ده بتضايقني وبتضايق لو لاقيت واحده قاعده جنب شجره وبتصلي ف حته إن يكون فيه مصليه ده حاجه كويسه الصراحة * هي حته الحمامات هي الحاجه الوحيد بحس إن إيه مابتقاش حلوه قوي في الجنائين المكان هنا ممتاز وحلو جدا وقاعدته حلوه أوي بس لو دخلت الحمامات ماعرفتش ولا أنا ولا الولاد يستعملوه يعني ده الحاجه الوحيد الرديئة في المكان يعني الواحد بيدخل أماكن يكون مستواها أقل لكن كخدمة مكان أفضل بالذات في حته الحمامات ده بالذات مع طفل صغير</p>	<p>Praying Toilets use</p>	
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? بحب القعدة عالنجبله عن القعدة على الدكه بس حاجات لما تبقى مع أسره كبيره بتبقى عاملانا زي نظام مثلا حاجه جماعيه مع أسره كده بتبقى حلوه برضه زي قعدة كبيرة متضله لأسرة بحب الشجر وبحب ألوان الورد الكثير يعني ده حاجه مابقيتش ألقياها في الجنائين يعني إختلاف ألوان الزهور مابقيتش ألقياها زي زمان يعني</p>	<p>Lawn Places for families Trees Flowers</p>	
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? أحب وجود منطقة ألعاب وأفضل وجود مصليات كله بيبقى تركيزه إن هو رايح الجنينه * كل مكان بيتميز بحاجه أحب وجود ممرات وطرق في الجنينة أول حاجه إن حته مابتلاقيش مصليه خدمة الحمامات فعلا بتبقى وحشه جدا</p>	<p>Prayer rooms Playing areas Pathways</p>	
<p>3 CE-Please mention 3 elements that should be removed from urban parks? ماحبش الملاهي الضخمة بحب الحاجات الصغيرة للأطفال عشان أغلبية الأولاد اللي بيدخلوا الجنائين بيكونوا في السن ده السن الصغير سن 3 سنين و 5 سنين 6 سنين</p>	<p>Big playing areas</p>	

4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? أبقى شايفه الخضرة ومادوشش عالارض مامشيش على الزرع بحب وجود شجر كثير بحب آجي الجنينه من الساعة كده 4 أو 5 مع بداية الغروب بقى الوقت ده بيبقى جميل في الذكر وقت الغروب و برضه الصبح حلوه و هي مشمسه المرتفعات حلوه بأمانه أحب الجنينه فاضيه وهاديه	Many trees Greenery Sunset time Morning time Hilly places Not crowded Clam	
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? انها بعيدة عني بركبها كذا مواصله تكون فيها زباله و مش نظيفه	Bad accessibility Dirty	
Date: 24.8.2018 Time: 09:00 Name: Abd-Elgeleel Gender: M Age: Profession: Teacher Code: 13	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? * أتمنى أزور الحدائق بس الحدائق في القاهرة قليلة الحدائق مهمه لأنه هو المنفس الوحيد بالنسبة للطبقات اللي هي تحت المتوسطه أو الفقيره مش هقدر أنا أروح كافيه أو أقدر أروح أي مكان	Rarely Parks are for all standards	Suffering loss of parks quantity in Cairo
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? أروح الحدائق أنا بجيب أكله معايا وبجيب شربي معايا اليوم بطوله بقضي اليوم فيه يعني من أول اليوم لآخر اليوم الحديقه أنا بحب آجي أنا وعيالي * العيال فكرهم أن الحديقه ده زي حديقه ملاهي لكن أغلب العيال بيحبوا معاهم كورة يلعبوا كورة عشان يجروا شويه بجيبهم عشان إيه معاهم كورة ويجروا ويلعبوا أنا بالنسبالي مفيش أنشطة أنا ممكن أساعد العيال ألعب معاهم على أساس المشاركة ممكن أحكي مع أولادي	Eating together Family gathering Running children plays Football Talking together Watching others	Their own food
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? لأ أنا مافكرتش في أنشطه أنا باجي الحديقه أشم هوا - الإسترخاء أنا بحب المشي والحديقه ده فيها ممرات ممكن الواحد يتمشى فيها	Meditation Take a breath alone Walking	
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? * الممرات - الشجر - القعده بالنسبة للعائلات بتلاقي القعدات وفيه خصوصيه الحمامات - المصلى	Path ways Trees Places for sit Toilets Prayer rooms	
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? لازم يكون فيها شجر و اماكن نفرش فيها بس الجنينه من غير شجر ماتبقاش جنينه	Trees Places to sit on	
