

THE FAILURE OF VERNACULAR HOUSING
POLICY AND DESIGN IN EGYPT:
THE CASE OF NUBIA

by

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CONTENTS

LIST OF TABLES	VI
LIST OF FIGURES	VII
LIST OF PLATES	XI
LIST OF ABBREVIATIONS	XIV
DEDICATION	XV
ACKNOWLEDGEMENTS	XVI
ABSTRACT	XVIII

CHAPTER 1: Introduction
"What is the Nubian Vernacular
Architecture and Why is it Worth Examining?"

1.1 Background	2
1.2 The Study Objective	4
1.3 The Study Outline	8
1.4 References	14

CHAPTER 2: Vernacular Housing in the Third World
Countries

2.1 Introduction	16
2.2 Definition of Vernacular Architecture .	16
2.3 Housing Problems in the Third World Countries	20
2.4 The Present Situation of Vernacular Housing and Emergence of Established Settlements	25
2.4.1 Vernacular Population and Housing	26
2.4.2 Why the Vernacular Housing is Neglected and Housing Policy Deteriorating	29
2.5 Traditional Building Materials	30
2.6 Spatial Development Problems and the Need for New Settlement in Egypt	34
2.7 Conclusions	35
2.8 References	36

CHAPTER 3: Egyptian Nubians and Resettlement

3.1	Introduction	39
3.2	The Old Nubia	39
3.2.1	Glimpses of the Past	39
3.2.2	Definition of Nubians	41
3.2.3	Nubians and Community	42
3.2.4	The Old Nubian Community's Features	51
3.2.5	The Old Villages Economy	57
3.3	Aswan Dam and Nubians Exodus	60
3.3.1	Nubians and the Two Dams	60
3.3.2	Nubians and Resettlement	62
3.3.3	The Government Attitude	68
3.4	Comparison Between the Traditional and the Government House	70
3.4.1	The Old Nubian Architecture	71
3.4.2	The Traditional House and its Technology	72
3.4.3	The Government Relocation House	87
3.5	Back to the Original Homeland	94
3.6	Conclusions	101
3.7	References	102

CHAPTER 4: Self-Help in House Building

4.1	Introduction	106
4.2	The Initiative and Purpose of Self-Help	106
4.3	Definition of Self-Help in Building ...	108
4.4	The Advantage of Self-Help Housing	111
4.5	Self-Help Housing Programmes	117
4.6	Group Unity and Self-Help	121
4.7	The Proposed Approach in the Design Methods	123
4.8	Conclusions	126
4.9	References	126

CHAPTER 5: Theoretical Studies and the Basis of Propositions

5.1	Introduction	131
5.2	Setting Out the Propositions	131
5.3	The Need for Better Understanding of Socio-Culture	132
5.4	Socio-Cultural Issues in House Design	137
	5.4.1 The Existing Situation	142
5.5	Definitions of Tradition	145
5.6	Defifnitions of Character	150
5.7	Analysis of Islamic Socio-Culture	154
	5.7.1 The Importance of Religion	154
	5.7.2 The Basic Values of Islamic Religion	156
	5.7.3 Islamic Principles as a Root of Nubian Socio-Culture and Self-Help	160
5.8	Conclusions	165
5.9	References	165

CHAPTER 6: Propositions: Methods and Structure of Testing

6.1	Introduction	171
6.2	Propositions and the Structure of Analysis	171
6.3	Testing the Propositions	174
	6.3.1 Pilot Survey and the Case Study Groups	174
	6.3.2 The Pilot Survey Observation ...	176
6.4	Division of Case Study Groups	176
	6.4.1 Case Study Groups	177
	6.4.2 Choosing the Examples	178
	6.4.3 Houses, Designers and Nubians ..	180
	6.4.4 Comparison of the Four Case Study Groups	181
6.5	Carrying Out the Field Study and Measuring the Nubian Satisfaction	181
6.6	Interview Purpose	183
	6.6.1 Framework and Objectives of the Interview	185
	6.6.2 The Objective of the Nubian Study	187
6.7	Difficulties and Limitation of Materials	187
	6.7.1 Difficulties of Survey Implementation	187
	6.7.2 Methodological Consideration and Limitations	190
6.8	References	192

CHAPTER 7: Discussion of the Characteristics of the Case Study Groups and Its Physical Forms

7.1	Introduction	197
7.2	Case Study Group No 1	198
7.3	Case Study Group No 2	204
7.4	Case Study Group No 3	208
7.5	Case Study Group No 4	215
7.6	Mutual Characteristics for all Cases ..	224
	7.6.1 Income	224
	7.6.2 Literacy and Education	224
	7.6.3 Saving	225
	7.6.4 Self-Help Factor	225
	7.6.5 Housing Expectation and Aspirations	226
7.7	Attention to the Nubian Economy	226
	7.7.1 Nubians' Economy In The Government Village	226
	7.7.2 Nubians' Economy In The Homeland	229
7.8	House Building Technology	234
	7.8.1 Case Study Group No 3	234
	7.8.2 Case Study Group No 4	235
7.9	Unavoidable Responses	239
7.10	Analysis of the Physical Form	241
7.11	Conclusions	243
7.12	References	245

CHAPTER 8: Analysis of the Results

8.1	Introduction	247
8.2	Comparison of the Different Satisfactions	247
8.3	Examining the Satisfaction	248
	8.3.1 Presenting the Results	251
	8.3.2 Scale of Satisfaction	252
8.4	Analysis of the Results of Case Study Groups Comparison	254
8.5	Comparison of the Satisfaction Results for the Four Case Study Groups	256
8.6	Difference Between Nubian Homes with Needs and Homes with None of Them	259
8.7	Comments and Criticisms from the Survey ..	261
	8.7.1 Explanation of Nubian Loyalty ..	265
8.8	Conclusions	267
8.9	References	273

CHAPTER 9: Analytical Observations and Explanations

9.1	Introduction	275
9.3	Value and Concept of the Results	275
9.3	Examining the Dissatisfaction with the Existing Government Houses	276
	9.3.1 Socio-Cultural Reaction	276
	9.3.2 Health Reaction	277
9.4	Socio-Cultural Alterations	280
9.5	Conventional Characteristics Alterations	283
9.6	Technological and Temporal Relevance Alterations	285
	9.6.1 Technological	285
	9.6.2 Every Day Relevance	286
9.7	Physical and Biological Alterations ...	286
9.8	Explanations of the Results and the Findings from the Survey	290
9.9	Observations	297
9.10	References	312

CHAPTER 10: Conclusions and Recommendations

10.1	Introduction	314
10.2	Conclusions	314
10.3	Recommendations	323

BIBLIOGRAPHY	328
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Schedule of questions used in the interviews with the four case study groups:

Appendix I:	The Case Study Group No 1 ...	343
Appendix II:	The Case Study Group No 2 ...	358
Appendix III:	The Case Study Group No 3 ...	372
Appendix IV:	The Case Study Group No 4 ...	386

LIST OF TABLES

		Page
TABLE		
1	Total capital income/population (1975).	21
2	Relative poverty in the developing countries. World Bank figure (1975).	21
3	Poverty in developing countries. World Bank figure (1972).	21
4	Poverty in developing countries is overwhelmingly a rural phenomenon. World Bank (1975).	23
5	Under-employment and unemployment in the third world in millions. World Bank (1975).	24
6	Housing project needs in the vernacular and rural areas in the third world countries. University of Houston, USA.	28
7	Model of the kinds and levels of satisfaction to the different Nubian groups.	249
8	Score of satisfaction.	250
9	Scale table of satisfaction probability.	251
10	Values of satisfaction.	251
11	Scale table of satisfaction probability.	252
12	Measuring the probability of general satisfaction.	253
13	The average percentage of satisfaction.	253
14	The mean of satisfaction.	253
15	The level of satisfaction quality diagram.	254
16	Analysis of results of multiple range test satisfaction programme.	254
17	Correlation co-efficients.	255
18	Comparison of the Nubians with houses that covered their needs and the Nubians with houses that did not cover their needs.	260

LIST OF FIGURES

FIGURE		Page
1	Compulsion movement of Nubian vernacular people in 1961-63.	13
2	Nubian return back to the homeland from 1980.	13
3	Map of the Nubian's world location.	43
4	Map of the Egyptian and Sudanese location in Africa.	44
5	Nubian village of the classic Christian, Meinarti, Adams (1977).	45
6	Artist's reconstruction of medieval Nubian Village, tamit by Adams (1977).	45
7	Tribes of Nubia and surrounding regions by Adams, W. (1977).	45
8	Physiographic subdivisions of Nubia, Adams (1977).	47
9	The Egyptian Nubia by Porter, B. (1951).	48
10	The Sudanese Nubia by Porter, (1951).	49
11	The Sudanese Nubia by Dafalla, H. (1975).	50
12	Map of the old Nubia location in Egypt before 1956.	55
13	Map of the three different linguistic and ethnic parts to the Egyptian Nubia.	56
14	Map of Egyptian and Sudanese Nubians' relocation cities in (Kom-Ombo area in Aswan region) and Khashm-el-Girba area in Kassala region).	65
15	Map of the new location in Khashm-el-Girba, Dafalla, H. (1975).	67
16	Robert A. Fernea: sketches of the old Nubian home, "Nubian in Egypt Peaceful People", University of Texas (1973).	78
17	Examples of the old Nubian house, drawn by Fathy, H. (1962).	79

18	Family neighbourhood in the old Nubia, ground floor and mass plan as the Author sees, (Scale 1:500).	81
19	Plan of an old Nubian village before 1963 as the Author sees (not to scale).	82
20	Sketch of the old Egyptian Nubian villages from the River Nile before 1963 as seen to the author.	83
21	Location of the new immigration villages, (MHRLR), Cairo.	89
22	An example of the Government village plan, copy from archives (MHRLR), Cairo.	90
23	The Government house types no. 1,2,3, and 4. Copy from MHRLR, Cairo.	92
24	Map of the Nubians' return to the homeland started 1980s, The Times Atlas of the World 1985.	98
25	Map of villages Qustul and Adendan in their location in the homeland.	99
26	Fareed: the variation of construction costs, 1953-1973.	117
27	Culture determinations in the Nubian community.	144
28	The structure of a personal character.	152
29	Character structure of the groups.	153
30	The author: an interview with the Nubians during the pilot survey.	191
31	The author: sketch of the present situation in the Government location.	191
32	Ground and first floor plan and elevation after the alteration, example no 1, case study group no 1.	200
33	Plan and elevation of the Government house after alterations, example no 2, case study group no 1.	201
34	Plan of integrated Government houses and alterations, example no 3, case study group no 1.	202

35	Ground and first floor of suburbanised house, case study group no 2.	205
36	Plan of self-built houses in the Government village, example no 1, case study group no 3.	210
37	Plan of self-built houses in the Government village, example no 2, case study group no 3.	212
38	Plan of self-built houses in the homeland, example no 1, case study group no 4.	219
39	Plan of self-built houses in the homeland, example no 2, case study group no 4.	220
40	Comparison of the Nubians' economy in their different villages.	233
41	Operation of the rammed earth walls in the homeland.	237
42	Rammed earth construction in the homeland (scale 1:25).	238
43	Graphical comparison of the increasing ratio of the satisfaction level with the four case study groups with the house, area and the general living.	257
44	An adapted model of the Nubians' responses and satisfaction.	270
45	The results of the multiple range test statistical programme.	271
46	Preliminary evaluation, satisfaction assessment and selection of the better performing relation.	272
47	Different responses to the Government houses in Kom-Ombo village.	279
48	Government house after alterations.	279
49	An example of the alteration of the Government house.	287
50	Plan and elevation of the Government house after alterations.	288
51	Example of a Government house after alteration.	289

52	Conceptual organisation of spaces to the Nubian traditional house in the homeland.	302
53	Plan of village Qustul and Adendan in the homeland (not to scale).	304
54	Future extension of the Nubians' houses in the homeland as they see it.	305
55	The future extension in the homeland.	306
56	An example of the new self-built houses in the homeland.	307
57	An example of self-built houses in the homeland.	308
58	An example of self-built houses in the homeland.	310

LIST OF PLATES

		Page
PLATE		
1	Different views of the old Nubia, taken in 1940s.	74
2	Fathy, "View of Different Nubians' house entrances before 1962 as seen from outside". Engraved by Earthscan, London (1984) and Architecture Press (1985).	75
3	"View of Nubian Womens' Entrances", In "Hassan Fathy", ed. Richards, J. Architecture Press, London (1985).	76
4	The old Nubian house, Dafalla, H. (1975).	77
5	The author: "Aerial view of a part of the Government village".	91
6	The author: "View of Government house after alteration", example no 1, case study group no 1.	200
7	Aerial view of two expanded houses to each other as seen from another house.	202
8	Views of the suburbanised house, case study group no 2.	206
9	Different view of the self-built houses in the Government location, example no 1, case group no 3.	211
10	External view of the self-built houses, example no 2, case study group no 3.	212
11	General view of the new houses in the homeland (summer 1986).	216
12	Different views of the new self-built houses in the homeland.	216
13	Different views of the self-building houses under construction in the homeland, example no 1, case study group no 4.	219
14	Different views of the self-building houses under construction, example no 2, case study	

	group no 4.	220
15	View of alteration, of closing up the window.	280
16	View of rising up the front walls.	281
17	View of a part of the Government houses in Kom-Ombo.	281
18	View of the suburbanised house along with the traditional house.	281
19	View of the guest room in the self-building house in the homeland.	282
20	View of the author in an interview with the inhabitants.	282
21	View of a public rest place with jar for drinking cool water, built by the Nubians.	282
22	An extension built in the public area.	283
23	View of decoration on the front elevation.	284
24	View of painting the traditional drawing in the guest room.	284
25	The traditional Nubian symbols on the front elevation.	284
26	View of the sunshade built in the courtyard.	285
27	View of the water jar.	286
28	Different views of Nubian drawings and paintings.	294
29	Traditional Nubian wedding ceremony.	295
30	View of part of the houses in the homeland.	305
31	The author: different views of self-built houses in the homeland inside and outside.	309
32	Different views of self-built houses in the homeland.	311
33	The author: different views of the same Government houses (1963) which are still being built in spite of the dissatisfaction (1986).	325
34	Views of case study no 1.	344

35	Different views of example of the case study group no 3.	373
36	Different views of the homeland.	387
37	An example in case study no 4.	388

LIST OF ABBREVIATIONS

MHRLR	Ministry of Housing, Reconstruction and Land Reclamation, Cairo
UNDP	United Nations Development Programme
FAO	Food and Agriculture Organisation
HAK	Housing Appraisal Kit
PGS	Probability of General Satisfaction
A	Area
H	House
GL	General Living
OR	Operation Research

DEDICATION

For my father and mother
and to my Nubian friends
for an invaluable experience
and human companionship.

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ABSTRACT

THE FAILURE OF VERNACULAR HOUSING POLICY AND DESIGN IN EGYPT: THE CASE OF NUBIA

In the developing countries, it has been argued that most vernacular settlements are unsatisfactory for many reasons, one of them is the way in which the culture of the people is disregarded. Therefore, it is the objective of this research to find a relevant social scientific approach to the design of houses in these areas, with special reference to the Nubian settlement in Egypt. This study attempts to delineate the development of cultural influences on housing needs which affect the life of the Nubian people.

A general view of the various problems in the developing countries that have affected house design is outlined. This is discussed in connection with the problems of contemporary vernacular houses in Egypt in order to reveal the reasons and causes that led to the establishment of new settlement in particular.

Some steps towards identifying significant morphological factors in an Egyptian Nubian community are examined and the empirical task has been to establish why the Government house design falls short of the needs of the Nubian settlers. The case of the village of Kom-Ombo is examined as an example and comparison of the four case studies groups that were found there was used to help analyse the satisfaction results.

In doing so, a field study was undertaken to compare Government with self-built houses that have been built in the present site and homeland. The field study was accomplished using interviews to explore and investigate the Nubians' socio-economical and psychological needs that consequently led them to abandon their Government houses and build more satisfactory ones back in the homeland.

The conclusions drawn from these studies could be used to recommend a design approach to Government architects based on the concept of how the people settle down to help build their own houses collaboratively.

This, however, is not intended to be an ultimate solution but merely an example of the results that could be attained using a methodological objective. The above approach is to emphasise rather than achieve conceptual (alternative) optimum solutions, since every project must develop its own solutions according to its own needs.

CHAPTER 1: Introduction

What is the Nubian Vernacular Architecture and Why is it Worth Examining?

1.1 Background

This work is an analysis of contemporary architectural design in vernacular forms, combined with an original and historical investigation. Theoretical studies, statistical, survey techniques and issues about the way in which data can be interpreted in design activity are detailed. The directions of investigation were defined: phenomenological and ethnographical, to develop appropriate design advice for this problem. Analytically certain assumptions have been set up and a procedure is followed for local design.

CHAPTER 1: Introduction

"What is the Nubian Vernacular Architecture and Why is it Worth Examining?"

- 1.1 Background
- 1.2 The Study Objective
- 1.3 The Study Outline
- 1.4 References

The Egyptians settled in the watershed of the Blue Nile where they started their life from ancient times. They developed their traditions and other cultural patterns along the Nile valley, leaving a legacy of all kinds everywhere. These relics represent and reflect the various changes which have occurred throughout the long history of Egypt. Many things have changed and vanished in Egypt through the ages, but the Nubians' way of life remained almost the same. It has not been influenced by what has gone on in the wider Egyptian community throughout the years. This has been noted by a nineteenth century traveller, as follows:

"The British visited Nubia in 1817, nearly one century ago, and found it almost the same."
General Layard, 1842.

But, as a matter of fact, there has been a considerable amount of change, especially in the sphere of both physical and spiritual aspects.

CHAPTER 1: Introduction

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1.1 THE BACKGROUND

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"Four walls do not make a home".
Lagler (1969)

The Egyptians settled in the watershed of the River Nile where they adapted their life from ancient times. They developed their traditions and all other cultural patterns along the Nile banks, leaving relics of all kinds everywhere. These relics represent and reflect the various changes which have occurred throughout the long history of Egypt. Many things have changed and developed in Egypt through the ages, but the Nubians' way of life remained almost the same. It has not been influenced by what has taken place in the wider Egyptian community throughout the years. Nubia was described by a nineteenth century traveller, as follows:

"when I first visited Nubia in 1913, nearly one century later, I found it almost the same"
Greene, Leslie (1962)

Nubian tradition has always had a recognisable strong moral and undeniably unique stamina, in both physical and aspiritual aspects.

Despite these crucial aspects, the Nubian's house consistently received little or no care or attention from the Egyptian authorities. Fahim, H (1983) stated that,

"Some Nubian villages had never seen Government officials because the absence of roads meant travel was only by boat or donkey."

This lack of contact with central administration and the rest of the country enabled Nubians to maintain their own spoken dialects as well as the customs and traditions. They shared with non-Nubian groups a common religion, Islam, and its related cultural values. It can be seen that most Nubians are inspired by their traditional life style. In an impressionistic description of Nubian houses and environment, Fatehi, H, the eminent Egyptian architect, wrote in "Notes on Nubian Architecture: In Contemporary Egyptian Nubia (1966)"

"It was a new world for all of us, whole villages of houses, spacious, lovely, clean and harmonious. There was nothing like them in Egypt."

Due to the construction of the High Dam at Aswan in the autumn of 1963, the Egyptian Government had to impose a compulsory move of the Nubians from their homeland, that extended along 130 km on the banks of the River Nile from Aswan to the Sudanese borders (see map). The building of the dam meant that 36 villages would be submerged under the water in the lake of the High Dam. Therefore the move of some 120,000 people from these villages was necessary. After the Government assured the Nubians of fair compensation for the loss of their houses and belongings, they then reluctantly moved to the suggested locations (see map).

Dinesen, Isak, "Out of Africa" (1972), described the movement by saying

"It is more than their land that you take away from the people, whose native land you take. It is their past as well, their roots, and their identity. If you take away the things that they have been used to see, and will be expecting to see, you may, in a way, as well take their eyes."

After moving, the majority of Nubians found the new action taken by the Government was detrimental and unsuited to their history, culture and heritage. This was largely because of the poor house design and environment planned and designed by the Government. This led to general dissatisfaction among the community. Such a situation has caused a dramatic social change within the community and affected the Nubians' attitude to life generally, and their psychological and physical health in particular.

It is the examining of this problem, that is the central concern of this thesis. An investigation has been carried out based on the fact that some of the Nubians' houses were self-built either near the Government location or back in the homeland. The concept of self-built involvement is expressed as a part of the proposed design process developed therein. By following properly such a concept it is assumed that the Nubians will be more satisfied with their house design and environment after collaborating with the Government.

1.2 THE STUDY OBJECTIVE

An attempt to find the reasons that led to the building of unsatisfactory houses for people in Kom-Ombo, will be undertaken through the following questions:

Why did the indigenous Nubians reject the Government houses?

Why did they go back to the homeland?

Why did the change in social life suddenly take place as a result of unsuitable house design?

Why was there a connection between self-build houses and people's satisfaction?

These questions are not intended to prove or disprove any particular hypothesis, but are rather to establish the concerns of design activity.

Accordingly, two propositions are put forward in the thesis to facilitate analysis of the relationship between Nubian people and their housing:

The two propositions are:

- 1 when the Government authorities provide housing different in character from that which people have lived in previously, then this may have a damaging effect on social relations within the community (in physiological and psychological terms), and this in turn may lead to general dissatisfaction among the inhabitants.

- 2 If housing provision allows participation by the people through self-help building and design based on socio-cultural and traditional basis, then the people would feel a greater sense of satisfaction.

The above propositions were used as a structure according to which the empirical data has been analysed. These propositions provide a means of questioning certain assumptions that are implicit in vernacular architecture, and are also flexible enough to draw hypotheses which can be tested.

What is meant by "socio-cultural" in this concept is the same as when Rapoport, A (1974) emphasised its importance as follows:

"If we accept the view that the environment can be understood as a code, as a system of non-verbal communication through symbols, as supportive or destructive of given culture and life styles, design will take on the wrong ground when neglecting factors of psychological and socio-culture variables. Life style and image of the users are much more important than the economics in designing for low income families."

Also the definition of tradition's role used is drawn from Fathy, H (1973) by Dante Alighieri

"It may be that what we call modern is nothing but what is not worthy of remaining to become old".

An attempt has been made to assess the degree of dissatisfaction of the occupants living in the Government type houses. This was measured and compared with those for self-built houses in Kom-Ombo

and the homeland which the Nubians approved of in the first place. There are several factors and forces that affect both the design process and total environment itself. In order to realise needs, beliefs and the invisible social dimensions of the Nubian people, a surveying technique was introduced and case studies for various groups were conducted at the new site of the housing project in Kom-Ombo and the homeland in order to collect the necessary data for the investigation. The Nubians' perceptions and responses were then used to formulate the design criteria on which the final evaluation of design and planning quality was set up. The process of data collection was carried out to theoretically and practically simulate the Nubians' perceptual ability, and to gain information which would help develop methodological criteria. It was also carried out to receive sufficient reliable insight to know and measure the extent of satisfaction. The interview covered the following main topics:

Basic demographic information

Factual information about design alterations

Opinions, attitudes, willingness and reasons

Expectations and priorities

Through this work empirical patterns have been identified and provided with regard to the Nubians' point of view, reflecting the wider social forces of all Nubians rather than personal or small groups. This concept is explained in order to avoid any misunderstanding of some of the circumstances that can be seen from isolated groups, independent techniques or methods of alteration or self-building. The Nubian community in both the Government location and the homeland can be classified in the following four main groups:

- a Nubian groups with freedom of action, i.e. using their own abilities to confront conflicts and determine the direction they will choose
- b People who can overcome the difficulties if the Government encourage them to act, especially after the mistrust resulting from the first displacement and relocation of 1963.
- c People who make no effort because they believe their lives are pre-determined - ie who will leave most of the future to the 'care and blessing of God'.

d People who have completely given up hope - who no longer believe a solution is possible.

This work is basically concerned with four case study groups which were identified from 20 different examples of Nubian attitudes and responses, in the Government built location and the homeland, where

- 1 Most Nubians have been and are still carrying out alterations;
- 2 Some of them have abandoned the Government houses to build sub-urbanised ones with traditional interior designs;
- 3 Some of them abandoned the Government houses to build traditional ones around the Government location;
- 4 Finally, the rest who, by an increasing ratio, are returning to their homeland to establish the previous life and practice the concept of self-building.

There are major problems encountered particularly in defining, measuring and assessing the levels of satisfaction of the Nubians. The approach in this study is not only to explore issues that are located firmly in the social census but to combine them with technical and practical questions. The questions deal mainly with the concept of architectural design in rural areas. However, there have been some difficulties encountered while carrying out the survey. The obtaining of information regarding income and asking certain personal questions relating to families proved difficult. Such difficulties were expected from a conservative society like the Nubians, and were overcome by explaining the reasons behind the interviews.

As a result of the case studies, a difference was found to occur between the Nubians' attitudes and that which was assumed theoretically, that is, that which the architect may determine as the socio-cultural conditions and that which is perceived presently by the inhabitants of the region. The United Nations' Department of Economic and Social Affairs (1967) states that:

"Empirical research and observation indicate the satisfaction of needs of human beings are socially influenced. It is to be noted that people's attitudes towards density, overcrowding and privacy differ considerably from culture to culture ... even in one culture there are marked and sometimes subtle differences, and variations in such attitudes among different sub-cultures and social classes."

New settlement in any society represents a massive investment not only of physical resources (i.e. direct construction, site development, provision of materials, financing and standard setting) but also of commitments to socio-cultural values and norms. These norms and values should be considered, evaluated and developed carefully, otherwise the settlement will fall short of satisfying the inhabitants' needs and aspirations.

The value of the findings from the interview survey depends upon the presentation of information - not only the Government house responses from the Nubians but it will also reveal people's "perception" as necessary in the future. The final analysis of this survey's material will not have to be statistical. Its interests centre on the "perception and trend" of the Nubian people in different cases, rather than on characteristics that follow the physical alteration in the new houses. Non-quantitative methods of analysis and evaluation will be used. Identifying the attitude of the Nubians is the main object of this survey, since all they are doing is describing the features of their response and priority.

The survey and the accompanying interview question forms are analysed as inference - in the widest possible meaning of the word - based on the 20 examples that were estimated to cover the problem and for which sample degrees of errors can be estimated as well.

1.3 THE STUDY OUTLINE

The theoretical part of this study is presented in Chapters 2 to 5, where

Chapter 2 focusses upon the problems of vernacular houses in the developing countries with special emphasis on Egypt. This is considered within the scope of available building materials and

methods of construction, especially in such cases where these countries have limited resources. The above problem of settlements, is related to poverty, health and future well being of the settlers in vernacular areas. This chapter ends with the establishing of motives that have emerged from building such settlements. It also summarises the causes that may lie behind unsatisfactory housing solutions in the developing countries.

In Chapter 3 the Nubian community is studied, viewing its past and illustrating aspects of its social organisation and its house design characteristics. This is followed by an illustration of the Egyptian Government housing policy formulated in view of the building of the Aswan Dam project in 1963. This is analytically investigated to show the limits and omissions made in choosing the new site of Kom-Ombo inhabitants' reactions to the changes in the size and scale of the housing units. It discusses the circumstances that led the Government to build such incompatible housing. The reasons that forced the Nubians to return to their original land are stated with reference to the plan set up by the Government.

In Chapter 4 there is a discussion of methods and the theoretical approach which take part in this and the following chapter. In this chapter the second main proposition is examined in connection with the process of co-operation, it being the noticeable feature of the house building with self-help of users. This is suggested to support the concept of how the Nubian people can settle down and help themselves to build their own houses in their homeland, and how this could be subsidised by the Government. It also involves the different attitudes of design methods on which basis a suitable goal is achieved.

In Chapter 5 there are three sub-propositions indicated on which the practical part of this research is based on. The sub-propositions are as follows:

- a That the level of users' satisfaction from vernacular house design could be paralleled to the architect's level of understanding of the socio-cultural traditions, concepts and their use in the new house design.

- b That the level of satisfaction with vernacular house design should be inherited. This may be achieved by increasing the opportunity with which the inhabitants can find identity in their residences and the sociological concept of self-build occurs as a result.
- c That the level of satisfaction from vernacular housing approach should be related to the concept of design participation, where the people participate not only in the design process but also at the construction stage.

These should take place within the newly established settlement for the Nubians who are intending to return to the homeland. The first proposition is to determine the level of the socio-cultural and tradition aspects in the design approach. Subsequently, the meaning of cultural characteristics in attitudes that led society to promote the concept of self-building is to be studied. This chapter ends with an analysis of the Islamic socio-cultural principles as a root of those people's self-help and traditions.

Chapter 6 is concerned with the structure of the survey implemented by an in-depth interview and its methodology, the need for pilot meetings, the choice of the examples and the literature used constructing the questions.

Chapter 7 examines the four case study groups, their characteristics and discusses their physical forms. The survey data as well as other sources are discussed to present a more complete picture of each group and give some explanations of the findings illustrating the differences between each case group.

Chapter 8 presents a comparative analysis between the theoretical and practical parts of this study. An overall assessment is then undertaken in connection with the analysis and the outcome of the case study groups. This is accomplished in three stages:

- a A discussion of the collected data comparing it critically with the problems under investigation and the general theoretical analysis of this research.

- b A hypothetical design approach developed from the theoretical studies of Chapter 4, is considered as a conceptual procedure to help settle the Nubians in their homeland.
- c Recommendations for house design approach are developed in the last part of the study, based on the analytical discussion and the conceptual approach adopted in parts a and b above.

Chapter 9 examines and analyses with the author's observations, the data collected through the stages:

- a Pilot meeting, when general interviews were carried out with the inhabitants of Kom-Ombo, in order to fully understand the problem and to formulate the target of the in depth interview;
- b An investigation of four case studies, was carried out to find out the reasons that forced the Nubians to abandon their houses. In addition, the interview examines the availability of co-operative self-building already followed in the homeland. It also investigates the different categories of household heads and their reaction to Government housing.

The socio-economic survey comprises questions dealing with identification, household characteristics, employment, savings, payment, propensity, aspirations and expectations. This is related with self-help contributions, alterations and motivations. Most of these questions aimed to discover the following two points:

- a the applicable house design
- b the conditions which would enable the Nubians to construct a house by means of self-help subsidised by the Government.

The grouping and order of the questions allow an additional scrutiny whenever desirable, also verifying information by means of indirect repetition. Finally, this chapter concludes with an analysis of the interview results.

In Chapter 10 conclusions are drawn from various analyses. The intention is not to predict or to claim logical deduction, but to supply and provide a framework for analysis and insights into the phenomena of the Nubians in town locations with different treatments, and to recommend how house design may incorporate Nubians' ideas.

The author concludes that in administrative and technical terms both local authorities and architects who set up the planning of such a village as Kom-Ombo are to be blamed for such a policy. The authorities by their actions eliminated the Nubian traditions and ignored their needs in particular and their way of life generally. This was caused by an inappropriate location, the planning and layout of the new site and the poor design of housing units. The project lacked consideration of the integrated environmental analysis for the suggested new site that could have related to the traditions, social and cultural characteristics of the Nubian way of life. The Nubians are not to be blamed in any way for what happened to their community as they were unable to adapt to new designs and construction by themselves without the help and proper guidance of the authorities and responsible architects. This is not the first time that the above mentioned criticisms have been made about Egyptian authorities. Fahim, H (1983) stated that

"In spite of the fact that considerable research has already been carried out in connection with human settlement on new lands in Egypt and elsewhere, comparatively little of this has been utilised by planners."

In this research, it is not possible to go through a theoretical debate about positive and normative approaches, as is the case in other researches which are developed to discuss theories and design methodology. Here it is found useful and necessary to develop analyses of architecture and building design which can later help develop a suitable theory for the vernacular society of Nubia. The stages of the procedural investigation identified causes and empirical patterns based on the observed social relations and the milieu of the Nubian inhabitants in the south of Egypt, either in the displaced location in Kom-Ombo or in their original homeland.

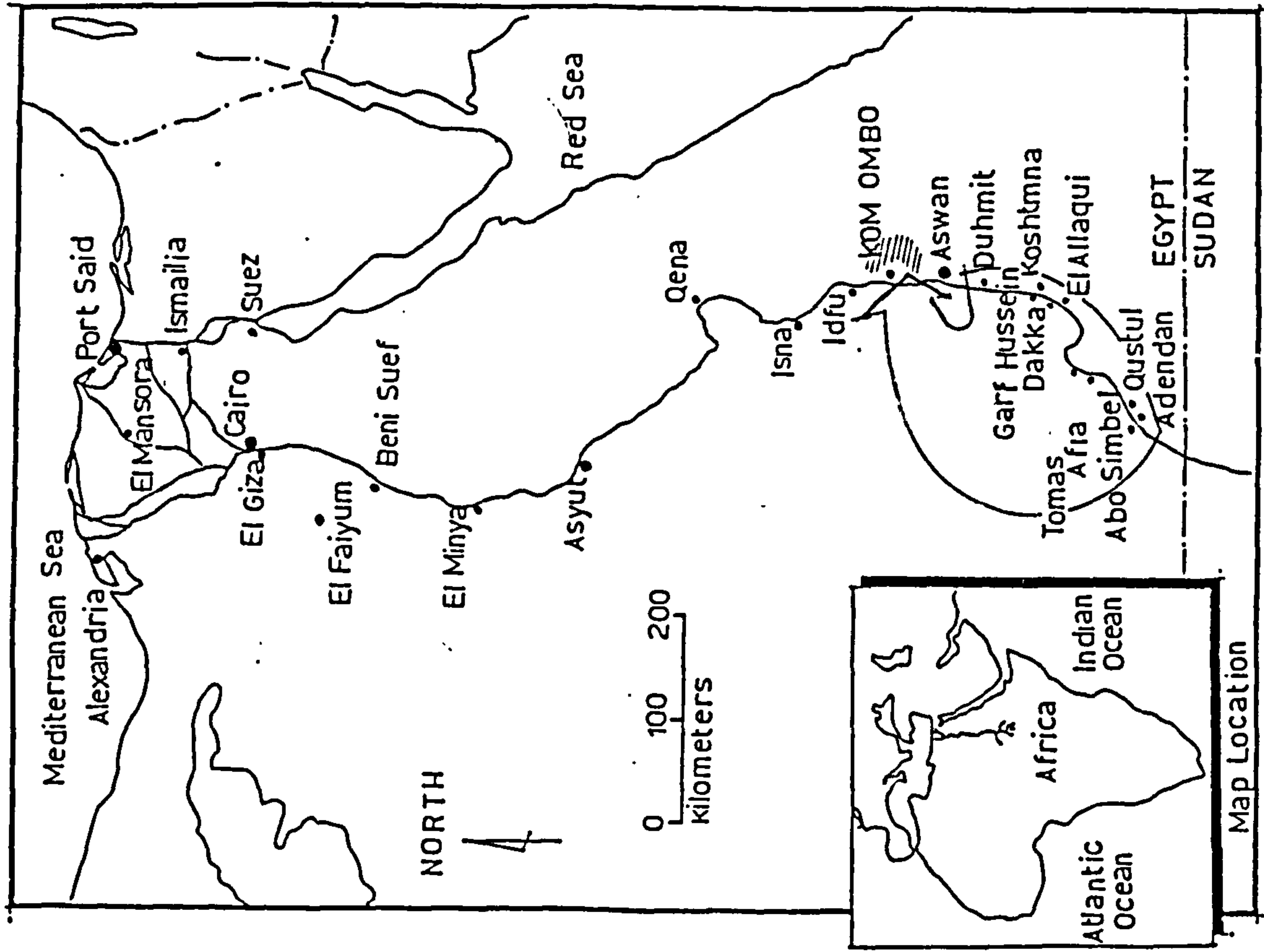


Figure (1)
 Compulsion Movement to Nubian Vernacular people
 In 1961-63

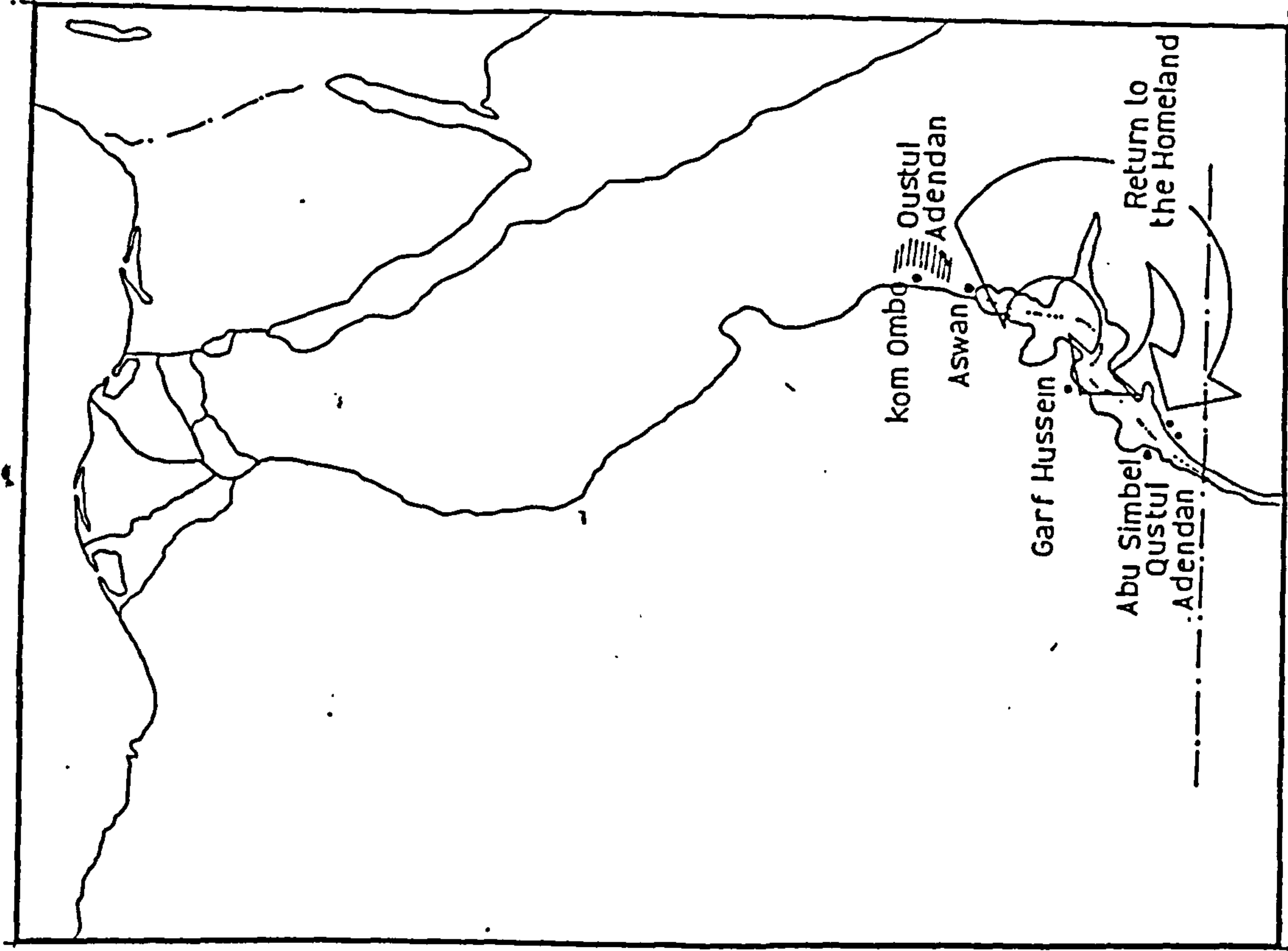


Figure (2)
 Nubians Return Back to the
 Homeland From 1980

The demand to incorporate the socio-cultural aspect in house design comes from the inhabitants themselves rather than from architects and other interested parties. It would be a great achievement from this study if both local architects and authorities could collect, adapt and develop to form the proper house design for such people. Thus, this study would have helped in influencing architects' attitudes and their responses to the primitive house design, and the inhabitants' reactions in facing up and solving their problem of unsatisfactory houses. It is hoped that local architects would be encouraged to consider their response to the Nubians' demands and put their professional expertise at the service of these people and other similar groups.

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CHAPTER TWO

VERNACULAR HOUSING IN THE THIRD WORLD COUNTRIES

- 2.1 INTRODUCTION
- 2.2 DEFINITION OF VERNACULAR ARCHITECTURE
- 2.3 HOUSING PROBLEMS IN THE THIRD WORLD COUNTRIES
- 2.4 THE PRESENT SITUATION OF VERNACULAR HOUSING AND THE EMERGENCE OF ESTABLISHED SETTLEMENTS
 - 2.4.1 Vernacular Population and Housing
 - 2.4.2 Why the Vernacular Housing is Neglected and Housing Policy Deteriorating
- 2.5 TRADITIONAL BUILDING MATERIALS
- 2.6 SPATIAL DEVELOPMENT PROBLEMS AND THE NEED FOR NEW SETTLEMENTS IN EGYPT
- 2.7 CONCLUSIONS
- 2.8 REFERENCES

2.1 INTRODUCTION

This chapter discusses the global problem of this research ie local housing in the third world countries. The different problems in these countries that led to the growing demand for vernacular architecture - which is particularly related to this study - have also been examined. It was necessary to discuss the relative inefficiency of accepted policies and building materials. There is general discussion of the housing problems in Egypt and how the vernacular architecture in the developing countries is related to the specific problem namely the Nubian people.

2.2 DEFINITION OF VERNACULAR ARCHITECTURE

It could be useful to determine the accurate name of the Nubian type of building, commonly referred to as "vernacular architecture" and the use of the word "architecture" itself. Vernacular, according to the Oxford dictionary, is derived from the Latin "vernaculus" meaning domestic, idigenous.

Bowyer (1980) stated that "architect" derives from the Greek "Arkitekton"; arkhi (or arch) meaning chief, superior or leader, and "tekton" meaning builder - making "chief builder". The sense of the architect as chief builder could imply that architecture is designed by architects and in this sense does not include vernacular forms of shelter. A definition of the architect from the Greek roots lays emphasis on the organiser of the erection of the structure (who may or may not be the designer), but in ordinary usage the architect is considered as an independent designer who conceives the building, prepares the plans and supervises the work involved, rather than one whom himself is concerned directly with its construction.

In so far as "architecture" refers to the thing built, to the structure itself without reference to the architect. The use of the word "building" has been applied by architects to dissociate their work from that of the "builder": the architect designs architecture, the

builder builds; a building is a structure without the benefit of having been designed by an architect. Therefore it could be possible in this context of research to use the "vernacular building".

Fathy (1969) offered the phrase "architecture without architects" in an attempt to break down the narrow concepts of the art of building by introducing the unfamiliar world of non-pedigreed architecture. For a generic label we shall call it "vernacular" rather than anonymous, spontaneous, indigenous or rural.

McNamara (1979), the president of the World Bank, defined the vernacular people as the mass of low-income population residing in primitive and rural areas and making the process of their development self-sustaining.

Rapoport (1969) sums up the characteristics of the vernacular building as the formality of the theoretical and the aesthetic, which works with the total environment through site, micro-climate and respect for other people. It is mass-made as well as nature which working within an idiom with variation within given order. There are many individual variations within this framework which can be adapted in various ways.

It is useful to look at these common features shared by, for example, Nubian buildings in order to see why the term "vernacular building" has been adopted to define them.

There are indeed certain characteristics which these buildings have in common and which they do not share with other buildings.

The vernacular house in general is the satisfaction of simple demands of family life, farming way and industrial processes in buildings which are traditional. Brunskill's (1985) design is quite distinct from those whose design is dominated by concept or designed

by professionals according to academic rules. It is built with materials lying around to be used, not with materials selected to match the concepts enshrined. Rapoport (196) explained another more satisfactory definition that

"the vernacular design process is one of models and adjustments or variations, and there is more individual variability and differentiation than primitive buildings; it is the individual specimens that are modified, not the type".

These attitudes enshrined for over a hundred years in Sir Banister Fletcher's "A History of Architecture by the Comparative Method" (1975) which devotes three of the 1350 pages in the sixteenth edition to 'Primitive building' still dominate the approach to traditional building. Of more than a thousand illustrations in world architecture, barely a dozen show such "vernacular" forms, most of them appearing under the heading "Primitive dwellings".

Within the tradition Rapoport (1969) distinguished between primitive and vernacular buildings and he defined the primitive building

"refers to that produced by societies defined as primitive by anthropologists. It refers largely to certain technological as well as economic levels of developments, but also includes aspects of social organisation. While the dwellings produced in such a culture may, at first glance and by our technological standards, appear elementary".

The primitive house therefore is built by people using their intelligence, ability and resources to their fullest extent.

Redfield (1965) points out that in primitive societies there is a diffuse knowledge of everything by all, and every aspect of tribal life is everybody's business and in terms of building he says that the primitive house implies that everyone is capable of building his own dwelling - and usually does. Any member of the group can build the buildings which the group needs, although in many cases, for social as well as technical reasons, this is done co-operatively by a larger group.

The main characteristics of vernacular and primitive houses, Rapoport (1969), are lack of rapid change and persistence of form and these characteristics may also be changed gradually in the same place with the passage of time.

He also defines that the forms of primitive and vernacular buildings are less the result of individual desires than of the aims and desires of the unified group for an ideal environment.

Brunskill (1985) declares that the use of vernacular architecture has been adopted to define that sort of building which is permanent rather than temporary, and is traditional rather than academic in its inspiration. It provides for the simple activities of ordinary people, their farms and their simple industrial enterprises, which is strongly related to place, especially through the use of local building materials. It represents design and building involving thoughts and feelings rather than taking a strictly utilitarian approach.

He also explains that the term of "vernacular architecture" has been used by architects, historians, archaeologists and critics since 1839 to describe the minor building of town and countryside. It remains the most appropriate term and is increasingly often adopted not only by those professionally or academically concerned with old buildings but also by those members of the general public.

Vernacular architecture is a valuable study. Danby (1980) expounds the reason that it reveals much wisdom which has only recently been ignored under the pressure from internationally accepted high technology and politically and economically motivated images of modernism".

From the above definitions it would seem appropriate to describe the Nubian housing as the main context in this research as vernacular housing. Nubia was, and still is, a region of the vernacular, local speech, local customs, local products all combining with one another to provide communities, each of which has an individual style and method distinguishing one from another. The craftsmen as well as

Nubians themselves over many years became skilled in the use of local materials, knowing its good and its bad points, well aware that both quality and service were necessary to remain in business. Buildings and building materials closely reflected this regionalism, contained and continued by the restrictions of local products which were themselves limited by natural materials, climate and geology of particular regions.

2.3 HOUSING PROBLEMS IN THE THIRD WORLD COUNTRIES

The World Bank estimates that there are 645 million poor people in the third world (excluding China) in 1969. These people form 38% of the third world population. The low-income vernacular definition is difficult, but the World Bank declared two definitions.

- a) who earns a per capita income less than \$50 is said to be living in absolute poverty
- b) who earns less than one third of the country's national average per capita income is said to be living in relative poverty.

The World Bank figures (1979) show that 560 million (87%) out of the total 645 million poor people in the third world are living in absolute poverty. Most vernacular people live in Asian countries (excluding China). Even though it had only 63.5% of the third world's population, Asia had 74% of the third world's absolute poor. Africa came in the second arrangement with 21% and Latin America and Caribbean last with 5%.

Sometimes absolute poverty is defined as an income less than \$75 per capita income. In this case, about 835 million people, nearly half of the third world's population, can be described as living in absolute poverty. A more recent study put the total number of poor in the third world in 1976 as 1300 million using a per capita income of \$90.

Capital Income	Population
\$50	560 million = 87% of the poor people in the third world countries
\$75	835 million = 50% of the world's population
\$90	1300 million = from all world population

Table 1: Total capital income/population (1975)

The real importance of these figures about income differentials and vernacular population reveal that nearly a quarter of the world's population are living in absolute hunger and hopelessness. A World Bank presentation by McNamara (1975) described these millions as

"they are the absolute poor, living in situations so deprived as to be below any rational definition of human decency. In effect it is life at the margin of existence".