3 CE-Please mention 3 elements that should be removed from urban parks?		

4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? الحلو برضه إن القعدة في الجنينه بيبقى فيها تيبات حاجات عاليه وواطيه ده بصراحه جميله جدا جدا التيبات تديلك تهويه لو مستويه مش هتديلك تهويه	Different levels for good ventilation and privacy	
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? * أنا مابحيش الزحمه بحب الهدوء أنا أعرف في الأعياد بتكون زحمه إنما قبل الأعياد مابتكونش زحمه السلوكيات - يعني سلوكيات المجتمع بتاعنا أنت عارف الخدمات - الميه	Crowd People behavior Services	

Date: Time: Name: Gender: M Age: 37 Profession: Arch Code: 14	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? لا مش كثير ممكن مرة في الشهر في الصيف 6 مرات في السنة	6 times per year	
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? * الحقيقه أنا مش بلعب مع الولاد أنا بس باجي بقعد عالبيش وبستمع بالجو اللي حوالينا وخلص نتمشى ونلعب بالأسكوتر نركب الطفطف بس مفيش أي أنشطه في الجنينه الألعاب منفصله لكن جوه الجنينه هي حلوه الخضره اللي فيها يعني بنحاول نكون موجودين جوه الجنينه مش جايين عشان الملاهي ولا لمنطقة الألعاب أنا بطلت أحب اللعب حاسه إنني كيرت عن اللعب لكن الناس يتعمل كده عادي الناس بشوفهم ما شاء الله البنات الصغير الشباب بيحجروا يلعبوا يحجروا ورا بعض	Walking Playing Scooter TafTaf Running	
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? مافيش حاجه بتأيدني عشان أنا في مصر لكن بتأيدني عشان الجنينه مش كبيرة أوي ومش الأماكن اللي ممكن تقعد في فيها كثيره أوي مش مثلا زي بره تلاقي البارك كبيره وطبعاً مش في كل الأماكن على حسب المدينة لأنه لو المدينة مزدحمه زي القاهرة مش هناخد مكان أكثر من ده عشان الجنينه	Gathering areas	There is no many places to sit Cairo is a crowded city
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? الخضره .. أي حاجه بتدي جو جميل تبقى حلوه الخضره وإنها تدي جمال للمكان على حسب الجنينه ممكن يكون فيه مطاعم وكافيتريات يعني في الحديقة مش ناس كثير يبقى معاها مقدره إنها تقعد في كافيتريا أو تقعد في مطعم دايمًا تلاقي الكافيتريات مش عليها إقبال كثير عشان المستوى الإقتصادي اللي بتزور الجنينه والمستوى الإقتصادي بتاع كل مصر يعني	Lawn Cafeterias Toilets Trash basket	

<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>الحمامات هنا مفيش حمامات .. الحمامات مش ممكن تدخل أبدا الحمامات من العناصر المهمه بس للأسف مش الحمامات مهمه أهم من المصلى لأن ممكن هنصلي في البيت لكن لو حد عايز يدخل الحمام بنروح الحمامات وحشه جدا أي حمام في بساكت زباله كثير عشان الناس ترمي فيها الزباله والناس بيقتعدوا على الزرع ما عندهمش ثقافة إن لما تقعد على الزرع إنت هتموت الزرع</p>		
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>لا مفيش حاجه نقدر نستغني عنها</p>		
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>النضافة والأمان إنها تكون واسعه وإن يكون فيها مناظر خلابه كثيره وإنها تكون فعلا نظيفه أنا بحب الجنيهه تكون مستوى واحد عشان مانهش وأنا طالعه وأنا نازله بفضل وجود خضرة زائد الممرات لأن زي ما قولتلك مانبهدلش النجيله زي الحديقه الدوليه هي ممتازة في حته الممرات متناسيه مع الجنيهه بس هما يهتموا بالحمامات وهي بتبقى زحمه كثير في الحمامات ولازم يبقى فيها إضاءة كافيه</p>	<p>Clean Security Wide Paradise scenes Flat Lighting for safety</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>معمارين كثير بيعملوا تصميمات حدائق مكرره مبتكونش متوفقه مع المكان ولا احتياجاته و مشاكله وده بيتج عنه اماكن غير مفضله للناس و بالعكس بيكون مكان طارد للناس. في اوقات كثير الحدائق ال بتكون مش متصممه تنجح عن غيرها متصصم و محطوط فيه مجهود كبير . فقط عشان سبت للناس تاخذ فرصتها في تكوين المكان بدون اي اجبار من التصميم مش زحمه و مضلمه عشان بيحصل حاجات مش كويسه اكيد بسبب الضلمه</p>	<p>Crowd Dark</p>	
<p>Date: Time: Name: Gender: F Age: 18 Profession: Code: 15</p>	<p>Content coding</p>	<p>Notes</p>
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p> <p>نص نص ممكن نخرج خروجه خروجتين ممكن نروح كذا جنيهه بس الحدايق مش قريبه مننا كثير مش ساكنين هنا ساكنين في حنت تانيه مفيش حدايق كثيره جنبنا على حسب كل خروجه ممكن مره في الشهر ومش كله حدائق ساعات بنروح لأهلنا ممكن مره كل شهر وساعات مفيش الظروف الحياه اللي إحنا عايشين فيها ما بتسملناش</p>	<p>Once per month</p>	<p>No leisure of money to go many times</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>* ممكن أقل حاجه ممكن نعملها أشم الورد أسقي مايه لو عندنا مايه زياده أسقي الزرع بنحاول نحافظ عليها على قد ما نقدر بنركب الملاهي بنحب نلعب كوره وبتلعب سباق وبتلعب مصارعه بحب نتمشى في الجنيهه عشان بحب المناظر الطبيعيه جدا جدا</p>	<p>Playing with ball Playing fights Watering the plants Smell flowers</p>	
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons?</p> <p>واللون الأخضر ده بيريح العين جدا لو الهوا حلو أنا بحب جدا أبات فيها بحب النوم في الهوا الطبيعي مع الصوت ده مع الريحه الحلوه بس طبعا ده حاجات ماينفعش</p>	<p>Sleeping</p>	
<p>3 AE-Please mention 3 elements that you prefer in</p>	<p>Water feature</p>	

<p>urban parks? Please mention 3 reasons?</p> <p>الميه والنافوره * الورد الشجر اللون الأخضر النجيله الأشجار الكثير بتعمل منظر حلو جدا الحمامات والمطاعم والكافيتريات يعني تقريبا الحاجات ده كلها مهمه ولازم تساعد لو حد هيقد في الجنيهه إحنا بيبقى معانا شنط بلاستيك كثير بنرمي فيها الزباله بتاعتنا وبعدين بنروح نرميها عشان مفيش بساكت زباله كثير متواجده مش متوفرين كثير أوي ممكن يكون 3 أو 4 اللي في الحديقه كلها الزباله تتشال اللي مرميه في الأرض والميه خراطيم الميه تتشال عشان بيقتحوها وماينعش نقعد عالجنينه ممكن برضه الممرات بتعمل شكل كويس يعني صغيره كده فيها جنينه صغيره وفيها ممرات</p>	<p>Fountain Flowers trees Lawn Toilets Cafeterias Trash basket</p>	
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>* أحب الجنيهه يكون فيها مرتفعات لأن المرتفعات بتجيب رياح حلوه ولو فيها أشجار كثير هتعمل ريحه حلوه وبتعمل منظر كويس جدا ومريح للعين الحمامات طبعا أساسي لأن إحنا ممكن نقعد فيها طول اليوم وممكن تكون برضه متوفره بعدد الناس عشان أي حد ممكن يخشها بحب يكون ليها سور للأمان من الحيوانات وممكن أي حد ينط يعمل أي حاجه اه طبعا السور مهم</p>	<p>Trees Toilets Fence Gate</p>	
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>حيوانات بنخاف منهم في المكان</p>	<p>Free Animals</p>	