Region	Population 1969 (millions)	Relative poverty: population with incomes below one third of national average (millions)
Developing countries in:		
Africa	360	75
America	260	80
Asia	1080	145
TOTAL	1700	300

Source: rural development, World Bank, 1975

Table 2: Relative poverty in developing countries (1969 figures, World Bank).

	Population (millions)	Seriously Poor	Destitute
Asia	1196	853	499
Africa	345	239	134
Latin America	274	118	73
TOTAL	1815	1210	706

Source: World Bank 1972

Table 3: Poverty in developing countries, 1972, "Seriously poor" in Asia means a per capita income of under \$100, in Africa under \$115, and in Latin America under \$180. "Destitute" in Asia means under \$50, Africa under \$59 and Latin America under \$90.

Rural Vernacular Areas

The World Bank estimated that in 1969 about 480 million people (86%) of the total 560 million poor (under \$50) in the developing world lived in rural areas. It is about 74% of the third world's absolute poor in rural, vernacular areas and remote settlements.

The vernacular poor do not live in isolation from the urban poor. Rural urban migration provides a link between rural and urban poverty. It is normally and widely believed that rural poor who cannot find jobs in their village migrate to the towns to become the urban unemployed. But this is just a small part of the total problem.

At Sussex University there are study programmes for villages in Asia, Africa and Latin America. These surveys and studies reveal that rural-urban migration is an extraordinary complex phenomenon. Migration was further found to be unrelated to basic demographic factors. Variables which did correlate with migration were, inequality in land buildings, literacy and the extent of integration with urban markets.

These studies show that there are two types of migration from rural areas and villages: the poor who are "pushed" and the well-to-do who are "pulled". Throughout villages the problem of inadequate house and estate seems one of the most important variables underlying both "push" and "pull".

Dr Wayne Cornelius of Massachusetts Institute of Technology stated in Blitzer (1981) that

"there are increasing indications that most governmental interventions in the rural sector of Latin American countries have had the effect of promoting rather than reducing urban concentration".

	Population 1969 (millions)	Total popu- lation in poverty (\$50 per head) (millions)	Rural popu- lation in poverty (\$50 per head) (millions)	% of poverty found in rural areas
Developing countries				
countries in Africa	360	115	105	91%
Developing countries in America	260	30	20	67%
Bangladesh, India, Pakistan, Indonesia	765	350	295	84%
Other developing countries in Asia	315	65	60	92%
Non-developing countries	935	210	185	88%
Developing countries total	1700	560	480	86%

Source: rural development, World Bank, 1975
(figures exclude China)

Table 4: Poverty in developing countries is overwhelmingly a rural phenomenon (1969)

Most vernacular groups therefore are heavily dependent on agriculture for their lives. Agriculture is even more significant for the rural poor than for the rural population in general. Land is considered a key factor in vernacular rural poverty. The vernacular includes small-scale farmers, tenants, sharecroppers, landless workers and their families.

Besides the problems of limited income and migration to urban areas, the unemployment is also attached to the vernacular people. Agarwal (1979) stated the number of total labour force in the developing countries market economy is 700 million, and about 5% of this labour force is under employed, the proportion being less in urban and very much more in rural and vernacular regions.

Today the adult labour force amounts to only 28% of population, since many women never enter the formal job market. And of this 18 million workers, only half are fully employed. Each year, hundreds of thousands of young people enter a job market that has been able to absorb only a fraction of those who preceded them.

	Unemployment		Underemploy- ment		Total	
	Total	Rural	Total	Rural	Total	Rural Vernacular
Asia	18	12	168	148	186	160
Africa	10	7	53	46	63	53
Latin America	5	0	28	14	33	14
TOTAL	33	19	249	208	282	227

Source: Rural development, World Bank 1975

Table 5: Underemployment and unemployment in the third world in millions

The growth of the labour force in the developing market economies has accelerated in recent years. From an annual rate of 0.6% in 1900-30, it rose to 2.0% a year in 1960-70. It is likely that these rapid rates of growth will accelerate still further and that acceleration will continue for some time after the overall rate of population growth.

There is another problem among the vernacular people, ie, that is illiteracy. There is a close relation between poverty and people with illiteracy. The map of illiteracy corresponds closely to that. It is the UNESCO forecast that in 1980 there will be 240 million children in the world between the age of five and 14 not attending school, and in all, 820 million illiterate, 20 million more than at present, Agarwal (1979).

The shortage in employment opportunities in the vernacular areas of the third world is another problem. Blitzler (1981) argues that vernacular development programmes in the developing countries have often been successful in producing highly visible symbols of development: roads, schools, water systems, etc, but they have been less successful in expanding the economic base needed to support the rural population. insufficient attention has been given to enabling vernacular farmers to increase yields, and to generate non-agricultural employment opportunities through rural and small-town industrialisation. The development of economic bases can decrease the migration from the vernacular areas to main cities.

The problem of development in the vernacular rural areas is inextricably linked to overall trends in the developing countries. UN Centre of Human Settlement (1981) suggested that vernacular labours will continue to increase in absolute terms in the developing countries as a whole until the beginning of the second decade of the next century if non-agricultural employment expands rapidly. The vernacular development is an inevitable need for the following reasons:

- a) The capital costs of creating modern industrial jobs are far too high for the developing countries.
- b) Most cities in the developing countries are already severely strained by an influx of migrants from the countryside.

McNamara (1979), the president of the World Bank, set up three important features with substantial implications for how vernacular development programmes in the third world can be designed and implemented.

- a improving the living standards
- b mass participation
- c self-sustenance

2.4 THE PRESENT SITUATION OF VERNACULAR HOUSING AND THE EMERGENCE OF ESTABLISHED SETTLEMENTS

Vernacular housing may be the third world's intractable problem. In most countries of Africa, Asia and Latin America, a quarter of the population has to live in unsuitable houses and ramshackle shelters and the numbers are growing. There are four billion people on the planet, the first billion live in the developed countries of Europe and North America. The second and the third billions live in the large and relatively advanced developing countries (such as India, China, Egypt, Brazil). The fourth billion live in the rest of the countries of Asia, Africa and South America.

Chauhan (1979) states that in the rural and low-income areas in the third world, virtually all houses are below the most minimal standards of health and hygiene. Official housing programmes cannot begin to cope because even in the vernacular areas from one third to two-thirds of all households are too poor to pay for the cheapest approved dwelling that can be built which make those people unable to solve this problem.

The third world countries' governments have made many efforts to provide vernacular houses for the poor people. These projects have almost invariably ended up becoming housing schemes for the middle-class.

Attitudes are now changing, several governments already realise that the vernacular people of the third world are not people of despair, as they are in some of the developing countries, but really people of hope. Everyone finds some kind of shelter, it might be ramshackle, being built of mud or stone, but if there is security of tenure, if there is no threat of the house being abandoned - the vernacular people gradually improve their houses. The role of governments, it is argued, should be to provide the environment for the vernacular self-help process to flourish, and not to build houses. According to a UN document (1981) "the purpose of a housing policy is not to build houses, but house the population". In other words, governments in the third world countries should provide security of tenure, technical advice, help in acquiring small loans and cheap building materials.

2.4.1 Vernacular Population and Housing

As the third world has more people it already has nearly as many dwellings as the developed world. And because third world populations are growing rapidly, the developing countries will soon have more houses and settlements than the developed countries.

Only about 3% of the world's population lived in towns and cities at the beginning of the 19th century. A hundred years later, this had increased to 15%, because of the migration from villages of cities.

A UN study in the mid-1970s estimated that in a decade, 1970 to 1980, some 223 million houses would have to be built. The third world alone would need 170 million new houses. A global review of human settlements was presented to the UN Conference on Human Settlements (Habitat) in Vancouver in 1976. It stated plainly "Housing Conditions have become significantly worse in most of the developing countries during the past 10 years. To meet the 1980 target, developing countries should have been building 8.1 houses per 1000 persons per year. In addition, figures from 24 developing countries show that in 1970 they built only 1.8 houses per 1000 inhabitants".

Housing policy in the developing countries is getting worse. Reasons include rapid population growth, heavy migration from villages to main towns, inflation, and the low purchasing power of most people. People of most developing countries with low incomes are particularly affected by inflation in housing prices.

While the number of new houses needed has been growing in most developing countries, the number is still not satisfactory.

- In 1977, Morocco had a deficit of over 800,000 houses.
- The Philippines has a housing shortage in urban and vernacular areas of about one million in 1977.
- Egypt's Government deficit in 1975 was more than 1.5 million housing units. Cairo alone had a shortage of 750,000 houses.
- Nigerian official estimates place the deficit in 14 cities at about 400,00 houses.

There is a growing demand for vernacular houses. Agarwal (1981) stated, in 1950, 55% of the world's population lived in third world villages. By the year 2000, 46% will still be doing so. The

housing conditions in most of these villages is appalling, by even minimum standards of human health and hygiene. For example, India needed in 1974 about 11.8 million additional houses in rural areas. Thus existing houses with facilities such as latrines, water supplies and a permanent roof, is not taken into account in this statement. The UN report (1981) says that the housing proportion for vernacular housing is very low. About 750 million, i.e. a fifth of humanity live in extremely bad conditions. This fifth are the poorest among the poor where they are suffering from leaky shelter, makeshift, wormy roofs and are huddled on small lots.

Additional dwellings needed by millions

	To remedy existing house shortages	Due to population increases	To replace obsolete housing stock	Total
Africa				
1980	4.8	5.1	4.0	13.9
1990	14.5	17.7	12.0	44.2
2000	24.2	32.3	20.0	76.5
Latin America				
1980	2.1	0.6	1.5	4.2
1990	6.2	2.7	4.5	13.4
2000	10.3	4.4	7.5	22.2
South Asia				
1980	15.3	17.1	12.5	44.9
1990	45.3	53.8	37.5	137.1
2000	76.3	73.1	62.5	231.9

Source: Centre for Integrative Studies, University of Houston, USA

Table 6: Housing project needs in the vernacular and rural areas in the third world countries.

Through a study on basic human needs prepared by the Centre of Integrative Studies, University of Houston, USA, estimates that some 330 million new houses will be needed in vernacular areas in the third world countries by the year 2000, as against 258 million in the urban areas. Agarwal (1979) states that the vernacular housing problem requires a radical overhaul of the whole of framework of

housing, not only in terms of design and construction, but even more with regard to financing, land tenure and ownership/rental practices.

2.4.2 Why the Vernacular Housing is Neglected and Housing Policy Deteriorating

- 1 The problem is clearly so vast that most planners do not even want to tackle or to solve it.
- 2 The bulk of rural people, comprising peasants, labourers, craftsmen, etc. live in extremely bad conditions.
- 3 Governments also tend to neglect vernacular housing, not only because of lack of money, but also because of its dispersed nature. Householders for that reason, too, find it difficult to combine and put pressure on centralised government systems.
- 4 The cheapest house built or funded by Government or corporations have been too expensive for the vernaculars.
- 5 The housing policies of almost all of the third world countries for vernacular people were designed to build houses. Many experts now consider this is the wrong objective view.
- 6 The governments, following the policies of more developed countries, tried to industrialise their construction sectors and organise housing planning and schemes, thus often this was based on prefabricated building components.
- 7 Now there is a general recognition that all strategies have failed in many west Asian and African countries, which resulted in large imports of building materials. Also the domestic construction industry is heavily dominated by foreign firms.
- 8 Houses built by the method mentioned in 7) above can only be afforded by the middle class. Therefore, the economic crisis is considered another reason for housing programmes to fail and are often axed.
- 9 The preparation of master plans is a well-established approach to urban planning and for the decade the UN Development Programme has found their preparation. But plans have often been drawn up by international experts who know little about the cultural and economic environments of the regions and cities they plan.

10 The completed master plans and low-income people's housing solution plans are often put on municipal shelves because local authorities do not have the resources to carry them out.

2.5 TRADITIONAL BUILDING MATERIALS

The vernacular groups need a rational policy towards building materials to meet their housing needs and to aid the self-help process, its characteristics should be: cheap, readily available and easy to use. Traditional building materials such as mud, timber, thatch and stone have been used by people for centuries and meet all these three criteria.

The new techniques of construction and the new building materials such as reinforced concrete, steel, plastic, etc. have freed the home, the architect and designer from the constraints that traditional materials imposed on him in the past. This freedom, as a fact, has offered the modern architect great facilities and possibilities that are difficult to resist, but it may cut the architect off from the benefits of the accumulated experience of the generations that have crystalised into traditions.

Wiesigner (1984) stated that there is^a need to build about one billion houses for the poor vernacular groups in the third world. These houses should be built by local building materials because the developing countries cannot afford an adequate finance to import cement and other industrialised materials. These materials can suitably be used to provide for building the infrastructure as well as the essential services in order to help raise the standard of life for such people. Agarwal (1981) argued that there has been little serious interest from planners, research stations, government or aid agencies to use the traditional building materials.

The modern house is built with cement and steel. But cement and steel are thought to be unsuitable for building houses for the poor for other reasons as well. Wiesinger said that cement will not become accessible to all the people including the poor of the world until the 21st century. Cement production is energy intensive, and costs are likely to increase rapidly as energy prices rise; cement-like energy is in short supply; cement production is a technologically sophisticated process and plans to produce more have fallen behind schedule in most developing countries; and the price of cement is beyond the reach of the poor. The majority of vernacular people housing programmes have repeatedly been sabotaged by rising cement prices.

Also Agarwal (1981) set up four reasons why cement is unable to satisfy the third world's needs:

- a cement production is capital intensive
- b cement is an energy-intensive product to make and use
- c the necessary raw materials are not always available
- d cement production is at present always a largescale technology

Rising energy costs also affect cement prices via transport. Cement is particularly expensive in rural areas of the third world countries. Despite the increasing ratio of third world cement production, it is still unlikely ever to rise to a level than can meet the housing needs of vernacular people. In other words a cement famine is likely to remain a regular feature of developing countries. This scarcity, together with rising energy prices, is bound to push cement prices up. As a result, it is almost impossible for the third world poor to acquire a modern cement or cement-based house. He also states that:

"In the late 1970s, while a worker in northern Europe could buy 10 bags of cement with a day's wage, an urban Latin American could only buy one bag. And a rural African needed to work for ten days for a bag of cement".

The developing countries cannot develop without cement. Its use is essential for canals, roads and other important development projects which usually have first call on cement supplies when there is a shortage. Otherwise it is imperative that planners start to minimise the use of cement in housing - this is especially so if they want to meet the housing needs of all their vernacular poor people. Despite this the majority of the world's people still live in houses built with traditional building materials, and they will continue to do so long into the foreseeable future.

The traditional building materials are one of the most neglected issues of the human settlement debate. Few of the third world countries have tried to develop a local building materials industry. In spite of this they launched a massive housing programme without knowing where the building materials were to come from. This led to more housing shortages in the developing countries. Alternative building materials for building houses therefore will have to be encouraged and used. The Conference on Human Settlements (Habitat) in Vancouver (1976) recommended greater research on the use of traditional building materials. The Conference stated that the reasons for neglect of the traditional materials is mainly psychological. For example, the traditional building materials have become a symbol of poverty and therefore not much encouraged by the governments who, for principles of justice and human dignity, would like to build houses for the low-income groups with cement and steel, as such houses are symbols of status. Some political leaders are aware of the financial and energy costs involved in such buildings, and openly support houses built with traditional building materials. Wiesinger (1984) discussed that Julius Nyerere, President of Tanzania, when he wrote in 1977, "the widespread addiction to cement is a kind of mental paralysis; thus builders, planners, governments and aid agencies are not interested in mud as a building material because it has low status". Indira Gandhi (1980) pointed out that

"All the new houses are built for energy consumption"

She has on more than one occasion supported houses made from traditional building materials because of their suitability to the climate in hot countries, their cheapness, relative durability and energy saving qualities. She has also pointed out in an interview with Earthscan (1980) that these modern houses are hot in summer and cold in winter whereas the traditional houses are not. "We have not only to have new technology, but look a but to the old technology. There is much sense in what people have evolved over the years to suit their climate, their environment, their way of living. You cannot keep all of it because our way of life has changed, but I think a lot of it can be adapted and made more efficient".

The above arguments of Julius Nyerere and Indira Gandhi are based on the naked truth that for most vernacular people in the third world the choice is not between a cement or traditional house, but between traditionally improved or a traditionally unimproved house. The choice for the vernacular people could not be between high cost or low cost houses, but low cost or no cost houses.

The Egyptian government required 1.5 million housing units to be built by the end of this century. It is unlikely that even half these houses will be built with modern building materials such as bricks and cement. Traditional building materials such as stoove and soils therefore continue to be used. Already the majority of vernacular households in Egypt cannot afford to purchase even the cheapest modern house.

Traditional building materials are cheap, readily available and can be made and used by the vernacular groups themselves to build their houses. Therefore, it is important for housing planners to stop paying lip service to traditional building materials and to start using them. Fathy (1973) declared that the solution to Egypt's housing problem is in the Egyptian history, i.e. through the traditional building materials such as mud, brick and stone which still remain until now. He said that

"I had seen standing proof of the prevalence of vaulting throughout Egyptian history, yet from what we had been taught in the school of architecture, I might never have suspected that anyone before the Romans knew how to build an arch".

The following chapter discusses how the traditional building materials and the self-help in house building could be the solution to the housing problems in Egypt.

2.6 SPATIAL DEVELOPMENT PROBLEMS AND THE NEED FOR NEW SETTLEMENTS IN EGYPT

Development problems in Egypt do not differ from those in other developing countries. Plans, good or bad, have been made, but the implementation of many plans lack local political support, finance, qualified manpower as well as administrative capacity and efficiency. There is some hope for vernacular housing problems in Egypt if the Government supports the new settlement seriously.

Hassan Fathy argues vehemently against vernacular Egyptian architecture

"Yet in modern Egypt there is no indigenous style. The signature is missing; the houses of rich and poor alike are without character, without an Egyptian accent. The tradition is lost, and we have been cut off from our past".

It could be useful to shed light on development problems in Egypt which will be necessary to understand the conditions determined and the need for new settlement. The population concentration of Egypt in 1987 was 49 million, inhabitants on only 4% of the 1 million km² national territory. This grows annually by about 2.5% (1 million inhabitants per year) which will give about 70 million in the year 2000 unless the present trend can be drastically changed.

As a consequence of continuing growth, the population density of the country (already one of the highest in the world: almost 1200 inhabitants per km²) will further increase, adding increasing pressure on scarce agricultural land. Family planning programmes, promoted by the government over a long period, have not hitherto been very successful. Islamic traditions and the social insecurity of the major part of the population may be some of the reasons.

Today Egypt has a considerable regional imbalance and extreme disparities of income distribution. In 1979 the World Bank estimated that 21% of the population was below the "urban poverty threshold" (LE 523 Egyptian pounds) per household per year. There is a large foreign exchange deficit of the order of US\$3.300 million, heavy liabilities; population increase exceeds by far the country's growth rates for food production and job development. Officially, unemployment is as low as 2%, but Nagi (1971) stated that the rate is likely to be 12% or even more as veiled unemployment and under-employment or seasonal unemployment are obviously not reported in the statistics.

In a study carried out by Professor Gerald Dix (1981) in "Third World Planning Review: Planning Development in Egypt", he declared the major development problem as follows:

- a Regional disparities between cities and rural areas in income, illiteracy and services
- b Rural urban migration, where the imbalances and the social, economic and cultural implication of these led to and still lead to an extensive outmigration from rural to main cities.
- c Imbalances of the urban system.

Hyland (1984), Dix (1981, 1983) and Eschbrn (1978) discussed more details of the Egyptian government policies towards housing problems and the government new towns and settlements.

2.7 CONCLUSIONS

It can be seen from this chapter that these problems which are confronting the vernacular housing policy in the developing

countries are also related generally to Egypt and to the Nubian community in particular. It is not worthwhile in this research to find an accurate definition of the vernacular architecture. One concludes from the above discussion of literature that with the provision of vernacular architecture and local building materials the housing problem in the third world countries can partly be solved.

The next chapter explains what the result is when the local architects neglect not only the vernacular architecture and inhabitants' needs but also impose on them unsuitable houses away from their homeland.

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CHAPTER 3

EGYPTIAN NUBIANS AND RESETTLEMENT

3.1 INTRODUCTION

3.2 THE OLD NUBIA

- 3.2.1 Glimpses of the Past
- 3.2.2 Definition of Nubians
- 3.2.3 Nubians and Community
- 3.2.4 The Old Nubian Community's Features
- 3.2.5 The Old Nubian's Economy

3.3 ASWAN DAM AND NUBIANS EXODUS

- 3.3.1 Nubians and the Two Dams
- 3.3.2 Nubians and Resettlement
- 3.3.3 The Government Attitude

3.4 COMPARISON BETWEEN THE TRADITIONAL AND THE GOVERNMENT HOUSE

- 3.4.1 The Old Nubian Architecture
- 3.4.2 The Traditional House and the Old Village Technology
- 3.4.3 The Government Relocation Site and House

3.5 BACK TO THE ORIGINAL HOMELAND

3.6 CONCLUSIONS

3.7 REFERENCES

3.1 INTRODUCTION

The previous chapter was generally devoted to the vernacular houses and the vernacular architecture for indigenous people in the developing countries prevailing now. This chapter displays the specific problem of this research, i.e. the Nubian community and the different circumstances that led to the present situation. The major conclusion of this chapter is that Nubian's resettlement planning and implementation is not satisfactory and they cannot be viewed as single finite activities. It is a multi-faced process that, if properly conceived and executed, should include monitoring and consideration for the timing, sequence, diversity and inter-relation of variables that constitute the structure of the resettlement scheme and determine its function as well. However, the materials in this chapter are gathered from the author's empirical work, the available documentary sources in the published and unpublished reports of the Government project in 1963 and the different authors who are interested in the Nubian subject.

3.2 THE OLD NUBIA

3.2.1 Glimpses of the Past

Nubian architecture is not an odd concept to introduce into any study of the architecture of minor buildings in Africa, and many other parts of the world, where it seems to be considered natural that buildings should not be intended to last. The term "vernacular" has been used for such buildings - not in any sense as a term of condemnation of the buildings or the societies which produced them - but simply as a convenient word of description.

Present glimpses into the past of a land and the Nubian people, show that both have suffered as a result of "technological development", i.e. building the High Dam. The two dams built across the River Nile have gradually wiped out the land, forcing the Nubians to leave and establish a new life in an unfamiliar habitat.

Data in this chapter have been compiled from a wide range of literature based on first-hand information. Especially the detailed studies of different aspects of traditional Nubian culture observed and recorded prior to relocation, are now available in a number of publications in English, e.g.

Walter B Emery (1965), Fathy, H (1966)

Fahim, H (1968), Fernea, A and Gerster, G (1973)

Adams, W (1977), Keating, R (1978)

Kennedy, G (1978)

Here, the objectives of this chapter are to describe certain basic characteristics of Nubia, its people and elements of their social-culture organisation, and to make detailed studies of different aspects of traditional Nubian houses, i.e. those recorded before the relocation. The story of exodus is also taken into considerations, in the context of building dams and creating lakes over Nubia. This chapter also discusses a different perception of these engineering projects constructed across the Nile. The sponsor, i.e. the Egyptian Government, conceived these dams, and especially the recently built High Dam. In the context of a "positive technical development", the affected people, the Nubians in this case, found the actions destructive to their history and culture. Although the Government was quite aware of the adverse effect the dam would have on the inhabitants of the Nubian valley, this effect was conceived as a minor cost compared to the assumed nationwide value of for providing a new site and better living conditions for the displaced Nubians, assuring them of an efficient move into the new area and fair compensation for the material loss of their homes and belongings. The Government's concern was implied in the frequent visits of Egypt's president, the vice-president, and other officials to Nubia and their expressed willingness to take Nubian customs and demands into consideration when

planning and implementing the relocation scheme. Then there was the conceptualisation of resettlement and the policies of community building. This challenging task started with the first physical move of the Nubians out of their homeland and a focus on how things were in the new land at time of arrival. Following this came the carrying out of different alterations, rejecting either the house or the location, ended in a return to the original homeland.

3.2.2 Definition of the Nubians

Much of Nubia now lies under the water of the High Dam Lake. Rolf Harzog, a German historian, defined Nubia as "that part of the Nile Valley where the inhabitants speak Nubian", Fahim (1983). The Nubian people are considered very old and ancient. It is believed that they settled down in the Nubian region many thousands of years ago, in the ancient Egyptian period. Some antiques discovered in this area have confirmed this opinion. The people of Nubia usually identify themselves with three basic linguistic and ethnic differences (Fig from 3-8).

- a The Kenuz group: who occupied the territory from Aswan South along the Nile for a distance of nearly 150 kilometres, and speak a dialect called Metouki.
- b The Arab el Nubia: who previously settled in communities along the next 40 kilometres to the south and speak Arabic.
- c The Fedija or El-Nubiin: who lived along 130 kilometres of the Nile in the southern extremity of Egyptian Nubia and speak Mahas. Ending with the village "Adnudan", the last Egyptian village on the border of Sudan.

The Nubian region has been divided into two official parts:

- a the lower Nubian part: the part within Egypt stretching from north of Aswan city to north of "Wadi-Halfa" (Fig 9).

b the upper Nubian part: the part within the Sudan spreading from "Wadi-Halfa" to the city of "El-Deba" (Fig 10-11).

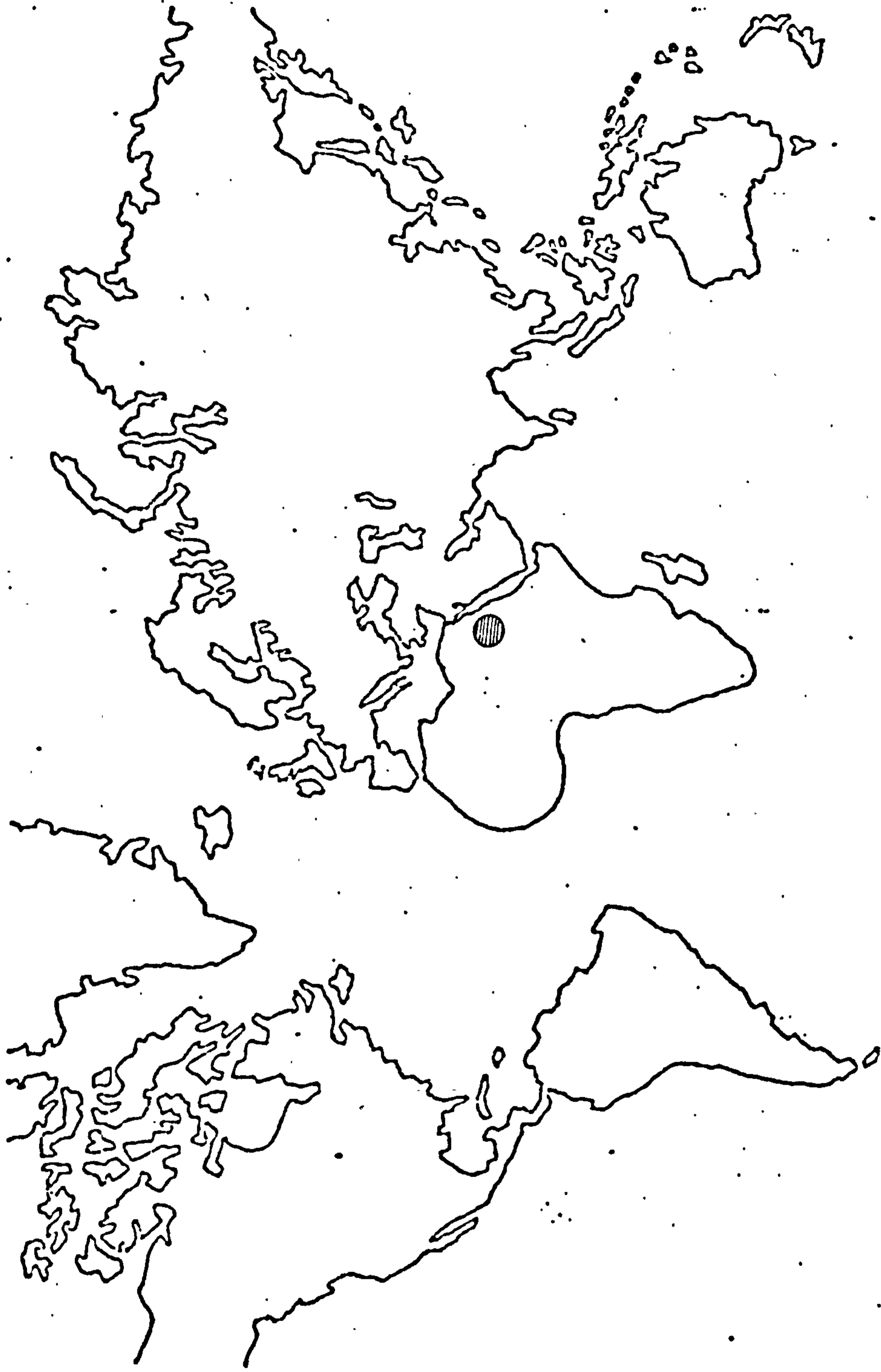
The Nubian region has an arid climate in summer with an average temperature of 44° centigrade. This region is considered as the narrow green valley of the River Nile. In spite of the isolation in which the Nubians have been living for ages, the Nubians constituted ethnic groups of nearly 120,000 people in 1963.

3.2.3 Nubians and Community

The Nubians' love of the homeland and the pride in their character and community encourages them to stick together and help each other when away from their villages. Hohenwart, (1975) reflects on Nubian society that Nubians have a unique trait of community spirit among themselves, and she also said that

"I often asked myself how the Nubians could endure the hardship of life during the last fifty years. And then I found that they had an inner happiness which was reflected in the people's faces. Peace and serenity, cheerfulness and kindness, helpfulness and charity characterised this good looking race. The precious gifts of nature were also gifts for the people which - we hope - they will preserve also in the new environment. Friendliness and mutual understanding are inherent traits which can be found in extended families, family-groups, tribes and all those people who possess a widespread community spirit. I am certainly not mistaken if I consider this community spirit to have been one of the most remarkable phenomena in the Nubian society."

The Nubians have an unmistakable sense of history and originality. They always refer to the remaining antiquities in their land to emphasise their early civilisation and their contribution to Egypt's ancient culture and glory. They often mention that the Nubians had once gained power over all Egypt, ruling from 750 to 656 BC as the Pharaohs of the XXVth Dynasty.



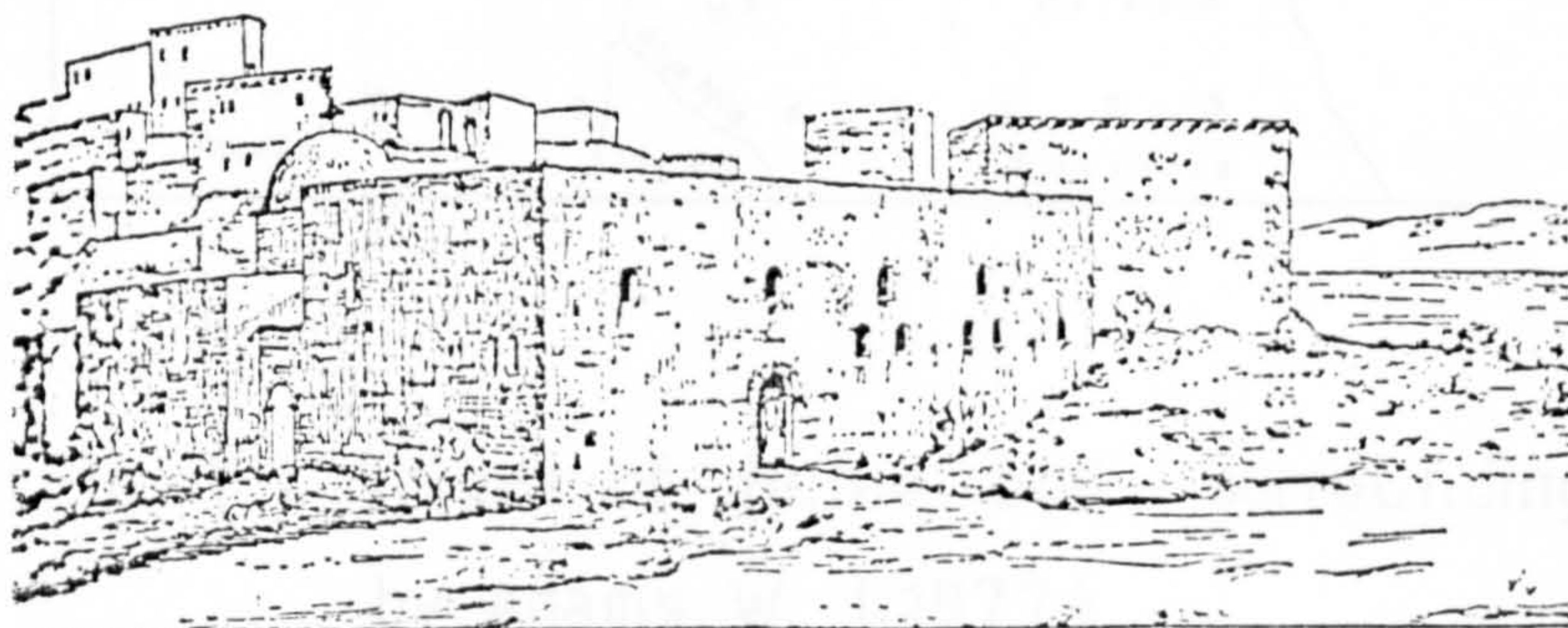
(Fig 3) Map of the Nubians' word location



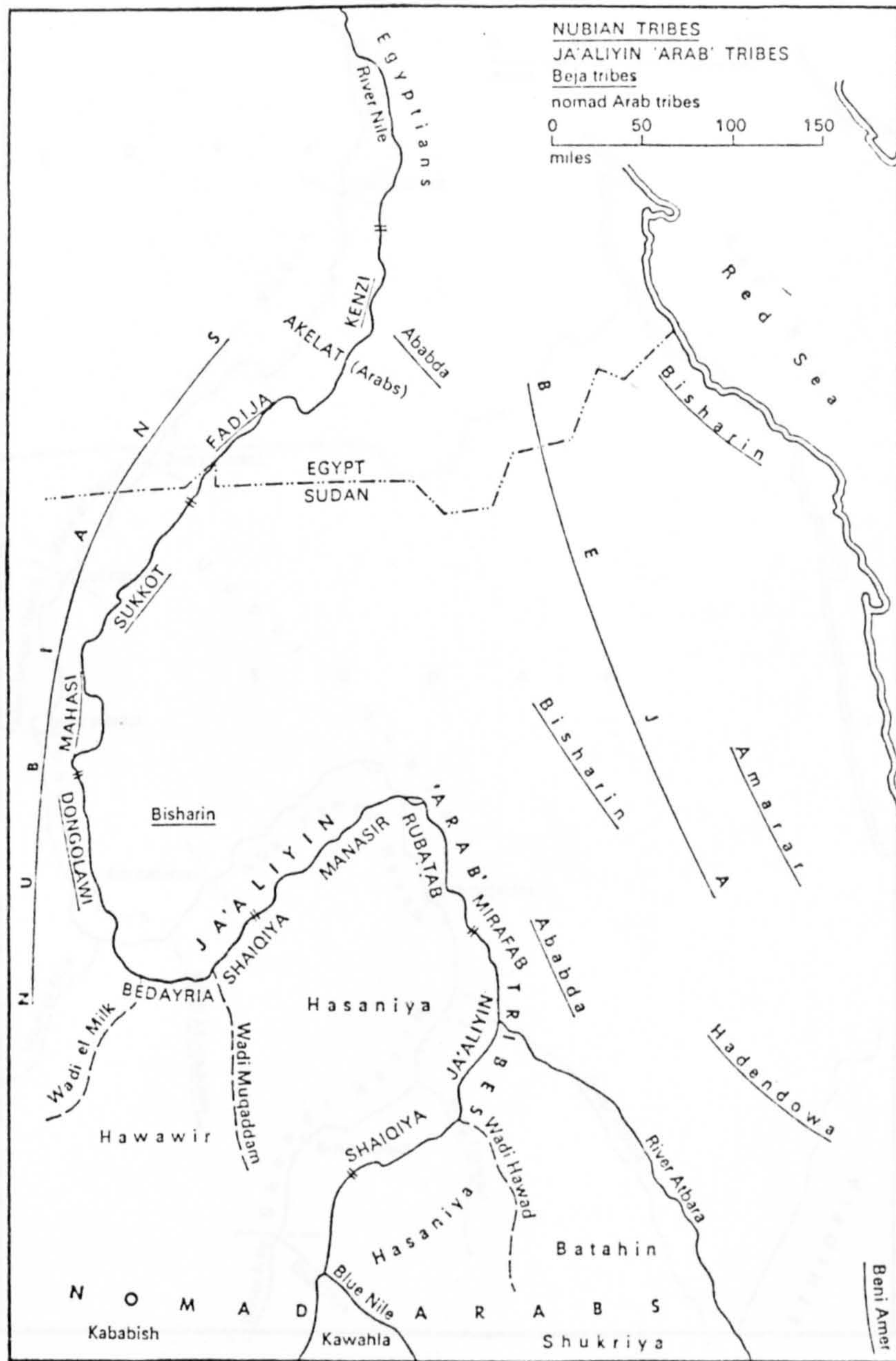
(Fig 4) Map of the Egyptian and Sudanese location in Africa



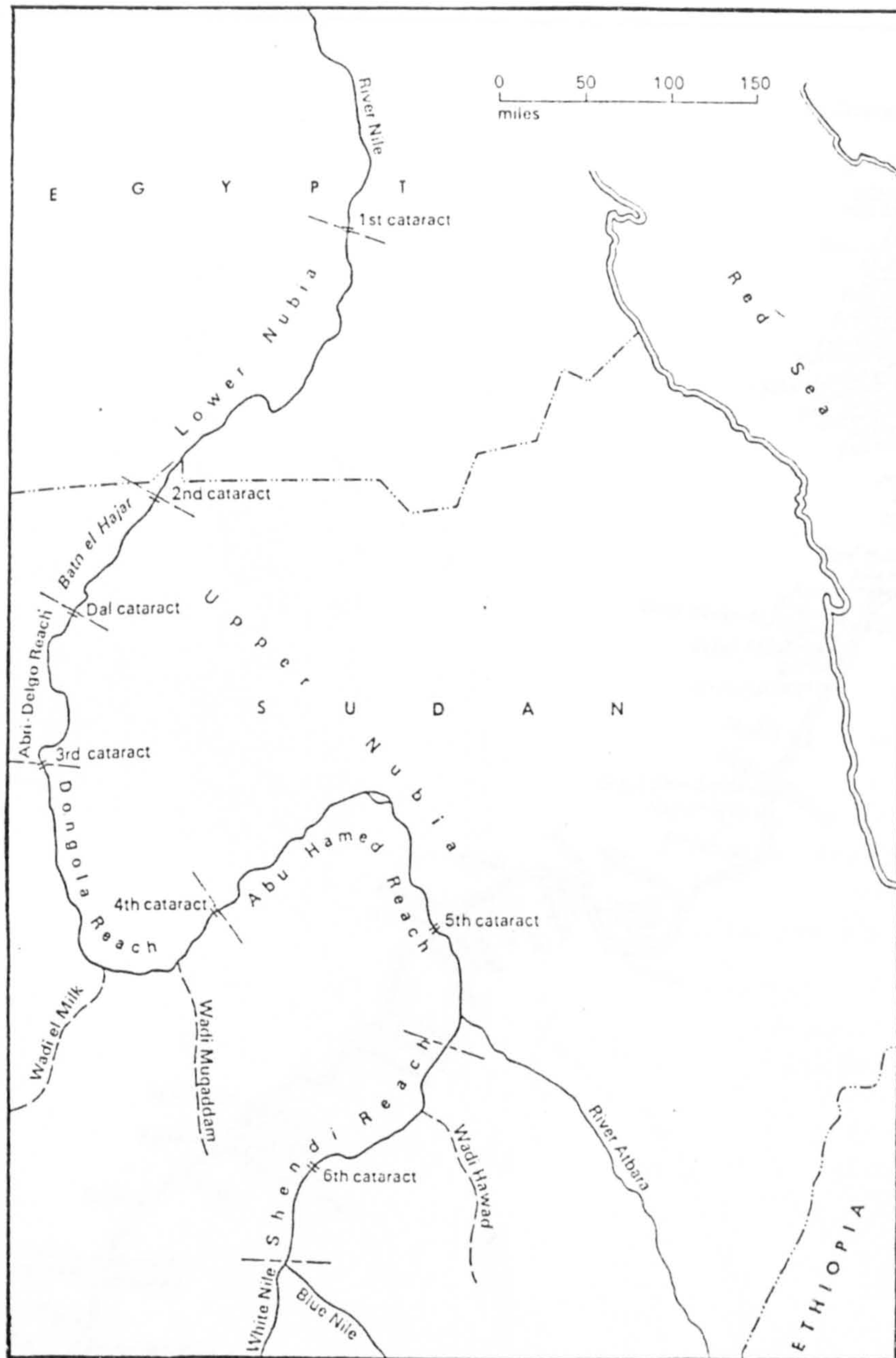
(Fig 5) Village of the Classic Christian period, Meinarti



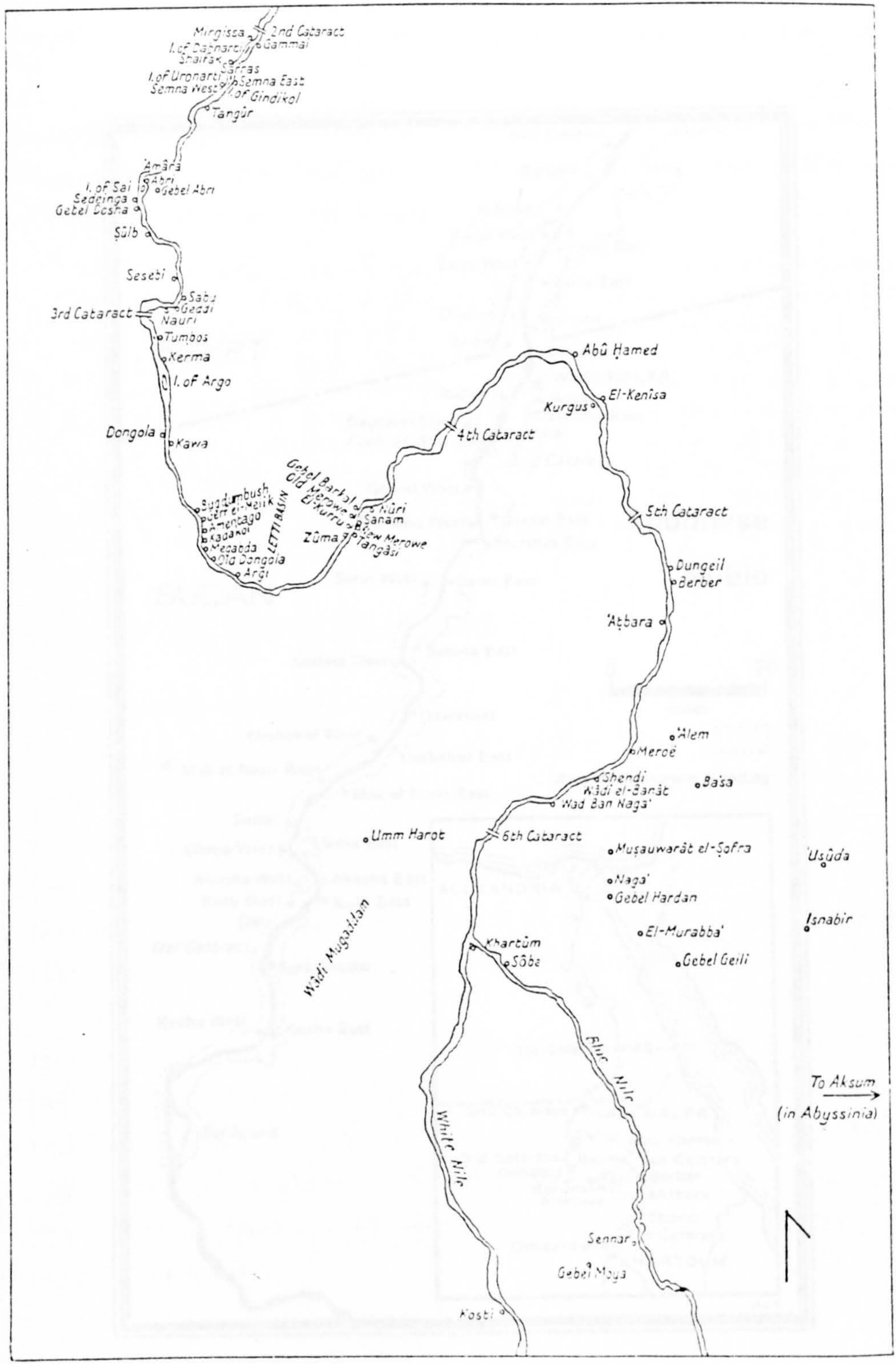
(Fig 6) Artist's reconstruction of medieval Nubian village, Tamit
by Adams (1977)



(Fig 7) Tribes of Nubia and surrounding regions by Adams, W (1977)

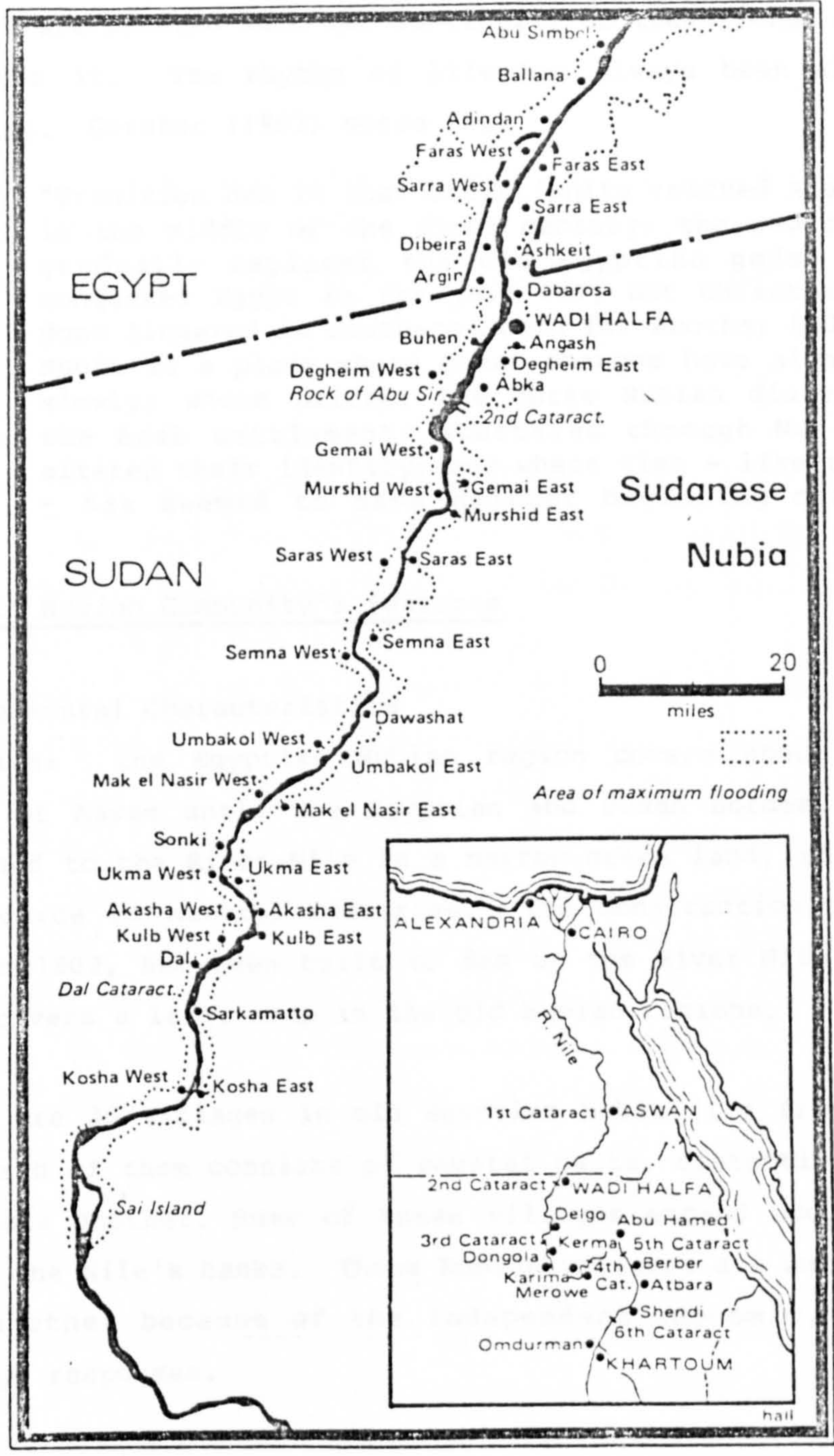


(Fig 8) Physiographic subdivisions of Nubia
by Adams,W (1977)



II. Upper Nubia

(Fig 10) The Sudanese Nubia by Porter, B. (1951)



(Fig 11) Sudanese Nubia. Dafalla, H (1975)

Nubians also say that the word Nubia, which means "the land of gold", reflects the richness of their land and the role it played in the formation of an ancient lavish civilisation.