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>الريحه ريحة الأشجار والنجيله الشجر والورد كل ده حاجات بتساعد على إنك تحبي الجنيهه</p>	<p>Oder of trees Lawn flowers</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>الدوشه - بيبقى فيه ناس عربجيه كثير ماينعش تدخل مناطق زي ده بيضايقونا ناس كثير في ناس كثير بتضايقنا أصلها وحش ومش محترمه ناس سلوكيتها مش كويسه لازم برضه الناس اللي تروح الأماكن ده تكون ناس محترمه ناس بتقهم في الذوق بتقهم في التعامل</p>	<p>Noise Harassment Bad behavior</p>	
<p>Date: Time: Name: Gender: M Age: 66 Profession: Code: 16</p>	<p>Content coding</p>	<p>Notes</p>
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p> <p>على فترات كل شهرين ثلاثه في الأعياد لأ عشان في الأعياد بيبقى زحمه لأ مايفضلش الأعياد على أساس إن أنا معايا أسرة وبتبقى الأعياد فيها ضغط شويه وزحمه بشوف الجنيهه حاجه مهمه جدا لأنها بتبعده عن زحام المدينة بتبعده عن دوشة المدينة</p>	<p>From 4-6 times per year Not in feasts because of crowd</p>	<p>Important for take you away from noise and crowd</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>بنتمشي بنتفرج على الجمال بتاع المكان على الزهور إذا كان فيها بعض الحيوانات اللي هي بتشغل دايم الأطفال يعني أنا بقف شويه عند مجموعة زهور مثلا أو أشجار نادرة أو نباتات نادرة أو حاجه شكلها جميل</p>	<p>Walking Standing Looking to nature Children playing</p>	

<p>الحيوانات بقى اللي هي الظريفه الأطفال بيحبوها دايمًا ويقفوا قدامها ويلعبوها ويتحركوا معاها</p>		
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? يعني مثلا أنت عايز تقعد هنترسم مثلا تقرا في كتاب عايز تعمل أي حاجة هوايه خاصة لك فهيبقي متاح ليك أن أنت تعمل الخاصية ده وأنك تمارسها فعلا بهدوء وفي جو جميل جدا</p>	<p>Drawing Reading</p>	<p>No calm places</p>
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? الألعاب الصغيرة للأطفال كويسه جدا ، الملاعب برضه أحيانا في سن كبير شويه من الشباب بيحب مثلا يلعبوا مثلا في ملعب مثلا كورة الملاعب برضه بتشغل اليوم لأنني برضه اليوم مش هنقدر تفضل قاعد أو أنك تفضل تقعد تاكل مثلا لأ أنت عايز نشاط في المكان ومحتاج المكان بيبقى فيه أنشطة وفيه مكان إستراحة عايز هنقدر تستريح عايز تشرب حاجة عايز تاكل وجبة خفيفة مثلا مطلوب جدا جدا إنك برضه تلاقى مكان إستراحة ويبقى جنبى مصدر ميه قريب فيه جنبى قريب تويلت مثلا مش بعيدة إن أنا الأقي مثلا مكان أقعد عليه ياخذ الأسرة ويبقى جنبى مصدر ميه قريب فيه جنبى قريب تويلت مثلا مش بعيدة إن أنا الأقي مثلا مكان أقعد عليه ياخذ الأسرة ترابيزة لو معانا حاجة نقعد نطلعها</p>	<p>Children playing grounds Sporting courts Places for meditation Siting benches Water feature</p>	
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? وطبعا يكون فيه سور وفيه بوابات عشان الأطفال طفل مثلا تاه أو حاجه زي كده بيبقى سهل بالسماعات أو بالأمن السيكيورتي اللي موجود يجيب الطفل لأهله بسرعه بالنسبة لو أنا داخل بالليل بقى عايز أشوف إضاءة جميلة في الممرات وإضاءة جميلة بين الشجر إضاءة في قلب الأشجار نفسها تعمل شكل جمالي وبالوان مختلفة بيبقى أنا اللي إفتقدته بالنهار من ألوان الزهور هلاقيه بالليل في ألوان الإضاءة مع الأشجار يعني هنعوضني يعني أنا لو بالنهار فأنا شايف الزهور بألوانها وشايف الخضرة بألوانها وشايف الميه لكن لو أنا دخلت بالليل بقى لأ أنا عايز أشوف الميه اللي بتضرب فيها الإضاءة بتاعة الليد الألوان وأشوف الشجر بتتخلله الألوان المختلفة الخافته اللي هي مابتضايقش لكنها بتدي بهجة والإضاءة الخافته مابتديش فرصه لأي حاجه غلط إنها تحصل طالما فيه سيكيورتي في المكان وفيه مكان للعائلات وفيه مكان للشباب هتحس أن الدنيا منتظمة</p>	<p>Fence Gate Lighting Tree Flowers Water feature</p>	