Nubians are pleased with the continuity of traditional life as they put it. The rhythm of life has always been slow and relaxing. Gerster (1963) notes that

"Tradition has it that Christianity reached Alexandria in the middle of the first century; the new religion gradually replaced the old Egyptian gods. Islam conquered Egypt in the year 641, but Christian kingdoms lingered in southern Nubia for another 800 years. Nubia is a place where great changes have always come slowly; where neither the three Nubian dialects nor the Arab settlements scattered through Nubia have altered their identity; and where time - like the Nile - has seemed to have neither beginning nor end."

3.2.4 The Old Nubian Community's Features

A Environmental Characteristics

Location: the Egyptian Nubian region covers about 310 km south of Aswan until the Egyptian and Sudan border. It is attached to the River Nile in a narrow green land, it is poor and scarce in natural resources. The construction of Aswan Dam in 1902, had been built to dam up the River Nile's water that covers a large area in the old Nubian regions.

There are 35 villages in old Egyptian Nubia (fig from 12-13) and each of them consists of several parts, distantly located from one another. Some of these villages expand about 30 km along the Nile's banks. These Nubian villages are unique from one another because of the independent economic, social, ecology responses.

B The Social Characteristics

The Nubian people have conventional habits which have been retained from ancient Egypt. These habits continued without any modification until now. In spite of this, there are three groups of Nubian people (El Konoz, Arab El Nuba, El Nubiin).

We can easily find the main character of the conventional habits from one village to another.

Social Combination: the system of tribes is the social infrastructure of the Nubian region. These tribes are a large group of people with the same ancestral relationship under the leadership, and each tribe stays in a hamlet.

The Nubian person believes that his loyalty towards his tribe is much stronger than towards his village. Due to the extreme peaceful environment condition, kindness had been created in this social unit.

C Culture Characteristics

The culture is related to several civilisations which were established thousands of years ago, such as ancient Egyptian, Coptic and Islamic civilisation. The Nubian character is a mixture of these three civilisations.

The hamlet and the village were two basic elements in the social organisation of Nubian Communities. There were variations among the three Nubian groups in Egypt regarding the significance attached to their kinship, affiliation or territorial residence. Lineage appeared to be more important in the north than in the south. It organised many of the political, economic, religious, and marital affairs of the Kenuz Community. In the south, village was more important for determining social identity than the lineage. Most village activities were carried out on the basis of reciprocity, which was developed in terms of friendship and neighbourhood ties rather than kinship relations.

As Fernea (1962) indicates, such units were of little additional significance although they were a focus of strong loyalties based on village or district residence. The lowest level of social organisation was the hamlet, which consisted of a number of households and was the smallest named segment of a village (fig 18). Physically, the hamlets and hence the villages were situated along the bank of the Nile, one beside the other. The dividing lines between the groups of hamlets (about 530) were often marked by bends in the river, which separated one village from the next.

Socially, each hamlet was a distinct unit in terms of the obligations of mutual aid which bound its members. The obligations were ordinarily activated in times of need. Members of the same hamlet would work together in the fields, for example. Also, whenever a woman in the hamlet went into labour, her women neighbours rushed to help her, and the men gathered to comfort and support her husband. In addition, the hamlet was the locus of the customary mutual visiting that often took place during the month of Ramadan, during which Moslems fast from dawn to dusk.

Yet the village also had a marked role of cohesiveness; it served as a ritual unit which carried out as a whole all rites that were performed for marriages, deaths, and other occasions. The village also maintained a cemetery, a mosque, and a school and, in addition, was an administrative unit where the mayor had a guest house.

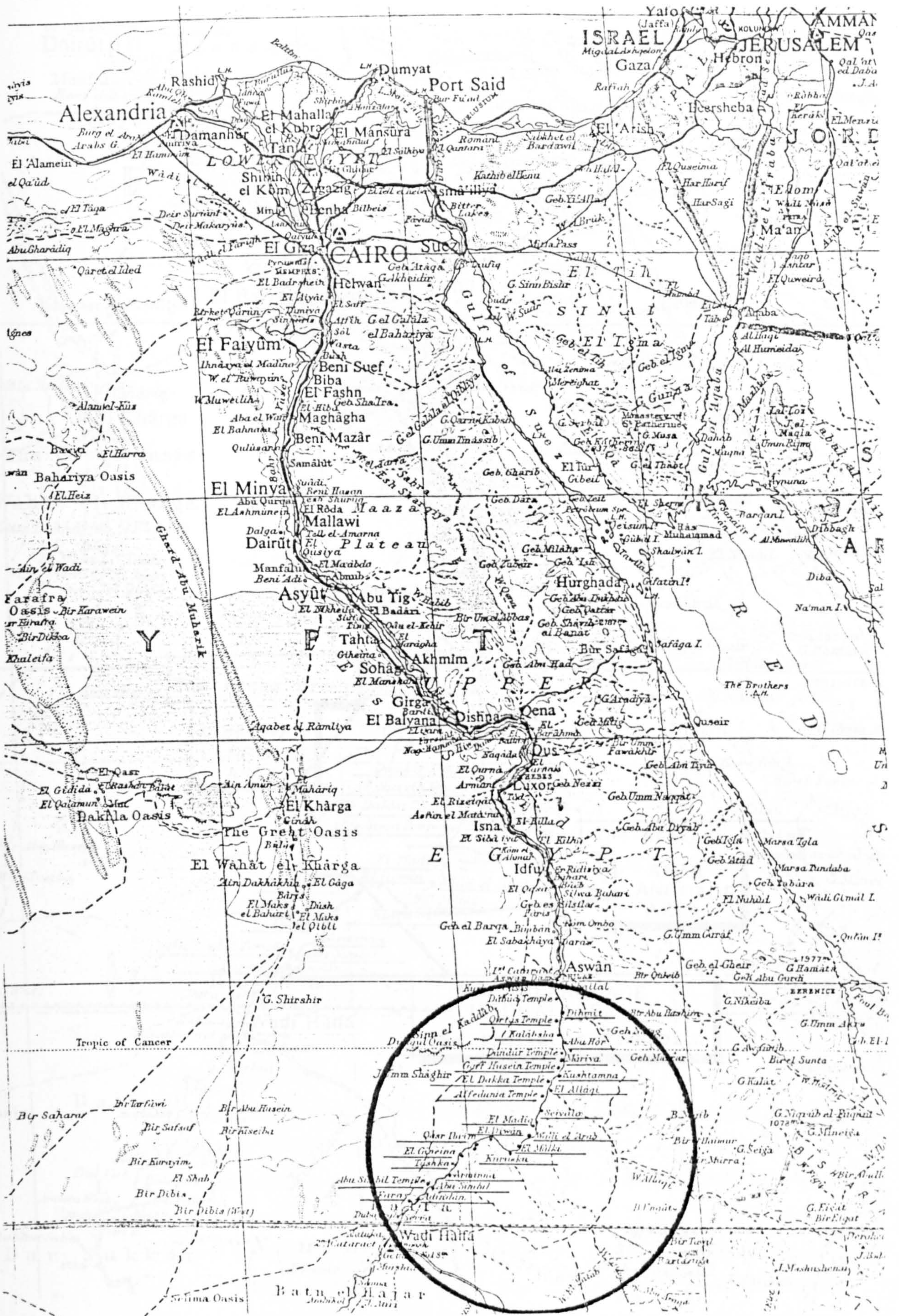
Residence based on kinship bonds not only determined the nature of interpersonal relationships among the inhabitants of each hamlet, but also encouraged the development of patterns of economic and social duties. The residence pattern, for instance, encouraged the system of purchase on credit among the members of the hamlet. It was customary for Nubians to use one room in the house as a variety store, and people took their commodities on credit until remittances were received or crops sold.

Viewed by the Nubians as a unit and they stressed particularly the co-operation and inter-dependence of its members inside the home. But outside of the home, each of the married women living together is expected to fulfill her social duties and obligations independently as in the case of the wedding celebration organised by a family to fulfill a vow. Males are expected to share in the household expenses, and if a father and son work together in the field, both share the crop obtained.

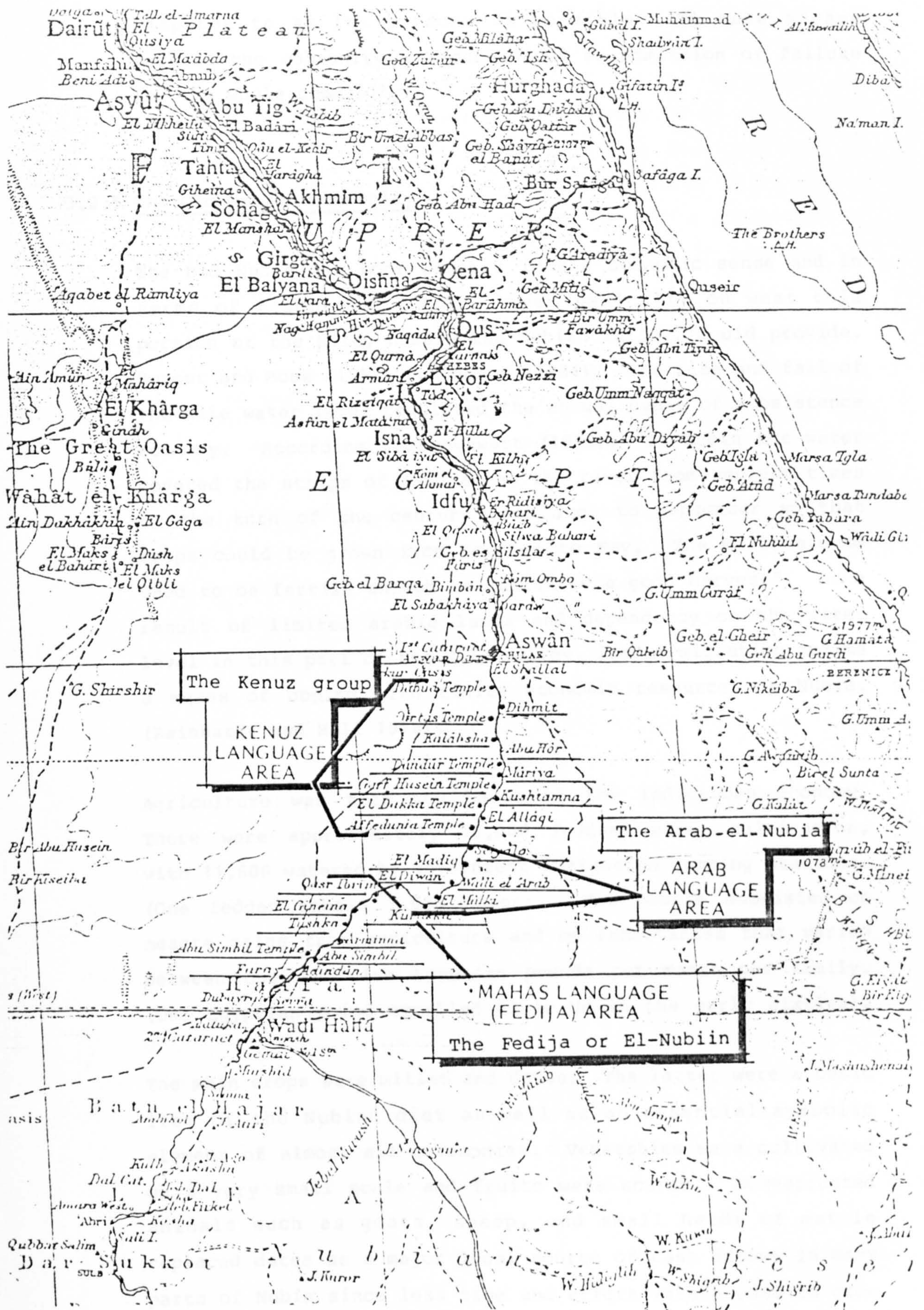
As different observers of Nubian culture recorded, the inhabitants of each hamlet were members of some extended families who shared a common ancestor. It was customary for members of a family to build their houses adjacent to each other in order to have help nearby in case of need. One observer of the Kenuz village noted that hospitality for a guest was not restricted to one household. The construction of a new house or nuptial room was an occasion for neighbours to manifest their affinity and solidarity. Men and women worked together according to their abilities and skills; the owner of the house provided food, tea, and cigarettes for the workers. Abdel Wahab (1964).

Close interpersonal relationships, such as those illustrated above, existed only among the members of small units such as the family and the hamlet. Beyond these in-group relationships, developed through the residence pattern, Nubians tended to be cautious and reserved. In-group feeling and pride that was associated with it was evident in the nicknames of the najas, which were believed to express distinctive hamlet personalities. Although they readily identified themselves as Nubians when with members of other Egyptian groups, Nubians tended to specify their area of origin and sometimes the hamlet.

In the case of disputes, the rule was to avoid the intervention of people other than close relatives and friends. The Nubian community was self-regulating, capable of solving its own problems internally by peaceful means. Statistics revealed a low crime and theft rate compared to groups in other parts of the country. Nubians attributed that to two distinctive traits of Nubian personality: honesty and a belief in peaceful coexistence. While this may be the case, the mechanism of social control should not be overlooked. When dishonest acts occurred, the people involved were able to put matters right in their own way rather than reporting the incident to the police or taking the disagreement to court. Nubian communities preferred to limit outside knowledge of dishonesty and



(Fig 12) Map of the Old Nubia location in EGYPT
The Times Atlas of The World (1956)



(Fig 13) Map of the three different linguistic and ethnic parts to the Egyptian Nubia
The Times Atlas of The World (1956)

disputes to as few persons as possible. To take a case outside the community was considered an admission of failure for the whole community.

3.2.5 The Old Nubian Community

The old Nubia was poor country in the economic sense and in terms of resources. Nubia lived basically on what this portion of the Nile, namely the Nubian valley, could provide. Porter and Moss (1952) and Adams (1984). The rise and fall of the Nile water level regulated the annual cycle of subsistence economy. According to Hohenwart (1975), "In Nubia the water covered the strips of land along the river from ancient times to the turn of the century from June to September so that crops could be grown from October to May. The moist ground used to be fertile enough to guarantee a good harvest". As a result of limited arable lands and dependency on the water level in this part of the Nile valley, labour migration became a means of coping with finite economic resources in Nubia. (Reinhardt and Hall 1978).

Agriculture was then the basis of the indigenous economy. There were approximately 15,000 feddans under cultivation, with 11,600 watered by government irrigation pumping stations. (One feddan equals 1.038 acres). The people subsisted on meagre gains from agriculture and on remittances that varied between one and five Egyptian pounds per month per family. (One Egyptian pound equalled \$2.40 US in the early sixties).

The main crops were millet and dates. The latter were a basic item of the Nubian diet as well as an essential symbolic element of almost all ceremonies. Vegetables were cultivated on a very small scale and fruits were scarce. Domesticated animals such as goats, sheep, and small herds of cattle replaced dates as a major local source of cash income in many parts of Nubia since less time and effort were needed to grow fodder than the previously mentioned crops. Domesticated animals were also important as a source of meat, milk and

hides. Nubian women showed great concern for their animals by devoting much of their daily activities to animal care. Labour migration had several affects on the structure and function of Nubian society and particularly on its demographic composition. It resulted in a population that was made up mostly of women, old men and children. Three years before relocation, the 1960 census showed Nubia with a population of 17,785 males and 30,243 females; this was in addition to approximately 20,000 Nubians living then in cities as estimated by Geiser (1966). He also pointed out,

"the high number of disabled aged men, widows, or women may suggest that the Nubian village was a kind of refuge for both men and women who, in regard to city life, had become of marginal value in social and economic terms".

The migration of able-bodied men resulted in a high proportion of working women in Nubia. For the years before relocation, the 1960 census showed the working population composed of about twelve thousand persons, of whom almost one-third were women. While women made up 5 per cent of the total working population in Egypt, the number of working Nubian women was as high as 14 per cent of the total working population in Nubia according to the 1964 report on Nubia by the National Research Centre. In cases where women could not farm, the land was usually left under the care of a relative or a friend. Migrants used to contribute toward buying seed and fertilizer in return for a share of the crop.

Sharecropping developed as a result of labour migration and constituted a basic element in the agrarian structure of the Nubian community. However, the Nubian pattern of sharecropping was unique. In the Egyptian delta, the practice grew out of a feudalistic situation in which foreigners acquired control of large areas of land and the peasants were obliged to till the land for a relatively small share of the crop.

But in Nubia, as Fernea pointed out, the landowner and the sharecropper were frequently relatives. The supervisor was seldom richer than the person who tilled the land. In other words, there was little if any class distinction and formal relationship associated with sharecropping, unlike the situation among the rest of the Egyptian peasantry Fernea (1962), Plumlery (1982) and Adams (1984).

The general lack of motivation to farm did not mean that Nubians lost interest in land ownership; they were interested in owning land as an investment and as an access to status. But agricultural work has never appealed to them. (They differ in this respect from other Egyptian peasants, who often consider farming the most meritorious and blessed of all occupations). City life appealed to Nubians so much that some families sent their boys to the cities regardless of economic difficulties because they considered it the proper training for better future work.

Walter Emery (1965) the late British Egyptologist and Hudson (1976) wrote that there are different Nubian monuments could be discovered which dated back to the Upper Paleolithic era (17,000-12,000 BC). He stated that

"the successive irrigation projects which have in the past destroyed, and in the present are destroying the antiquities and monuments of Nubia, are to a large extent the reason for our knowledge of the archaeology and history of this part of the Nile valley; for were it not for the periodic threat of destruction, there would not have been the concentration of archaeological research undertaken at various times since the Aswan Dam was built in 1902. Exploration in Nubia is difficult by reason of its isolation and, moreover, in comparison with Egypt the results of excavation are not rich in actual finds, although productive of valuable scientific information. Consequently, much of the archaeological exploration was the result of dire necessity and not of choice, and a large part of the important discoveries was made under threat of 'now or never'".

But contrary to several archaeologists who decried the damage the Aswan High Dam would bring to Nubia's historical treasures, Emery argued that the potential benefits of the dam and the new resources of the lake were enormous, and could not possibly be sacrificed in the interest of historical and artistic treasures. However, in Chapter 7 there is comparison between the Nubian's economy in the old Nubia, government village and in the homeland.

3.3 ASWAN DAM AND THE NUBIAN EXODUS

3.3.1 Nubians and the Two Dams

Fahim (1983) states about Egypt, as the ancient Greek historian Herodotus observed, is "the gift of the Nile". It was the intelligent and careful use of the Nile water that made possible ancient Egyptian civilisation. Modern Egyptians also turned to the Nile for more water control and utilisation to meet the demands of progress.

In order to meet the growing demand for more water to make land extension feasible as well as to support a steadily growing population living in limited arable areas, in 1902 the construction of a dam was completed across the Nile south of Aswan and it was heightened in 1912 and again in 1933, then in 1940.

The Aswan Dam project was perceived by the Egyptian Revolution, particularly in terms of adding new arable lands, increasing the output of the existing cultivated lands, and generating the electrical power that would promote the advanced level of industrialisation, Egypt has long striven to achieve.

Fahim (1981) and Geiser (1963) also noted that there may be more than one thousand registered high dams in the world

(defined as those above 75 metres in height), no similar dam has attracted as much worldwide concern, publicity, and controversy as the Aswan High Dam.

The two dams are presently erected across the River Nile south of the city of Aswan. The people who were most affected had always been the Nubians; yet the effects of the new dam, i.e. the Aswan High Dam, cannot be compared to those of the old one, known as the Aswan Dam or Reservoir. While the impact of the first dam was relatively limited in terms of the amount of land inundated and the necessity for the displacement of several villages away from the reservoir, the second dam's effect was total, flooding all Nubian lands within the Egyptian territory and nearly one third of the Sudanese Nubian valley. Keating, R (1978), Greena, L (1962), and Ashanti (1977) stated that all Egyptian Nubian and those Sudanese affected by the new lake had no alternative but to leave their homeland. In Egyptian Nubia thirty five villages and a hamlet (about one hundred thousand) with all their agricultural land, date trees and historic remains would be submerged by the water.

Egyptian Nubians were relocated in the Kom-Ombo region, a new site but still in the same Aswan region, while their Sudanese fellows were taken to an area about eight hundred kilometres away from their homeland and in rather unfamiliar climate, ecological and cultural environment. This is the Khashm el-Girba area, in Kassala province near the Sudanese-Ethiopian border. Hassan Dafalla in his book "The Nubian Exodus" (1975), the man who assigned to relocate the Sudanese Nubians from their homeland to a new site, perceived the situation as follows:

"However great the benefits of this agreement (referring to the 1959 water agreement between Egypt and the Sudan) the side effects were disastrous. The Nubians were the only victims as the greatest part of their country was being doomed to inundation. In Sudanese Nubia, the town of Wadi Halfa and twenty-seven villages with all their agricultural land, date trees, and historic remains would be swallowed by the waters", (figs 14 and 15)

The Nubians have always felt that the two dams drastically upset their traditional life and placed them against their will in an unfamiliar and uncertain existence. With the construction of the first dam and its subsequent raisings, Nubians especially those whose lands were inundated - perceived themselves as victims of the dam and eventually became inflicted people.

Hohenwart (1975) states observations of the Nubians in their old setting with wondering about this paradoxical issue of the poverty of a land and the contentment of its inhabitants. However she found an explanation and comments that the environmental attributes which were found in Nubia meant that: the river is the stream of life, the supplier of water for man and cattle, the fertiliser for ground and the only way of communication. The Nubians' life was more or less free and independent. They enjoyed their country full of beauty and silence. They loved their houses and traditions which were inherited from many generations. She observed three kinds of Nubians. Firstly, there were the old people, who liked to speak of former times, when the crops were rich and the palm-groves overladen with dates so that the harvest satisfied the need of the people. Secondly, there was the middle generation, who had felt the ever-increasing scantiness due to fields and trees dying away in the floods. Thirdly, there was the youth, who, when confronted with the hopeless situation, decided that Nubia had to be given up for the sake of a better life in the future.

3.3.2 Nubians and Resettlement

Following Egypt's decision to implement the Aswan High Dam project in 1958 the High Dam Services Committee, in conjunction with several concerned ministries, chose the Kom-Ombo site for the displaced Nubians and listed the responsibilities for each involved party.

In general, the Egyptian Government gave the resettlement scheme special consideration, intending that the process of

relocation be accomplished smoothly and successfully. However, according to Hamed (1973) and Okasha (1963); it appeared that there was no direct Nubian participation in the Government's formulation of land. The resettlement scheme was entirely organised and executed by the various ministries. Nonetheless, for two years prior to relocation a Government committee for the investigation of Nubian demands held monthly meetings with Nubian delegates in an effort to answer questions and calm their fears. The Nubian voice was taken into account whenever possible in order to accommodate Nubian desires, as is the case in keeping the old names for the new villages in Kom-Ombo.

Some Nubian leaders and representatives were also invited to inspect an architectural model of a home before construction began on the site.

It would be fair to say that there was direct, broad and constant consultation and communication between the Nubians, especially their leaders and representatives, and the policy makers. Harown (1966) states that, despite the Government's sentiments and efforts, the Nubians' suspicions regarding the Government and their future were not totally dispelled.

Fahim (1983) said that

"Observers were touched by the shared grief at the moment of departure. Many Nubians kissed the land as they left their empty, vacated homes, while others filled their pockets or small bags with soil. After boarding the boat, the Nubians were feeling particularly vulnerable and sat in deep silence, staring at the disappearing village, some had tears in their eyes and others cried openly. One Nubian, reflecting on the trip from his village down the Nile, which took him to the city of Aswan, said "As we were sailing, I recalled Noah's ark. The boat was crowded, filled with personal belongings, poultry, animals, and pets. We were all heading towards the unknown".

Abdel Wahab (1964) states that despite the care lavished on the first group, many crises have started. The relocation of

other Nubian groups was plagued with problems, the principal one involving poor scheduling of the moves. Due to a shortage of materials, some of the contractors had not met their deadlines in building new houses, and others had construction defects in the walls and roofs (plate 5).

In order to meet urgent engineering deadlines at the dam site, the administration was forced to move people to unfinished houses in the new villages. Construction of housing had not yet been started in some areas and, understandably, many Nubians felt the Government's promises had been misleading and unreliable.

The relocation period took nearly nine months, from October 1963 to June 1964, and except for the good accommodation experienced by the first relocated villages, evacuations became ordinary routine work under the supervision of a committee whose members represented involved Government departments.

From UNESCO Bulletin (1976), and from the involved Government departments' reports, two main problems faced the resettlement administration during the implementation period.

- a The first was caused by inadequate communication among involved Government departments due to bureaucracy and centralisation.
- b The other problem emerged directly from lack of synchronisation between evacuation schedule out of Nubia and the engineering work at the dam site, which forced the Nubians at times when the rising reservoir water became threatening to leave Nubia and arrive in Kom-Ombo to live in tents or temporary lodging facilities.

However, after the Nubians had boarded "Noah's Ark" with great expectations but when they landed in "the promised land" it was not as green and convenient as they were told. The

disappointment and grief were overwhelming. Because of the state of affairs, numerous and complex problems emerged and put both the Government and the Nubians in a difficult situation.

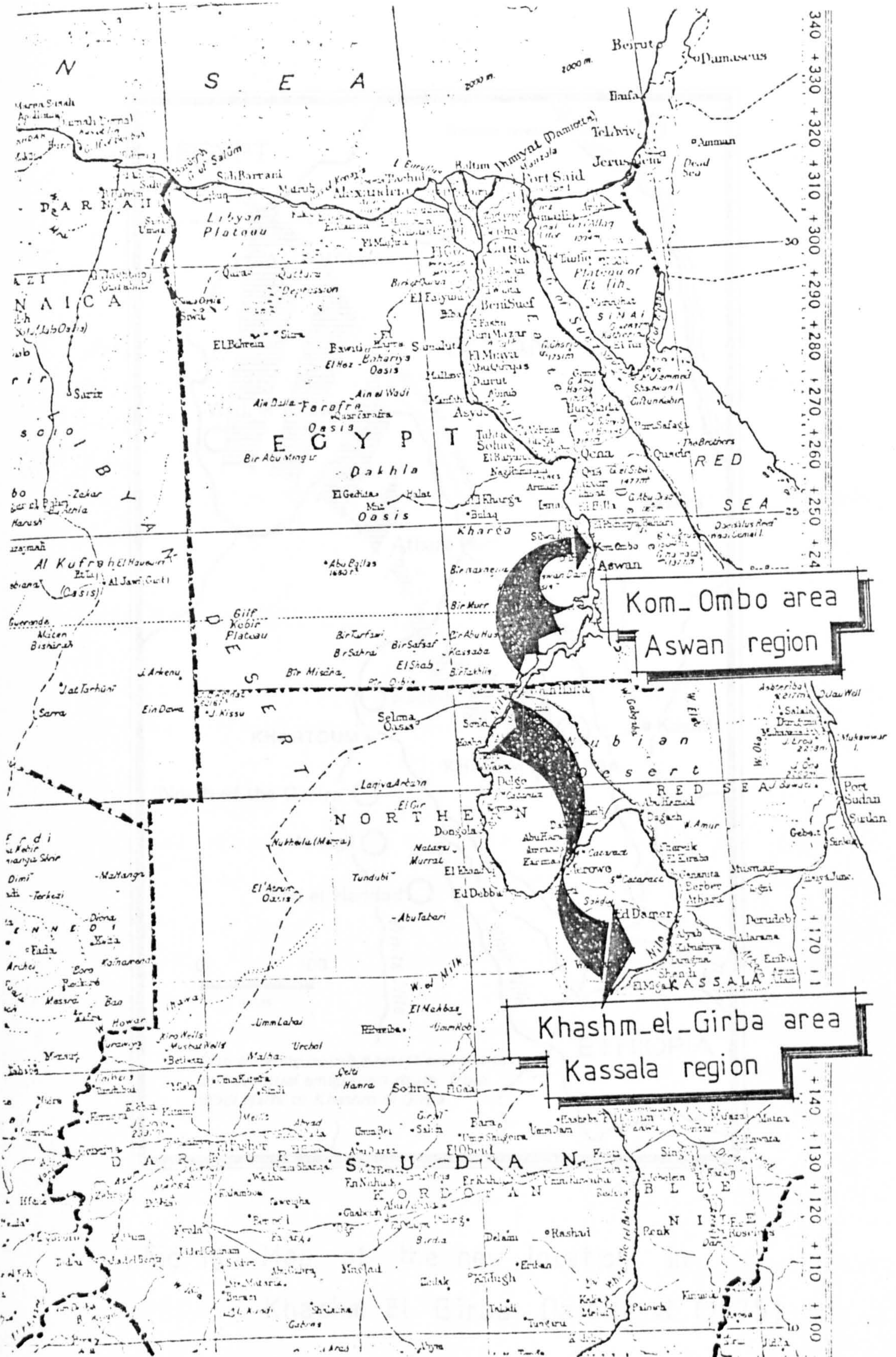
From the Government reports and in retrospect, had the infrastructure work on the resettlement site been designed and implemented within the framework and construction responsibilities of the dam project, one can presume that much trouble might have been avoided.

It seems reasonable to suggest the necessity of choosing the best arrangement in getting the relocation site at least in good shape, if not entirely completed, prior to the arrival of displaced people. Whether Governments decide to have one or several companies in charge, alternative plans should be conceived.

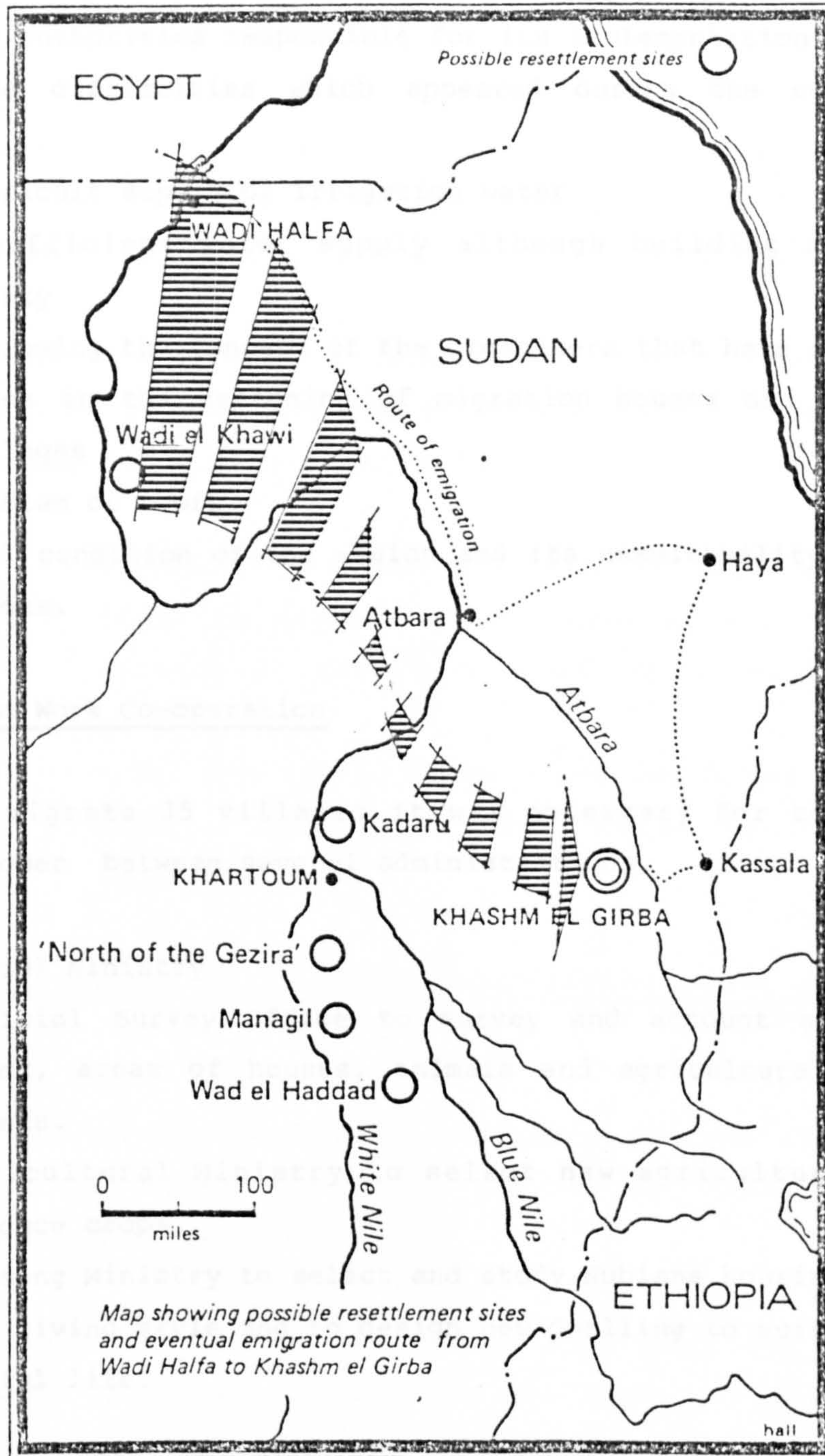
Nevertheless, if the Nubian case has a lesson, it is that planning and preparation for resettlement in all its stages, i.e. during and after the physical displacement, determine the success or failure of this human challenge. Dam politics may be justifiable and rewarding at certain times; in the long run they can also have serious social and economic costs.

One can also say that the stress relocation to the authorities emerge and lead them to the use of coping strategies to deal with Nubians. As a consequence, the total relocation process is disruptive at a sociological level - familiar patterns, role relationships and inherent responsibilities, forms of social control, subsistence patterns, and organisational structure are altered.

Hence, disturbance at a psychological level occurred affecting routine behaviour, attitudes, motivation and emotion and cognitive perceptual styles. It could be seen from the above section that the different problems and reasons that led to the specific problems of this research, i.e. the importance of vernacular needs in house design.



(Fig 14) Map of Egyptian and Sudanese Nubians' relocation sites in (Kom-Ombo area in Aswan region) and (Khashm-el-Girba area in Kassala region)



(Fig 15) Map of the new location in
Khashm El Girba . Dafalla, H (1975)

3.3.3 The Government Attitude

This section shows the primary steps in investigations of migration according to the contents of the project files with the authorities responsible for its implementation. There are some difficulties which appeared during the construction.

- Difficult supply of irrigation water
- Insufficient water supply although building material is plenty
- Reviewing the concept of the organisers that have set the main lines in the designing of migration houses and planning of villages
- Problem of roofs
- Soil condition of the region and its unsuitability for foundations.

Team Work Co-operation

To migrate 35 villages it was necessary for team work to co-operate between several administrations.

- 1 Social Ministry
- 2 Official Survey Office to survey and account all families lands, areas of houses, animals and agricultural lands and plants.
- 3 Agricultural Ministry to select new agricultural land to produce crops.
- 4 Housing Ministry to select and study Nubians housing character and living style and to design new dwelling to suit the Nubian social life.

The New Migration Site Selection

It could be seen from the Government files and reports that the role of each ministry was:

- 1 Ministry of Agriculture had decided on many sites of land which could be used for agricultural purposes to which the Nubians party would then migrate to this location, "Kom-Ombo". This was a desert land until 1962, located inside the Aswan district boundary, taking up the form of a circle of 50 km.
- 2 Ministry of Civil Service had planned to dig a water channel, but because "Kom Ombo" was located at a high level this project was difficult as no water pumps were available at that time.
- 3 Ministry of Housing had formed a work team to study the Nubian dwelling architecture and to design the new suitable houses, the new designs will have to be:
 - A simple to construct and build in the minimum time in order to migrate 35 villages as soon as possible withing 2 years before the overflow of High Dam water.
 - B Multi Type Design of dwellings (different in areas and solution design) therefore there are four types of dwellings.

The Nubians' Opinion and Expectations about New Migration Houses

The Government's official architects met and discussed with about 150 selected Nubians. The Nubians' thoughts about the new dwelling were as follows:

- 1 Some Nubians refused the mud and clay dwellings because they wanted houses which resembled the towns and cities because they were looking for durability.
- 2 The majority wanted large dwellings which looked like the old dwellings.
- 3 Some others wanted building material like brick, stone, cement brick or double reinforced concrete roofs to insulate and reduce the high temperatures in summer which is around (45°C).

Most of them recommended the following:

- 1 Two separate entrances, one public and one private.
- 2 New civilisations have to be like those in the new community and in the modern developing towns.

However, about 16,000 houses and 200 general service buildings should be built in that time. Finally the Government decided to build the following 4 models of houses.

- 1 The large house consisting of four rooms, guest room, court yard, wall (Palisade), kitchen and toilet to accommodate large families composed of more than 7 individuals.
- 2 The medium house consisting of three rooms ranging from the guest room, court yard, wall, kitchen and toilet to accommodate medium families composed of between 5 to 7 individuals.
- 3 The small house consisting of two rooms ranging from court yard, kitchen and toilet to accommodate small families, the number of individuals between 3 and 5.
- 4 The smaller house consisting of one room, court yard, kitchen and toilet for limited families, the number of each does not exceed more than 1 or 2 individuals such as widows and widowers (Figure 23).

3.4 COMPARISON BETWEEN THE TRADITIONAL AND THE GOVERNMENT HOUSE

It could be useful to examine the traditional Nubian house to identify their typical features and characteristics that are common amongst them that could not have come by accident. The purpose of this would be in order to respect them in the new house design. If it cannot be like that, it could at least respect what is constant in form and design concept and not change it. It is worthwhile for this study to also examine the Government houses in order to discover the interaction between both house designs which led to represent the form of alterations and responses in the four case study groups (see chapter 7).

3.4.1 The Old Nubian Architecture

Ferena (1973) is one of the writers interested in the Nubians and he described Nubian architecture by the meaning

"The old Nubian Architecture is truly considered not ordinary in character. It had an obvious style throughout the first half of the 20th century. They are regarded as the true reflection of the old Nubian community, which they had an independent cultural, civilisation related to ancient Egypt, and skill to keep this character throughout time, this remains so, in spite of being attacked several times from foreigners, having a harsh climate and an arid environment."

The Nubian dwelling is specially important to the Nubians life because it helped the community to maintain this architectural character through different times against destruction. Therefore it was necessary to rebuild those houses over the hills at higher levels, to save them from the water overflow from the Aswan reservoir. Every time the Nubians rebuilt their houses, they still managed to maintain the character of Nubian architecture, Fernea (1962).

In an impressive description of Nubian houses, Fathy (1966) wrote

"it was a new world for all of us, whole villages of houses spacious, lovely, clean and harmonious. There was nothing like them in Egypt".

Gerster (1963), a Swiss traveller and photographer, pointed out:

"I believe that the architecture of the Nubia house aims to ease the mind of the departing husband. A rectangular wall encloses several one-story rooms which open into an inner court - a common ground plan in this part of the world, but in Nubia the walls are higher than elsewhere. I saw veritable castles, looking as if they had been designed jointly by confectioner and fortress engineer ... I looked at one of those stately houses: the palace of the wife who stayed behind - and her prison."

3.4.2 The Traditional House

The traditional house was located within a small hamlet having a population of about 100 people, many of whom were relatives and many had lived in the community for generations. Individual houses were actually compounds that sheltered an extended family.

The compounds were built about a quarter of a kilometre apart and, as a family grew, the compound was enlarged. For example, when a son married he and his family often lived in the bridal area that was added to his parents' house.

Interestingly enough, as Fathy (1966) points out, the mahr (bride price) was often equivalent to the cost of the nuptial room. In the court yard there were usually some big jars for the water that women and girls brought every day from the Nile. Other jars were used for food and seed storage. A kitchen with a clay oven was also essential. Baking bread, the most important item of Nubian diet, constituted an important part of women's daily activities. It was the custom to serve fresh hot bread to guests as a gesture of hospitality. Different kinds of bread were baked for different occasions.

In spite of the continued growth of a compound, some degree of separation and distance was always maintained between dwelling units. A family compound contained a guest area; court yard, bridal hall, cooking, storage, sleeping and living areas, an open covered loggia or outside work area, and a stable for animals. The separation of compounds ensured that occupants could avoid interaction with others if they so desired. This was further aided by high (approximately 4.5 metres) and thick (approximately 0.3-0.5 metres) exterior walls. These walls were also important for temperature control since they enclosed high-vaulted rooms that were ventilated by numerous openings along the upper part of the walls. In addition, thick interior walls helped protect the privacy of household members from one another (figures 16, 17, 18 and plate 1).

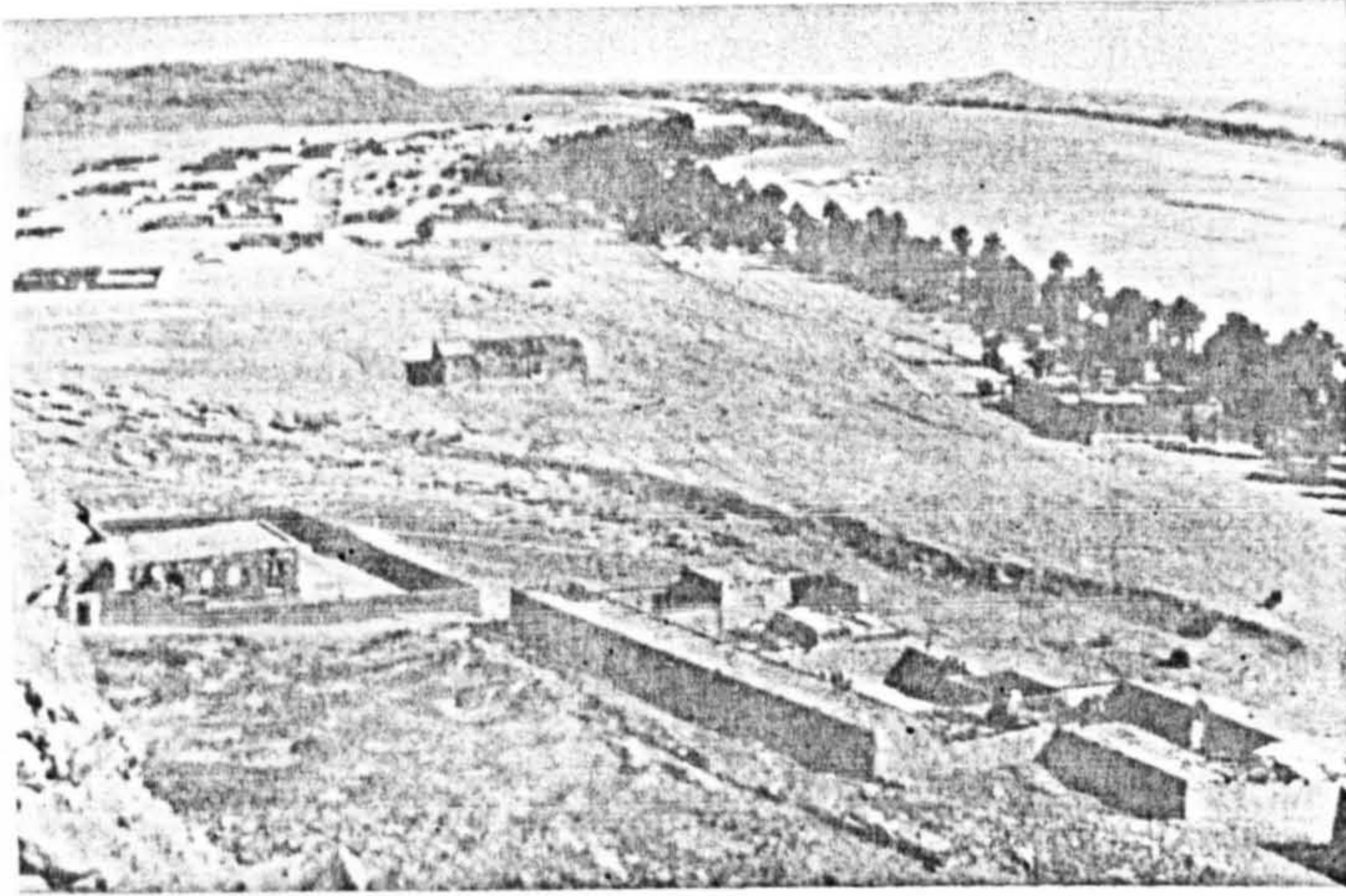
Other effective privacy regulation mechanisms included the use of a single main entrance to the compound (a second entrance was sometimes added to the bridal hall area) to allow for the custom of not entering a compound without permission. In addition, a guest room for overnight visitors was always located to the immediate left of the entrance, away from the activities of the compound, thereby providing mutual privacy.

The traditional Nubian residence also had a number of design features that facilitated openness and social interaction.

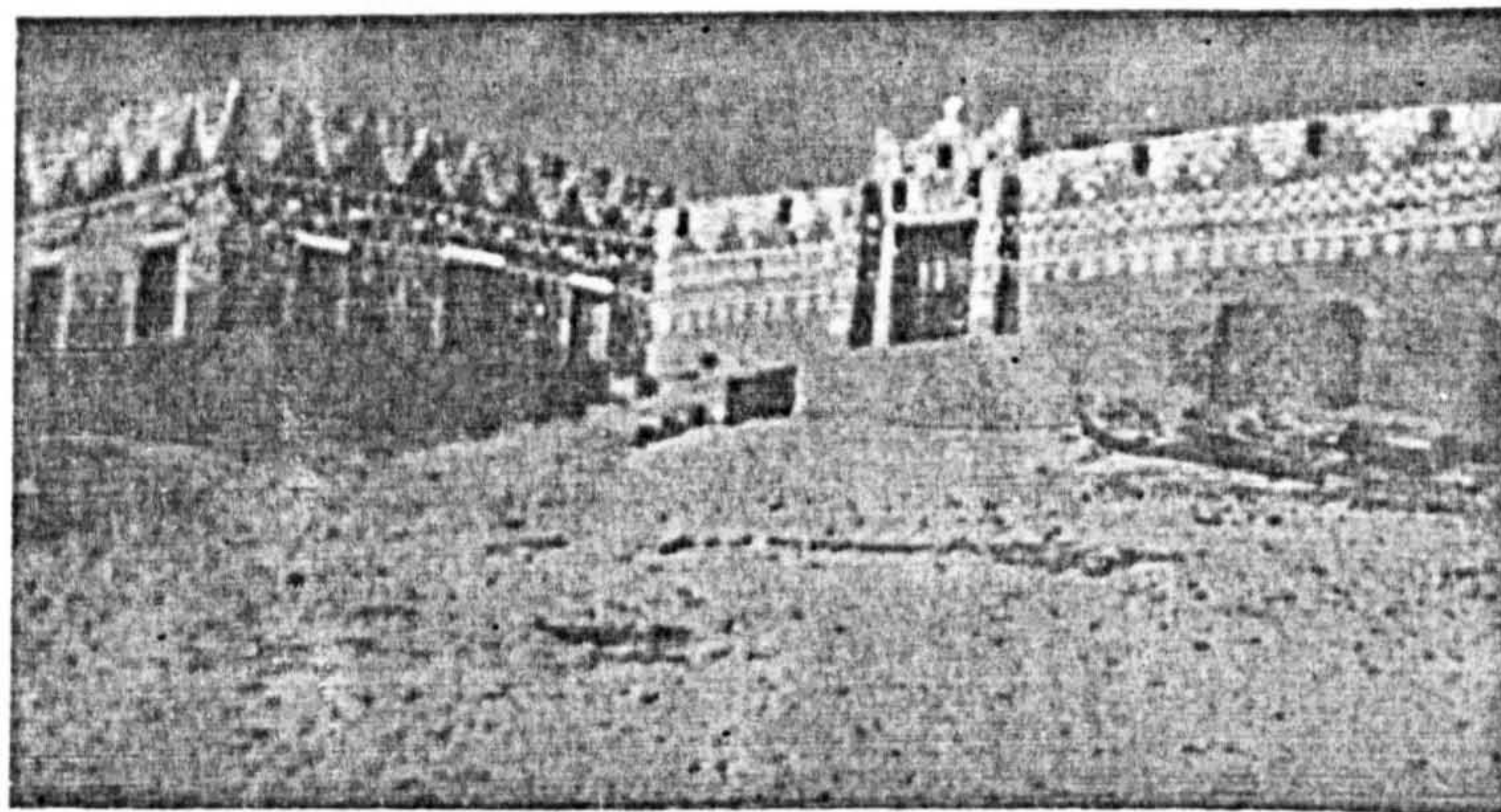
For example, the interior of the compound contained open shaded areas where family members could work or interact, and the guest room was often used as a family gathering place when there were no visitors. Also, directly outside the compound, attached to the front wall, was a bench-like sitting area, called a mastaba. Children often played on the wide mastaba and adults would frequently sit on it and converse with neighbours and passers-by. As such, the mastaba was a design feature of homes that enabled contact and openness among residents of the community.

Another way that people made themselves accessible to others was through decorating and painting the walls on the outside and inside of compounds. Individualised decorations, some of which depicted previous experiences, provided residents with a socially acceptable mechanism for revealing their accomplishments, skills and interests to others. These examples illustrate how the traditional Nubian compound had a variety of means by which people could make themselves differentially accessible to one another.

Particularly important to the Nubians was a space for entertaining visitors: the mastaba or the low clay bench running along the front of the house and the madiafa or guest room, were essential parts of the Nubian house. It was common to



Aerial view of the houses from the hills
Adams (1977)

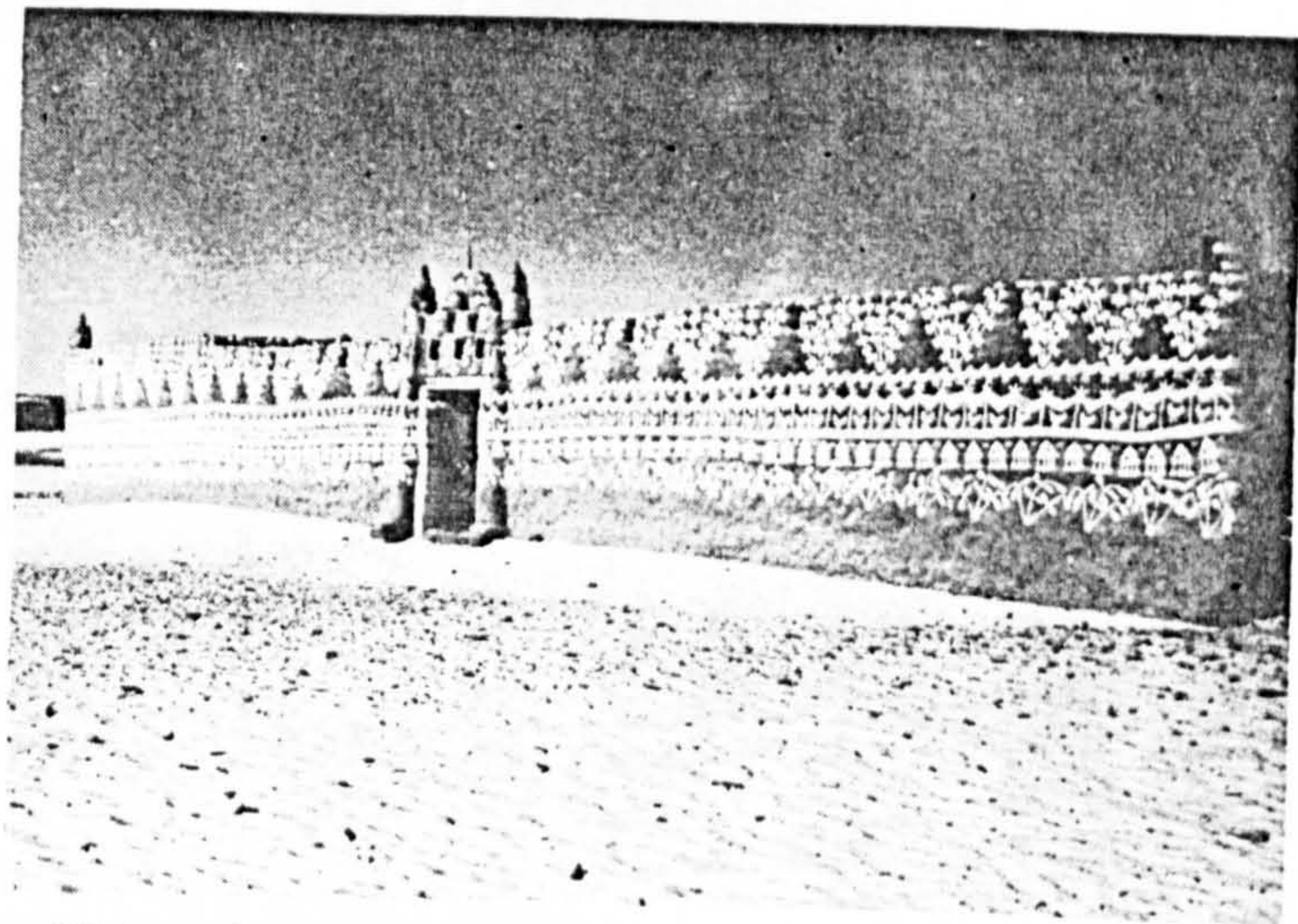
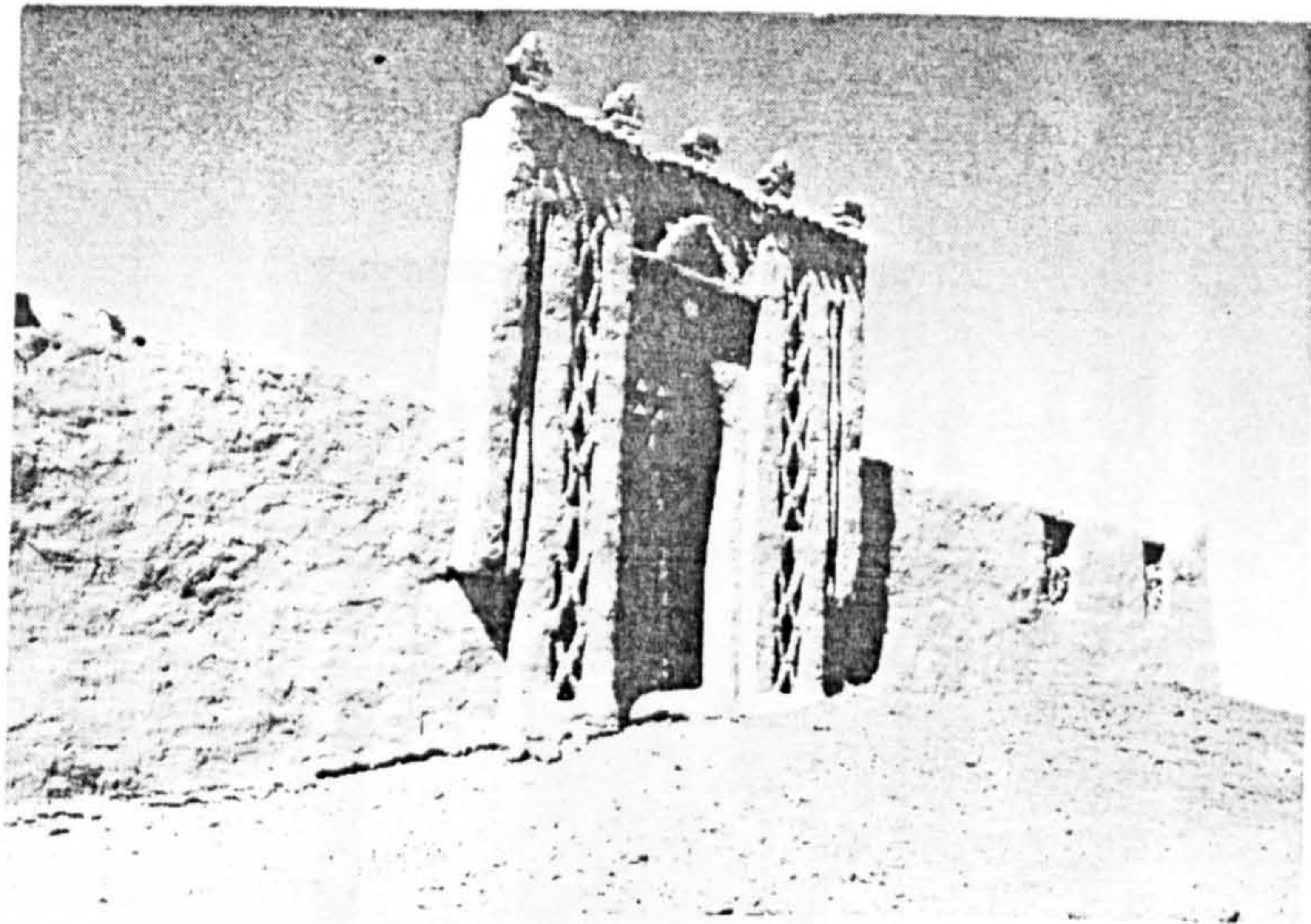
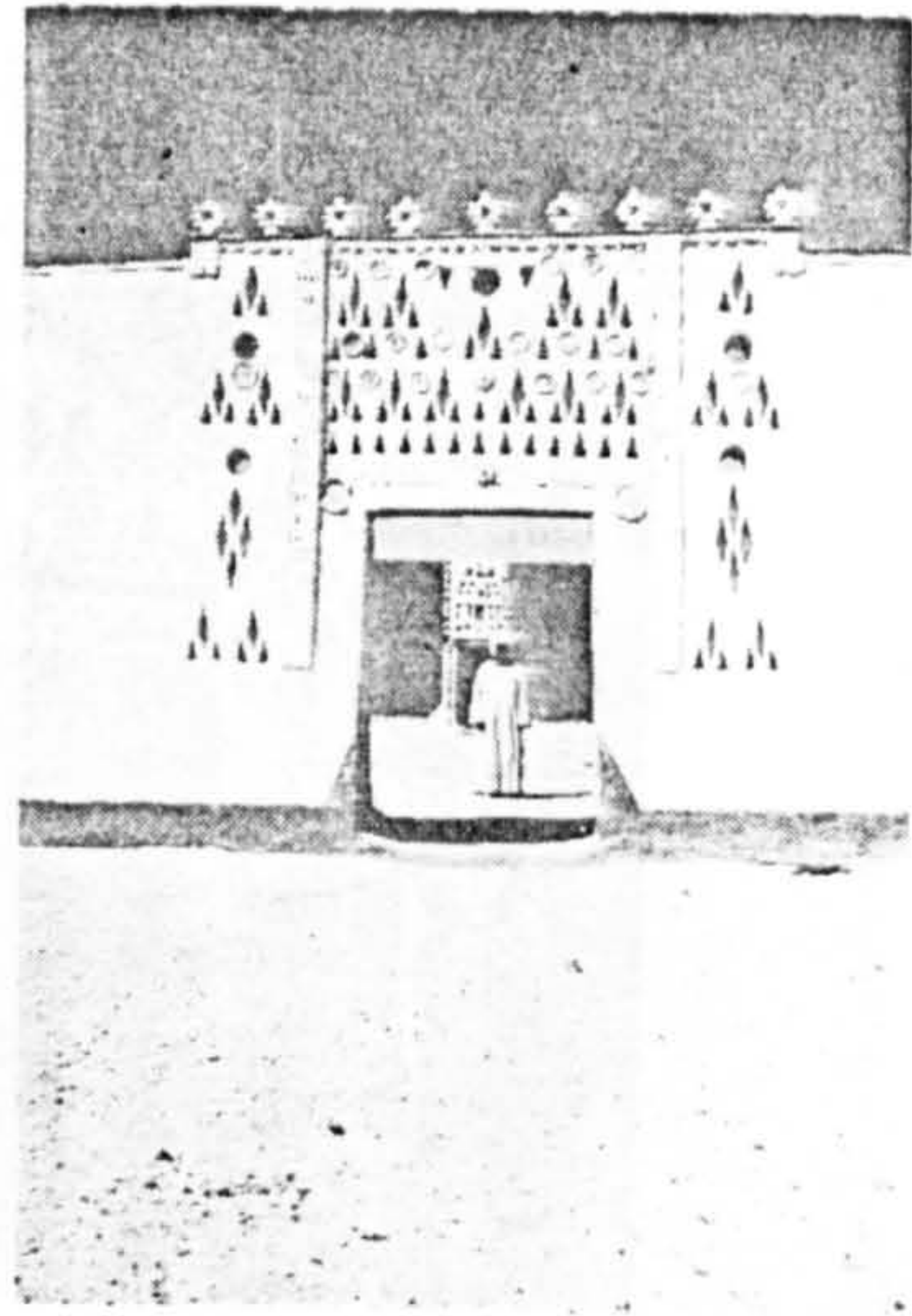
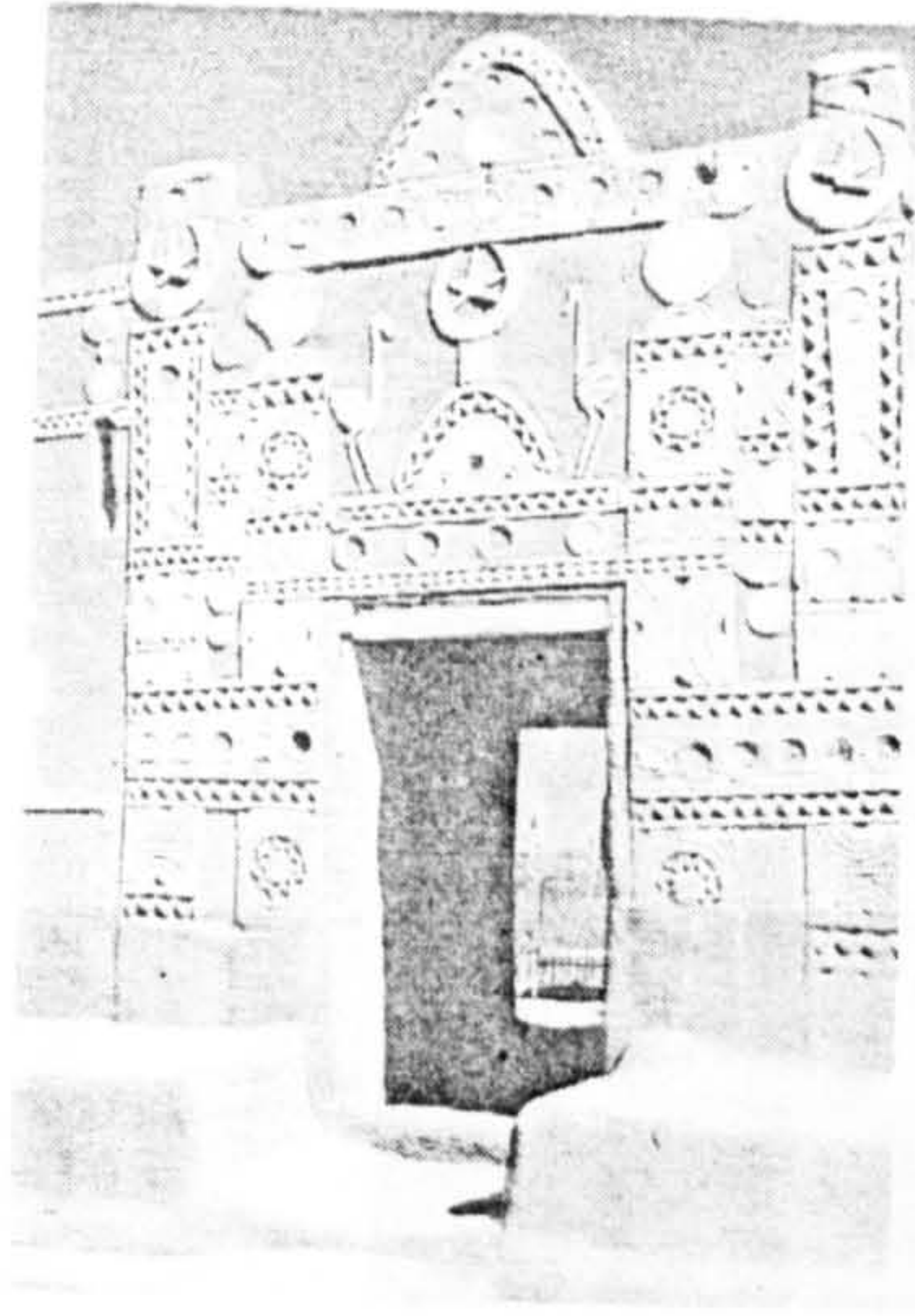


View of the houses from the River Nile
Fathy (1973)



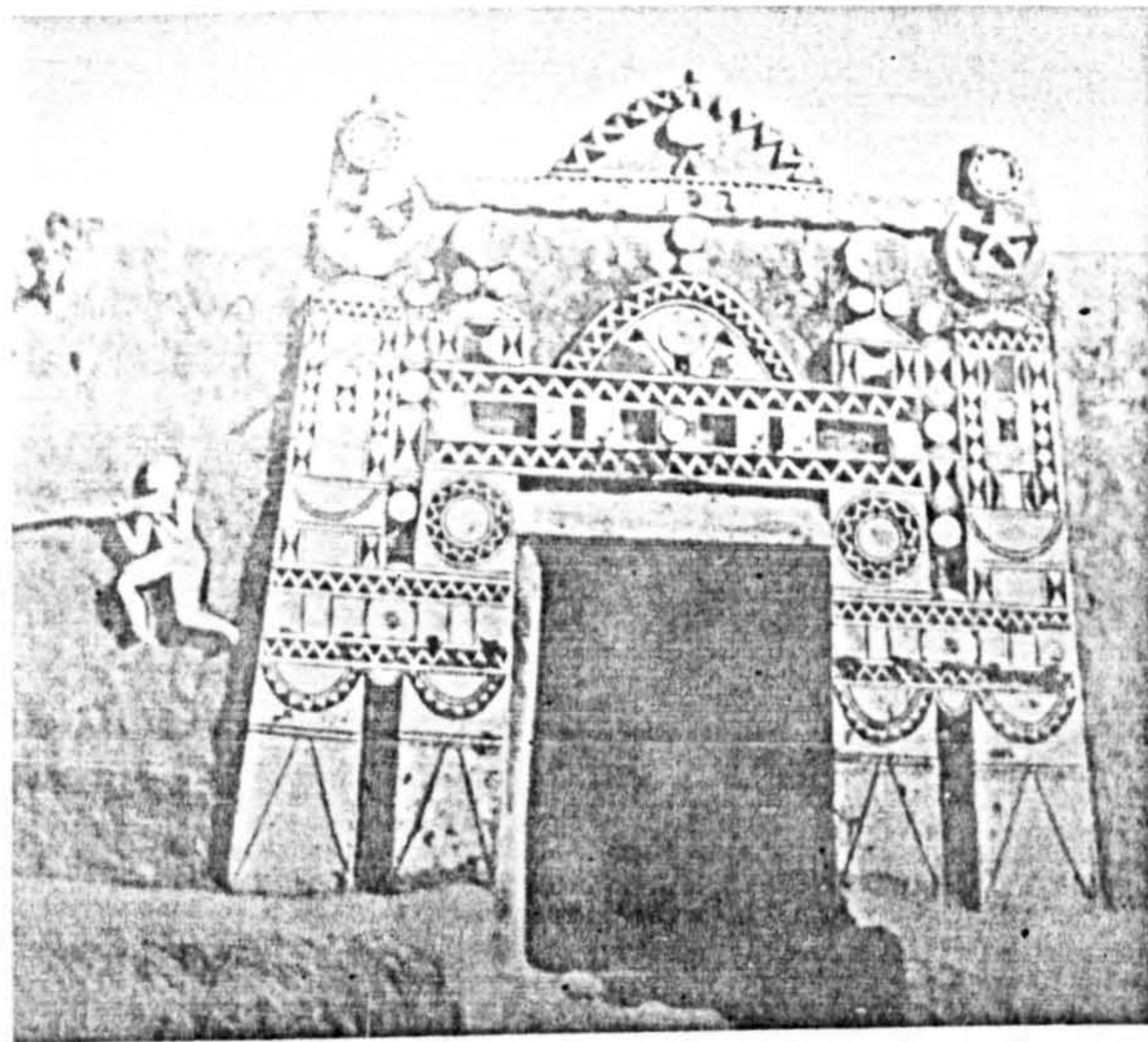
Nubians setting in the courtyard
Adams (1977)

(Plate 1) Different views of the Old Nubia
taken in 1940s



(Plate 2)

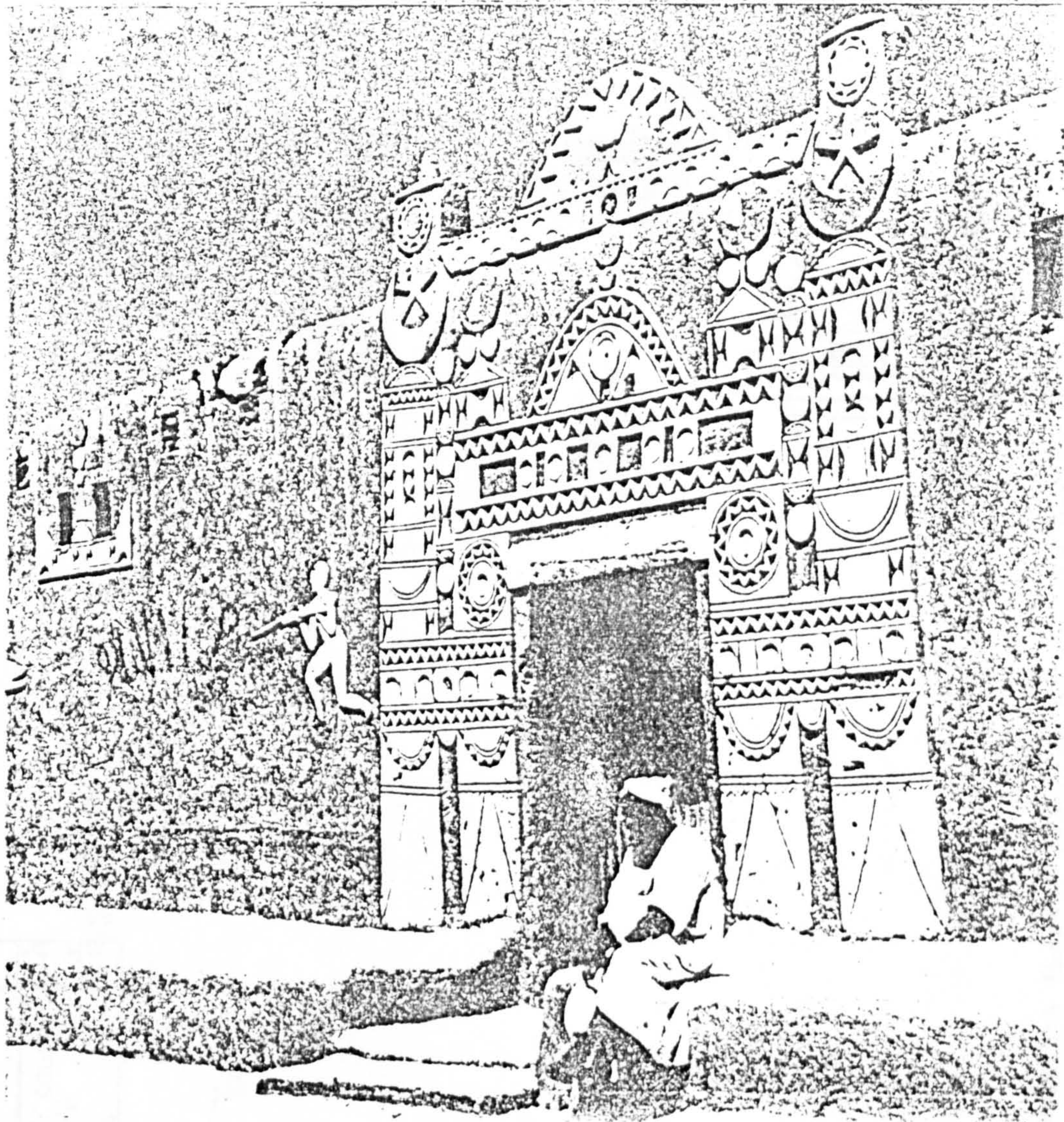
Fathy, "View of Different Nubians' house entrances before 1962 as seen from outside". Engraved by Earthscan, London (1984) and Architecture Press (1985).



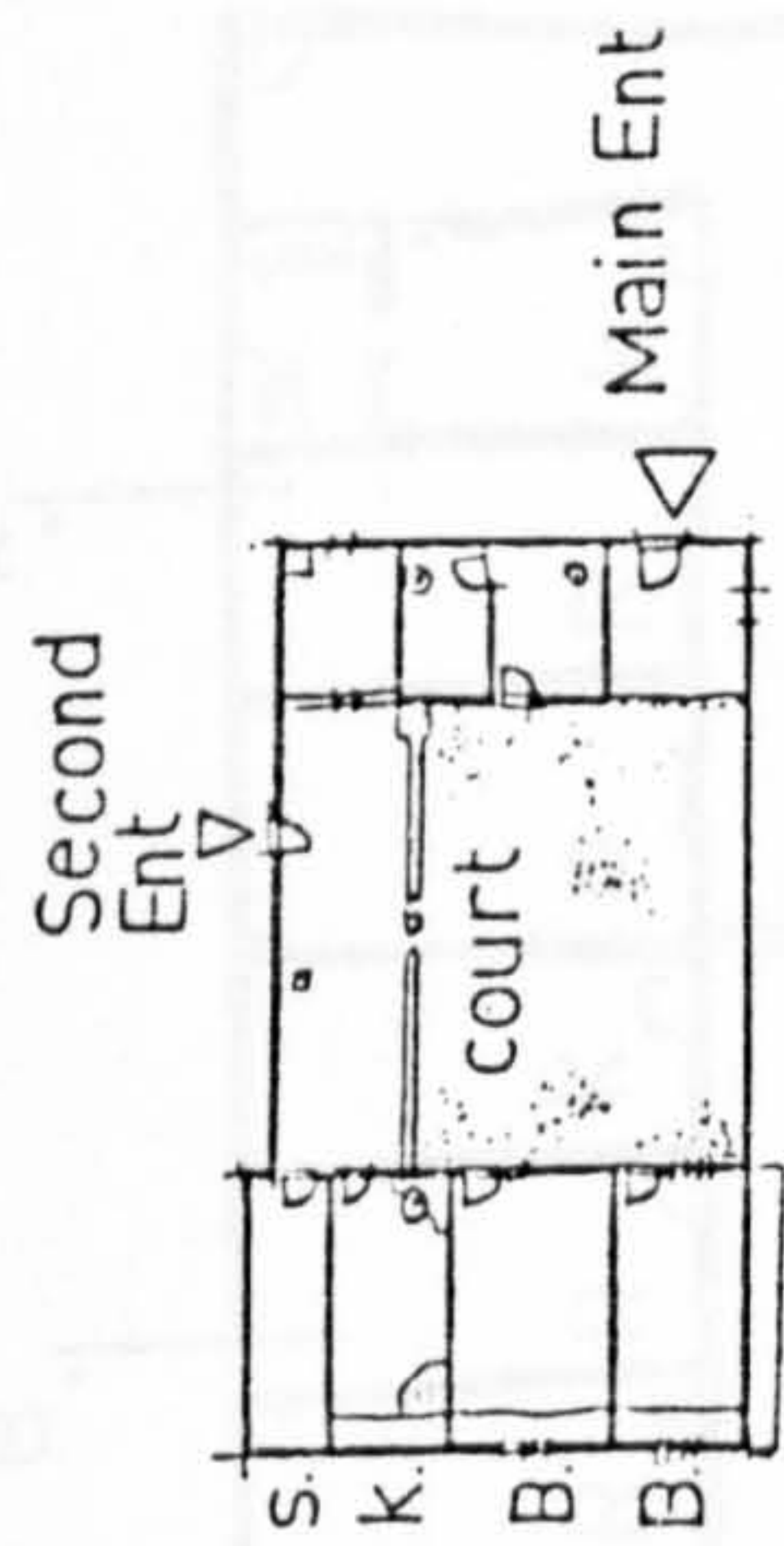
Main Ent. Adams, w (1977)



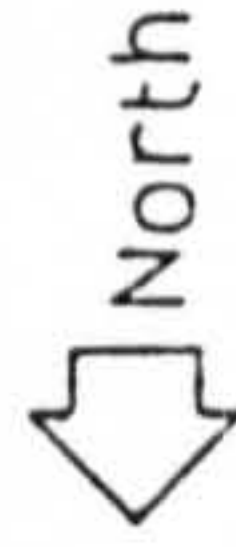
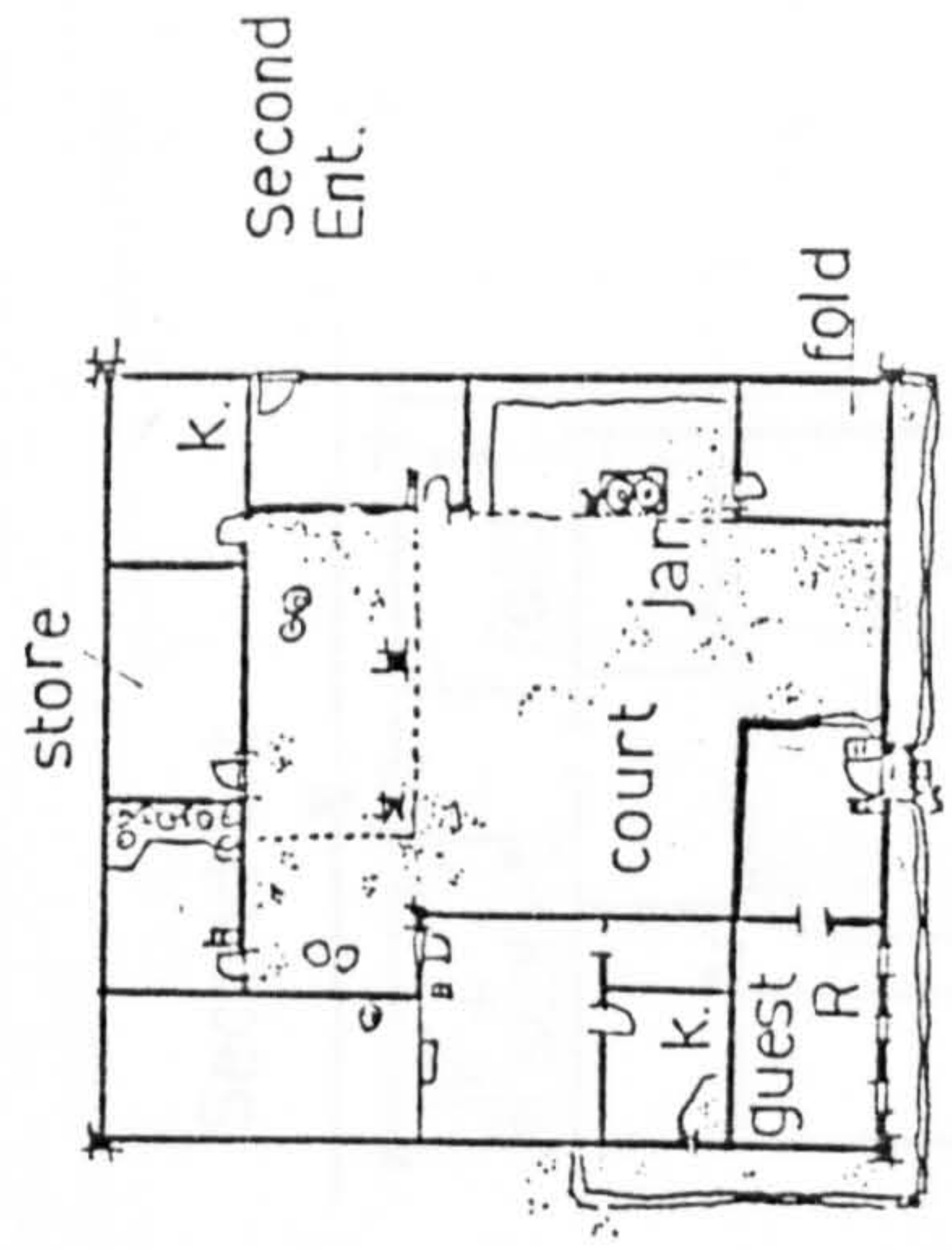
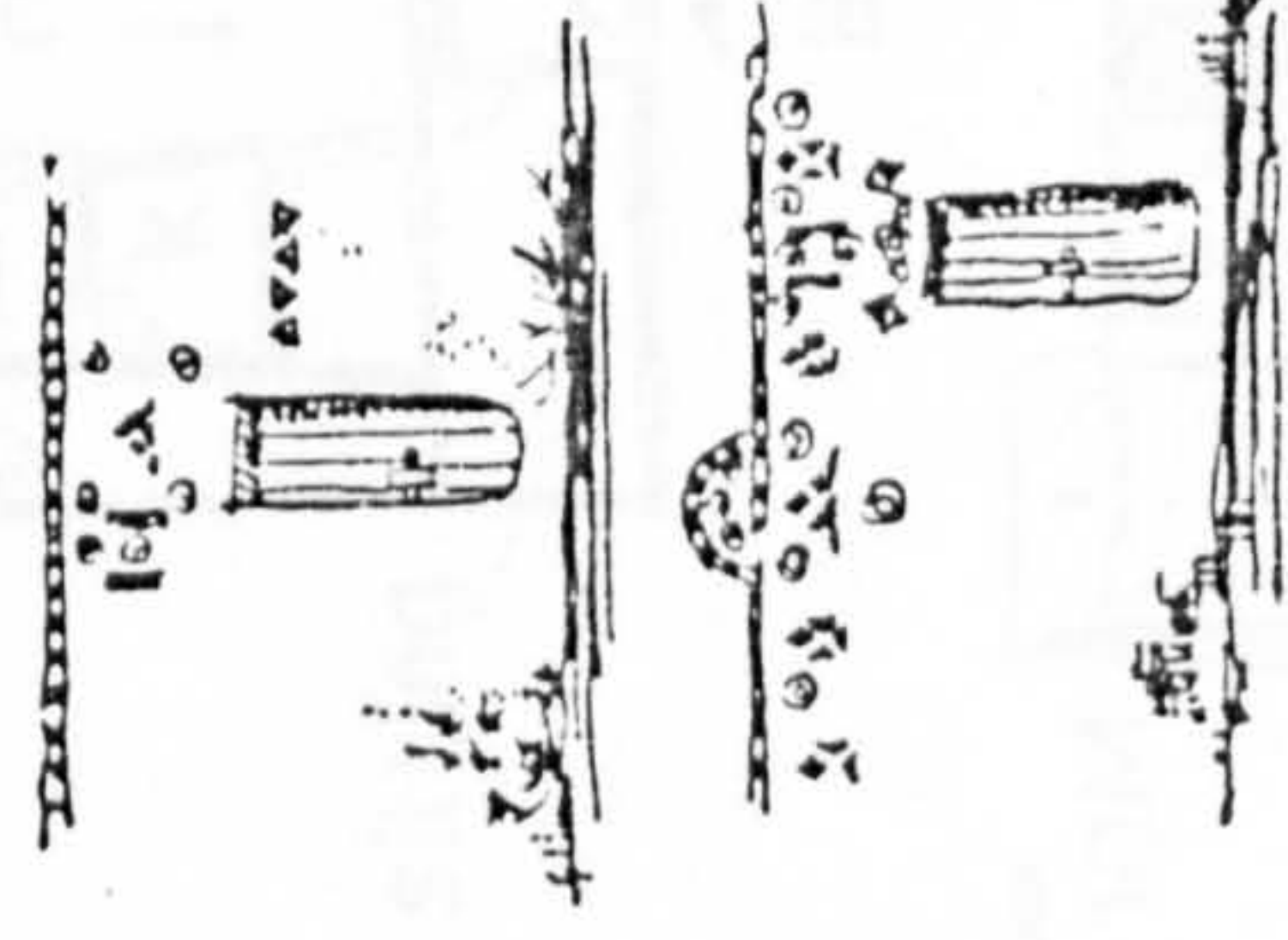
(Plate 3) "View of Nubian Women's Entrances". In "Hassan Fathy", ed. Richards, J. Architecture Press, London (1985).



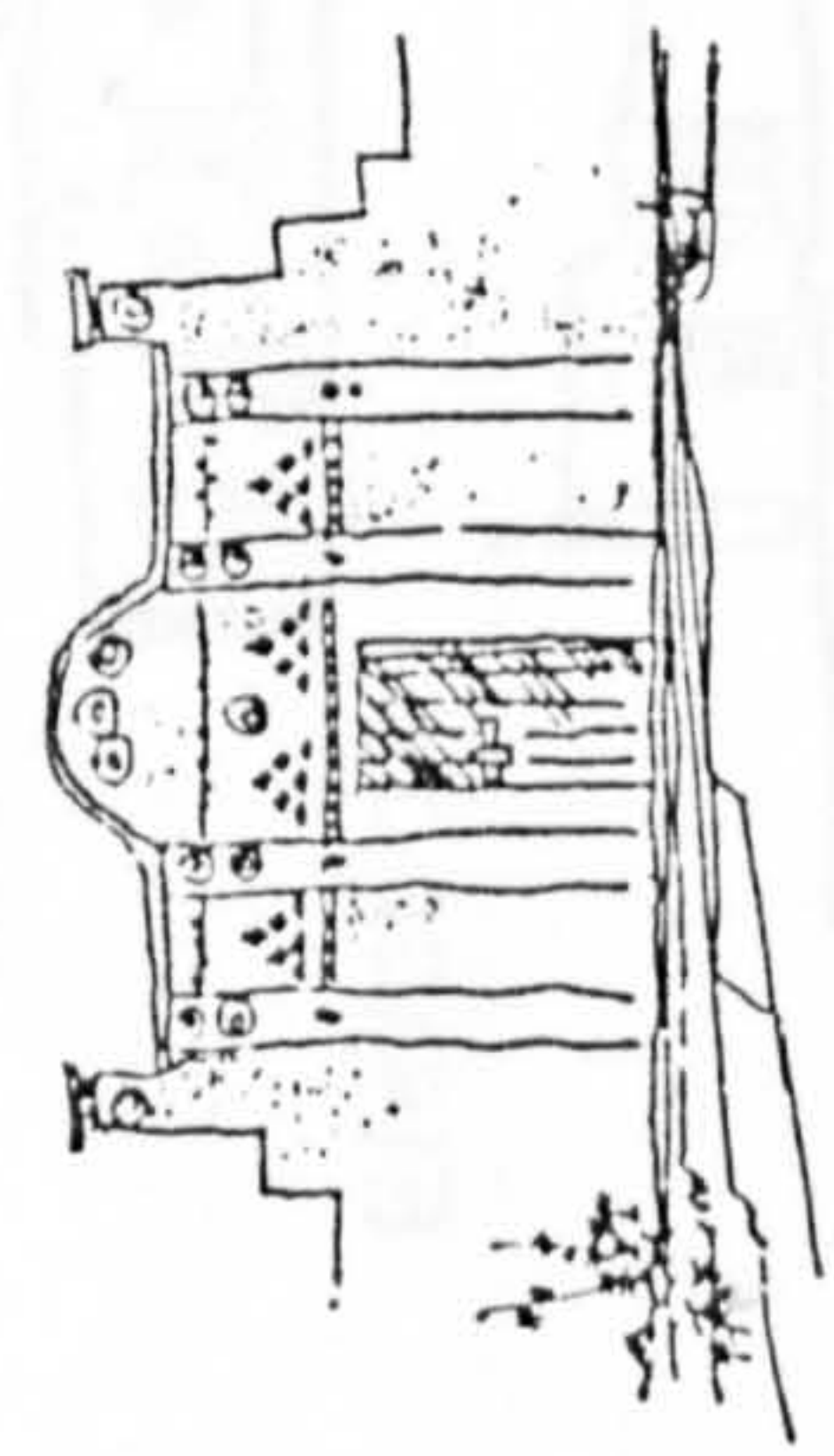
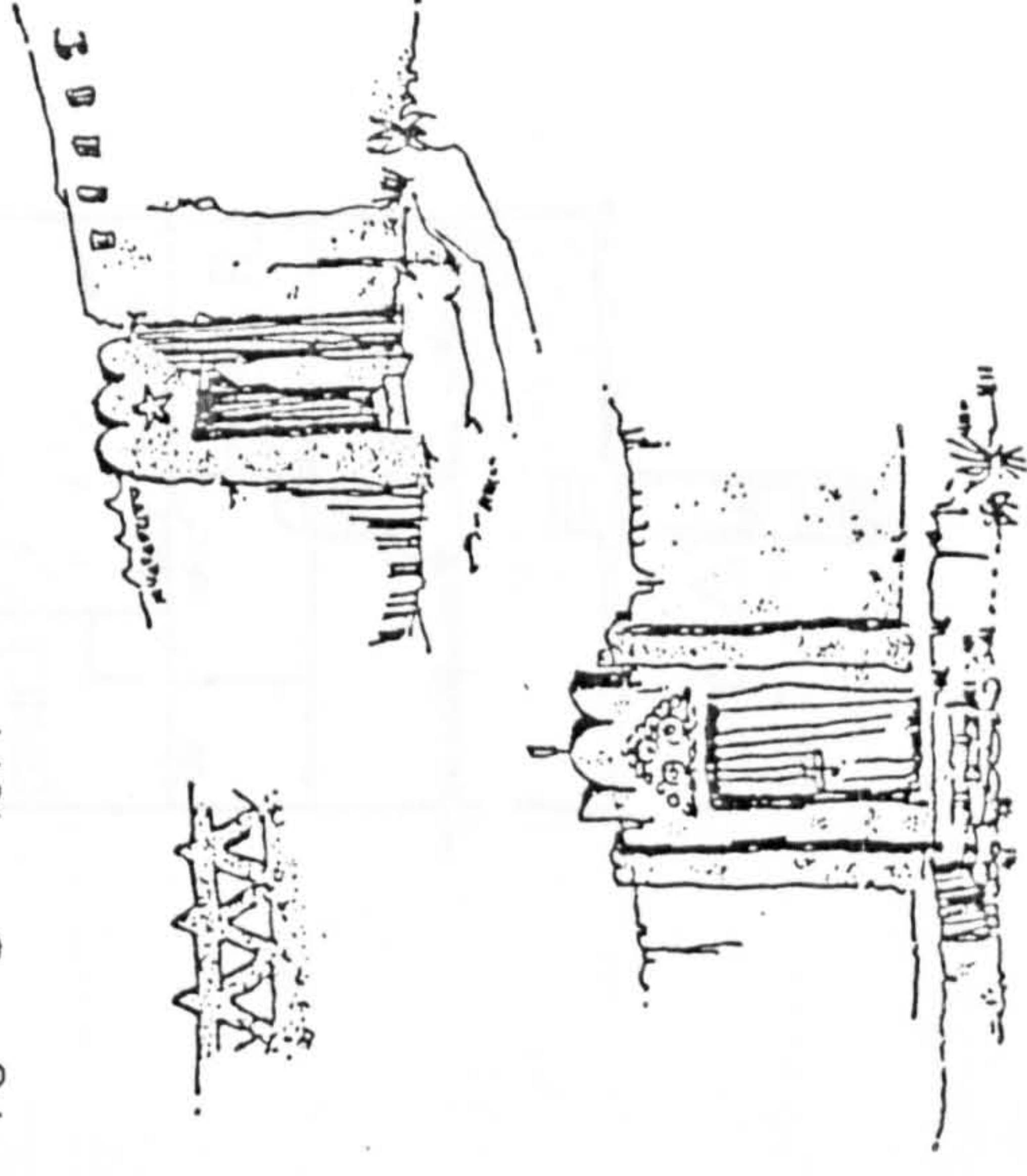
(Plate 4) the old Nubian house
Dafalla, H (1975)