<p>3 CE-Please mention 3 elements that should be removed from urban parks? ده حاجات مهمه جدا مش هينفع مثلا نقول التويليت في بعض الجناين حالتها صعبه فنقول نشيلها مش هينفع ، لكن إحنا نقول لازم إنها تكون على مستوى صيانه عالي ودائم دوري ماتتسابش يعني</p>		<p>Toilets has a bad condition</p>
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? هو أهم حاجه طبعا النظافة والسيكيورتي مهم جدا وخدمة الزرع نفسه والخدمات والتويليت تكون دايمًا في صيانه عطلول لأزم بيبقى فيها خصوصية للعائلات اللي هي بيبقى فيه عائلات ليها تقاليد شوية شرقية أكثر</p>	<p>Cleanness Security Safety Privacy Accessibility Water roar</p>	<p>Family areas For culture reasons</p>

<p>وفيه بقي الشباب ليه أماكن تانية يتحرك فيها زي ما هو عايز بتكلم على أن ممكن يكون فيه أماكن خصوصية للعائلات فأنت هتقدر تعمل النشاط الخاص بتاعك</p> <p>وباريت كمان لو فيه أماكن تبقى للعائلات لأن مش كلنا تقاليدنا واحده إحنا عندنا في مصر صحيح أه التقاليد عامة موجودة لكن فيه ضمن التقاليد العامة ده فيه تقاليد خاصة يعني فيه تقاليد خاصة فيه ناس تحب الخصوصية أكثر وفيه واحد مايبهموش الخصوصية لكن فيه حنة الخصوصية دية إن أنا عايز أقعد في جنينه أنا وأسرتي محدش يبقى رايح جاي عليا عايز حته كده لحد ما مقفولة مفتوحة يعني أحس إن أنا في كيرف كده بياخدني أنا وأسرت</p> <p>الأمان : لما بدخل يبقى أنا آمن على ولادي فيه عيل يجري مني ماشفتهموش الأقبه بسرة</p> <p>فيه طبعا أماكن مشاه لوحدها أماكن مثلا السيارات عند البوابات في أي مكان يكون فيه بارك كويس ماجيش مثلا أركن مثلا مالاقيش مكان أو مثلا أضطر أمشي كثير</p> <p>ياريت يبقى فيه باصات بتجيب عند المكان ده بتسهل الوصول لأن مش كلنا معنا سيارات ويفضل مشي ويكون فيه مكان للعجل برضه بارك للعجل برضه الحاجات ده بتسهل برضه ، أنا هسيب العجله بتاعتي بره في مكان آمن هسيب الموتوسكل بتاعي في مكان آمن (الأمان)</p> <p>طبعا جمال الخضرة مع تناسق الزهور مع بعضها مع الأماكن المظله طبعا الطبيعية</p> <p>أماكن مظله طبيعيه يعني الممرات المظله الطبيعيه ده جميله أنا مش عايز مظلل برجولا</p> <p>أنا عايز أشكل من الشجر وأعمل ممرات من الشجر تكون مظله جميله طبيعية ده مش هتلاقيها بره الجنينه وبالتالي لما هتديني إنطباع أنا جميل عن اليوم اللي أنا قضيتيه في الجنينه ومشيت تحت مظلات طبيعية ومشيت في جو طبيعي هيديني إنطباع جميل</p> <p>مكان بتصفي بقي مزاجك وتصفي النظر بتاعك يعني ماشي بشوف خضره لكن لما أدخل الجنينه عايز أشوف لمسه جماليه تعانق الميه مع الخضره عايز أشوف تعانق الزهور مع بعضها</p> <p>عايز أسمع هديل الميه عايز أسمع صوت الميه عايز أسمع صوت الطيور اللي بتغرد في الجنينه</p> <p>أحب طبعا أن التنسيق يبقى على مستوى عالي جدا</p>	<p>Aesthetics Harmony</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?</p> <p>الإهمال مثلا عدم وجود باسكيت للقمامة مفيش حد بيلم القمامة بسرعة ببقي وراه أطفال ممكن مايقاش يعني زي الكبار الكبير ممكن ياخذ الحاجه ويحطها في الباسكت لكن الطفل ممكن يرمي الحاجه عايزه محتاجه عطلول متابعة طول النهار صيانة ومتابعة الخدمات يعني مايفضلش أن يكون فيه حواليين الجنينه مثلا منطقة صناعية أو منطقة مثلا بتعمل إز عاج أفضل الهدوء مش الإزعاج ماتجيش جنب المنطقة الصناعية وتقولي الجنينة أهيه لأ أنا عايز الجنينه في منطقة مايجيلهاش أصوات من الخارج وإذا كان الأصوات من الداخل فهي أصوات طبيعية أصوات عصافير أصوات طيور ميه</p>	<p>Negligence Not clean Maintenance Isolated from outside Paradise inside</p>	