10 5 10M

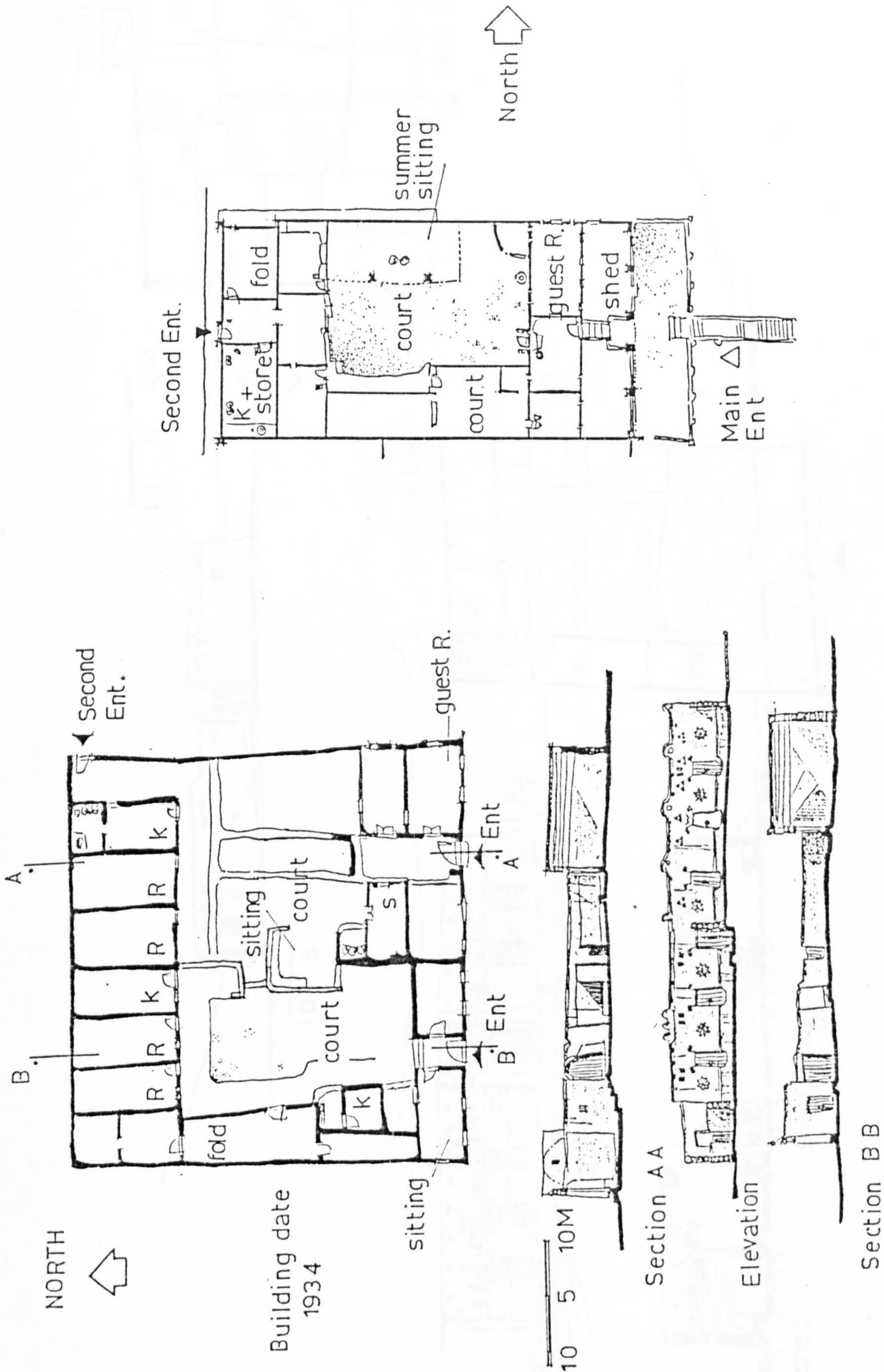


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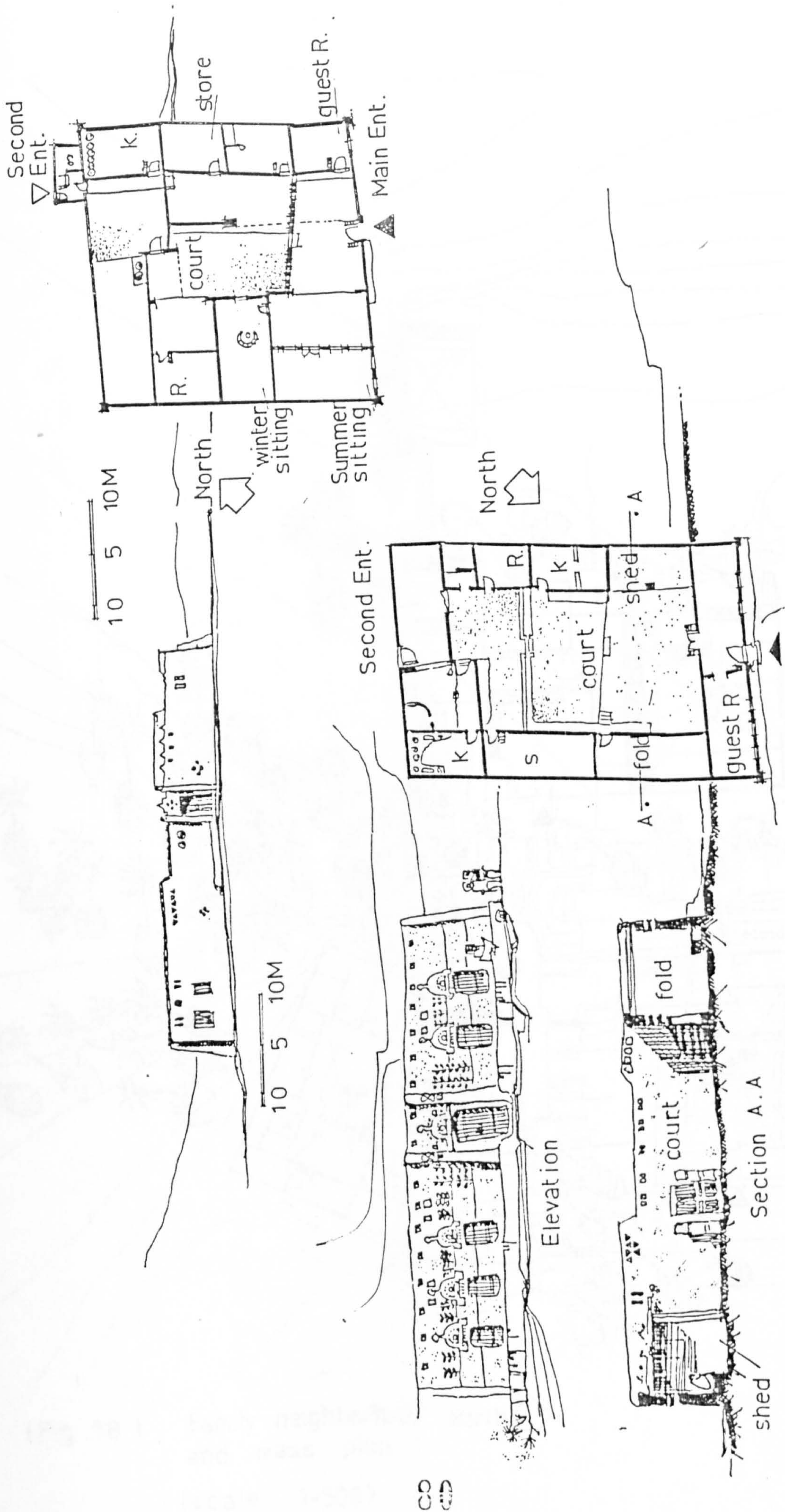


(Fig 16)

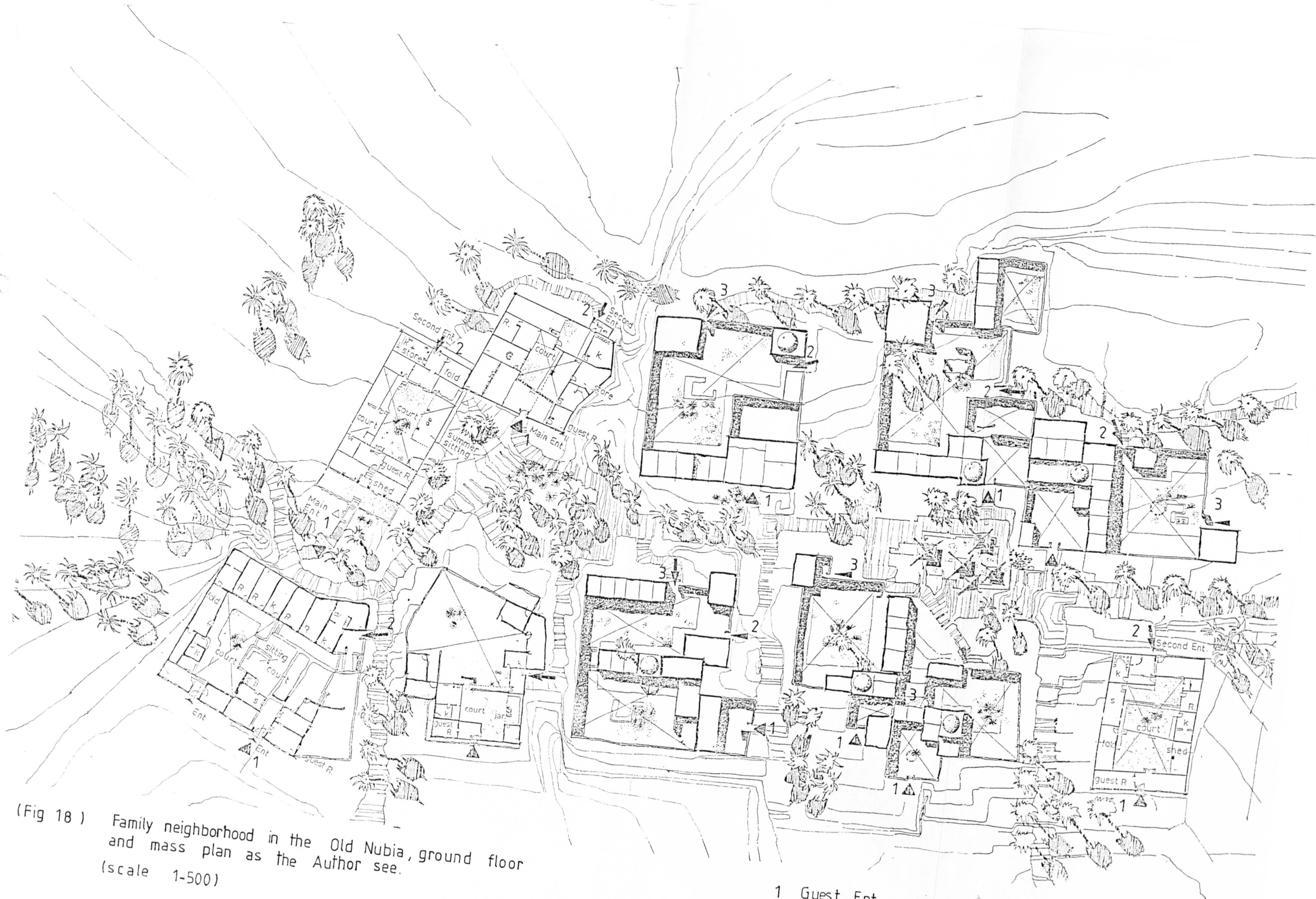
Robert A Fernea: sketches of the old Nubian house, "Nubian in Egypt Peaceful People", University of Texas (1973).



(Fig 17) Examples of the old Nubian house, drawn by Fathy, H (1962).

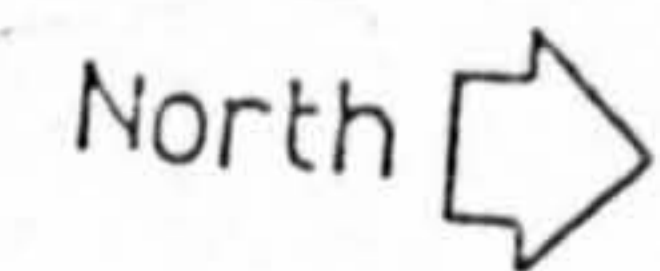


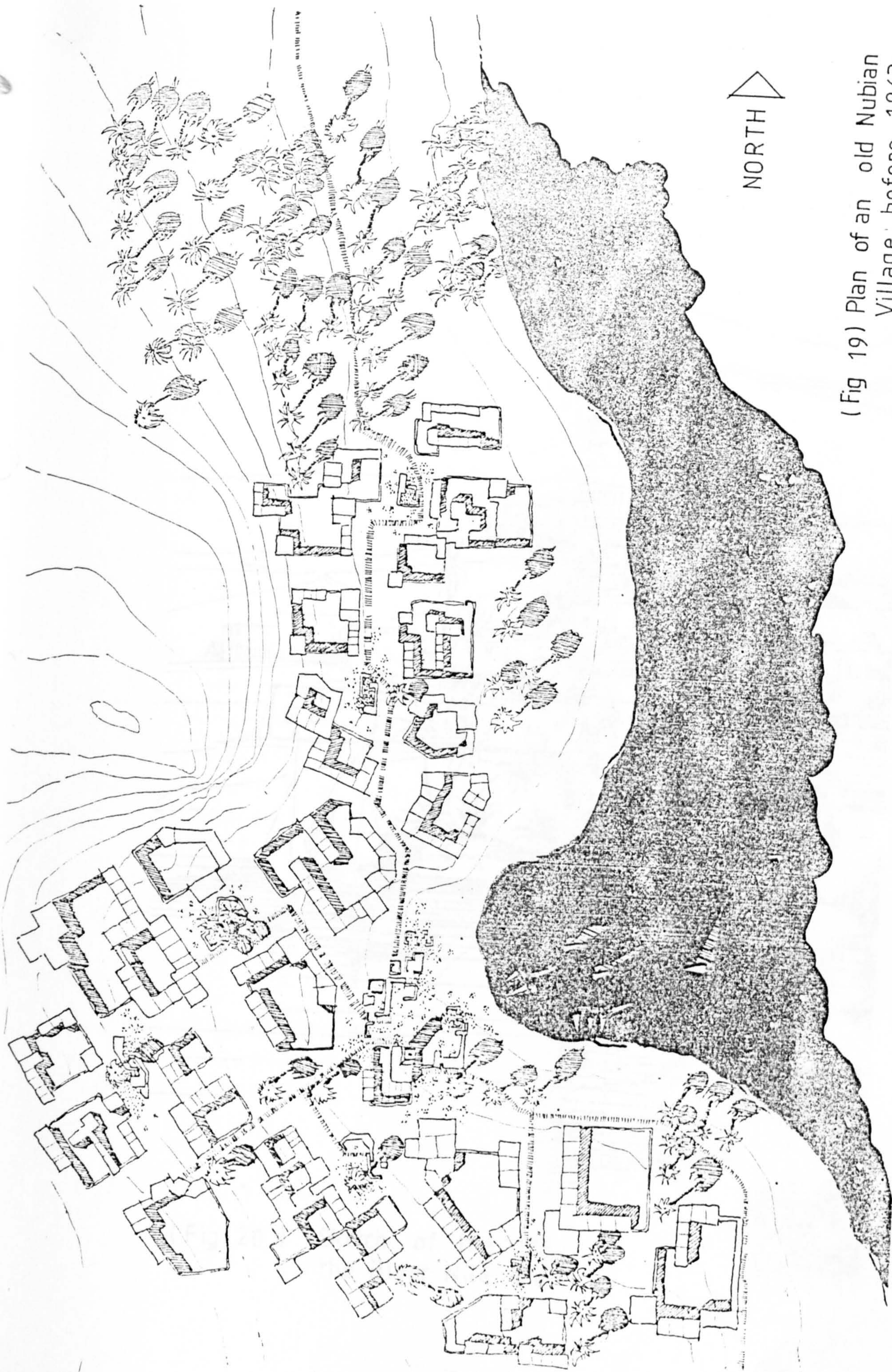
(Fig 17) Examples of the old Nubian house, drawn by Fathy, H (1962).



(Fig 18) Family neighborhood in the Old Nubia, ground floor and mass plan as the Author see.
 (scale 1-500)

- 1 Guest Ent.
- 2 Women Ent.
- 3 Fold Ent.





NORTH

(Fig 19) Plan of an old Nubian Village before 1963 as the author see (not to scale)



(Fig 20) Sketch of the Old Egyptian Nubian Villages from the River Nile before 1963 as seen to the author.

see a group of neighbours sitting together on the mastaba of any house. Tea with milk, a favourite Nubian beverage, was usually served to the group by the owner of the house. Male neighbours, who usually were members of one extended family, used to gather from time to time to have lunch or dinner together. Women sometimes did the same thing providing that each one brought her own dish. During Ramadan, Fathy (1966) said that

"I observed in a southern Nubian village the custom of one house offering dishes of shihria (vermicelli) to members of the neighbouring houses. Around these dishes, men held a social gathering while they ate, talked and smoked the shisha (water pipe) which they passed around. Observers in other Nubian villages have also noted that the Nubian house was the centre of most social activities."

The elements of this Nubian vernacular house could be seen as follows:

a Building order (ways of building)

The Nubian's dwellings were clearly a social and cultural reaction of the people. The ways of building were highly appropriate to that environment and extension to the self-architecture through history. Houses were built from stones and dry sunclay bricks, by the users and their neighbours, or by sub-contractors.

walls: from clay and stones in pyramidal form on the outside but vertical on the inside.

rooves: they differ from one area to another, usually flat in the south where agricultural plant is available for roof construction and vaulted in the north where agriculture is scarce (figure 4).

b Dwellings Plan Design

All observers have found that the ancient Nubian house was largely built on one floor with a wall as high as six or some-

times eight metres, each house composed of an open court yard with a number of wide rooms roofed by either brick vault and dome construction or palm trunk and reeds, which in both cases suited the hot, dry weather. These rooms included bedrooms, living rooms, stores. They all have high ceilings with several holes near the roof for ventilation usually opened to a wide open-air court yard, which was an essential part of any Nubian house. Most houses had an outdoor sleeping place on clay platforms in the yard for the summertime. These wide court yards were useful, since additional rooms could be added as finance permitted mainly because of the custom, that the bride should reside with her husband's family.

In the court yard there were usually big jars for the water that women and girls brought every day from the Nile and there are some others for seed and food storage. The kitchen was very essential for baking bread and constituted an important part of the women's daily life system.

Generally the dwelling is square or rectangular, surrounded by a fence made of clay and stone. The main entrance always open towards the River Nile, with highlights of ancient Egyptian architecture influence, similar to the temples. The area of each dwelling is between 400 and 800m², there is a reception area for visitors and it is either separated or attached to the dwelling. There is back door for services and it is called the "secret door".

c Main Facades

The type of roof has a great affect on the facades, they are mainly long and vaulted. However, the Nubian dwelling facades built according to the natural basic architectural design are well-proportioned.

d Dwelling and Decorations

Nubians decorated walls and rooms with baskets, plates with artistic designs. It was competition among the families to see who had the best home decorations. The outside walls of the house were decorated with bright, bold, colourful designs, including such modern symbols as aeroplanes, trains, and ships as well as desert animals, insects, birds, palm trees, stars, the sun and the crescent.

The Old Nubian Technology

The natural resources of the old Nubia were limited. It was sited on the Nile banks from south of Aswan to the Sudanese borders, the Nile is running south to north. Many groves of date palm occur around the village (fig 19). It was seen many single palm trees and either penetrating the roof of a house, within a court or on the causeway. Those palm groves feature strongly and distinguish Nubian's landscape. They emphasise her convenient building materials, fuel source, raw material for furniture and food.

Apart from wood, most conventional local building materials used from the raw materials available in the Nubian region in the old location before 1963.

Old Nubian houses had been constructed of rough sun dried mud bricks of rectangular form, such as those used by Ancient Egyptians for their dwellings. The walls were supported on strong foundations built of stone and strong mortar, called red mortar (gypsum plus ground backed bricks plus sand and water). The old villages, in many cases, built the main facade with mud plaster for decorations (plate 1 to 4)

Mud or adobe has been used in the Old Nubia to be practical in wall, doors, vaults construction where the clay is suitable and there is enough dry, hot weather to bake the brick. The Nubians preferred mud bricks to mud blocks and on a good foundation may be considered permanent constructions.

3.4.3 The Government Relocation House

New Nubia or the Kom-Ombo is the new name of the settlement, as known by Nubians who reclaimed the broad terrain on the eastern side of the Kom-Ombo valley, presently irrigated by reservoir water from Aswan High Dam. The settlement design takes the shape of a crescent about 60 kilometres long, and is situated about 3 kilometres east of the town of Kom-Ombo where the administrative centre, known as Nasr town, is located (figure 5).

The hot, arid climate of new Nubia differs little from the old setting, but the Nile, with its pleasant climatic effect, now lies 3 to 10 kilometres away. The sheltering features of the old Nubia do not exist in the new resettlement area. The Nubians today are no longer isolated from the rest of the country, as was the case in the old setting. The 3 ethnic groups are now settled in close proximity having a greater social interaction than in the past.

The New Nubia was designed as a compact area combining the 553 hamlets, previously disposed along the Nile bank of a distance of 350 kilometres, into 43 large villages. These villages occupy an area of about 200 square kilometres, including the new land that was reclaimed for cultivation. In this manner, the small, widely separated hamlets, each composed of less than 100 residents, were replaced by densely populated and continuous settlements, nearly 25% of which contain a population of over 2000.

On the contrary Hassan Fathy pointed out the importance of giving consideration to the "human scale", in designing the new settlement, Richards, J (1985)

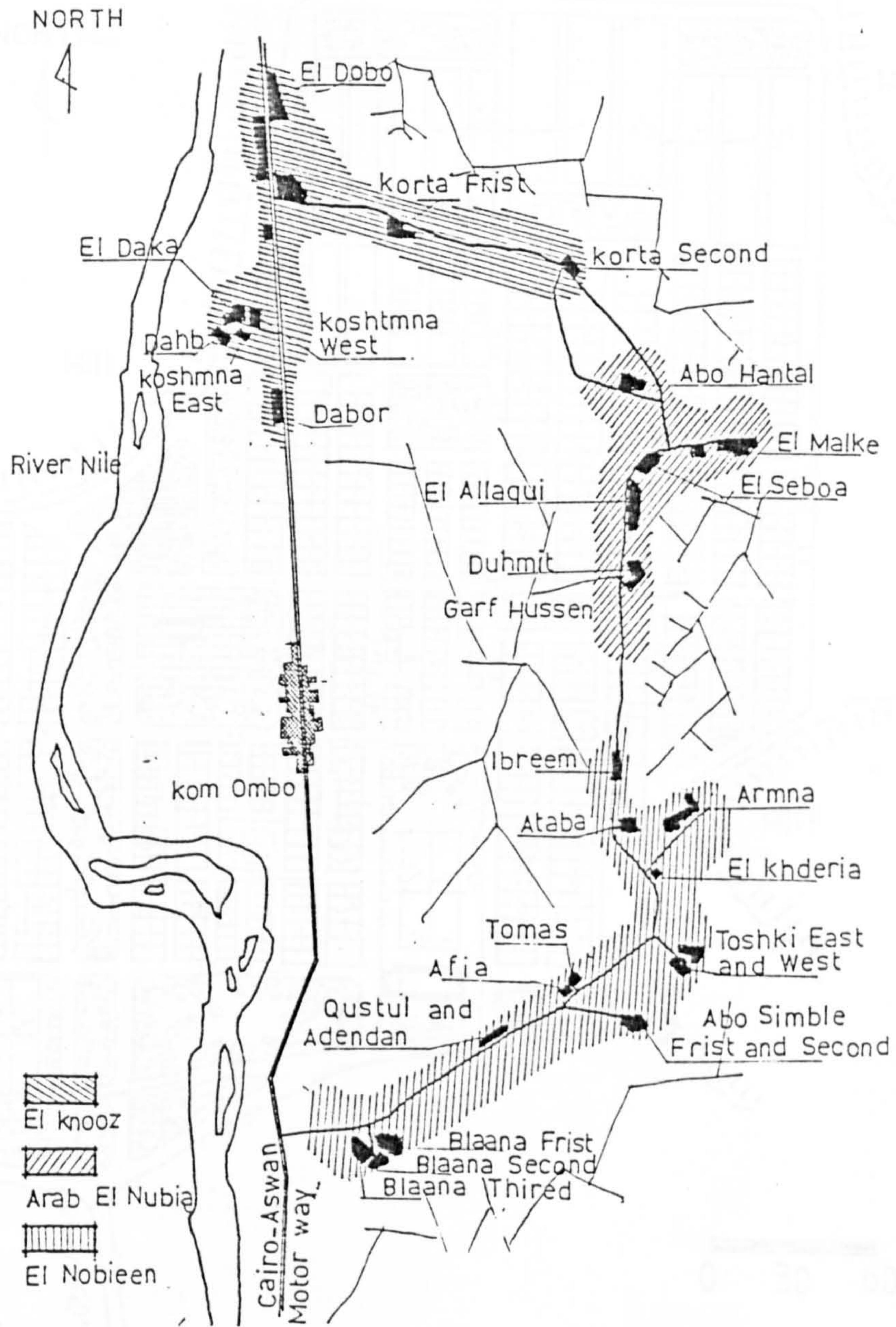
"Compartmenting the village into such neighbourhoods will bring it to the human scale. At the same time this could allow for the creation of closer relationships and breed co-operation and concern within the group. This is a prerequisite to the workability of the owner-builder system (the only realistic solution to the problem of housing the poor").

The Government was devoted entirely to the housing for directly affected people, while the second stage, scheduled to begin following relocation, was planned for several thousand urban Nubians who at the time of the census for resettlement purposes, were not residents of Nubia. Fahim (1983) stated that the statistics collected in 1975 revealed that the number of completed homes for the first housing stage constituted 96% in contrast to only 2% for the second one. The main reason given for this difference was the high cost of construction and the lack of available space for additional building within village layouts.

The Government houses were built in four types, and the number of rooms ranged from 1 to 4, resulted in an increase in household density. The new houses did not allow for expansion. There was no guest room, and housing with cramped interiors that had little room to store food and supplies, with no place to keep animals which were traditionally kept in separate areas resulted in littered streets.

The houses were built side by side and had common walls preventing the organic growth of the traditional compound, and did not permit the housing of newly married children in the house.

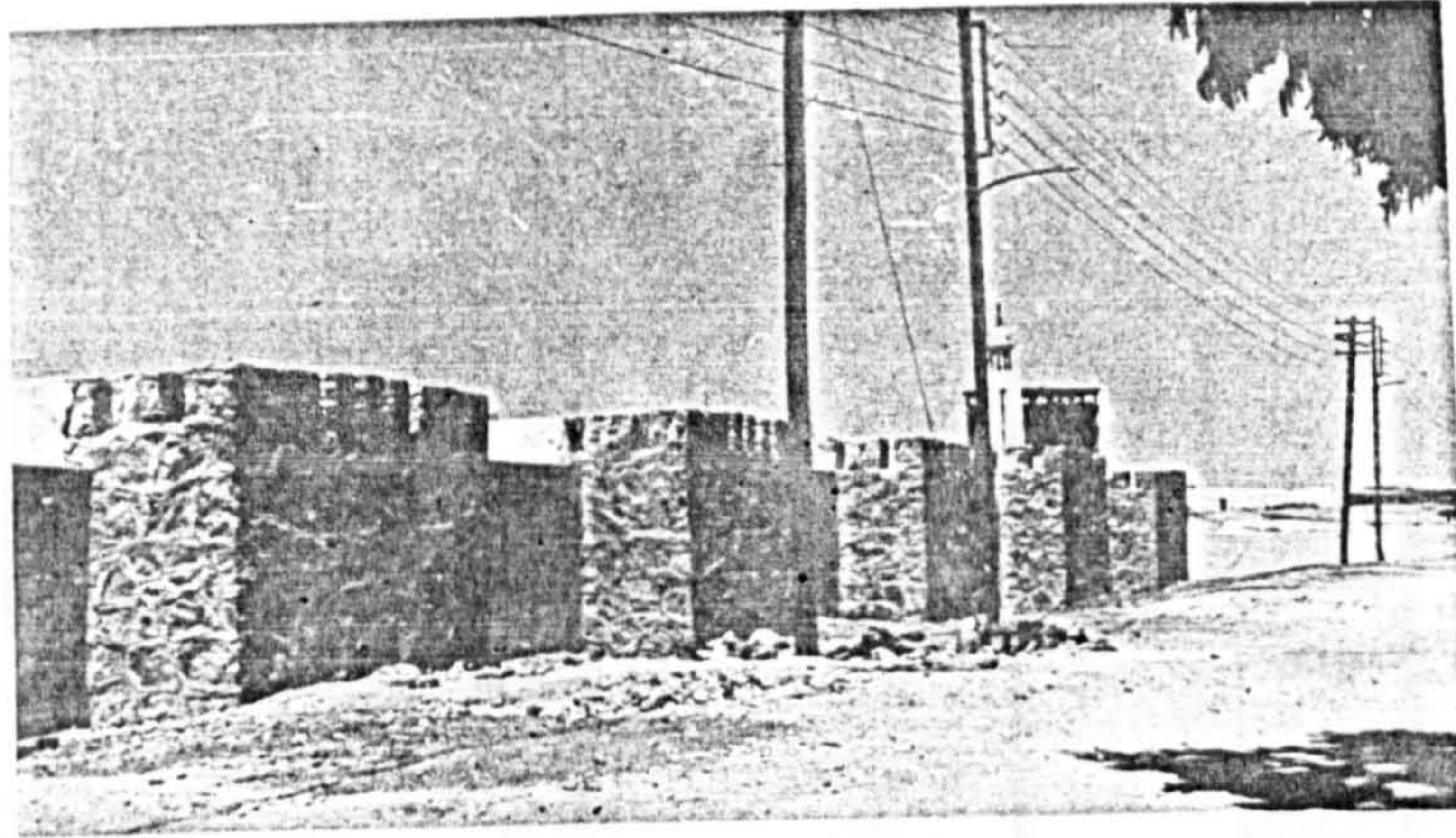
The planning of the relocation community (figure 6) also interfered with Nubian traditions. Row after row of similar streets with stone block houses covered with reinforced



(Fig 21) Location of the new immigration villages (MHRLR), Cairo.



(Fig 22.) An example of the Government village plan, copy from archives (MHRLR), Cairo.

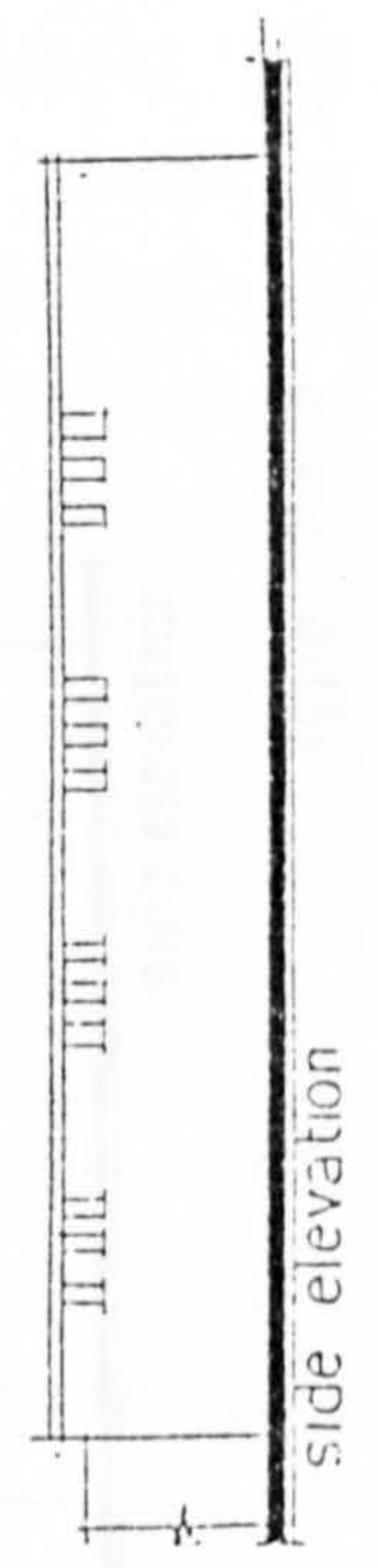
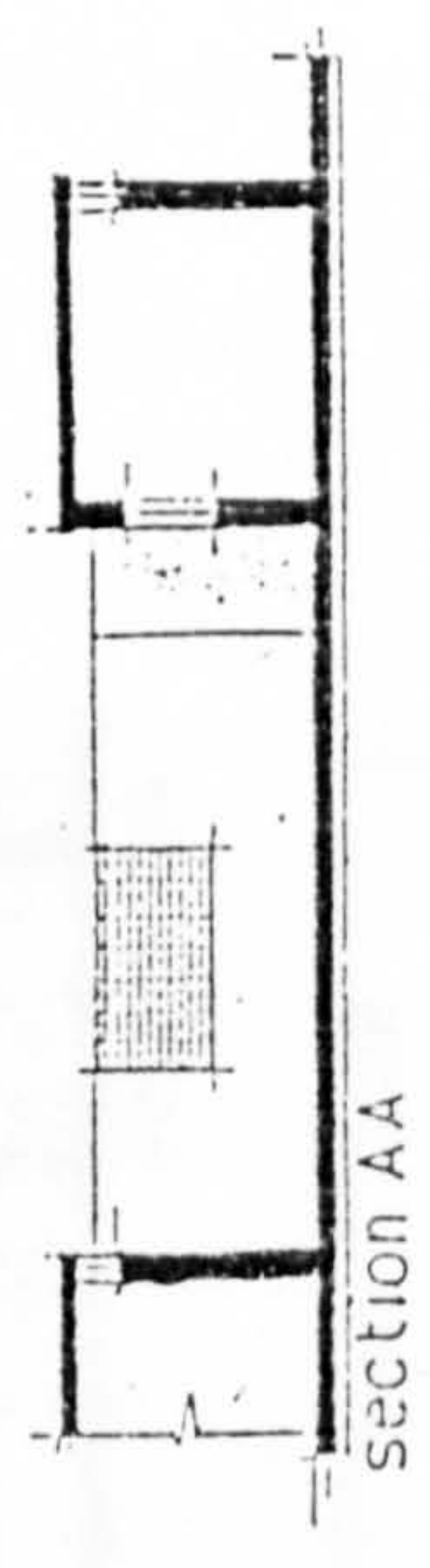
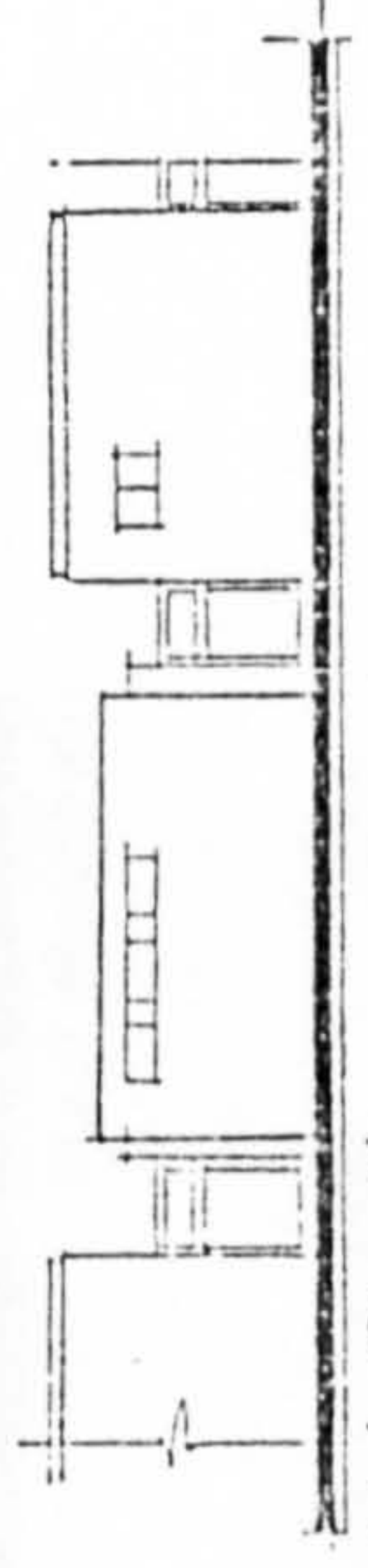
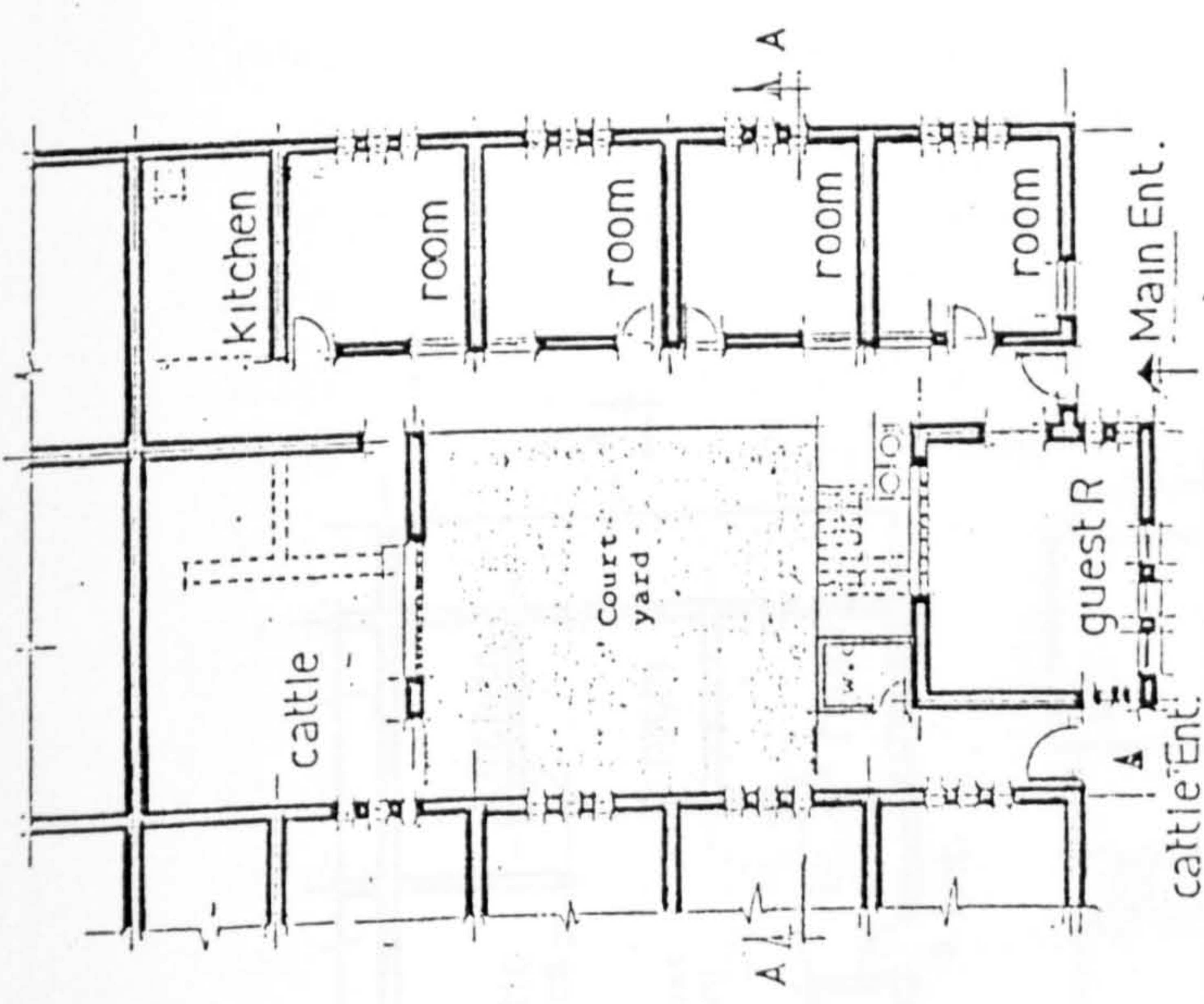


The Government houses with damage

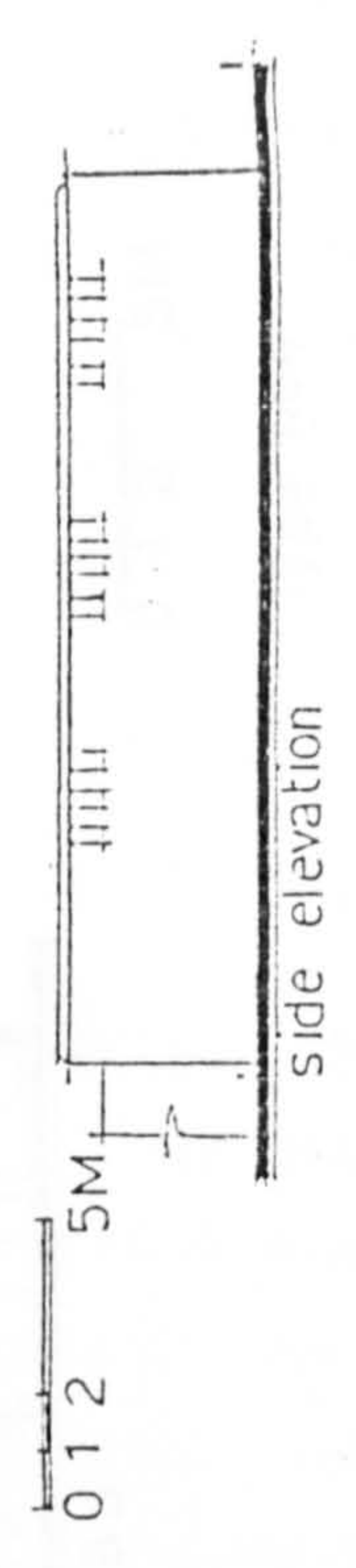
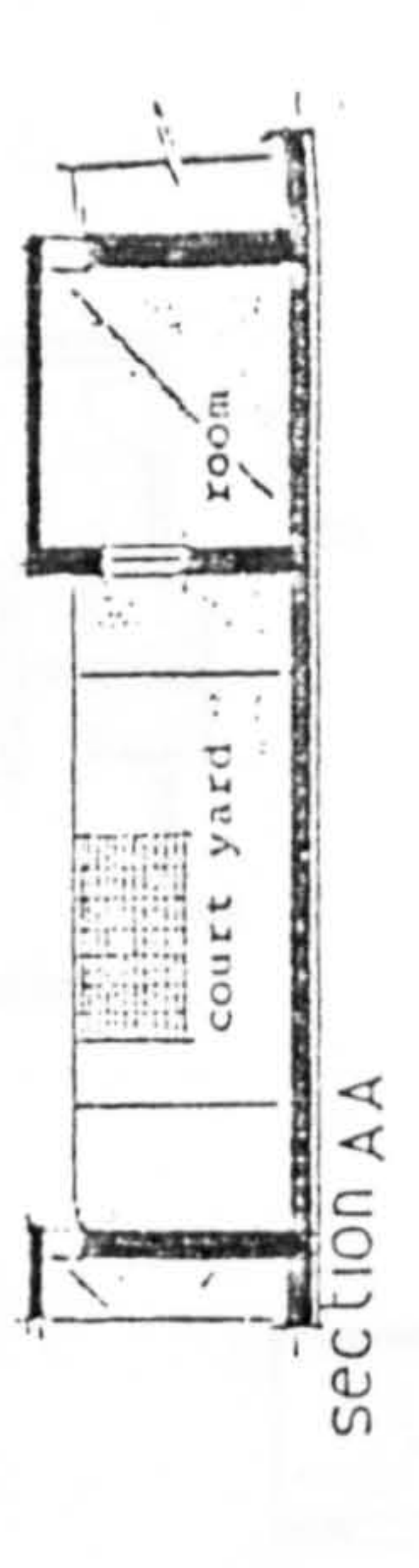
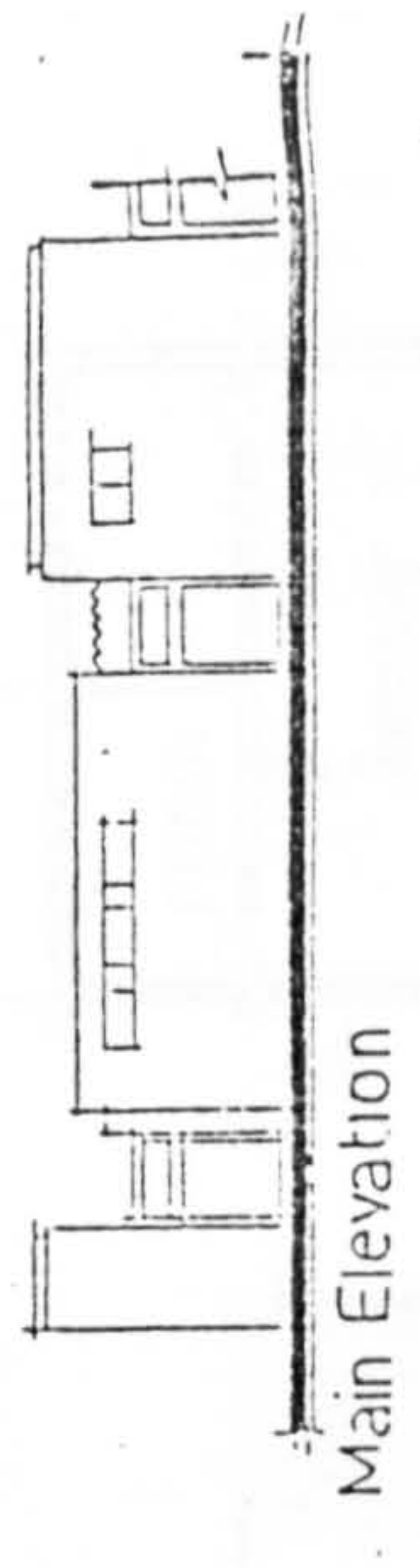
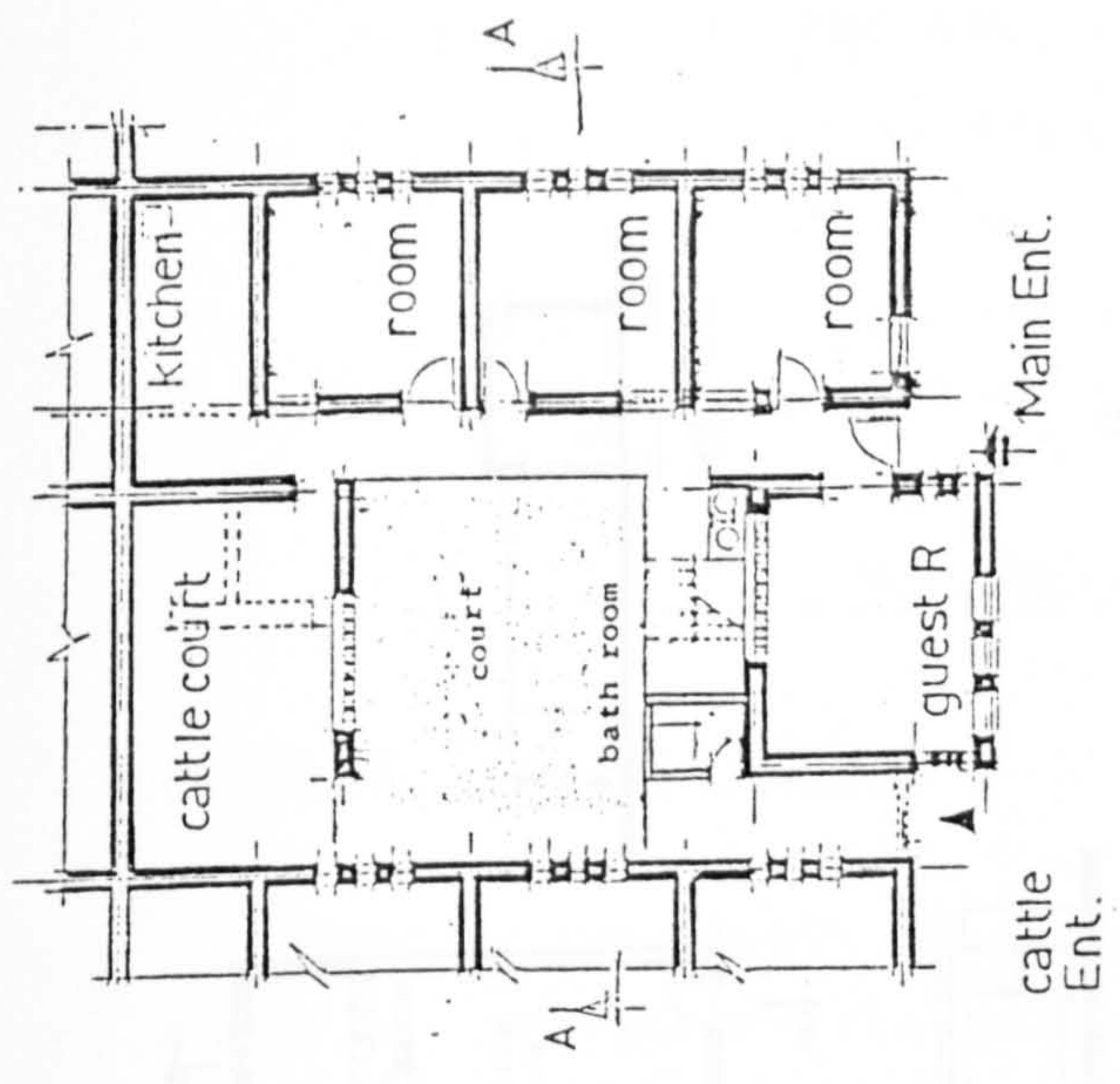


(Plate 5)

The author: "Aerial view of a part of the Government village".