<p>Date: 9-9-2018 Time: 10:00 Name: Gender: M Age: 27 Profession: Code: 17</p>	<p>Content coding</p>	<p>Notes</p>
<p>1-How often do you visit urban parks? Please mention 3 reasons?</p>	<p>Twice per year</p>	<p>Place for breath</p>

<p>كنت بزور حديقة الطفل اكثر حاجه و الحديقه الدوليه مرتين سنويا الحدايق مهمه جدا عشان هي المتنفس الوحيد للمدن الخضره مريحه للعين و مكان ينفع يتعمل فيه أنشطه كتير احنا محرومين منها عشان قله الجوده او الحدايق او من المستخدمين نفسهم متقدرش تقعد معاهم من اختلاف الثقافات بسبب الزحمه مبقنش اروح و لما اشتركت في النادي مبقنش اروح</p>		<p>especially in a city like Cairo</p> <p>He stopped going to the urban park when he joined the sporting club</p>
<p>2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons?</p> <p>اكثر حاجه كنت بحب اعملها زمان ان انا و عائلتي و خالتي نروح نشوي في الويك اند كوره قدم في الحديقه الدوليه وكننت بجري حولين الحديقه</p>	<p>Family gathering Eating Football Running</p>	
<p>2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons?</p> <p>موضوع انك ترجع تاني تشوي ده مثلا بقي صعب يعني الناس مش هتسيبك في حالك مفيش خصوصيه و ككمان هتخاف علي اهلك الناس بقت متدخل زياده عن اللزوم الجري بضو الناس هتتربق عليك مع انه حاجه كويسه رياضه لو يوم مشمس و حابب تاخذ تان الناس مش هتسيبك و هتبقى فرجه استرخاء في وقت الغروب في الهدوء وبعدين الحدايق هنا بتكون صغيره لدرجه انك سامع الطريق و الدوشه البره مش معزول عن بره في خضره اكثر بس انت لسه في الشارع لعب الكوره لما يكون في تحت مسطحه</p>	<p>To make a BBQ Tanning Running Meditation</p>	<p>No privacy Noise from outside heard inside</p>
<p>3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?</p> <p>عنصر مياه و اماكن وممرات للتمشيه و منطقه للأطفال عشان يلعبوا بعيد عن الكبار و ممكن مسرح عشان يخدم الجزء الثقافي للمنطقه فيها الحديقه</p>	<p>Water feature Walkways Children courts Theater</p>	<p>Theater for culture awareness</p>
<p>3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?</p> <p>الخضره الشجر عشان الجو عندنا حر أوي ف بتحتاج لشجر قعدات منبع مياه</p>	<p>Greenery Trees Siting areas Water feature</p>	
<p>3 CE-Please mention 3 elements that should be removed from urban parks?</p> <p>السور مش مهم في حاله ان احنا عملنا للاطفال منطق مسوره و متراقبه مش محتاج للحديقه كلها سور ممكن شجيرات و شجر عشان يقلل الدوشه البوابات مش مهمه يمكن بيعملوها عشان الناس تدفع المظلات ممكن تتعوض بالشجر</p>	<p>Fences Gates Pergolas</p>	<p>In case of children security</p>
<p>4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?</p> <p>الاحتواء و يكون عازلك عن الخارج الدوشه و التلوث تشعر انك بالبيت الراحه عامه الاسترخاء يعني ناس كتير عشان تحس بالخلوه بتروح اماكن بعيده ف لو الحديقه كبيره و معزوله عن بره تقدر تسترخي فيها حتي لو بلبل تقدر تشوف النجوم ولا حاجه حته الخلوه دي انك قاعد مع ربنا في حته هاديه لو في صوت عصافير م</p>	<p>Enclosure Feel at home Meditation Isolation See stars Sanctum with Allah</p>	