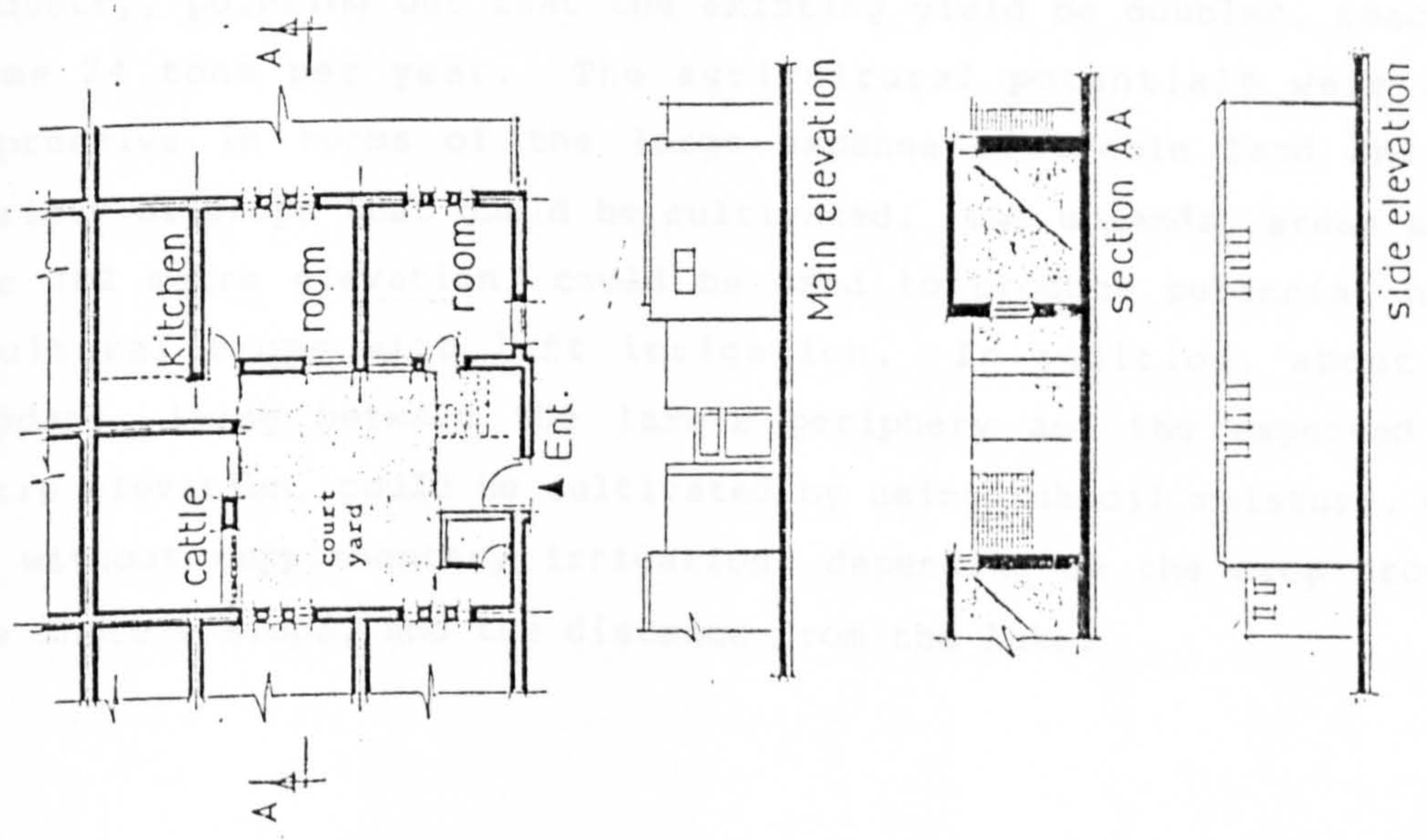
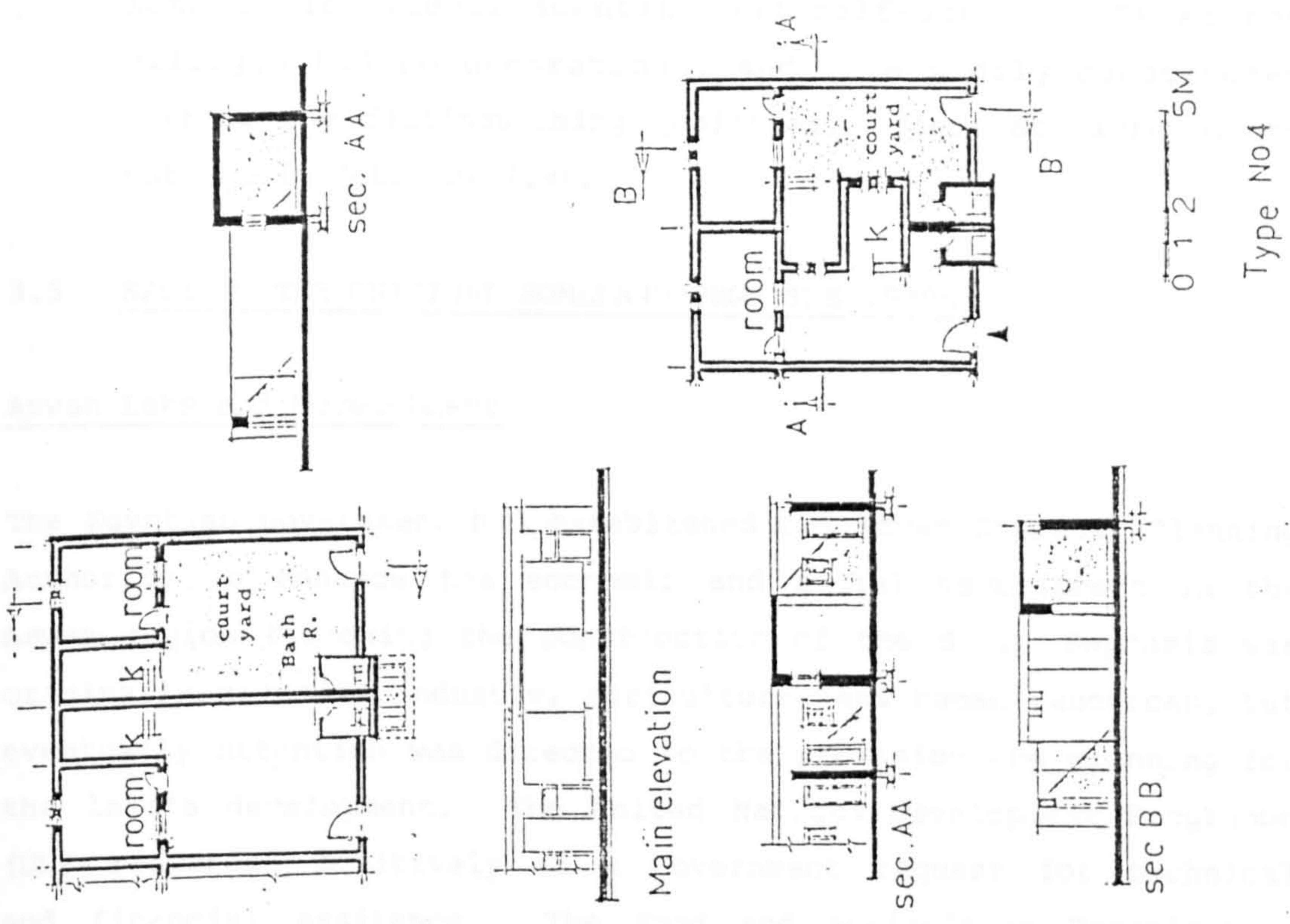


Type No. 1



Type No. 2

(Fig 23) The Government house types no. 1, 2, 3 and 4. Copy from MHLR, Cairo.



(Fig 23) The Government house types no. 1,2,3 and 4. Copy from MHRLR, Cairo.

concrete slab which increased the temperature inside the rooms. The landlords and well-to-do families lived side by side and the same quality of housing as their labourers and farmers. All the new houses and planning contributed to loss of individual identity and self-esteem. These new villages had no decorations, and were poorly constructed without any distinguishing qualities. There are more observations in (Chapter 7.9).

3.5 BACK TO THE ORIGINAL HOMELAND FROM THE 1980s

Aswan Lake and Development

The Egyptian Government had established the Aswan Regional Planning Authority to enhance the economic and social development in the Aswan region following the construction of the dam. Emphasis was originally given to industry, agriculture, and human resources, but eventually attention was directed to the provision and planning for the lake's development. The United Nations Development Programme (UN) responded positively to a Government request for technical and financial assistance. The Food and Agriculture Organisation (FAO) acting as the executing agency for the UNDP, presented in 1975 a report to the Egyptian Government that included the research findings and development recommendations for the lake. The UNDP/FAO Government report indicated excellent prospects for the fishing industry, pointing out that the existing yield be doubled, reaching some 24 tons per year. The agricultural potentials were also impressive in terms of the large expanse of arable land and the variety of crops that could be cultivated. The uplands, areas above the 182 metre elevation, could be used to produce perennial horticultural crops with lift irrigation. In addition, about 200 feddans, lying between the lake's periphery and the expected 182 metre elevation, could be cultivated by using subsoil moisture, with or without supplementary irrigation, depending on the crop growth, the shore's slope, and the distance from the lake.

The projected studies described the possibilities of a settlement for fishermen, most of whom have prior agricultural experience, which would result in a mixed economy.

In view of the lake resources, the Nubians expressed interest in lake development and felt it would relieve some overcrowding at Kom-Ombo and ease the economic hardships, particularly since they could take advantage of recreation facilities and the possibilities for tourism. The dismantling of the famous Abu Simbel Temple and its reconstruction high above the 182 metre level established this 5000 BC antiquity as a tourist attraction, and at the town of Abu Simbel, a small airport was constructed to receive tourists. A hydrofoil also links Aswan and Abu-Simbel which would encourage travel between the two areas.

Nubians and The Return to The Homeland

Following the Government's announcement to develop the lake region, the Nubians responded immediately by requesting that a Government authority investigated the possibility of their returning to the lake's region, the Nubians justified their request on the basis of promises made earlier by the relocation authorities. Their request was also supplemented by a series of complaints regarding the deteriorating living conditions in the Kom-Ombo settlement. At official level their petitions were received with understanding and sympathy, but it was soon evident that the Government was not ready to consider the Nubian exodus to the lake's shores.

As a result, they began to take the initiative and advocate their willingness to take part in the implementation of the lake development plans. They suggested, as a means of achieving these goals, the formation of a Nubian funded and managed agricultural co-operative to cultivate and settle the lands on the lake's shores. This idea gained momentum and emotional support among Nubians, advocates of the return increased in number and organised a vigorous campaign to dramatise their demands to return.

In February 1975, when the Government announced plans for settlement and development of the dam's lake, the desire to return to the original land was expressed. The fact remains that, if after a decade or more since resettlement, families are wanting to move out, this indicates examples of unsuccessful adaptation in Government relocation villages, i.e. town of Kom-Ombo.

It could be assessed that the situation in 1977 indicates that, after nearly fourteen years since relocation in 1963, most Nubians still felt a sense of belonging to their homeland, and expressed a desire to return. The return to the lake was not viewed as a mere "sentimental move" by "elderly people", but as a new political and economic coping strategy that would allow the Nubians to break out of confinement in the Kom-Ombo area, where economic options and opportunities for growth and progress had reached their optimum. By returning to the original land, Nubians were seeking other economics for rooting the cultural alternatives which they hope to explore on the lake's shores. The matter of a return to the homeland is actually the outcome of the limited resources and displacement to Kom-Ombo location.

Consequently, the Nubians changed their tactics and began to take the initiative and advocate their willingness to take part in the implementation of the lake-development plans. They suggested, as a means of achieving these goals, the formation of a Nubian funded and managed agricultural co-operative to cultivate and settle the lands on the lake's shores. As this idea gained momentum and emotional support among the Nubians, advocates of the return increased in number and organised a vigorous campaign to dramatise their demands to return.

Being aware of existing difficulties in the Government settlement in Kom-Ombo, the Government supported the return of the Nubians to the lake's shores, but on their initiative. In other words, the Government did not commit itself to direct involvement in any sponsored Nubian exodus from Kom-Ombo. The Nubians, however, requested the authorities to provide the necessary physical infrastructure that would allow them to make a living along the lake's shores. The

Nubians elected one person to meet President Sadat in 1978 who instructed 5 ministers to help the Nubians establish new villages on the lake's shores. As time passed by the Nubians were left struggling alone. The Government seemed unwilling to help with the problems of transportation, construction and costs, and as a result hope of resettlement slowly began to fade, at least for a while.

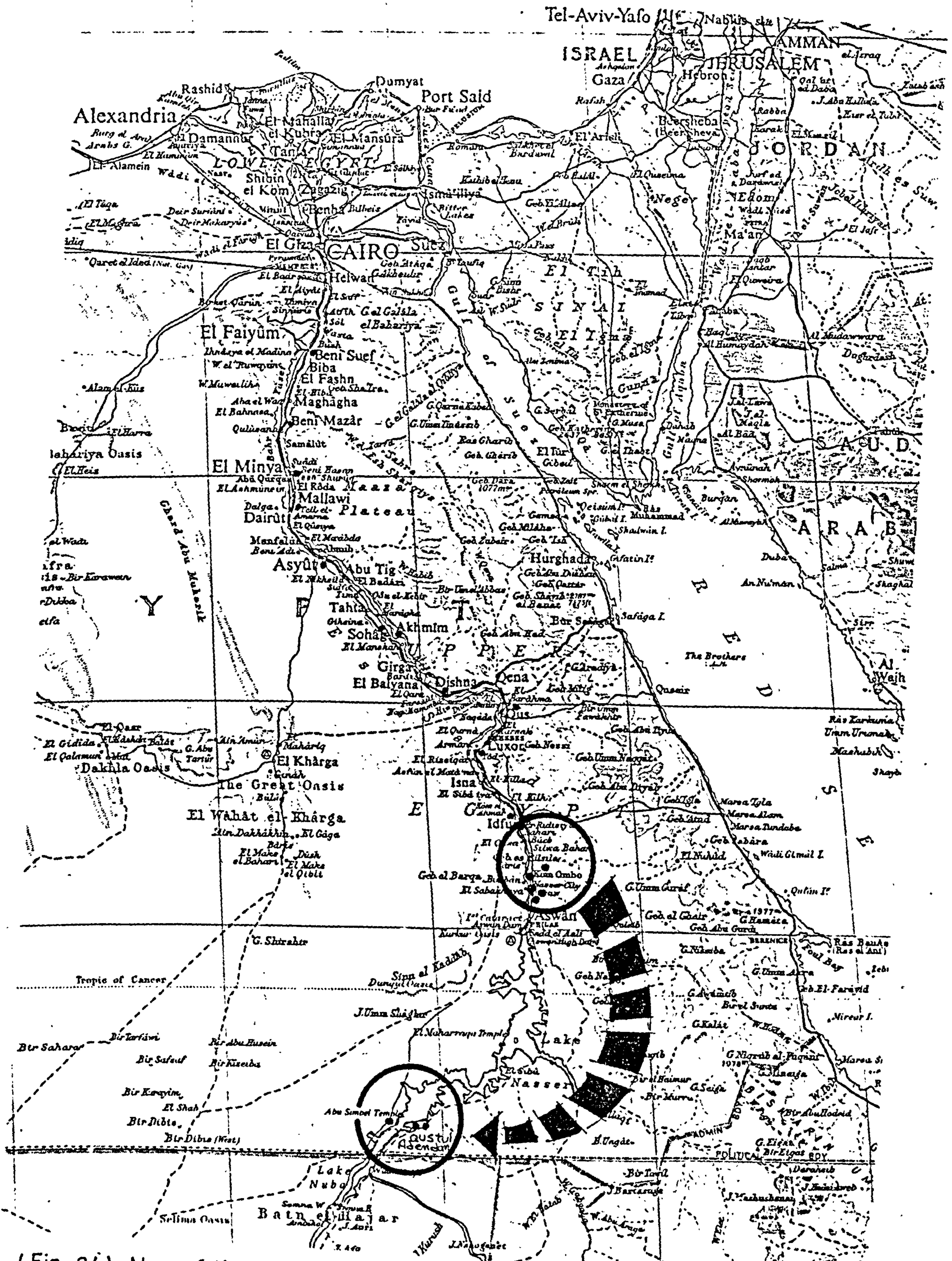
At this point 50 men from 2 of the Fedija villages, Adendam and Qustul, decided to take pioneering action. Gathering a few essentials for living on the desert, these Nubians aged between 20 and 50 and of diverse backgrounds, made plans to sail down the lake to the site of their old villages.

But before they left they asked the governor of Aswan for agreement and assistance but the authorities were hesitant, which meant that the Government was opposed to the idea. The first group had started out all alone by themselves and they were lucky enough. God in his benevolence gave them the miracle of their return after they thought they would be landless for eternity. In that time under President Sadat's programme for "Developing New Communities" any community can obtain permission to make empty land fertile and green.

Those people who objected were used to cities and modernity, and also some of the women were used to cities and television, water in pipes and shopping. But to them that was not much. They raised money by selling anything they could. This group contacted the owner of a Sudanese-Egyptian shipping line and used one of his steamers free of charge to take the people and the belongings to Abu-Simbel.

On October 16, 1978, 37 people from Adendam and Qustul took off by steamer heading for Abu Simbel, (figs 28 and 29).

After a few days, representatives from the Wadi Kom-Ombo Construction Company (sent by the Ministry of Reconstruction, responsible for new communities) and the Rigwa Soil Testing Company arrived to cross over to the homeland. In the next few harsh weeks



(Fig 24) Map of the Nubians' return to the homeland started 1980s
 The Times Atlas of The World (1985)



(Fig 25) Map of villages Qustul and Adendan in their location in the homeland. The Times World Atlas (1985)

the Kom-Ombo Company set up some scaffolding for irrigation, but all the manual work was carried out by the Nubians. In that time during Sadat's visit with the Nubians at the location, he ordered the payment of 100 Egyptian pounds to each Nubian settler, who numbered altogether between one and two hundred at that time.

However, projects in Egypt such as the Nubian Co-operative Society have stemmed from the Government. The Nubians' success in raising funds and organising social change projects from within their own community is an extremely positive indicator of the creativity inherent in their culture since these actions are relatively new in the mechanism of financing national projects. Through their assertive action the Nubians have developed a political tactic, or strategy, raised money from within their own communities, initiated the plans for action, and then exercised pressure on the Government in order to gain support for their programmes. This is illustrated in the formation of the co-operative society and the success of the Nubians in obtaining financial aid from the Government, which has been extremely helpful in assisting the Nubians. At a time when funds were not available, the government often provided equipment, supplies, and technical assistance. The Government's support is an indication of its feelings, regarding the Nubian's abilities to develop and utilise resources. The Nubians return to the lake's shores and their input to the plans is a rather unusual case of local development in Egypt, which deserves monitoring and periodic assessment.

The concept of growth and development is important in a spatial context, not only for the Nubians in the Kom-Ombo region but for "urban groups" which are mostly concentrated in cities in the northern part of the country. Kom-Ombo will probably function as a connecting point between the urban dwellers in the north and settlers of the lake region in the south. This spatial extension will enlarge their economic opportunities, thus ensuring their human dignity by allowing them expansion and freedom of movement.

3.6 CONCLUSIONS

The Nubian case is but one of several resettlement programmes that illustrates how sudden and imposed unsuitable houses have a bad effect on inhabitants.

One can only speculate whether the stresses of relocation would have been reduced if the new houses had permitted appropriate expressions of cultural values. The government houses in new Nubia impaired the ability of people to express themselves, with respect to these dimensions i.e. openness/closeness, and therefore may have interfered with their adjustment to the new environment.

It is interesting to note that much of what the Nubians have done to their houses since relocation clearly reflects different states of mind towards adjustment. Immediately following relocation they began with changes in the outside appearance of the houses to reassert their former distinct status as individuals. Later by the second to fourth year in Kom-Ombo, they wanted to distinguish themselves as a community from neighbouring non-Nubian villages or groups. Painting, remodelling and decorating the interior of the houses came at a later stage in an attempt to settle down and "feel at home".

They then began to regard the houses as property that would provide them with a sense of belonging and security in an unfamiliar land.

But as the years went by and the Kom-Ombo settlement failed, in the eyes of most Nubians, to become a viable community that could provide a promising future, the Nubians tended to do less work on their houses even in terms of maintenance. Those who can afford to save money or who obtain regular remittances from either working husbands or children in oil-producing Arab countries, invest not in the house structure but in the house furniture. They upgrade what they already have and buy new items, mainly appliances, which have become status symbols, and families compete over what they have inside their houses rather than how the house looks. When informants were asked why the common answer reflected a futility in

improving conditions in Kom-Ombo and a great desire to leave. As one person clearly explains, "we can take our furniture with us should we leave; why then should we care about the house which we might leave behind?".

Before being able to examine further the proposition that vernacular architecture might provide a solution to these problems it is necessary to look at ideas of self-help housing (as an alternative to Government imposed solutions) in the world wide context and to consider their relevance to the Nubian people. This is the subject of the next chapter.

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CHAPTER FOUR

SELF-HELP IN HOUSE BUILDING

- 4.1 INTRODUCTION
- 4.2 THE INITIATIVE AND PURPOSE OF SELF-HELP
- 4.3 DEFINITION OF SELF-HELP IN BUILDING.
- 4.4 THE ADVANTAGE OF SELF-HELP HOUSING
- 4.5 SELF-HELP HOUSING PROGRAMMES
- 4.6 GROUP UNITY AND SELF-HELP
- 4.7 THE PROPOSED APPROACH IN THE DESIGN METHODS
- 4.8 CONCLUSION
- 4.9 REFERENCES

4.1 INTRODUCTION

The specific target of this research, i.e. the Nubian vernacular community, has been generally discussed in the previous chapter. The theoretical approach of the research will be discussed here and in the following chapter.

This chapter deals with the first part of the central problem of this research which is self-help in house building and its design methods. These aspects are discussed from the architect's point of view in order to help him achieve a new design approach which the vernacular groups need from their governments. This demand comes from people seeking their rights and brings them into conflict with both the professionals and authorities who are responsible for managing housing, Wooley (1985). The milieu of architectural design for housing has driven the architects to adopt new roles in general. These roles will be based on the aspects of socio-culture, tradition and participatory self-help in house building which could help such new approaches.

4.2 THE INITIATIVE AND PURPOSE OF SELF-HELP

For the purpose of this chapter it is important to understand the impetus and purpose from which self-help emerges generally and self-help in house building in the Nubian community in particular. In order to do so, it is necessary to study the psychology of the human individual.

Psychiatrists and psychoanalysts have mostly been concerned directly with man as a "psychic structure", which can be referred to as man conceived as an integration of perception, emotion and impulse and psychic function, memory and imagination. Impulse, volition or will are the self-movement of the organism. Gerth and Mill stated four conceptions which stand for man's aspects: organism, psychic, person and character structure. They also commented generally on self-motivation saying that

"The definition of impulses accompanies the definition of social situations. Organic impulse and situations become linked so that impulses seek the situation as an outlet, while the situation furnishes the cue and sets the type of conduct that will satisfy the impulse".

If several activities are possible and the individual chooses one and rejects the others will, purpose or volition could be ascribed to him. Purpose, desire and intention are one stage in the development of impulse.

So the purpose or intention of someone to do something may be termed "symbolised impulse" in the same way as wishes or desires for something, such as self-help to overcome any problem. Gerth and Mills ascribed four situations of purpose in terms of our own awareness to ourselves or to others.

- 1 We may, in rational self clarification, know our own purposes and ascribe them to ourselves, as ours.
- 2 Our purposes may be unknown to us although we ascribe them to ourselves, as in undefined states of "longing" or "craving" or "free floating".
- 3 We may know our purposes and yet deliberately ascribe them to others, as imperialist statesmen in modern propaganda have been known to do just before they launch their attacks.
- 4 We may not know our purposes and at the same time unconsciously ascribe them to others.

Architects such as Fathy go on to explain the impulses and spirituality of the house through self-building, which could be engendered during the process of building itself. He stated as his reason that man receives impulses from outside, for example, from the universe - the sky, the sun, the moon, the wind - and his brain transfers this knowledge to his fingers when giving shape to materials. If the individual retains his inspiration, which will radiate from him into materials and forms, so that that which is created will in turn re-radiate the same feelings, Richards (1985).

4.3 DEFINITION OF SELF-HELP IN BUILDING

In this research the phrase "self-help" refers to self-help in house building, which could be subsidised by the Government, institutions or agencies. It is important to be fully aware of the meaning of self-help and its usage in this work. Therefore, in this part different definitions of self-help will be discussed which is important to full understand self-help in building. Fathy (1973) says "one man cannot build a house but ten men can build ten houses and must be given a fresh impetus". Self-help in building according to Onibokun (1972) is a strategy by which the inhabitants of an area co-operatively undertake the building and/or the rehabilitation of their housing, their own neighbourhood using their own efforts and resources. When such projects are permitted either by Government or public agencies the strategy becomes what is referred to as aided self-help. Lewin (1981) identified with the view that self-help in housing is often used rather vaguely and denotes several procedures and activities. Following this concept the builder or head of the household constructs or participates in the construction of his own house and this is regarded as the ultimate form of self-building. In many developing countries self-help usually implies that construction is planned, organised, and supervised by the builder-owner who serves as his own contractor. Harms in "Self-Help Housing, A Critique" (1982), was more precise in his definition of self-help in building and he stated that "self-help is seen dialectically on one hand as a social practice adopted by dominated groups and on the other as a policy solution by established powers and Government. Self-help plays a role in the political and ideological struggle between progressive structure, changing practices and the integration or containment of conflict and dissent". Turner (1982) states the difference between participation and self-help "... it is an error to think that participation in housing is synonymous with self-help construction. This is reinforced by construction matters more than management". Concerning the importance of self-help in building he commented also that it is dangerous to misunderstand any discussion about self-help houses and treat it as something trivial. Most of the influential talkers and writers discussing "self-help"

today, in all parts of the world, argue as though the issue in housing is between self-building and subsidised public housing programmes of one kind or another. Rubbo (1984) stated that villagers get together to help each other generally and that includes the building of houses. With regard to the "mingas" system in Colombia, an old peasant describes the minga by saying:

"... kill a pig, a chicken, a calf and invite your neighbours to work. They work while others prepare the food. One, two or three days, up to a month, that is the minga. It is like a work's union ..."

Agarwal (1981) commented that Mahatma Gandhi once remarked "what India needs is not mass production but production by mass" while Dr S Misra, Assistant Director of India's Building Research Institute adapted this phrase to support his own ideas by saying "India does not require mass housing but housing by the mass". The German Development Assistance Association for Social Housing (1979) states that "self-building from a social point of view can be the action of an individual in order to improve his situation and it also can mean that a group of people set out to help each other". Self-help is a social and cultural result. The UN Department of Economic and Social Affairs (1973) explained this result as a machinery of the self-help system and the limited opportunities it offers the householder to make his own arrangements for building his own house and to use his own labour for the purpose. He receives financial aid and technical guidance from the Institute. Nevertheless, after the house has been built the owner usually improves and adds to it, trying to adapt it to his basic needs, in accordance with his traditional way of living. He adds extra rooms, often upsetting the original plans or changing the facades with colours or coverings which are not those originally visualised by the planner. These extensions are influenced by an increase in the size of the family, the possibility of income from a sub-lease and the use of premises for commercial purposes.

Robinson (1976) stated that the importance of social values of self-help should not be depreciated. Self-help transfers a sense of participation and a responsibility which is lacking in low income

rental housing. Mutual aided self-help also produces a feeling of pride of ownership and identifies with co-operation which can lead to co-operation in other endeavours. Turner (1976) advanced the argument that all elementary resources for housing such as land, materials, energy, tools and skills can only be used properly and economically by people and their local organisations. Also, the most plentiful and renewable resources in any case are people themselves.

The UN Department of Economic and Social Affairs (1973) produced two publications which deserve to be mentioned, the "Manual on Self-Help Housing" and "Self-Help Practices in Housing: Selected Case Studies". These publications are particularly important in manual and practices of self-building. Robinson (1976) defined the different situation of self-help more succinctly.

Individual aided self-help: each family works on its own house only.

Mutual aided self-help: a group of families works as a team.

Self-Help/Hired help: an experienced worker is hired to perform the main work, and the family serves as construction labourers.

The UN's "Manual on Self-Help Housing" (1964) avoids a formal definition because of the variety of ways in which families can build their own house - with and without aid - technical assistance, hidden or direct subsidies, Government support, tools or machines make it virtually impossible to provide a definition that fits all cultures, economics, political and physical situations.

In 1976 the Department of Housing and Urban Development in the USA published a series called "Ideas and Methods Exchange" which advocated self-help as the name implies. These methods are to utilise the many man-hours that are available in most areas in the form of unused leisure time. The use of this enormous reserve of manpower together with some form of aid from the community or others is encouraged so that people may through their own efforts, using their own spare time, improve their shelter to an extent that they never could do alone or unaided.

4.4 THE ADVANTAGE OF SELF-HELP HOUSING

Self-help in house building is particularly suited for vernacular groups of the third world countries where little money and plenty of time is available to them. Therefore it is natural to promote self-motivation for self-building programmes. This promotion could be strengthened by some financial and technical assistance.

It is useful to display and discuss the point of the architects, sociologists and agencies in terms of the above promotion and its advantage to the aspect of self-building in housing.

The building of houses on a mutual help basis by the vernaculars for themselves should not prove to be very difficult because this custom is traditional in many countries. Alexander (1985) insisted that no-one can change the fact that families in their self-built houses are content. They are satisfied, happy, they feel that they have well-built houses, which are truly theirs, their sweat has mixed with the mortar of the houses, these houses really belong to them. Those people created their own lives in a conscious way, on their own land where they are alive and breathe the air of their own.

He also pointed out clearly in the Mexicali project, where the families gathered to build houses for themselves that, despite the fact that the people were delighted and satisfied with their achievement, the officials nevertheless retained an attitude of distaste and opposition, which makes one think why!

Turner (1976) in "Housing by People" argued that more and more planners are beginning to realise that "low-cost mass housing units" are never going to wipe out the "housing deficit". Although third world Governments have failed to provide people with houses, houses are nonetheless being built in the villages. This type of housing is built by self-help and with locally available materials. Fathy (1973) says that houses built by the indigenous people for themselves have scope for originality. He goes on to give the reason that one house differs from the other, and the owners take pride in finding that no other house is built in the same way as his own.

Lewin (1981) another architect writes on the promotion of integrated and self-administered communities, which provide mobilisation of self-help potential and resources not only for the purpose of construction, but also for the organisation, administration and education of the self-help group in the way of the provision of services, facilities and the promotion of employment opportunities. Unlike traditional forms of organisations which contain some compulsory elements, self-help and community promotions for vernacular households must retain their voluntary character. The success will usually depend on the size, location and other factors affecting conditions within or outside the self-help group, as well as on educational standards, literacy, cultural and traditional factors. Lewin (1981) points out "Although legal frameworks, regulations, and by-laws do not guarantee the successful development of a self-help group or community, they are instruments to regulate, support, and secure the operations and activities of the group as an economic and social entity".

Professor Janice Perlman, sociologist in the University of California (1975), claims that there is no truth in the belief that Latin American shanty-towns lack internal social cohesion. She found that in the "favelas" of Rio de Janeiro the rate of participation in voluntary associations amongst vernacular dwellers was "astoundingly high", with extensive informal friendship and kinship networks. Eight out of ten people said their neighbourhood was more or less united, and that they could count on friends and neighbours when help was required.

Also the German Development Assistance Association for social Housing (1979) divides the advantage of self-help thus

1 Saving Up Beforehand

By combining their restricted financial resources, people on low incomes can save money. This is important because it is a precondition of any mortgage or other loan that normally the recipient should first have saved a certain sum before he can

be granted the loan. Therefore the organised self-help group is in a better position to get a bigger loan more quickly than an individual.

2 Security and Confidence

It is easier for governments to grant credit to an organised group than to an individual person of low income and consequently rating a group of people who have combined with an organised self-help group as more creditworthy than an individual person. It is unlikely that all the members who have combined to stand security for the loan will prove to be bad debtors, e.g. will die or leave the country. The group will also make sure that each member repays his share and will exert pressure on backsliders, or help them to find the money. The group's rules will cover this.

3 Economy

Where financial resources are limited, aided self-help housing gives the greatest economic returns for the money allocated. Self-help in housing also means that each member of the group has an active part to play in helping to build the houses. Since a group has a large number of members it will also have a large labour force and may even have some specialists at its disposal. Anything built means a lot of money saved, otherwise large sums would go to others to do the work which the group can mostly do for itself. Thus people with limited incomes are able to supplement their restricted financial resources by their own efforts.

By organising themselves into a group a lot of other economies can be effected: particular jobs which each member needs to have done can perhaps be done better and quicker by specialists who might themselves be group members rather than each member doing it themselves or having it done for them. This will also work out cheaper.

Co-ordination of activities also mostly leads to rationalisation and further cost saving. Thus, when purchasing building materials, the group, by buying in bulk, can often achieve

considerable rebates. The group, for instance, will only require one cement machine, whereas each member would otherwise need his own one. Transport of materials can also be done on a group basis using only one truck instead of a large number and also saving a lot of individual trouble and effort. When dealing with the authorities, too, one member can probably act for the whole group.

4 Consideration of Individual Interests

During the planning stage the members of self-help groups have the chance to influence the form of their future house. Compared with the dwellings built by public or private contractors, where the ideas and wishes of the future occupiers are scarcely considered, this is a great advantage.

5 Group Unity

When building on a self-help basis members of the group must meet to discuss their problems and decisions together. Through this the members who are to become neighbours get to know each other. Apart from this each individual will be more prepared to bear and accept decisions if he has played a part in making them. Discussions also enable misunderstandings to be cleared up or avoided. All members of a group can learn from each other. Even discussion about things which have nothing to do with building, e.g. feeding and bringing up children, can contribute towards this.

Robinson (1976) mentioned that over the last 25 years aided self-help in the developing countries has provided a great deal of valuable experience in showing clearly the good and bad points attached to aided self-help in the construction industry. In addition it has emphasised the size at which aided self-help can operate successfully. Although all the problems related to aided self-help have not yet been answered or eliminated, the main factors that are required to be present, the flexibility needed to suit the particular situation of community or country and the major problems that have to be overcome, have nevertheless been brought to light. As a report expressed in the UN publications in 1962

"Self-help probably works best in areas where people will build their own homes anyway, whether there is, or is not, assistance. This would be especially true for rural areas and for slum and squatter areas. In these cases, sponsored self-help can offer guidance in building better houses that will cost the family less over a period of time".

It is possible to demonstrate the suggestions of Lewin (1981) concerning the advantage of the co-operative form of the self-help housing organisation for vernacular households, and particularly under a site programme hereinafter:

- a The co-operative can exercise internal control to prevent speculation and illegal sale, subletting or transfer of the dwelling.

Through its by-laws, the co-operative can guarantee that the withdrawing member will sell or return the dwelling to the society only.

However, if the society develops into a viable community which offers a variety of facilities and services to its members, those members will not be motivated to withdraw.

- b The self-help group enables collective savings to accumulate as well as procurement, disbursement, and repayment of loans, and serving costs. The costs of loan administration, which are usually very high in developing countries, can be reduced substantially by running only one account. As a corporate body the housing co-operative can also secure the construction loan collectively and obtain governmental or other public guarantees. In addition, financial and technical planning by the co-operative can be shown to be the funding institution, the viability of the project and the solvency of its participants.

- c Through the collective repayment of loans and the provision for a reserve fund, the co-operative offers a system of mutual security which is controlled internally and can almost eliminate the danger of default.

- d The tasks and functions related to the management and administration of the housing co-operative can be gradually assumed by the members and their representatives.

The management costs, which are particularly critical in the co-operative for low income households, can be reduced considerably.

- e Provision can be made for savings to be collected from members prior to the commencement of building, and the mobilisation of manual and other self-help resources also for the construction of infrastructure services.
- f The advanced organisation and training of members should enable them to participate in the process of site planning and house design, and to influence respective decisions.
- g The co-operative framework and organisation enables collective maintenance and the upkeep of houses and neighbourhoods, long-term planning of maintenance and improvement works, and continual mobilisation of the members for the upkeep of their settlement and for the running of the community facilities.
- h The accumulation of experience may contribute to the improvement in the operation of the co-operative.

The author can demonstrate further arguments to support the aided self-help. Traditional social organisations cannot be substituted, but the self-help programmes offer limited social security through mutual aid. The self-help and its co-op can usefully go through the vernacular communities, or generally collective low income households, who have only lived there about 10 years. Hence, the co-op self-help can become an object of identification and may replace traditional values or loyalty. The co-op may offer an ideal framework for the organisation of self-help in housing, if adapted to their conditions and requirements.

In this approach (i.e. the co-operative aided self-help) to housing the poor and encouraging them to capitalise on the desire to house themselves, the Government, should concentrate all their efforts on helping people to help themselves.

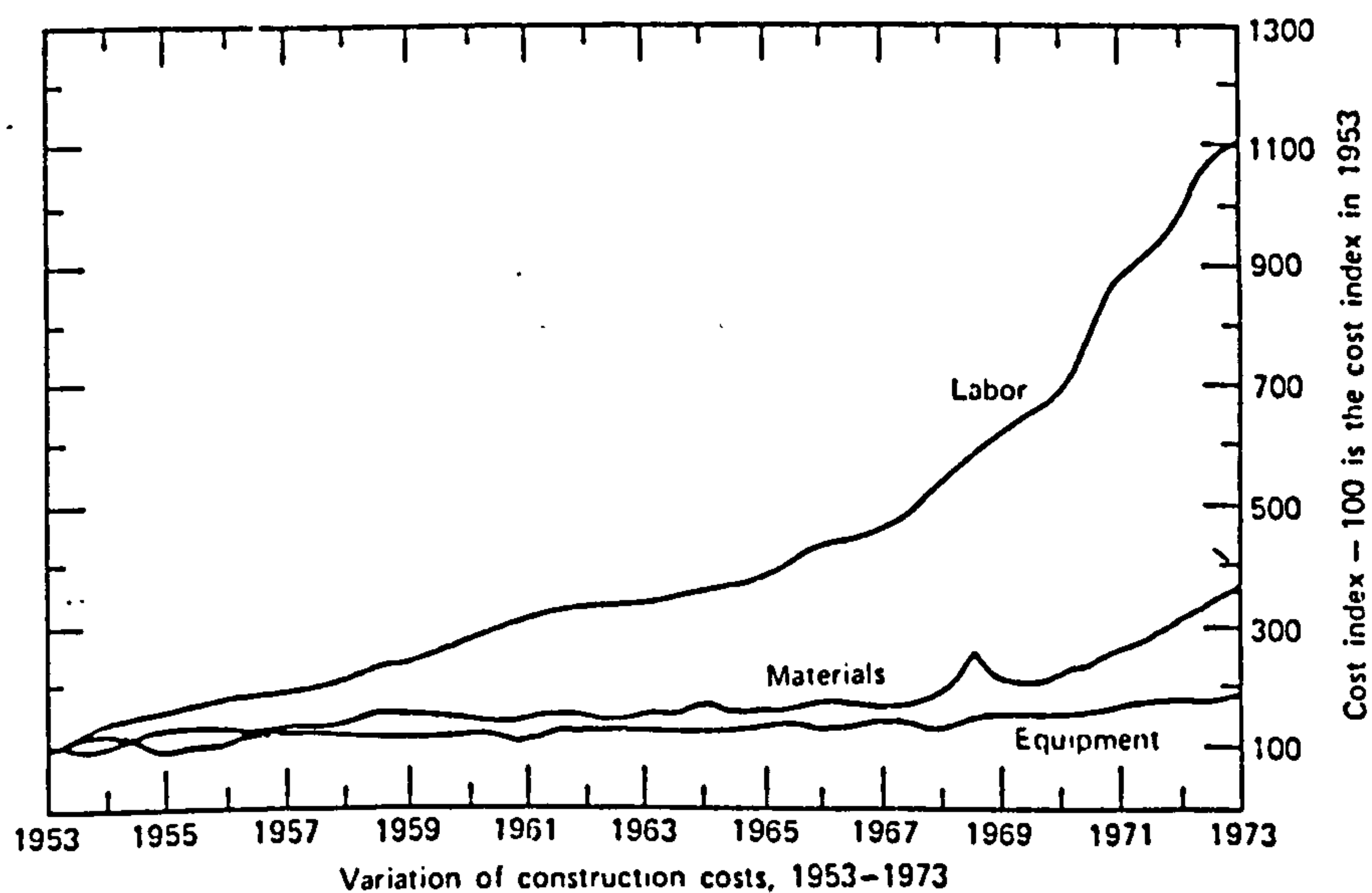
The poor can be provided with a low cost core house, consisting perhaps of one room and sanitary facilities, on a plot of land. the family can build more rooms when it can afford to do so. Even simpler, the Government can provide poor families with a site and

with services such as a water supply, drainage, roads and street lighting. It can also provide cheap loans and building materials. Families can then build a house at their own pace. Real self-help, or "auto-construction" seems to be the true of the vernacular poor. More typically the owner-occupier and his family supply much of the unskilled labour and hire local craftsmen for the roofing, plumbing, carpentry and other more technical jobs. Construction materials too are often purchased from very small-scale dealers.

4.5 SELF-HELP HOUSING PROGRAMMES

Since the end of the last Egyptian-Israeli war, the house building industry in Egypt has undergone great development because it has had to fulfil the demand of housing at all levels to construct many cities which were destroyed during the war and to house the increasing number of population.

In studying and analysing the factors affecting the cost of building over the past quarter of a century, it can be seen that the main reason for the continual increase in cost is the wage increase for construction labour. It is clear from (figure 26, Fareed (1980), that wages increased over tenfold while the increase in building materials and equipment was not more than threefold. It is therefore necessary to stop this continual increase in wages by promoting and use of aided self-help house building systems.



(Figure 26) Fareed: the variation of construction costs, 1953-1973.

This system, as the name implies, depends on the work hours and the work force from the household from which no profit is obtained. The people could be trained to build, with some form of aid. The amount of training should be enough to attain such a goal without reaching the level of professional technical labour. These trained people use their unused leisure time, holidays and weekends to help in erecting their houses and so raising their standard of living. It should be understood that this is not a method or the whole solution to solving the world vernacular housing problems, but it is a successful model and has been applied in many developed and developing countries, where it has helped to ease the housing problems.

For example in the UK there is a self-help housing scheme in Stirling, Scotland. Carolin (1985) said that

"The unemployed will have more time for building and they'll learn new trades, making them more employable at the end".

The Stirling Council leader is enthusiastic about this approach, and he stated that the council is helping the people to build for themselves. If they have the impetus to go for it, the council has the resources to help them. Government motivation is firstly in giving people control over their lives, community, as well as environment. The second is breaking the circle of dependence.

With regard to this, and in using self-motivation in order to achieve self-help programmes for vernacular housing in the Middle East countries in general and in the Egyptian communities in particular. It is assumed that the term of self-help does not necessarily imply manual self-help construction but also and mainly the management of the administration programme by the house builder. An example of their approach by Kirsham (1977) states that in Salamatapur village in the Ropar district, Punjab, India which was founded by five agricultural families 150 years ago, today consists of 59 households. During 1950 to 1975, three kinds of changes have been made to housing by the villagers themselves. These have been:

- a internal adjustment within a house by sub-division, or gradual roofing of available open space.
- b extensions into adjoining open space in the case of houses in the interior.
- c shifts to some cultivated land lying outside the settlement boundary. Further adjustments have been made by practically all households. These include constructing an additional room for a newly married son, covering some open space for the livestock, and building a store for agricultural machinery within the existing house.

Recently attempts have been made to bring the house and livestock place adjacent to each other. New extensions in the form of a guest room, a bathroom and store for agricultural machinery are also coming into vogue.

Wiesinger (1984) has defined some factors for self-help programmes. Firstly, the building of a house on an exchange help did not prove to be a very difficult system since it is already a custom in many developing countries. Secondly these programmes do not require highly specialised skills. House building in the rural areas never acquires the character of an industry and does not require a large or professional corporation to manage it as the local people can organise things for themselves. Finally, the traditional self-help among the indigenous people in the developing countries needs to be encouraged, particularly in building housing for the poor.

He goes to support the meaning which has also been explained by Fathy (1973) that the poor man's greatest wish perhaps is to get away from the stigma that society attaches to his person, namely, the stigma of poverty. The other thing is that special areas, geographical division and stereotyped houses reserved for the poor do not in any way help to fulfil the poor to satisfy their great psychological needs and wishes. He expressed three explanations to this approach. The first is the desire to live in a house which is not absolutely similar to that of a neighbour but does not mean that the villager is an individualist. On the contrary he yearns to live close to his relatives and to share a close community life with them. The second is that self-help housing programmes

give indigenous people the freedom to make their housing environment suitable to their specific cultural, economic, social and psychological needs. Housing, simply cannot be detached from people's lifestyles. Finally, the poor are generally more dependent for survival on their relatives, neighbours and community members than the rich are. Through self-help housing programmes the villagers are able to construct. In 1976 the United Nations' Conference on Human Settlements reported some important recommendations to help self-help housing programmes. Turner and Ficher (1972) pointed out in "Freedom to Build"

' "The result of freedom to do so is the freedom not to do so".

Their image is that of the many traditional towns, if not all, that we all admire so much have "Architecture without architects" and have houses built more or less according to the principles of local, if not individual, dweller control. Turner and Ficher stated two proposals to improve self-help housing in the developing countries. Firstly they suggested that financial help should be made available on reasonable terms to the needy and people on low incomes, who with the help of technical assistance, overall guidance and supervision can participate in approved self-help housing programmes. They should be able to acquire land and building materials, provide their labour and work with others for the provision of decent, safe dwellings with good sanitation in the area involved. Secondly, the efforts of both the public and private non-profit organisations involved in providing assistance should be made easy so that they can contribute their technical and supervisory skills towards more effective and comprehensive programmes where necessary in rural areas and small towns. In 1976 Turner said that

"All the evidence that I see shows that autonomy works and heteronomy fails. If "self-help" is used in this sense of autonomy, I am all for it. If it means do-it-yourself building voluntary, I am also for it, but if it means enforced, involuntary self-building, or programmes of self-building organised by outside agents, I am against it in principle while open to the likelihood that in some cases, it is the better choice among several evil alternatives."

If the choice is going to be between voluntary or more commonly, forcibly marginalised and self-sufficient housing provision, and public provision, the "housing" is understood as a "right". Therefore, self-help can only be understood as a matter of choice between a pre-packaged set of goods and services supplied by corporate organisations. The misunderstanding of freedom means the loss of the aim, the abdication of personal responsibility and local power and the hegemony of the heteronomous state. Turner (1979) also commented from his own experience and observations on self-building that by convincing an increasing number of people that the larger the organisation the less competent it is at supplying goods and services whereas if they are to satisfy and therefore motivate the people to care and invest the personal touch will be better appreciated. He suggested that when dwellers control the major decisions and are free to make their own contribution in design, construction or management of their own housing, both these processes and the environment produced stimulate individual and social well-being. When people have no control nor responsibility for key decisions on the housing process, on the other hand, dwelling environments may instead become a barrier to personal fulfilment and a burden on the economy. Wen (1979) discusses the development of self-help activities and says that self-help programmes have long been considered an effective means of involving the community in its own developmental affairs. The author can define this approach that the individual can help himself and at the same time other members of his group. This means that problems are solved collectively, given that each member pulls his/her weight.

4.6 GROUP UNITY AND SELF-HELP

In order to help realise the advantages of this approach, i.e. co-operative aided self-help in house building, it is vital to understand the meaning of the group and its unity. The Oxford Dictionary (1974) in defining the word "group" says "it is the number of persons gathered or placed together jointly with controlled activity of activities companies". The group is a number of people who have come together for some reason, who have something in common, e.g, about the same age or have the same occupation (DESWOS, 1979).

If the above approach is launched, the members of the group can discuss their problems and make decisions together. Through this, members who will later be neighbours, get to know each other. Each individual, as a part of the group, will be more prepared to bear and accept decisions if he has played a part in making them. Decisions also enable understandings to be cleared up or to be avoided. All members of a group can learn from one another. Even discussions about things which have nothing to do with housing, e.g. feelings and bringing up children. The members of a self-help group should enjoy mutual trust and confidence. Each one should feel a sense of duty towards the other and no one can be permitted to gain advantages at the expense of the others. The principle here is one for all and all for one. Thus, by becoming involved in this programme members must honour rights and obligations.

People having the same economic and social-cultural characteristics may be classed as a group. Such a group can exist even though the individual members of the group do not know each other and are not aware of the fact that they belong to this group. The German organisation who published the Pre-Member Education Course for Housing Co-operatives (1979) explained some other cases which can make the connections between group members very strong. If members of a group are aware of their common interests, the stronger the bonds linking the group will become, and thus the group itself will be strengthened. He also states three ways of living together in a community.

- 1 The first is sometimes the people who are dwelling together are not doing so voluntarily but have been forced to do it through external circumstances. Their personal contacts are often minimum and there is no form of organised existence.
- 2 Sometimes the inhabitants come from a single group or from a large family. In this case the community bonds are very strong. They live and work together and most of their problems are solved jointly and in accordance with tradition.

3 Finally, some people come together of their own free will in order to build up a housing estate community. The common bond is their joint interest in obtaining suitable housing through self-help.

It is the third way of living in the community which is similar to the Nubian way of life and which the research is dealing with in more detail.

The bonds between Nubians are common economic interests and have nothing to do with the relationships. On the basis of Chapter 3 where members of the Nubian community went together back to the homeland, a new type of community settlement was developed which is different from the above.

Those Nubians who returned to the homeland are largely dependent upon each other, because the aim of each individual to obtain a satisfactory home can only be achieved through joint action which has been going on for the past two years. This life in such a community brings a lot of advantages, but it also places obligations on the members. Since those Nubians are willing to build new houses, if their organised group is professionally managed by the local authorities, they can, for instance, act on behalf of the group and represent its interests in consultation with national Government.

4.7 THE PROPOSED APPROACH IN THE DESIGN METHODS

It is better to explain the design methods in order to recommend one of these to cope with the house design for Nubians who are returning to the homeland.

1 First Generation Methods

The design science methods of the 1960s have been classified by Rittel (1973) as "first generation methods" though the 1960s saw the design science methods movement continuing to attract people such as Gregory (1966) while a certain disquiet was building up. One of the dissenters was Broadbent (1969)

who had certain reservations. In his opinion, the methods were so O.R. based that the translation of OR techniques into design often resulted in obstructing what the designer was trying to do. In 1962 the conference in London and the Birmingham conference on design methods in 1966 seemed to confirm this view. To Broadbent, the Portsmouth Symposium, held in December 1967, signalled a new phase of thinking in architectural design methods. The new thought was marked by the realisation that design is indeed so complex that a purely scientific approach would be detrimental. This new phase in thinking was evident from methodologists such as Alexander (1971) and Jones (1977) who "recanted their earlier held views", Bridges (1982). Archer (1979) also admits that "he wasted an awful lot of time trying to bend the methods of operational research and management techniques to design purposes" which may have "disenchanted many practising designers by their direction and causality".

In spite of the Design Methods movement attracting a fair number of people, a considerable group of theorists and designers have been rebelling against what they see as overt attempts at scientific explanations of the design process an important part of which goes inside the designer's head, partially out of his conscious control.

According to Wallas, G (1926), this subconscious phase is just one of four steps in creative thinking which consists of

- i a period of intense study and preoccupation with a problem (the conscious phase) which increases the chances of output relevant to the design process.
- ii an incubation period (the subconscious phase).
- iii the emergence of an idea known as the Eureka syndrome.
- iv verification, the checking of the creative idea against the facts, which still has to stand up against reasoned appraisal.

In trying to identify the fundamentals of the design scheme approach Broadbent (1979) records that "the early theorists

took the cartesian approach of breaking down design problems into elements (Asimow), factors (Jones), subproblems (Archer) and misfit variables (Alexander). The fundamental tenet of the design science, which thus began to emerge was that the designer should abandon, absolutely, any question of pre-conceived design solutions". Fowles (1979) notes that "whether or not it is a direct result of this approach, it is a fact that first generation design methods were produced in the way of architectural design hardware".

2 Second Generation Methods

Rittel (1973) predicted that the first generation methods would result in a more sophisticated second generation of methods. These became prevalent in design participation experiments of the 1970s. Cross (1972) wrote against the backdrop of the debate between functionalist/behaviourists on the one hand and the Marxist/existentialists on the other, Broadbent (1979) sees the second generation methods as denying the skills and knowledge of the expert designer. However, Lawrence (1982) argues that the failings of the second generation design methods are not due to the intrinsic nature of participatory design. In defence of participatory design, he states that "there is no evidence that the creativity of the architect has been obliterated from the design process, in fact, the profession demands new capacities, in addition to conventional expertise.

There is no evidence that architectural design is reduced to the lowest common denominator and there is no inherent reason that participatory design impinges upon the design process to any greater extent than a host of other constraining factors.

3 Third Generation Methods

According to Broadbent (1979) the 1980s should see the formulation of third generation of design methods which draw heavily on the Popperian view, Popper (1963) whereby the expert makes the design conjectures which others can refute. However, even this view of the third generation methods has critics.

In fact according to the main proposal of this research in order to rebuild a satisfactory house for the Nubian people the author adopted the second generation methods as a basis for use.

4.8 CONCLUSION

From the above it can be seen that the ideas of self-help in Architecture and participation are widespread, perhaps universal approaches which may have relevance to the Nubian people. However, in order to see if this is really the case, we need to explore the social cultural traditions of these people which will be studied more deeply in the next chapter.

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CHAPTER FIVE

THEORETICAL STUDIES AND THE BASIS OF PROPOSITIONS

- 5.1 INTRODUCTION
- 5.2 SETTING OUT THE PROPOSITIONS
- 5.3 THE NEED FOR BETTER UNDERSTANDING OF SOCIO-CULTURE
- 5.4 SOCIO-CULTURAL ISSUES IN HOUSE DESIGN
 - 5.4.1 The Existing Situation
- 5.5 DEFINITIONS OF TRADITION
- 5.6 DEFINITIONS OF CHARACTER
- 5.7 ANALYSIS OF ISLAMIC SOCIO-CULTURE
 - 5.7.1 The Importance of Religion
 - 5.7.2 The Basic Values of Islamic Religion
 - 5.7.3 Islamic Principles as a Root of Nubian Socio-Culture and Self-Help
- 5.8 CONCLUSIONS
- 5.9 REFERENCES

5.1 INTRODUCTION

This chapter deals with the second part of the central problem which is socio-culture and traditions. Finally, the practical part of this research will be developed in Chapters 7, 8 and 9. This chapter discusses the different characteristic attitudes and Islamic culture which led to the emergence of the idea of self-building in housing (this idea is discussed in the previous chapter). Planning and house design criteria in Islamic religion as an identity of the Nubian people are also discussed.

The views that will be presented in this chapter will delineate an appropriate definition for the concept of Nubian vernacular architecture. These views are disciplined by the religion, seeking unified architectural expression of time and space in the different Nubian house forms and observes it later in this research (Chapter 9).

5.2 SETTING OUT THE PROPOSITIONS

It was found that the Nubian community requires a full awareness on the part of the architect to ensure that their vernacular needs in terms of socio-culture and traditions are realised. This part will focus on a claim which suggests that there is a link between satisfaction and socio-culture and traditions. The Department of Environment in England (1974) explained that the contemporary architects should be freed from their fetters. Therefore they need new processes for designing in the new way. They stated that these processes might include check lists or questionnaires. Also in the same approach Woolley (1986) indicated that architects would have to learn new communication skills and would also need to examine critically the success of these skills to go ahead.

The basic assumption is that housing is primarily a social process and only secondarily a technical one.

Woolley, T (1985) said that

"I would accept that there are cases with technical failure without serious social problems, but I would challenge anyone to come up with an example of a housing scheme that had social problems that did not also have serious physical defects".

Wilkinson (1971) points out that a major drawback in housing methods is their inability to respond to changing social needs. While most housing is based on the "average family", it is difficult to make physical alterations which can reflect changing styles of living, fluctuating family sizes and fortunes and redefinitions of housing standards.

This research is not aimed at building houses only to find form for activities of life, but rather to realise the importance of socio-culture and traditions. For example, Gropius (1927) declared in his work; "for the majority of individuals the necessities of life are the same. It is, therefore, logical and consistent with an economic approach to satisfy these homogeneous needs uniformly and consistently. Hence, it is not justifiable for each house to have a different floor plan, building material, shape and style." Gropius also said that "to do this is to practice waste and to put a false emphasis on individuality".

However, after the second world war opinions began to change and some proposition emerged against the above point of view, suggesting that vernacular architecture in general and house design in particular is, in part, the responsibility of architecture initiative. To follow the attitude of Gropius, and not acknowledge the significance of socio-culture, has disadvantages, because it can lead to much dissatisfaction and could cause the inhabitants various socio-psychological problems. Therefore the propositions set up in pages 171-2 were also examined in Chapter 6.

5.3 THE NEED FOR A BETTER UNDERSTANDING OF SOCIO-CULTURE

Environmental, climatic, social and geographical factors play an important role in shaping the culture of people such as Nubian vernacular groups, influencing their style of buildings and suburban

environment as well as their way of life. Religion and the repetition of traditional habits have provided an underlying support for the continuity of many cultures for example Islamic culture. The reason for this is because the link with the past expresses new ideas for the present and future. From this point of view emerges a sense of well being and fidelity adding to the culture a basic continuity and mobility. Nevertheless, in the late 19th century a great concern emerged for the impact of architecture on group cohesion, community development and people's morals. This was in response to growing public anxiety over violence and disorder as a result of breaking up the social relationships. Rapoport (1969) maintains that the socio-cultural forces are the primary features affecting a house environment, while most other factors tend to be of secondary importance. This is generally true, although some of the traditional buildings have also been constructed to modify the affect of climate. On the other hand, some temporary buildings are built as a consequence of economic status, or due to the shortage of land or for political reasons. Nevertheless, whatever the reason, socio-cultural and traditions should be seriously taken into consideration.

Nowadays, despite the fact that much research has been carried out in the vernacular environment, some societies, such as those in the developing countries, still lack constructive study in their own socio-culture and traditions and in their own specific environment, which should be identified and taken into account as early as possible before any projects are carried out. Another reason for failure to realise the socio-culture of the local people is related to the employment of foreign nationals, who frequently fail to understand the local, traditional and cultural requirements. For example this problem has been experienced often in the Middle East.

The following writers express these points openly. Rapoport (1969) says, "There is a danger in applying western concepts, which represent only one choice among the many possible to the problems of other areas, instead of looking at them in terms of local way of life, specific needs and ways of doing things".

Shiber (1975) and Topping and Couch (1982) after examining the quality of contemporary vernacular houses and settlement activities in some developing countries said that local engineers and architects, though they usually know local traditions and conditions better than the foreign experts, are not adequately trained to translate this valuable knowledge into vernacular house design and planning. Meanwhile, the foreign consultant, although capable, is usually not fully versed in local characteristics to produce sound planning and livable solutions. For example, El Hekr project in Ismailia, Egypt (for further details refer to Weisinger, R (1984).

Abrams, C (1965) explored how the social traditions in the developing countries have had important influences on house design. When he refers to the adoption in Ghana of the English slogan "one family, one house", he points out that the family in Ghana is something very different and its relation to the house not the same. He explained that the Ghanese women traditionally live apart from the men and share a communal kitchen. When one was asked whether she would like to live in a house with her husband, she pointed out that he had five other wives, only gave her £1 a week, and that she was very happy to spend only part of the time with him. Abrams asks why an alien pattern should be imposed on her.

Rapoport explains the importance of socio-cultural forces as primarily a grand influence in relating man's way of life to the environment (1969), "Man has a great propensity to symbolise everything that happens to him and then reacts to the symbols as if they were the actual environmental stimuli".

He and Watson (1972) stated that the values and cultural bases have greatly affected the physical standards.

Rapoport (1973) goes on to maintain the importance of socio-culture; "... if we accept the view that the environment can be understood as a code, as a system of non-verbal communication through symbols, as supportive or destructive of given culture and life styles, design

will be taken on the wrong grounds when neglecting factors of psychological and socio-cultural variables. Life style and image of the users are much more important than economics in designing for low income families". He also states in "House Form and Culture" (1969); there is need to understand the underlying structure of a culture and its relation to the physical forms before house design process. This understanding must be specific rather than general, both for design and implementation, and openness may be an important consideration. The study of vernacular forms shows most clearly the relations between life styles, values and physical form. The relation of social structure to dwellings, dwellings to the large environment and so on. The traditional housing and settlement forms, and their associated social and cultural patterns should be seen as the point of departure rather than being ignored. Davis (1978) has noted in "Shelter After Disaster" that; "... Any study of housing or shelter provision must begin with an analysis of what goes to make up 'normal housing' in a given community. That housing relates to local cultural patterns. This has to be the starting point of any investigation and it should not be viewed as has so often happened, as a 'low-priority' concern". Mobogun (1978) said in "Shelter Provision"; that standard setting in the shelter provision should determine a) socio-cultural conditions and b) the way these are perceived by the inhabitants of the particular region. Aagan (1948) stated the importance of social aspects of houses, and asserted that house design should provide a satisfactory socio-cultural contact between members of the family and the world outside.

Fathy (1973) provides a basic structural architecture that carried with it a simplified universally appealing image. This is taken up by the vernacular groups as a framework for place-specific stylisation. This layering of visual content makes village and settlements human. Richards (1985) expresses what Fathy says

"If you want a flower, you don't try to make it with bits of paper and glue, but you devote your labour and intelligence to preparing the ground, then you put a seed in and let it grow. In the same way, to make use of the natural desire to the villager to build, we must apply ourselves to preparing the ground by creating an atmosphere or social climate in

which the building will flourish, and we must not waste our energy on the construction of buildings which, however smart of striking they may be, will be as sterile and unproductive as artificial flowers".

Meanwhile the United Nations' Department of Economic and Social Affairs (1967) stated that; "Empirical research and observation indicate the satisfaction of needs of human beings are socially influenced. It is to be noted that people's attitudes towards density, crowding and privacy differ considerably from culture to culture ..., even in one culture they are marked and sometimes have subtle differences and are various in such attitudes among different sub-cultures and social classes".

It is also important for the architects to deal with some rather specific aspects of how the knowledge could be gained such as the content of the minds of users by means which function almost totally outside awareness. Hall (1972) explained in "Silent Assumption in Social Communication" that paracommunication cues are not always seen to be the same from culture to culture and vary even within sub-cultures. He goes on to say that

"Communication of this sort, operating outside awareness as it does, appears to be an extraordinary persistent form of culturally specific behaviour which is responded to with considerable effect whenever people encounter patterns which are at variance with their own. It is also apparently a rather basic form of communication, many features of which are shared with other vertebrates."

If the social and emotional aspects of living are determined in housing design by architects, the users will be highly satisfied. Festinger (1972) examined an example of housing project where these aspects have been respected in design. Consequently, one of the residents in this Westgate project at MIT remarked his satisfaction in the interview that; "There are wonderful people in this court. We have a lot of social life and do almost everything together. We don't very often go out of Westgate for amusements. Almost all of our friends are here, and there is really so much to do here."

Having taken the above points into consideration the study in general will be concerned with design of new settlements for

indigenous people, such as the Nubians ,but with full understanding and realisation of their socio-culture and traditions which is the key point of the solution. The recognition of the significance of the socio-cultural and traditional dimensions in design is not a new subject. Some architects such as Rapoport (1969), Fathy (1973) and Oakley (1970) and many others have respected the importance of the cultural dimensions in the study of vernacular architectural design. All of them have pointed out that cultural patterns and their inter-relations can provide designers with an understanding of many of the features that support the vision which people have of their ideal life. Therefore, a full understanding of socio-cultural, characteristic and traditional norms will be the main aspect for discussion throughout the rest of this chapter.

5.4 THE SOCIO-CULTURAL ISSUE IN HOUSING DESIGN

In this section much will be said and discussed to give a general view of socio-culture by reviewing the relevant published data and paying particular attention to those reports which relate to the vernacular groups in Egyptian society, such as the Nubian community. Socio-cultural and traditional aspects usually play an important part in distinguishing between one society and another. It is worthwhile at this point to understand the meaning of culture.

According to Webster's Dictionary culture is "the total pattern of human behaviour and products as embodied in thought, speech, action and artefacts. Culture is dependent on man's capacity for learning and transmitting his knowledge to succeeding generations through the use of tools, language and systems of abstract thought.

Amongst others, Tyler's (1964) definition of culture is of interest; "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society".

On the other hand Redfield (1953) defines culture; "The total equipment of ideas and institutions and conventionalised activities of people". He has summed up the concepts of culture and defined them as follows:

Culture - the total equipment of ideas and institutions and conventionalised activities of a people.

Ethos - the organised conception of the ought.

World View - the way people characteristically look out upon the world.

National Character - the personality type of a people, the kind of human being which, generally, occurs in this society.

Although the above definitions of culture are in general terms, Redfield (1963) states this definition more specifically; "An organised body of conventional understanding, manifest in act and artifact, which persisting through tradition, characterises a human group".

Another definition has been expressed by the American anthropologist Barnelt (1964) who said "Cultures are systems because they have their own mutually adjusted and interdependent parts, and they are autonomous because they do not require another system for their continued functioning". Redfield (1960) stated that the meaning of the autonomous cultural system is when culture comes to be conceived as an independent and self-sufficient system. The concept arose due to the isolation of primitive or tribal people, and his point of view is that culture is one which is self-sustaining - that is, does not need to be maintained by a complementary, reciprocal, subordinate or other indispensable connection with a second system. Kroeber (1948) explained that the formulation of the total cultural pattern is made up of cultural and psychological characteristics. The formulation begins with the former, which is abundant in institutions or folkways, and which have through time woven themselves more and more into a larger coherence. Gradually it has become evident in what direction the culture is founded, the end it looks toward and the qualities with which it is occupied and prizes most. In short, its characteristic values and orientations become clear.

Montague (1968) defines culture; "... man is not only a symbol user, but also a symbol maker, and it is through the increasing complexity

of his symbol making that he has achieved his present high technological development. With the creation and usage of organised systems of symbols man created a new dimension of experience which at the same time yielded him an increasing control over his environment. This new dimension of experience we call human culture." Goodenough (1957) advocated a slightly different opinion and commented that culture should not be equated with objects, behaviour, people or emotions but rather with the way these ideas are structured in people's minds. If this view of culture were adopted the result would be that the local concern would become the shared cognitive processes of the people and their culturally meaningful systems of behaviour. Culture is more like a tool than like a static accumulation of treasures. In fact it is something that men make and use a changing network to which every member of a community makes a contribution, and which in turn moulds every member of the community. Moreover, it is made up of the activities of human beings. It is a system of interlocking and intersecting actions, a continuous functional pattern, and as such, it is intangible and invisible.

Fathy (1973) defined culture and its relation to man

"Culture springs from the roots and seeping through to all the shoots to leaf and flower and bud from cell to cell, like green blood, is released by rain showers as fragrance from the wet flowers to fill the air. But culture that is poured on men from up above, congeals then like damp sugar, so they become like sugar dolls, and when some life-giving shower wets them through they disappear and melt into a sticky mess."

Foster (1953) mentioned that local culture is always being replenished when it comes into contact with intellectual and scientific "social strata". He goes on to say that one of the main differences between truly primitive societies and folk (peasant) societies is that the latter over hundreds of years have constantly come into contact with centres providing intellectual teaching and social thought.

All the above definitions include a number of factors that are of vital importance. Moreover culture may also include other factors

such as political systems and sciences. Accordingly, a proper definition with regard to culture can be drawn from the real situation. Therefore, culture is the organisation of phenomena, for example, behaviour and emotion. The phenomena which have been considered in the past include attitudes for perceiving, relating and interpreting ideas as these change gradually with time. Consequently, culture in most societies influences the way of life and as such can be seen in the variation of the different housing environments.

For the purpose of this chapter, the author considers it useful to state four points, which have been concluded by Ogburn (1964), concerning certain aspects of culture.

- 1 The study of culture is developed out of the soil of biological sociology.
- 2 One aspect of this new relationship of sociology to ethnology and the special social sciences is to the consideration of culture as a whole consisting of interrelated parts.
- 3 A third significance of the concept of culture lies in its contribution to the study of social change.
- 4 The last influence of culture to be considered here is on social physiology.

On the other hand as a social evaluation theory, Ogburn (1964) has defined four factors which explain cultural evaluation as follows:

- 1 Invention
- 2 Accumulation
- 3 Diffusion
- 4 Adjustment

The main factor from the above is invention, since the central factor in biological evaluation is mutation. In other words a new variation is inherited. The functional relationship between the size of the cultural base and the number of new inventions, and the tendency for cultural elements to accumulate, helps to explain how the present has been developed.

One major aspect of culture is the variation in culture among people in different societies. The above four factors, therefore, may offer a general extension to any culture. This does not mean the central feature of that culture, but to determine and to conclude its important characteristics and its specific combinations. Therefore these combinations of socio-cultural characteristics result in the continuity of some societies, which have developed with time without any major cultural changes. Sorokin (1959) has stated the above idea as a mobility with time. Therefore, a good understanding of a society's socio-cultural norms leads to better solutions for the design and improvement of that area. Weber and Simmel (1975) have adopted this attitude and have started a sociological analysis in relation to the environment. The study of this subject is therefore useful in order to present the environmental influences on social interaction, perceptual responses and physical community.

Throughout history much consideration has been given by designers to the creation of some economical and suitable shelters for vernacular societies, since gradually they have somehow come to understand the socio-cultural needs of various societies. However, during the beginning of the Industrial Revolution respect for the socio-cultural requirements came to be disregarded completely in many Western societies. The same problem now has recently been experienced throughout the developing countries in the Middle East, when the advent of large groups of users contributed to the creation of a gap between the designers and the inhabitants. Lipman (1973) has recognised that as 'Today the equitable sharing of social background by building designers and users only pertains in isolated instances'. Although several works have been written on this matter mostly in general terms, Rapoport (1969) has noted that; "It is not whether there will be a window or door, but their form, placement and orientation which are important, it is not whether one cooks or eats, but where and how". The above are some social activities which affect the house and layout design, and pose the question of the family's attitude to living, whether the extended family should live together in one house or whether every new family should live

separately. Moreover, one should be acquainted with these tendencies when guests are invited. For example, whether all family members should meet them or whether there should be separate sitting places for men and women. Thus these social activities are just some examples of the many indoor and outdoor activities which take place daily and which stress the necessity to consider each purpose as a socio-cultural feature. Kira (1976) in his book "The Bathroom" shows clearly that the form of the bathroom is the result of attitude towards privacy. Also in the same manner Rapoport (1969) provides a cultural model, which has meaning for the built form. This model identifies five important cultural factors as follows:

- 1 Some basic needs
- 2 Family
- 3 Position of women
- 4 Attitudes towards privacy
- 5 Social intercourse

It seems therefore that each of these factors means different things to different people. The relative importance and forms used to provide for them depend on the goals and values of the specific culture. For the purpose of this study two main approaches of socio-cultural norms will be considered.

- 1 The cultural approach

This will be explained in connection with traditions and Islamic values based on the house design and general layout arrangement in order to identify whether or not they have been mutually affected by local socio-cultural norms.

- 2 The activity and satisfaction approach

This includes the analysis of self-help as a main activity pattern with specific emphasis to its motivation which developed from the above point.

5.4.1 The Existing Situation

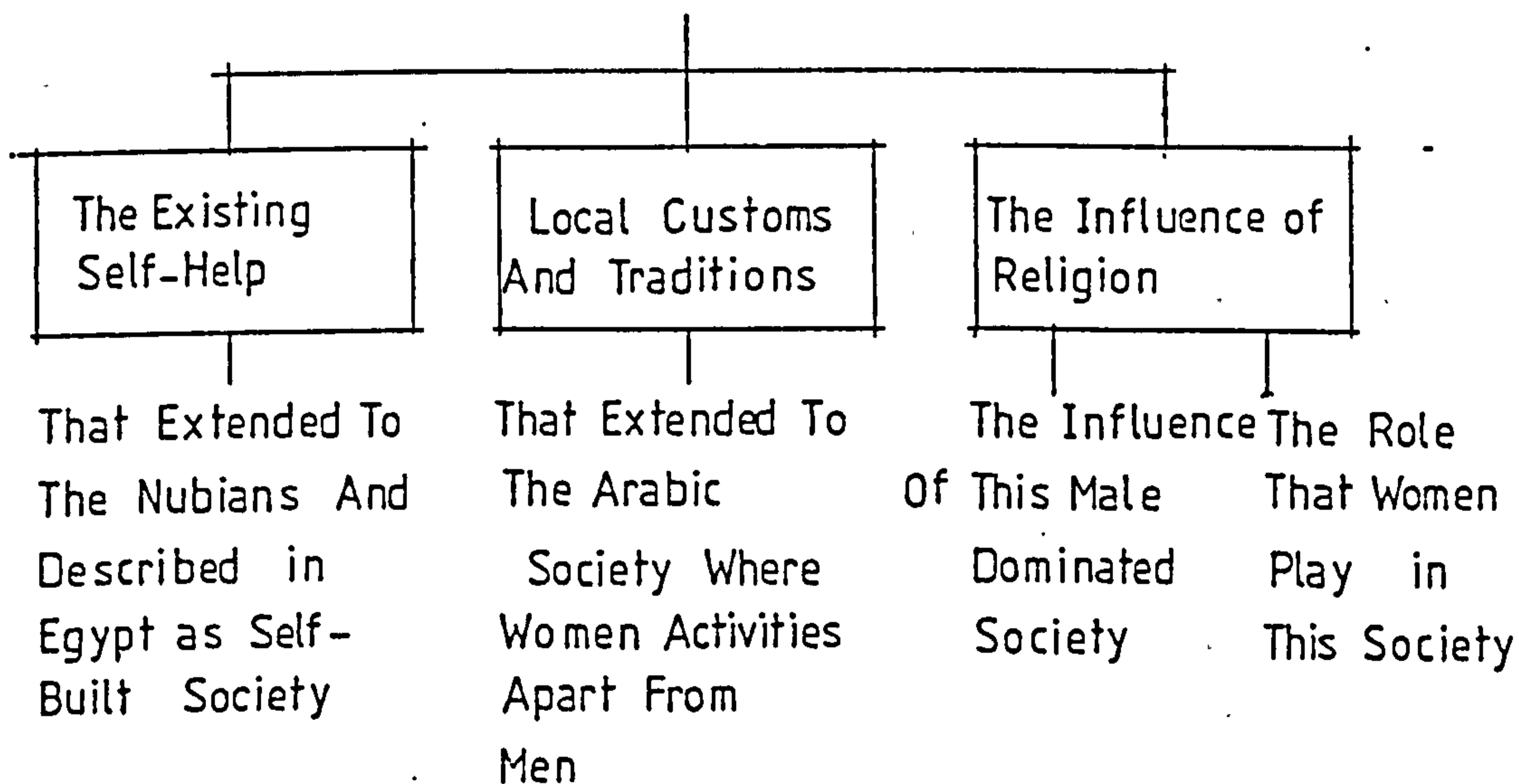
This section deals with the Nubian vernacular society and different responses which led to self-built houses in which two factors will

be considered. The first concern is the traditions (customs and habits), of the Nubians and the second is religion (Islamic religion). Both these factors have in many ways influenced and reflected some environmental conditions within the Government houses and their location and the new contemporary traditional house in the homeland. Although the study focuses on specific houses and responses, its socio-cultural forces have to be considered for future development. The reason for this is the inter-relation of culture with the inhabitant's physical, social and psychological characteristics. Rapoport (1969) notes that the humans occupy their houses, use their environment and it becomes more meaningful when studied in the light of certain basic questions. In the same manner, culture is also one of the most important of the behavioural components which underlines the activities of residents. This matter has been generally declared by Hall (1973) as "There are no people in the world without well-developed patterns associating the man, the space and the activity in some way". The culture of Nubian vernaculars in these two housing areas, i.e. the Government location and in the homeland, follow three directions.

The first is in the influence of religion. It is apparent that social institutions and interactions in the Moslem society of Nubia are dominated by the following basic and inter-related factors. Firstly, the most important as far as the design of house is concerned, is the role that women play in society and their place in the household structure. Secondly, the influence of man as head of the household and his influence on the external environment in this male dominated society. The above factors are instrumental in shaping daily interaction, and their influence can be identified in the design of their houses as will be seen in chapters (7 and 8).

The second direction is that of local customs, generally extended to the Arabic society. Women's activities clearly centre around the private life of the family, whereas there are social interactions carried out by men both inside and outside the house of which women have a limited part. This observation is supported by the field study and its observations (chapters 7 and 8) which found that a typical Nubian house is divided into two sections (figures 17 and

Culture Determinations In The Nubian Vernacular
Community



(Figure 27) culture determinations in the Nubian community.

38). Although the external environment is mostly used by male members, it was noticed this was in a limited fashion due to the absence of many facilities.

Finally, the third direction is that of self-help in building to overcome the problems, generally extended to the Nubian communities. These have been described in Egypt as self-built societies.

Thus on the basis of the above factors in connection with the two suggested approaches in section 5.4, an analysis of the present situation in the internal and external environments will be carried out in chapters 7 and 8. However, in order to understand the above three directions it is necessary to go through the aspect of tradition, character and Islamic values in the rest of this chapter.

5.5 DEFINITION OF TRADITION

For the purpose of this research it is also useful to understand the meaning of tradition in vernacular architecture. Fathy (1963, 1972, 1973 and 1974) is one of the few architects who has interested himself in vernacular architecture and tradition during both his work and writings he has revived the principles of traditional architecture with all its own unique demands for the treatment of vernacular house design. He explains the meaning of tradition in the vernacular way of life as being the only safeguard of their culture. Vernacular life in general cannot discriminate between unfamiliar styles, and if they run off the rails of tradition they will inevitably meet disaster. Wilfully to break a tradition in a basically traditional society like a peasant one is a kind of cultural murder, and the architect must respect the tradition he is invading. What he does in the city is another matter because there the public and the surroundings can take care of themselves. Fathy shows also in "Architecture for Poor" (1973) his belief that architecture should be detailed for both a place and the people represented due to the fact that each region has its own specific supply of building materials, condition of climate, and a unique cultural heritage and psychology. These factors influence the expression of a building, as he revealed in his reaction to the international style when he stated in his lectures in the US in 1980, Richards

(1985); "International architecture, is it not international ill-respect of art and international loss of culture? Because to my mind the best definition of architecture is one that is the outcome of the interaction between the intelligence of man and his environment in satisfying his needs, both spiritual and physical". Fathy went on to comment; "It is said that if you put anything into the landscape that doesn't respect the natural environment, you can be punished, either by nature or by man. There was a case in China of some missionaries being murdered in remote villages. Upon investigation it was found that the missionaries were not being murdered for any religious reasons, rather they were killed because they put the wrong pitch on their church's roofs and covered the roof with corrugated iron which was jarring to the landscape."

Fathy reveals also the three axioms around which his notion of universal harmony revolves: man is the centre of architecture; man is a part of nature and is therefore embedded in nature's universal laws. The architect's mission is to harmonise the built form with nature in such a way that the built form may serve as a rational and lyrical mediator between man and the environment. He also persisted in finding a means of tradition in non-traditional conditions; "With reference to the statement of the UN's Economic Commission for Africa about the insurmountable obstacle - the policy that housing must normally be paid for in cash - we can say that the only alternative is to revert to the traditional co-operative system by finding means to make it work under the non-traditional conditions prevailing nowadays. In the past, every village had its own skilled labourers and masons who were integrated into the social and the economic web of the community. They were guided by age-old traditions in the design and construction. Today, these traditions do not exist any more in most peasant societies and it is implicit that we secure the assistance of the specialised architects to revive the lost expertise and traditions among the peasants until a new tradition is established. Training on building techniques, especially the vault and dome construction for roofing, is one of the first things to do." Fathy (1973) also defines the meaning of tradition from the social point of view

"Tradition is the social analogy of personal habit. Tradition is not necessarily old-fashioned and is not synonymous with stagnation. Furthermore, a tradition need not date from long ago but may have begun quite recently".

He stated an example to explain how the tradition emerges with man. As soon as a workman meets a new problem and decides how to overcome it, the first step has been taken in the establishment of a tradition. When another workman has decided to adopt the same solution, the tradition is moving and by the time a third man has followed the first two and added his contribution, the tradition is fairly established. Some problems are easy to solve. One man may decide in a few minutes what to do, others may need time, perhaps a day, perhaps a year, perhaps a whole lifetime. In each case the solution may be the work of one man. Yet, it has happened that some solutions have not been worked out to the full before several generations have passed, and this is where tradition has a creative role to play, for it is only by tradition, by respecting and building on the work of earlier generations, that each new generation may make some positive progress towards the solution of the problem. When tradition has solved its problem and ceased developing, we may say that a cycle has been completed.

Fathy produced for architects a cultural guide showing and promoting the traditional architecture which can be summed up as follows:

If the architect follows in the tradition of his culture, then he will find that his artistry will be accepted naturally. Moreover, it will express itself by contributions relevantly to the tradition and to the advancement of his society. When an architect is invited to work in a village with established traditions, which have been built by vernaculars, then he has no right to break this tradition by imposing his own personal styles on them. Fathy in "Mosque Architecture" states the importance of traditions in new architecture along with social variables and cultural values. He says and comments

"The modern architecture has to exercise man's creative genius and his artistic sensitivity in creating new forms that suit the new materials without losing touch with the established tradition, preserving the implicit and not overlooking the same spiritual and social virtues nor the cultural values as in the past."

He explains the origin of tradition as being when man and nature are in harmony with one another. This concord is further enhanced by the creation of artistic forms which are geared to a particular era. Fathy insists that the architect must always remember and realise when he is designing that wisdom pertains to all times and does not belong to any unique era. It is as much present nowadays as it has been in the past. This however does not mean that the architect should not modernise as that would cause additional problems, but rather he should introduce new ideas while paying attention to the local culture and tradition. Rapoport (1969) in "House Form and Culture" presents an alternative point of view and declares that there is a difference between what he calls the "grand design tradition" of society and the folk tradition, "the folk tradition is much more closely related to the culture of the majority and life as it is really lived than is the grand design tradition, which represents the culture of the elite. The folk tradition also represents the bulk of the built environment". Rapoport emphasises the importance of folk tradition in the built environment because he views it as a manifestation of the inner feelings and naturalness of the local people, their values, and their way of life, "it is the direct and unself-conscious tradition into physical form of a culture, its needs and values as well as the desires, dreams and passions of people. It is the world view where the "ideal" environment of a people expressed in buildings and settlements, with no designer, artist or architect with an axe to grind ...".

He explained the traditional building is a result of the collaboration between many people throughout the generations as well as the collaboration between makers and users of buildings and artefacts.

Since the knowledge of the traditional house is shared by all, there is no need for drawings or designers. The construction is simple,

clear and easy to grasp, and since everyone knows the rules, the craftsman is called in only because he has a more detailed knowledge of them.

The aesthetic quality is not specially created for each house - it is traditional and handed down throughout generations. Brumskill (1982) expressed that house design should reflect the traditional way of life of the people for whom it is intended. The new patterns of vernacular living emerging which required a radical reconsideration of house design. The effect of the television and education both had to be recognised in house designing for today and tomorrow. See Design Bulletins (1974). Abrams (1965) also realises this point and makes suggestions on how to deal with it in connection with the built environment and the house. He has often commented in his work on how experts and officials deplore traditional solutions despite their clear social and climatic advantages. He stated four objectives to be achieved in all housing in order to be successful:

- a It needs to be social and culturally valid.
- b It should be sufficiently economical to ensure that the greatest number can afford it.
- c It should ensure the maintenance of the health of the occupants.
- d There should be a minimum of maintenance over the life of the building.

Moreover Danby (1983) realises that it is difficult for the designer to create harmonised forms for individual needs when he is using systems such as precast, prefabricated units which inevitably will produce an unsatisfactory house and environment. These disadvantages will make the users abandon this house. "It is very difficult for the designer using such systems - where in a special factory or in specially prepared on the site - to avoid producing a dull, repetitive and inhuman environment...". These kind of constructions in many instances are costly and did not meet the durability criteria of family socio-cultural needs. In order to meet these criteria Luyties (1979) suggests that the indigenous construction

industry should be improved. Danby (1980, 1984) enunciated the importance of traditional solutions by stating; "it is particularly serious that traditional solutions are being abandoned in so many Islamic countries and in many cases modern techniques developed in other parts of the world are being adopted without due consideration of their suitability". He also defined the tradition in Islamic building from a construction point of view that it is found to demonstrate a folk knowledge of the thermal performance of the walls and roof, which are exposed to maximum solar radiation". Bin Abdullah (1983) pointed out the importance of tradition and customs in house building in Malaya when he expressed the popular Malay idiom: "Let your children lifeless lie but do not let your tradition die."

5.6 DEFINITIONS OF CHARACTER

It could be useful to point out clearly the meaning of character in the vernacular institutions by which the Nubian character both individual and collective can be understood. Rapoport (1969) defines the national character as being the personality type of people, the kind of human being who generally occur in the society. Geidion (1979) explains the relation between character and communities and states "... it would be hazardous to assign any precise dates, yet from their content, the conflicts they embody, and the contexts in which are described, we may assume that they roughly coincided with the first formal communities". Kroeber (1948) explains character in his anthropology entitled "Content and Form, Ethos, Eidos and Values". He introduced into his discussion on housing the word "Ethod", which carries an implication of what is sanctioned and expected. Kroeber writes that "... however, when we speak of the ethos of a culture, we refer not so much to the specific ethics or moral code of the culture as to its total quality, to what could constitute disposition or character in individual, to the system of ideal and values that dominate the culture and so tend to control the type of behaviour of its members." Psychologists such as Gerth and Wright Mills (1965) discuss in "Character and Social Structure", the character of the individual and the different factors which help formulate it. They refer to the structure of the organs through the psyche and describe

how they are linked with the social rules of a person. The essence of an individual's character is immersed in the specialised organs of that individual, while his social roles are developed from a particular combination of roles which the individual has incorporated from those made available to him in that society. They also state "... that psychiatrists and psychoanalysts have been directly concerned with man as a psychic structure, and referred to man as an integration of perception, emotion and impulse as psychic function, memory and imagination."

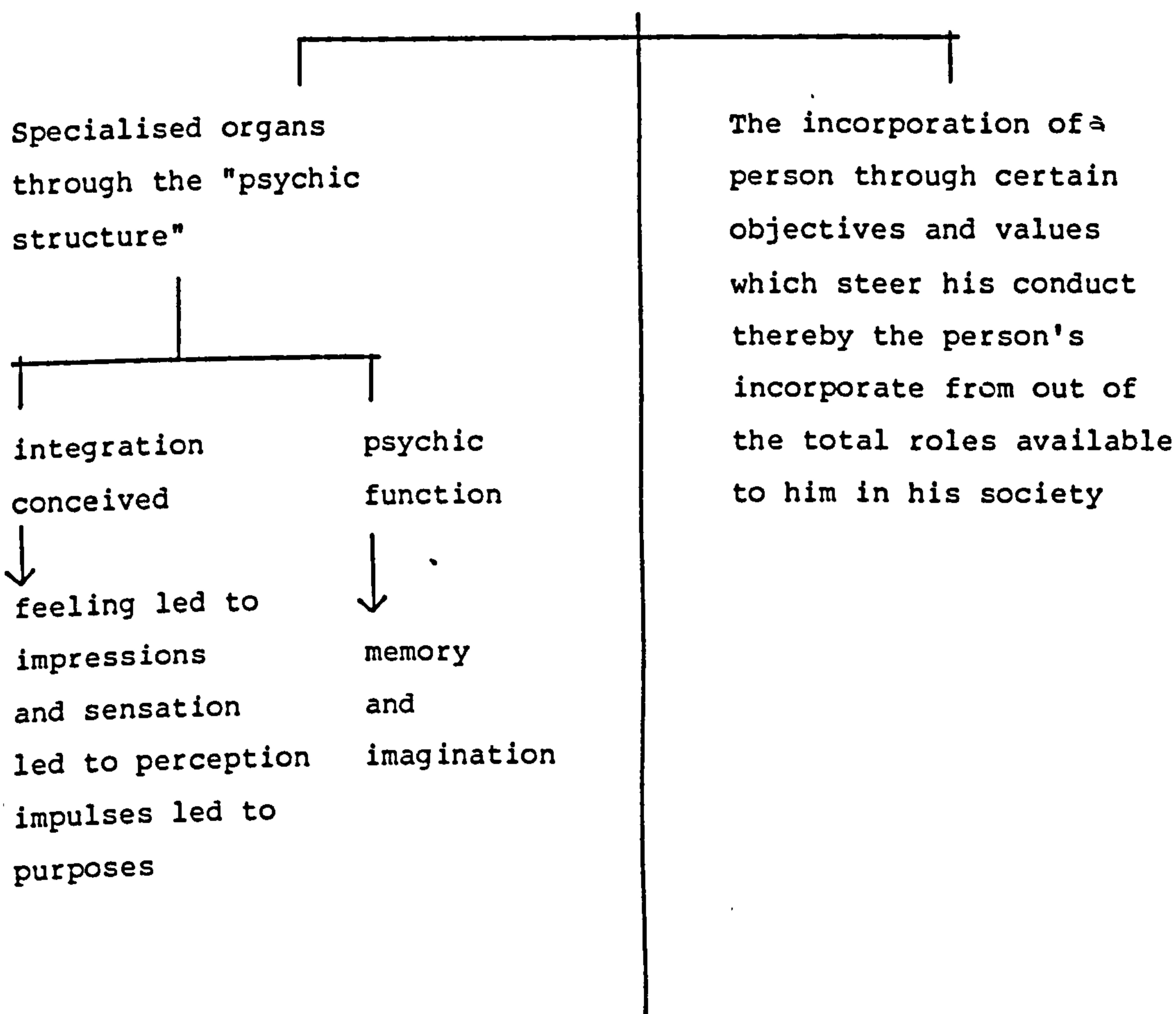
Shafer (1974) in his work discusses the differences in character from one person to another. Although he made no attempt to explain any reason for this he stressed that "they cannot be ordered intellectually into concepts but they can be observed and taken in". Fathy (1973) assumes that architectural character is the result of people's character, "certain shapes take a person's fancy and that they make use of them in a greater variety of contexts, perhaps rejecting and emphatic visual language of their own that suits perfectly their character and their homeland." He goes on to say "every people that has produced architecture has evolved its own favourite forms, as peculiar to that people at its language, its dress, or its folklore".

Although most of the architects quoted above are fundamentally in agreement in their definition of character, Rapoport is the only one who has gone a step further and commented that both culture and character cannot be defined one hundred percent. He stated (1973) "while anthropologists may be variously interested in technoeconomic or social structure or ideology or personality when it comes to explain problems of culture foundations, maintenance or change, they generally find that they cannot supply monopolise explanations, i.e. demonstrate that causality is categorically determined by the variables of one particular sub-system or if they do, their explanations more often than not are likely to prove unsatisfactory."

Since character cannot be measured and no two persons are found to have exactly the same character or even the same way of life, one should be content with his lot, Serageldin (1979). It is the

author's belief that the preservation of culture is the force behind the characteristics of various groups of people. Therefore it can be said that the characteristics of vernacular institutions in general in the developing countries are based on factors such as myth, symbol, personality, tent and dogma. It is like a scaffolding where the ideas of vernaculars guide the investigator to the composition of the relationships between one another throughout the groups. The following (figure 10 and 11) is adopted in order to show the components of character structure which led to the characteristics of vernacular community in the developing countries.

The Structure of a Personal Character



Because of man's biological entity, the term invites attention to structural mechanisms, drive to undefined impulse.

Figure 28: The Structure of Personal Character

Character Structure of the Groups

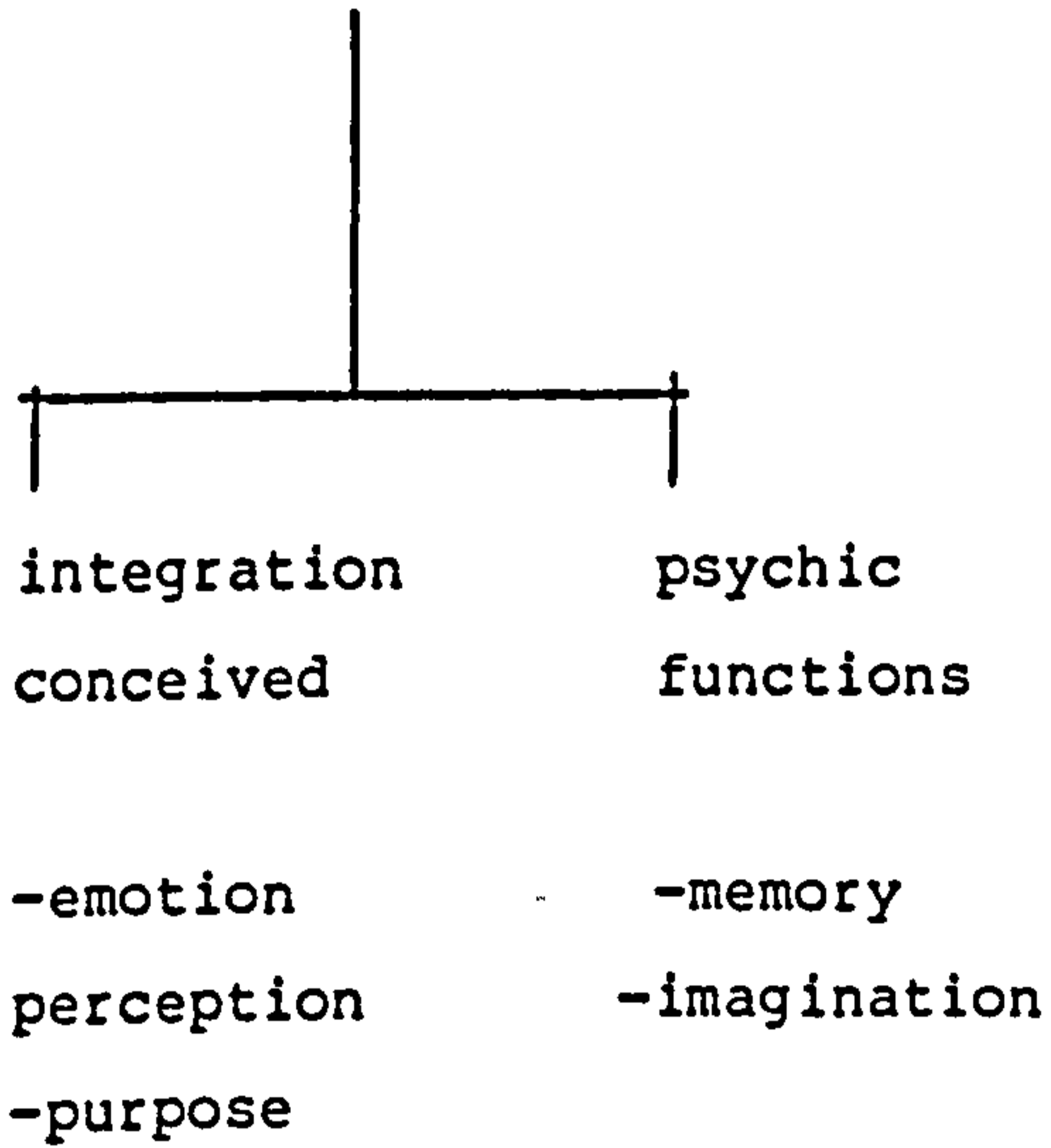
Firstly

Organs through Psychic

+

Secondly

Out of the total roles



- political order
- economic order
- military order
- religion order
- kinship order

character of society's
and institutions roles

- symbols, signal
- technology
- dogmatic, tenets and myths
- status
- education
- personality

The common characteristic
of local community

(Figure 29) Character Structure of the Groups

5.7 ANALYSIS OF ISLAMIC SOCIO-CULTURE

When the terms of Nubian community, Nubian architecture and Nubian houses are mentioned, one may ask what are the Nubian forces or themes that generated this characteristic environment? Is it the Nubian Muslim way of life? If so, what are the principles and beliefs that influenced this way of life.

Nubian society is an accumulation of individual Muslims. Hence, the Nubian settlement is an accumulation of individual Muslim houses. The house, as stated by Rapaport (1969) "is an institution, not just a structure, created for a complex set of purposes. Because building a house is a cultural phenomenon, its form and organisation are greatly influenced by cultural milieu". In this concern, Islamic culture and social principles necessarily had an important influence upon the organisation of the Nubian house in the past (figure.17) and the present (figures 54 and 55).

Within the Nubian community the architectural environment is clearly characterised by two categories of construction activity: monuments and vernacular building. Creation of the first category intended either to serve public interests or to meet specific personal or social needs. Buildings such as the principal mosques, guest houses are achievements representing only minor aspects of the total building activity. It is this limited attention as well as the importance of the Nubian vernacular architecture that justifies this section, which is an analysis of Islamic socio-culture that emerges the traditional Nubian house.