	مياه جاربه اضاءه ليل خافته	Birds sound Lighted Water sound Harmony	
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons?	الدوشه و الزحمه الناس بتهرب عشان تريح دماغها في الاندسكيب و الخضره العشوائيه الاحسن المكان يكون فيه انسبابيه و جميل harmony w smooth الخوف من المكان لازم يكون فيه اضاءه ليل لان الانسان بيخاف من المجهول ولو حتي الممرات و لو اتساب كذا هيبقي مكان للمخدرات و الفوضي	Crowd Noise Fear of darkness Chaos, Mess	
Date: Time: Name: Gender: M Age: Profession: Code: 18		Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons?	بروح مره واحده في السنه الكل الناس بتروح فيها شم النسيم اكيد بيكون المكان مبهج و حلو الصراحه اه الجنانين في البلد مش كتير بس هي الامانه لله مفيش غني عنها يعني الناس تروح فين	1 per year	Suffering loss of quantity
2 AA-Please mention 3 activities you and your family prefer to do when visit urban park? Please mention 3 reasons?	احنا زي أي عائله يعني بنجهز أكلنا و نطلع من بدري نروح هناك العيال تلعب حولينا بالكوره أو بيحبوا لعبهم زي البلي والكويتشينا شايب واللعب ديه الكبار بيتكلموا سوا و نتكلم في وضع البلد مثلا والحريم مع بعض بقي عينهم علي العيال و برضو بيحكوا	Eating together Sharing food Playing football بلي Taws شايب Cards Talking together Observing children	Preparing own food
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons?	بالنسبالي انا عادي مفيش حاجه معينه مش بقدر أعملها بس مراتي مثلا بتكون مش براحتها في شباب برضو و رجاله حولينا مش بتكون قاعده مرتاحه و لا تقدر تلعب مع العيال عشان ميصحش	Woman play Woman sleep	Differences between man and woman in the society
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons?	السور مهم جدا عشان أمان للعيال بدل ما عيل يجري كذا ولا كذا و تدهسوا عربيه برضو أحسن للامان يعني و مهم البوابه تكون واضحه منلفش عليها عشان ندخل المصلي مهمه عشان الواحد طول اليوم بره طب الواحد يصلي الفرض فين لازم مريضه ومصلي حد يبيع شاي بسعر حلو احنا بنحب الشاي عندنا في عيله يعني ممكن اشرب كل ساعه كبايه شاي الصراحه الكافيتريات بتكون غاليه اوي انما لو في نصبايه شاي بتكون حلوه او بتاع بطاطا او ترمس	Fences Prayer rooms Tea vendor Batata vendor Termes vendor	
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons?	يعني الجنينه بيقى لازم فيه شجر و خضره ده هي دي معني جنينه من جديم الازل السور زي ماقلت قبل كذا الحمامات في المكان مهمه جدا بس تكون نظيفه و فيها صيانه دايما مش يسيبوا طاقحه الواحد مايقدرش يهوب ناحيتها	Trees Greenery Fence Toilets	Since history gardens means trees and lawn
3 CE-Please mention 3 elements that should be removed from urban parks?		Over priced restraunts	He like more siting on

المطاعم الغاليه دي مش بنرحها ف مش مشكله اصلا تتحط و القعدات العاليه الا لو لحد كبير بس عامه محدش يقعد عليها كل الناس بتقعد ب ملايه كذا علي الارض وش لازم كرسي	Benches	ground
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons? الحدائق ديه المفروض تكون جميله و فيها صوت الطبيعه دا ديه ال بتدينا أكسوجين و بناخد نفسنا فيها لازم تكون زي البستان كذا و فيه شجر بيطرح فاكهه للناس كمان يحب الهدوء و الروقان	Like botanical gardens Calm Very wide Privacy	
4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? بص لو الجنينه ضيقه ممكن أكتئب بكون مش عايز أشوف آخرها تكون كبيره و فيها خصوصيه عشان العائلات تقعد برحتها والنضافه مهمه حتي النضافه من الأيمان يعني حال عندنا وحش	Narrow Clean	Relating clean to religion
Date: 11.9 Time: Name: Ahmad Gender: F Age: 17 Profession: Student Code: 19	Content coding	Notes
1-How often do you visit urban parks? Please mention 3 reasons? بروح كذا مره ممكن مره في الشهر و الاعياد اه طبعا بتكون مكان لخروجه مناسبه لينا هنروح بقي غير كذا مول ولا حاجه يعني اكيد مهمه جدا عشان نغير جو	1 per month	
2 AA-Please mention 3 activities you and your family prefer do when visit urban park? Please mention 3 reasons? يعني احنا بنروح مع بعض انا و أصحاب في المنطقه نظام نتجمع في حتة و ناخذ مواصله سوي و بندخل بقي بنكون نويين نصرف في اليوم ده و بالذات في العيد بنشترى أكل و بندخل معانا استريو عشان كذا أخ ليا بيرقصوا حلو ف بتكون ده أصل الفسحه الرقص و ممكن نقعد مع بعض شويه و ندخل فرق قصاد بعض و كذا يعني أو ممكن فرح أو مناسبه	Friends gather Dancing Weddings	
2 BA-Please mention 3 activities you and your family wish to do but you can't when you visit urban park? Please mention 3 reasons? انا مش بروح مع عابليتي بتكون خاتنه معاهم مش جوي اوي ف بكون برحتي بعمل العايظه مفيش حاجه مش بعملها		
3 AE-Please mention 3 elements that you prefer in urban parks? Please mention 3 reasons? أكثر حاجه بفضلهها نظام النجيله الكثير الناس بتاخذ راحتها اوي عليه احنا لما حد فينا بيقع مش بيكون في كسر يعني الحركات بتعتنا صاعبه متعرفش تعملها و بنقع كثير فالنجيله مهمه و الشجر حلو عشان الضلايه و ممكن بقي كافتريا لو هشرب حاجه ساقعه ولا شاي ولا حاجه	Lawn Trees Cafeterias	Lawn is afe for dancing
3 BE-Please mention 3 elements that should be present in urban parks? Please mention 3 reasons? الشجر و السور و كاميرات عشان بصوروا الشباب البايط عشان هما بيقولوا علينا كذا ف بيان الحق و مين بيعمل الغلط بالعكس احنا الناس كلها بتحب تنفرد علينا بنعمل جو بدل ما بيقي في ملل	Trees Fences Cameras	
3 CE-Please mention 3 elements that should be removed from urban parks? برجولات و السلالم والتذاكر سلالم عشان شفت عيل وقع مره وشه كله باظ ف بتكون مش كويسه مع الزحام و التذاكر عشان بياخدو فلوس علي ايه الجنينه مش انضف حاجه ولا زي لازهر ف نقول تستاهل	Pergolas Stairs Tickets	
4 AC-Please mention 3 characteristics that you most prefer in urban parks? Please mention 3 reasons?	Wide Hilly	

<p>تكون واسعه أوي الناس تقعد براحتها دا احنا 100 مليون بني آدم ف عابزين وسع الناس تعرف تقعد مع أهلهم العيال تلعب الشباب يتجمع و يكون فيها عالي و واطي زي الدوليه فيها كذا و أهم حاجه الخضره عشان كذا أسمها جنينه</p>	<p>Greenery</p>	
<p>4 BC-Please mention 3 characteristics that shouldn't be in urban parks? Please mention 3 reasons? العكس بقي أن تكون ضيقه و فيها مطاعم كثير وناس متنشيه دا هي قاعد الأرض ديه البتميزنا عن أي حد</p>	<p>Narrow Restraunts For different classes</p>	