The purpose of this section is not to describe and analyse these traditional houses which are achieved in Chapters 3 and 9, but to define features which give the Nubian houses their characteristic identity in order to help the architect to design their new houses and which may serve as criteria for future architectural practice.

5.7.1 The Importance of Religion

People's responses to the physical environment vary, and this relates to the difference and variation in the interaction of

social, cultural, economic and environmental physical forces. Some of these, however, from time to time, are subject to change, except in terms of religion, which is always strictly used and respected in all societies. Meanwhile it could be an important direction in decision-making where religion and policy are side by side in some countries.

It may be critical here to deal with religion but it is also important to discover the influence of Islamic religion on house design for Nubian people. Fathy declares in "Mosque Architecture"; "basically, architecture is a communal art and when we come to sacred architecture it will be doubly communal." He also states the importance of religion in the physical form; "in the world of spirit and mind, man has been ever looking for what is immutable within change beyond the material form or truth, having recourse to the three tributaries of knowledge, intuition and faith, philosophy and science".

Therefore it could be important to discuss the root of Islamic socio-culture in relation to the Nubians as an identity, how it pertains and influences house design and how it promotes self-help in building. Miles Danby (1983) states the significance of Islamic way of life in house design by explaining the relation of technical and thermal problems to improve house solutions is not enough and he stated in a symposium organised by the King Faisal University that; "... housing, in common with all forms of architecture, has its cultural and emotional needs and these cannot be totally satisfied by a technically and thermally correct solution that ignores the Islamic way of life".

In 1980 he pointed out the importance of the Islamic heritage; "awareness of Islamic heritage, of the environment, the economics and social history of the area in which he, the designer, is working and love for the people who will use his buildings, together with the qualities of modesty and sensitivity, would seem to be in the essential attributes for a designer facing this seemingly impossible task."

5.7.2 Basic Values of Islamic Religion

The Islamic faith is a complete philosophy of life which depends on three works. First comes the heart of the religion, the Holy Koran, regarded as the revelation of God's will to his Prophet; secondly the 'Hadith', which is the collection of Sayings of the Prophet; and thirdly the 'Shariah', comprising the interpretations of the Holy Koran, the Hadith and the Prophet's instructions on matters concerning daily life. Although the Koran and the Hadith are constant in most Islamic societies the Shariah varies, allowing for some differences in social character and customs with the changes in space and time.

This part discusses some of the laws and values of the Islamic socio-culture regarding the use of land, water; property, planning and design which are significant for Muslim house designs and planning as a part of this research. This socio-culture could be divided into three broad sub-topics as follows:

- a Ultimate values;
- b Private and public property;
- c Planning and Design Criteria

a Ultimate Values

From ancient Islamic times until now the Islamic rules are largely applied in the whole Muslim world. These rules are understood by the Islamic doctrine to be a guideline for purpose of law and human existence. The Quran declares that nothing is created without value or purpose (Quran, 44:38-39). Abul Kalam explains this meaning (1962) and says that heaven and earth and everything in between not created carelessly but rather they were created for a good purpose.

The Quran thus propounds a value-centred approach to the universe. The universe is created to serve the Lord who sustains all beings by balancing them with each other, and who controls the miraculous cycle of life and death (Quran 6:95).

God is that which splits the seed and date, brings the living from the dead and the dead from the living. That is your God - how are you turned away. Life and death are created by God so that living beings might serve Him by good works (Quran , 67:2).

He has also created death and life to try you, and to see which of you work the best.

The Prophet Muhammed further declared that all created beings are God's dependents, and must serve Him by filling their ordained roles, so as to best benefit each other. Muslim Jurists have defined the ultimate objective of Islamic Law as the universal common good of all created beings, encompassing both our immediate welfare in the present and our ultimate welfare hereafter.

These universal values underline the Islamic tradition of landscape planning and design. It is fundamentally an agricultural oasis-garden tradition, and is best understood in the light of the values of this law, concerning agricultural production and conservation. A number of teachings of the Prophet Muhammed express the opinion that fructifying the earth is a profoundly moral and ethical act. If anyone revives dead land, there is a reward for him and if any of God's creatures seek food and eat from it, they shall be considered as receiving charity from him.

b Private and Public Property

In Islamic society the right of men and women to private property is certainly one right that safeguards the individual's independence, allowing him to decide how best to fulfil his own needs and allowing him to put his resources to beneficial use. Private property cannot normally be expropriated by the state except for clearly beneficial public purposes, and then only with prompt and just compensation.

Llewellyn (1983) said the right to private property is not absolute. There are in Islamic rules important limitations on the acquisition and disposal of private property.

The Prophet Muhammad declared that "there is no legal validity to any action that brings excessive injury to oneself or others".

On the basis of the above, certain socio-cultural principles regarding the above of rights have been formulated. Therefore the excessive of right is permitted only for the achievement of the purposes for which the right was created. Llewellyn goes on to describe in detail the limitations on the acquisition and disposal of private property may affect landscape planning and design. Thus if a person has staked a claim to unowned land for the purpose of reclamation, he will lose his claim to the land if he does not cultivate it within a certain time, so that others may cultivate it. Furthermore arable lands not cultivated by the owners may be taken from them if their cultivation is needed by society. Moreover individuals or the state have no right to cultivate virgin lands if the result would be injurious. Land owners also may not prevent any building development in their land, unless with good reason, if it is required by his neighbours so long as it brings no injury to himself. Llewellyn also stresses that urban design must ensure complete privacy for women. This is important with regard to regulations for building heights, design and the placement of doors and windows, so that the interiors of buildings and courtyards cannot be seen from the outside. Farms situated beside streams must share the water and no one farm should monopolise it. If a new farm needs to use this facility, the requirements of all the other established farms must be satisfied first. Finally according to some Jurists it is forbidden to affect a neighbour's well by interfering with the water table and it is forbidden to mistreat animals by not providing adequate maintenance as regards food, shelter and care and they must not be killed unless for legal purposes. If anyone is suspected of abusing animals then it would be the state right to intervene.

Indispensable resources, such as water, pasture, wildlife and certain minerals cannot be privately owned in their natural state or monopolised, and are under public ownership for the common and equal use of all people. The state is the trustee of all such indispensable resources including all wild and unused lands. Each town or village has lands held in common by its residents. All such lands may be subject to landscape and design. Llewellyn (1983) explained that the use of public land and resources is subject to the condition that no injury is caused to the society or indeed the individual. In a time such as ours, when human impact is so much more effective, it is the author's opinion that this stipulation would require careful regulation regarding the use of resources, planning and design and management. Bin Abdullah (1983) pointed out the role of Islamic traditions between openness and closedness and individuality and communality when he stated the need of privacy as an Islamic main tradition and his opinion was that; "(to) live in a spirit of inter-dependence like the bambo root and the river banks". He also summed up the Islamic semi-public property and its relation to the individual by saying that, "a settlement is a family".

c Planning and Design Criteria

In Islam all acts are evaluated in terms of social goods and social evils. These are similar, though not identical, to ideas of social benefits and costs in secular planning. Social goods are hierarchically ordered to absolute necessities, social needs which alleviate hardship, and refinements which perfect ethics, aesthetics, and honour. Absolute necessities include religion and morality of life, offspring and family, reason and mental health and property. Llewellyn (1983) explains that all of these categories (most of which cannot be expressed in terms of financial profit and loss) must be considered by weighing up the social good and evils for planning and design decisions. Design for privacy, whether in the courtyards of houses or in picnic areas protects the family structure, for example, while indirectly protecting property and religion.

5.7.3 Islamic Principles as a Root of Nubian's Socio-Culture and Self-Help

Islam is rooted in the Nubian community and it shapes the Nubians' socio-cultural life. This reality is reflected in turn in family life. The Nubians follow the traditional extended family pattern, as inherited from Arab tradition and strengthened by Islam. The members of the family are loyal to each other and to the community as well which accounts for the strong unity within Egypt. According to the doctrines of Islam, respect by children towards their parents from one generation to another is also one of the most significant factors of the extended family. It is not unusual among the families for members of three to four generations to live in one house; there is a continuous relationship from grandsons to grandfathers. This social tradition is reflected in the evolution of houses. Heads of families were concerned with extending the family. Thus in making plans to build a new house it was necessary for the builder to consider the needs of the parents and when the son would reach marriageable age. Plans for the future could also be made according to the individual's immediate economic situation and could very often reflect their future expansion needs.

There are two main social Islamic characteristics that have prevailed and that have major effects on house design and on other buildings. Firstly, the strong emphasis of a traditional society on family unity provided an important sociological reinforcement for the centripetal organisation of space. The strong family obligation in Islamic society was reflected in the sizes of the houses. Secondly, the strong emphasis on family privacy introduced a private family section besides the common reception area which affected the arrangement of space usage. These sections corresponded to the daily activities of men and women.

The characteristics of the architectural space of the house in Nubian society is related (as in all Islamic vernacular societies) to the characteristics of the Islamic family. The Islamic family is patriarchal and relies for its resources and organisation on "the

father". The construction of the house symbolises a family submitted to the father, for the builder of the house is the builder of the family. The Islamic family is characterised by the sharing of roles: the women's role is housework and men's is earning work.

But in the traditional society of Nubia women participate in the preparation of agricultural products for the house and the market. However, in spite of this participation, the man has the main role as the head of the family. The family's fortune is provided by its land. Although the land is exploited collectively, the father is the owner and head of the extended household that includes all the sons of one father. These sons are united by exploitation of the collective economic resources and by cohabitation. Even marriage does not separate them from the extended family; on the contrary, it strengthens their cohesion by work and cohabitation.

The Islamic family is based on the father's economic and spiritual authority, on the unity of economic resources, on cohabitation, on the unity of economic resources, on cohabitation within the same household and on the system of kinship (blood relation) that guarantees survival of the estate in conformity with the law of heredity.

Thus the Islamic family is almost an enclosed world that can exist with minimum communication with the outside world. Marriage is submitted to the rules of "marriage with a cousin" and one of the main functions of "the house" is to protect the women especially from the approaches of strangers.

All this appears in the architectural planning of the Nubian Islamic house which is characterised by its isolation. It has some windows that open on the outside world but all its rooms open onto a courtyard, which is the centre around which the house is built.

The head of the family uses the semi-public area for his daily activities, far from the family or by building a guest room for social meetings with their friends but this must be completely separate from the courtyard and the family rooms.

The rooms built around the courtyard constitute architectural units for the extended Islamic family. A room is often called a house because it is the home for a small family unit included in the larger family unit that constitutes the whole house.

Thus the Islamic house is an entity that links its architectural structure with the economic system and social order, and reflects the basic characteristics of the Islamic civilisation. The Islamic house is related to the natural environment in the character of its construction materials and building system.

The implication of these Islamic values, explained Llewellyn (1983), is the proper use of planning and design decisions regarding land uses, crops and plant areas, management techniques and so forth which must not be made merely on the basis of a whim or financial profit but must be financially viable so that they provide in a positive way what is beneficial for mankind.

In choosing between conflicting interests, Islamic law dictates that the wider interests of the entire society and creation must take precedence over the more limited interests of individuals and particular groups, and the prevention of evils normally takes precedence over the acquisition of benefits.

The Quran forbids corruption on earth, such as the destruction of crops and livestock, and forbids wasteful extravagance.

Prophet Muhammad forbade that water be wasted in washing before prayer, even by an abundantly flowing river. These prohibitions require the use of methods which maximise the conservation and beneficial use of all resources. In arid lands, designs which employ rainwater harvesting techniques as a source of water should be strongly encouraged to minimise depletion of non-renewable aquifers. Microclimate control by means of site selection, plantings, building form and orientation, and the use of wind and sun should be encouraged to minimise depletion of non-renewable sources of energy. Methods of rainwater harvesting and microclimate control have been highly developed by Islamic civilisations. The most

selective methods of pest control should be chosen, so as to minimise waste of life. Fadan (1983) expounded that the hidden factors behind the characteristics of the Islamic House and Architecture is the Muslim way of life and he depicted the principles and believes that influenced this way of life which is heavily concentrated on socio-cultural forces.

In the Nubian community and the surrounding areas the neighbouring houses tended to be occupied by friends and relatives. Marriage between cousins or other close relatives were common in Nubian society. Consequently, one can see houses built by new nuclear families. There is usually a congenial atmosphere between the neighbours and thus one can understand how the following proverb came about; "Ask first about the neighbour then about the house."

The preceding comparison between the traditional Islamic courtyard house and Nubian house indicates that both forms shared several socio-cultural themes. Such themes are clearly stated in the Quran and the traditions of Prophet Mohammad, which is clear from the following verses from the Quran in the form of injunctions and encouragement which all Muslims must keep in mind.

a Respect for the household and its privacy (Quran XXIV:27-28)
O ye who believe enter no house other than your own, until ye have asked permission and saluted those in them; that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you. If ye are asked to go back, go back; that makes for greater purity for yourselves; and God knows well that ye do.

[ibid Ali (1975) in "The Meaning Translation of the Glorious Quran]

b Respect, kindness and politeness to parents are spiritual and moral duties of the children. This aspect is given a great deal of concern in the Islamic doctrine as has been stated in Quran XVII:23.

Thy Lord hath decreed
That ye worship none but Him,
And that ye be kind
To parents. Whether one
Or both of them attain
Old age in their life,
Say not to them a word
Of contempt, nor repel them,
But address them
In terms of honour.

[ibid Ali (1975) "The Meaning Translation of the Glorious
Quran]

- c Islamic culture does not only restrict strong ties and good relations solely to the immediate family, but it also encourages good relations with neighbours. The Quran and the traditions of Prophet Mohammad are clear indication of this social factor as emphasised in Quran IV:36).

Serve God, and join not
Any partners with him;
And do good -
To parents, kinsfolk,
Orphans, those in need,
Neighbours who are near,
Neighbours who are strangers,
The Companion by your side,
The way-farer (ye meet),
And what your right hands possess;
For God loveth not
The arrogant, the vainglorious

[ibid Ali (1975) "The Meaning Translation of the Glorious
Quran]

Having taken a general view, the above sections in this chapter are considered relevant to the main argument in this research which is that the full understanding of Nubian's socio-culture, group and

personal characteristics and the traditional norms will help the architect to provide house design with an understanding of the vision which people have of their ideal life and needs. Such socio-culture and religion needs and duties are actually a reinforcement of loyalty among Nubian family members and of the ties that bind members of the household together. Undoubtedly this family bond affects the size of the household and its capacity to meet the needs of expanding families. Consequently, any physical changes occurring within a household will affect the land configuration within the quarter and create house forms that have a piecemeal ad hoc character.

5.8 CONCLUSIONS

It emerges from the growing failure of housing policies in the developing countries that decision makers should take into consideration the need to keep alive the socio-culture and traditions of users in house design and the general planning. Therefore it was necessary to determine the culture direction of Nubian vernacular to the influence of religion, local customs and traditions and their characteristic of self-help. It is also important to depend on the local resources such as man power and building materials. It has found that self-help in house building, while it is a socio-cultural concept, emerged firstly from the religion of the Arab vernacular communities in the Middle East. This religion of such groups has also determined their planning and design criteria.

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CHAPTER SIX

PROPOSITIONS: METHODS AND STRUCTURE OF TESTING

- 6.1 INTRODUCTION
- 6.2 PROPOSITIONS AND THE STRUCTURE OF ANALYSIS
- 6.3 TESTING THE PROPOSITIONS
 - 6.3.1 Pilot Survey and the Case Study Groups
 - 6.3.2 The Pilot Survey Observation
- 6.4 CASE STUDY GROUPS DIVISION
 - 6.4.1 Case Study Groups
 - 6.4.2 Choosing The Examples
 - 6.4.3 Houses, Designers and Nubians in All Cases
 - 6.4.4 Comparison of the Four Case Study Groups
- 6.5 CARRYING OUT THE FIELD STUDY AND MEASURING THE NUBIAN SATISFACTION
- 6.6 INTERVIEW - PURPOSE
 - 6.6.1 Framework and Objectives of the Interview
 - 6.6.2 The Objective of the Nubian Study
- 6.7 DIFFICULTIES AND LIMITATION OF MATERIALS
 - 6.7.1 Difficulties of Survey Implementation
 - 6.7.2 Methodological Consideration and Limitations
- 6.8 REFERENCES

6.1 INTRODUCTION

As was explained in Chapter 3, the objective of this study, having concentrated on Nubian communities in Upper Egypt, was to focus on their tenet and claim suggesting that there are three forces which formulate the level of satisfaction: socio-culture and traditions, self-help in building their houses, and the return to the homeland.

In this chapter, the theoretical basis of the investigation is described, together with the empirical methods adopted in collecting data and the form of analysis that was employed. The methods and problems associated with the field work for collecting and processing the data are discussed along with the basis of selection and typicality of the four case study groups.

6.2 PROPOSITIONS AND THE STRUCTURE OF ANALYSIS

It is important here to set up some propositions which the decision makers should take into account in housing design.

Firstly, when the Government authorities provide housing different in character from that which people have lived in previously, then this may have a damaging effect on social relations within the community (in physiological and psychological terms) which in turn may lead to general dissatisfaction among the inhabitants.

Secondly, if housing provision allows participation by the people through self-help building and design based on a socio-cultural and traditional basis, then the people would feel a greater sense of satisfaction.

The above propositions have been used to structure the research according to which the empirical data will be analysed. In order to examine the practical part of this work, it was useful to present a number of sub-propositions.

- a The level of user-satisfaction from vernacular house design could be paralleled to the architect's level of understanding of the socio-culture and tradition concepts and their use in the new house design.
- b The level of satisfaction with vernacular house design should be inherited. This may be achieved by increasing the opportunity with which the inhabitants can find identity in their residences and occur the sociological concept of self-build as a result.
- c The level of satisfaction from vernacular housing approach should be related to the concept of design participation, where the people participate not only in the design process but also at the construction stage.

These sub-propositions are to determine the level of socio-culture and traditional aspects in the house design approach. The meaning of cultural characteristics in the vernacular way of life, which has led the Nubian society to promote the concept of self-building, has studied in the last chapter.

The Nubians' level of satisfaction - the main proposition - is tested by measuring and examining the user-response to the Government houses. Four case study groups were compared with information obtained about the different results of Nubians' responses and attitudes. (It was recognised that the production of the Nubians' new house in the homeland is a complex process in which a large number of variables interact, e.g. government, strategy, Nubians' willingness, self-building, etc.) It would be extremely hard to find a precise method by which the variables of the Nubians' response to the Government houses could be isolated from the return to the homeland. It is not a simple task to disentangle the many variables behind the difference responses to say with any certainty if the Nubians' response had any effect on the level of satisfaction.

It is necessary to investigate the Nubians' level of satisfaction and its relation to the alterations and to the new houses built by them. Did their ideas enable the Nubians to have this satisfaction incorporated in designs and did it ensure that architects will be able to produce designs that could be more closely related to Nubian needs and ideas?

There are a number of factors related to the satisfaction, i.e. design approach by the architect, the Nubians responses and attitudes, and method of producing the new houses which interact with each other in the design of house for Nubians in the homeland.

For the purpose of this study the intention is merely to demonstrate that socio-culture and traditions are important factors and should be adopted along with other factors of design, which, when inserted into design approach, can interact with the process of users designers or house variables itself.

In order to provide a more detailed explanation of the results obtained when testing the main proposition, i.e. the level of satisfaction, three sub-propositions were identified, which could provide more explanation of the Nubian attitudes. The means by which these propositions are examined with the data collected in order to do this are set out later in the following two chapters. It is necessary to consider the theoretical issues which underly such an approach. The formulated main and sub-propositions have therefore been used as a structure by which to analyse the following empirical data. The propositions provide a means of questioning certain assumptions that are implicit in vernacular architecture but they are not tightly drawn hypotheses which can be scientifically tested and refuted. Then the intention of drawing conclusions from this intended survey and its analysis is not to be predictive or to claim logical deductions, but simply to provide a framework for analysis and insights into the phenomenon. Therefore, it is necessary to consider the theoretical issues which might underly such an approach.

This study considers both the role of local architects, the process of design approach for Nubian people and the house production. It is also important to study the Nubians who are involved in this project, their behaviour, inter-relation, expectations, priorities, opinion and attitude. The study combines both contemporary empirical investigation (in the following two chapters) and historical study to the recent Nubian phenomenon (in Chapter 3). Phenomenological and ethnographic studies may provide an appropriate model for this. Interview and survey techniques can raise the theoretical issues about how data can be interpreted.

However this research does not claim that this study has resolved such problems nor can it do more than make a small contribution to ongoing debates, particularly in the field of sociology and philosophy combined with technical and practical questions central to vernacular architecture.

6.3 TESTING THE PROPOSITIONS

It was essential to find and set up a special investigation, where it might be possible to measure Nubians' satisfaction of both Government houses and their new houses either in the Government location or in their homeland. In order to make this investigation and provide the opportunity to explore the Nubians' views, and especially to involve the observations and descriptions of them, an interview survey was implemented, which began with a pilot meeting.

6.3.1 Pilot Meetings and Selection of the Case Study Groups

The survey was anticipated by a pilot meeting in order to form a preconception of running the following interviews. Selective meetings were arranged from the target population and the likely area to be identified. This was the aim of the pilot stage.

It could be useful in this stage to carry out a limited number of case studies, i.e. different responses made by Nubians

capable to form a significant sample of information will be collected in the subsequent stage.

The pilot meetings constitute the framework of the systematic selection of the different case studies which are the key to understanding the various operations behind the alteration, movement and self-build and its causes, as well as the priorities, wishes, willingness, opinion, attitude and reasons of the target vernaculars. So, any further information from the above may be obtained from the detailed survey if required.

From the pilot meetings it is important to monitor progress that can be used for specially identifying general problems to be tackled by certain agencies or for the sake of loans provision for construction. That meeting may be useful in case of difficulty at the start, lack of pecuniary possibilities, and the shortage of materials. Therefore, it is important to understand problems before finding solutions which, of course, are related to the implementing Agency and Government and their personnel capacity.

Through this pilot stage, selective meetings with the target people were carried out with special understanding of the housing problems and its needs. These may include local community, municipal leaders, representatives of special interest groups and longstanding Nubians in both the previous homeland and the displacement location in Kom-Ombo. This can provide information on specific points in the main interview.

The advantage of this pilot stage method is that it requires no special preparation, and it does not need much analysis, but can be conducted as and when necessary.

So, it is particularly useful in obtaining a quick and approximate impression of the housing situation and its problems. It is necessary for the interviewer to launch the meetings carefully so that those attending are aware of the purpose of the meeting, its agenda and how the subject may affect them.

Notes were taken from this process, but individuals contributing to the discussion were not identified in a way which may make them feel their interests may be affected.

6.3.2 The Pilot Survey Observation

In general such meetings are useful for obtaining reactions to proposals, and that after their popular approval. Then, initial conclusions are drawn and observed as follows:

- a Nubians who live in Kom-Ombo are in a bad situation, both psychological and physiological. Development is recommended for the majority of Nubians who are in such improper and unsuitable living standards.
- b At the time of the survey, the ratio of the increasing number of Nubians going back to their homeland decreased as a result of the lowering water level of Aswan Lake in 1982-86, but it does not prevent it.
- c According to the Government strategy all banks of the High Dam lakes including the Nubians' homeland are expected to be in the scheme of proceeding fructification settlement by Nubians or others.
- d The Egyptian Government constructed a road from Aswan to Abu-Simbel City, leading ultimately to Wadi Halfa in Sudan, in accordance with the Integration Projects between the two countries.
- e Difficulties may occur in obtaining data and information from both some conservation Nubian people and Governmental Administrations.

6.4 CASE STUDY GROUPS DIVISION

From the pilot meeting and the author's first observations, it was found necessary to compare the different Nubians' views. In order to do so, it was also necessary to divide those people and their responses/attitudes into four different case study groups. In depth interviews with persons or the household head allow a much deeper

understanding of the problems and wishes of households to be obtained rather than general group meeting in the pilot stage. It allows important aspects such as "the alterations followed by back movement" (ie return to the homeland) to also be studied. That means a complex process of housing reactions, alterations, movement affected, socio-culture and co-operative self-build in their housing.

Only by the understanding of this complex process can the Government promote a project to be designed to fit into the new land on the High Dam Lake banks. The case study groups also serve to identify social structures and local leadership.

Each family and person in this survey was given a considerable time to keep pace with the discussion. Skill was needed to help understand the position and problems facing this target population and gain their confidence needed so that it gently steers discussion along the desired lines and focus on the most relevant information. The selection of the examples was random within the population under study duly selected from the distinguished groups, e.g. the low income group was very important.

6.4.1 Case Study Groups

The four case studies are identified as case numbers 1, 2, 3 and 4 rather than by name in order to obtain information regarding the Nubians' different responses to the incompatible houses and location. They are all Nubians in houses where alterations have been carried out or new houses have been built in Kom-Ombo and the homeland for dissatisfied Nubians which involved some degree of Nubians' self-build, participation and design based on socio-cultural traditions.

Case Study Group No. 1

is in the Government location of Kom-Ombo. The former inhabitants were Nubians who had made alterations under the system of participation and self-build.

Case Study Group No. 2

is in the Government location. It was one of the cases where the Government house had been abandoned. Building other houses depends on self-budget and incorporating the users in the process of design and in building the house. These houses were based on social-cultural traditions inside the houses but with urban materials facades from outside.

Case Study Group No. 3

is still near the Government location. It was in the areas where a larger number of the houses were self-built. These houses were related to the freedom of action to the Nubians. However, these houses were self-design and some parts were built by the inhabitants themselves.

Case Study Group No. 4

is in the homeland, a 350km distance from the above three cases. These houses totally reflect what the Nubians really need most.

However, the four case studies were financed by Nubians except the Government houses. They initiated at different times. Case Number 1 from 1961-63, Case Numbers 2 and 3 roughly from 1966 and finally Case Number 4 from 1980.

6.4.2 Choosing the Examples

Twenty examples were necessary for satisfying certain pre-determined criteria. The examples had to include the following:

- 1 They should involve the Nubian groups of those who belonged in the original homeland.
- 2 They should have an effective and clear response towards the Government houses.

Given that it was impossible to select random or otherwise representative examples, it is argued that these 20 examples are regarded as models of the different responses made by Nubians, providing valid subjects for study within the terms of this research.

These twenty examples depended on the sufficient detailed resources. These interviews were in the form of narrative documents and edited versions of the Nubians, in order to be read by designers and decision-makers as a means of exposing them to sets of "real" situation to which the project proposals should be relevant. Then, more detailed information was collected on three important aspects demographic, factual and opinion.

The basis of choosing 20 examples was necessary to consider whether these four case study groups provide any sort of basis from which to generalise about vernacular architecture and the inhabitants participation in self-building that is based on socio-cultural traditions.

In this work, as it is not possible to take a statistically valid sample, it is necessary to depend on the isolated examples that are available. It is suggested that the case study groups and the examples give a total picture of the kind of issues and problems that are experienced in all forms of the Nubian vernacular architecture in Egypt.

The housing of indigenous people is relatively different and the conclusions which arise cannot be in any way applicable to other types of vernacular housing, although it is possible that there may well be some problems and issues in the present work that are similar to the experiences of other vernacular housing in other places in Egypt or in other developing countries in the third world.

6.4.3 Houses, Designers and Nubians in All Cases

The Houses

All four houses, as built, are not similar as a product but they are similar in being relatively modest. Of course, there is a wide mix of dwelling in each case, ranging from 70 m² to over 500 m². In all four case studies, some flexibility and optional arrangements of design were used and variations of Nubians' traditions were used in the houses and can be seen. Different building materials such as stone, brick, clay and timber have been used in all cases.

The Designers

In case number 1 the migration project and the scheme design was carried out by the local authority, which is a member of the Egyptian Architects Association, but nobody knows if they have considerable experience of housing work for vernacular or not. For case number 2 the household head with his family collaborated with small inexperienced private contractors who were associated in both design process and building the product. They were setting up a partnership between users and contractor. For case number 3 the Nubians were the designers for themselves as well as builders for themselves. They called the small local contractor to build a small part in the house. Finally in case number 4 the Nubians totally were self-design and build participation together even in the general plan of the new community in the homeland.

The Nubians

In all four cases the social composition of the Nubians is fairly similar. In case number 1 the members were in the existing local authority houses. In case numbers 2 and 3 nearly all the members had lived in the local authority houses. In case number 4 were Nubians who can be generally

referred to as different in terms of migration to the homeland. However, all cases are equal in terms of being resident in unsatisfactory houses. Surely there are some differences between the four case studies in the responses. Most of the Nubians were unwilling to allow full details of their income in the survey. They included a farmer, peasant, Government authority, school teacher, shop owner, labourer, retired people. However, despite these differences it can be contended that the Nubians in all four cases had very similar housing expectations.

6.4.4 Comparing The Four Case Study Groups

The in depth interviews were designed as a complete kit and inferences have been used to present the results. The responses and findings of the different groups were presented and compared in the next chapter. Meanwhile, the interviews yielded extensive data from which a full extent of observations are summarised in Chapter 8. Chapter 9 is however an analysis of the final results.

While much of this detailed data is extremely interesting and may be useful as feedback to the Egyptian designers and management committees of the four case studies, it is only useful for the purposes of this study where it contributes to answering the question: are the Nubians in the case of self-build in homeland more satisfied than other Nubians? Thus the results from the four case study groups will be compared together. In the latter, the survey calculated an average or "mean satisfaction score" for each sample which made it possible to list all the 20 examples in order, from that with the highest score to that with the lowest.

6.5 CARRYING OUT THE FIELD STUDY AND MEASURING THE SATISFACTION

Having chosen the four case study groups and the 20 examples, pre-agreement and co-operation was then obtained from local

authorities and household heads. The fieldwork procedures then consisted of gathering as much relevant information as possible about the four case studies and the context in which they had been set up. However, this involved examining all the available documentary sources, different committees, published reports and unpublished accounts of the Government project in 1963. It also involved the authorities and the Nubians their role and different responses, the views and experience of the Nubian migration in 1963 and the circumstances of the migration back to the homeland which began in 1980. Finally there was the carrying out of the survey by interview of each of the Nubian inhabitants of the houses.

Measuring the Nubian Satisfaction

In order to test the main proposition (page no 171) it was necessary to find the way to measure the Nubian satisfaction in all cases and examples. The intention was to analyse the outcome of the comparison of results obtained from the Nubians' response to satisfaction in the difference cases.

In order to carry out this examination it was decided to use an interview to measure the Nubians' satisfaction with their houses. It was to try and provide a predetermined framework for presenting the results as well as to test the vernacular house design method that had wrongly been carried out and designed by Egyptian local administrators.

These interviews were specifically used to ask Nubians in all cases whether knowledge of their self-build and participation, that was based on socio-cultural traditions, had influenced their opinions, and why. To reach the conclusions it would be possible to use the results from the 20 examples, i.e. 5 examples for each case study group and compare them together.

There might be limitations on the type of question used in the present survey and the weighting of results. Nubians' views expressed through the discussion would be relative to their experience and expectations. In view of this it was clear that the results of such an interview survey would only give an indication of inhabitants' points of view and should only be considered in relation to other data obtained from other different sources. Thus, it was understood that such interviews would not give an absolute measure of satisfaction. Furthermore, the results obtained from the Nubians' satisfaction survey cannot provide a complete measure of whether the Nubians' were satisfied with alterations and their new houses in the Government location.

Despite the difficulties that were encountered in the interviews it was felt that the survey - which will be used jointly with other methods of data collection - would provide a useful indication of Nubians' opinions and provide a basis for their prospect of new settlement on the bank of Aswan Dam Lake. However, the context of the Nubian inhabitants interview is given in full in the Appendix of this thesis. However in all other respects the interview survey was more or less similar to countless other surveys carried out on vernacular architecture areas where people were dissatisfied with the houses.

6.6 INTERVIEW PURPOSE

The purpose of this survey is to provide a systematic means of the proposed interview implemented by questions and opinions in order to interview the various selected Nubians. Interview forms were produced in such a way that answers could be easily ticked off in the field, and easily tabulated and analysed.

The purpose of the interview was explained to the Nubians. It was a matter of wanting to find out their likes or dislikes about their houses and estate surrounding and to incorporate their wants, needs and hopes in the new Nubians' settlements which will be built on the banks of the High Dam Lake.

The general purpose of the survey and location work, such as the author's drawings, sketches and photographs, are to help answer questions such as:

- a What are the bases of house design in the new Nubian Community in the homeland on the High Dam banks, discernible from satisfactory functioning of the dwelling within the behavioural, social, physiological, psychological, cultural and economic Nubian factors?
- b What is the nature of any design model that may be used to evaluate an alternative design proposal for these people?
- c What hierarchy of policy priority may be established in regard to the need for improvement of individual and Nubian community housing in the basis of their own socio-cultural aspects?

An interview and location game were used. These have both been applied in the field of Nubian community in both the displacement location, i.e. Kom-Ombo and the new location which was created by the increasing number of Nubians who returned to their homeland in the 1980s.

It should be noted that the majority of villagers examined in this way are illiterate and low-income, though a few may have received some education or may have worked in towns or cities before returning to their present life in the village.

The interview aimed to discover the following:

- a Basic factual demographic information.
- b Factual information about both alteration and movement.

- c Opinion, attitude, willingness and the reasons.
- d Expectation and priorities.

There are some other disclosures arising from the above:

- a Verification of socio-cultural considerations affecting both the new design and alteration or construction methods.
- b The influence of socio-cultural factors on the Nubian community, e.g. religion.
- c Evaluation of the new site, i.e. homeland (present and future).
- d Testing the Nubians' capability to participate in the new house design/product aspects.

6.6.1 Framework and Objectives of the Interview

Since the very beginning of the survey it was realised that recommendations and proposals for the organisation of Nubians who are going back to the homeland project should be based on detailed information on both socio-economic structure of the Nubians and the general alterations in the Government house which have led to the movement to the homeland in particular.

The following guide is not a model question but it was used during the interviews with members of the households. This guide can be used in three ways:

- a As a guide so that the interviewer can read and prepare himself for the conversation.
- b As a check list to control the completeness of the response information to be collected during the interview.
- c As an outline for writing the case report.

The above three ways can be used in the three following stages:

First Stage:

Main basic factual demographic information to be collected from 100 chosen residents, to select, then 20 to satisfy the

main proposal of the example in order to cover the different cases.

Second Stage:

- 1 Factual information and alterations, for the majority of Nubians who are still in the Government houses with alterations, but not known if they are satisfied or not.
- 2 About the movement of the Nubians who have freed themselves from the Government types in order to build another house in the same Government location either related to the previous traditional house or an urban one in general, or who returned back to the homeland.

Third Stage:

This is about the opinion, attitudes and reasons for the household's prospects in the near future and in the long run.

Fourth Stage:

Finally, it is important to encourage the number of households to express their expectations and priorities.

It is recommended that the interviewer talks to more than one member of the family. Also, more than one visit may be necessary to collect the satisfactory needed information. The grouping and order of questions allows an additional scrutiny whenever desirable, and also verification of information by means of indirect repetition.

The above guide and stages and the following detailed aspects aim to cover the Nubian's human needs in order to be prepared to meet the specific requirements of the new house design. As a result, they would assess progress towards adaptation of the new settings to help determine the eventual termination of transition to the original homeland in accordance with the subsidised collaboration by the Government. The interview kit for the four case study groups are in the Appendix.

6.6.2 The objective of the Nubian Study therefore included:

The objective is to call the main proposition into question but not attempt to prove or disprove a causal relationship between the Nubian people and their satisfactions. Meanwhile, the three sub-propositions on page 172 are seen as tentative propositions and are subject to further possible explanation.

- a A socio-economic survey of prospective housing capable of determining household characteristics, income and occupation structure, self-help potential and other factors related to housing;
- b Adjustment and alteration of house design corresponding to these socio-economic conditions and its requirements;
- c Evaluation of the possible emergence of a self-help framework in the light of the existing tradition, local patterns and the experience of self-build.

The results in the form of the project report including conclusion and recommendation are to be submitted to the Egyptian government for consideration and implementation of the scheme of proceeding, fructification settlements on the banks of the High Dam Lake.

The interview survey has been conducted and carried out by the author in July and August 1985 for the pilot meetings and during four months from April 1986 for the in-depth interviews.

6.7 DIFFICULTIES AND LIMITATION OF MATERIALS

6.7.1 The Difficulties of Survey Implementation

The interview was prepared by the author and translated into the local language. At a meeting with the Nubians explaining the objectives of the survey, it was agreed that in view of

the ratio of illiteracy throughout the Nubian community, the interview forms would be filled in by the interviewer himself and would accept the answers which were recorded by cassette tape recorder, which would then be put onto the report later in the same day of interview. Furthermore, there was a distrust of the household heads who were expected to the real income. It may be assumed that sometimes the answers depended on the expectations of the household head. Thus, this study is intended for low-income families or those who can partly afford the houses. There are ratios of applicants who are either self-employed (small business, handicrafts, builders), casual labourers, tenants or employers. In most cases their monthly income varies substantially, particularly at the lower end of the scale (subsistence level). In this situation, it is suggested that only rough estimates are taken of their income, as its composition depends upon the house atmosphere, households clear consumption and household heads works and his suggested income.

Even the most accurate information or income structure of the housing applicants and its analysis would not have reflected the considerable non-monetary economic activity in a community like Nubia. Although this cannot be determined precisely in survey terms, this "exchange economy" fulfils an important function which should be taken into consideration with respect to housing policy and design.

The interviewing of Nubians in the evening is not possible since there is no electricity in some areas. Most of the interviews ought to be held during the weekends, i.e. Friday and the household head's day-off, in order to cope with most of the household members. Generally it seems to be difficult to obtain social detailed information from such conservative people like the Nubians.

Terms of References

The practical approach and objective of the field survey, involved the identification of the prospective project

supported by the Government and based on the Nubians' socio-cultural, economic traditions, and the financial viability of people taking on self-build houses under this project. There are some elements that were involved in this aspect of the approach as follows:

- socio-economic survey
- household occupation and income
- process of alteration carried out in the Government houses
- the movement toward the original homeland
- the aspect of self-build a new house both in the Government location and back in the homeland.

Practically all these fixed terms are variables for a large share of the Nubian population. The term of household head, both in its demographic and legal context cannot be easily defined for the urban Egyptian population in general. For example, a widow or a separated woman, maybe, with 4 children of her own, may function as a guardian of three other children (under 18). One of her deceased uncles can afford to build an annexe at her house for her children. She may also accommodate her nephews and one or more cousin, who will be the formal household head, as well as other relatives for longer or shorter periods free of charge.

The main objective of occupation analysis in the survey was to distinguish between the formal and informal sector, self-employed by subletting casual labourers, builders, small business and handicrafts who are particular by the type of occupation.

Alteration in the Government houses was defined in accordance with the results of the dissatisfaction for the built houses and the reasons for rejecting such houses and the movement back to the homeland.

A strong concentration was assumed for the opinion, attitudes and reasons followed by expectation and priorities. The last term is the willingness of the Nubians to be involved in the self-help house building.

6.7.2 Methodological Considerations and Limitations

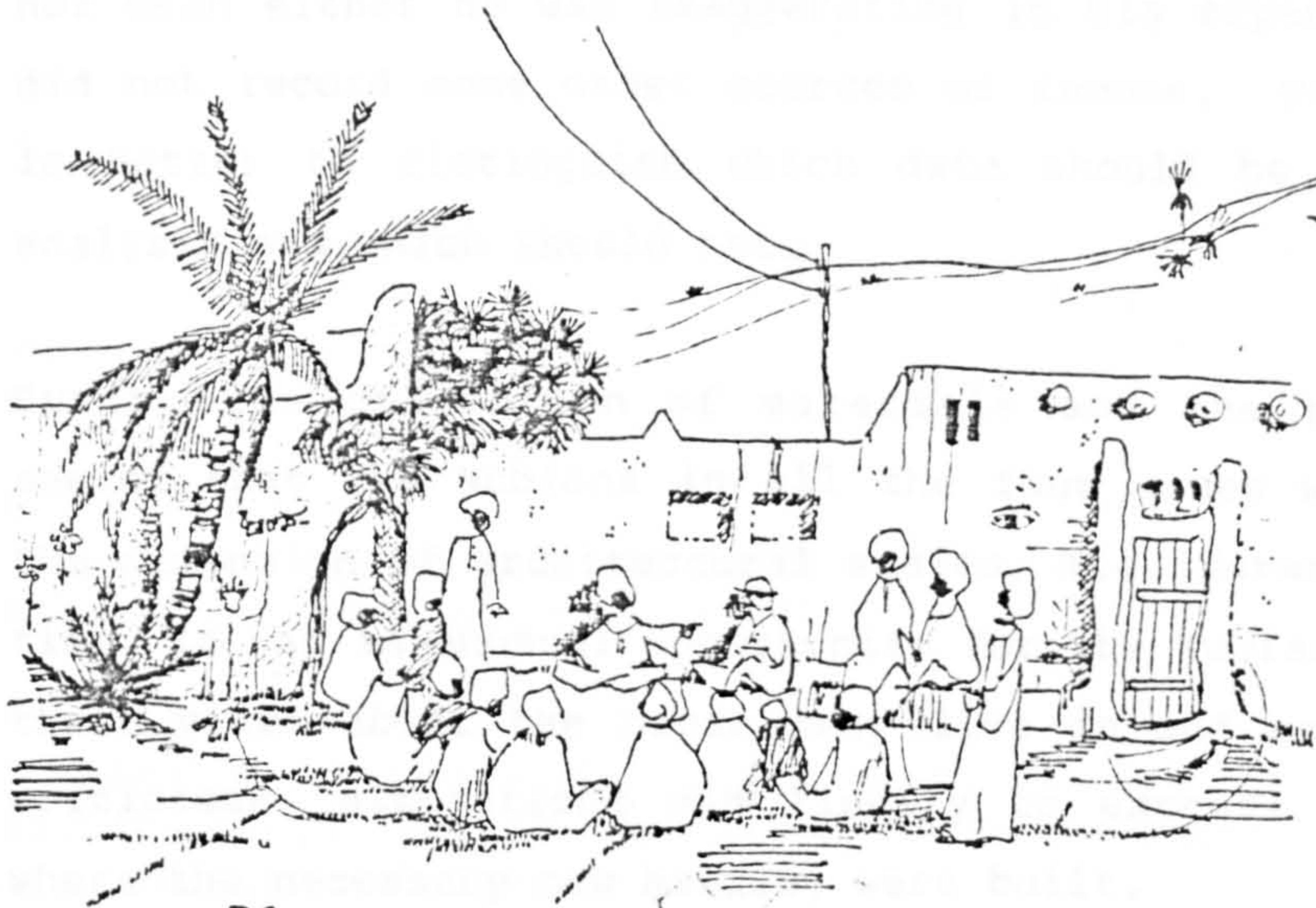
The socio-economic survey was subject to several limitations and deficiencies which were partly unavoidable and partly the result of inadequate advanced information on local conditions and traditions. Due to the short time available for the preparation and implementation, some measures of precaution and other preliminary steps which should have preceded the study could not be materialised. All efforts were made, a limited number of households under interviews applied details predominantly to Nubians who are at home in the evenings and weekends only.

Distribution of interviews and choosing the examples will take into consideration the opinions of elders and respected people in the villages.

Finally, the major problems facing any such field study is that of data reliability, particularly with regard to income. It is in the nature of the interview survey that the respondents do not always report their income accurately, even if they are able to do so. The author refers to Kensely, W F (1969) in "Family Expenditure Survey" where a schedule of questions was needed to measure income accurately.

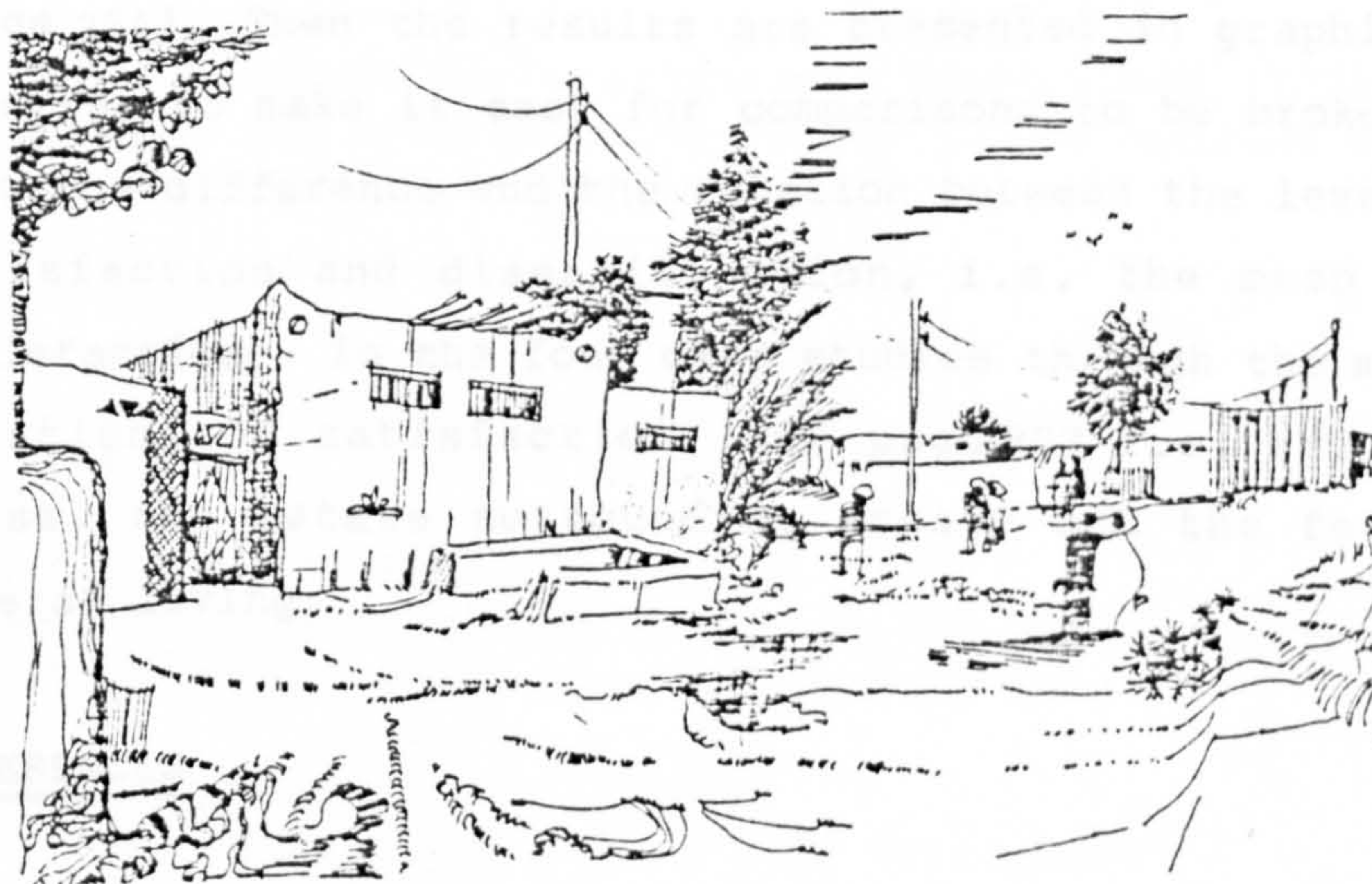
The system of analysis of basic factual demographic information and data was carried out manually. Before the analysis of the data collected, checking was carried out in order to select the good and correct from the collected data.

It is not possible to know whether the truth was told or not. In particular the answers relating to income, expenditure and prospects were cross checked, indicating whether questions were properly answered. For example, if the



(Figure: 30)

An interview with the Nubians during the pilot survey



(Fig 31) The present situation in the Gov. location,
the author.

household head's expenditure is greater than income, it does not mean either he was exaggerating in his expenditure or he did not record some other sources of income. This is why it is better to distinguish which data should be included for analysis and which should not.

During the collection of materials and the responses it seemed that the Nubians in all the four cases were aware of the dimension of architectural scales, i.e. forms, spaces and time. It was an unusual opportunity for the Nubians to express their views about the house they live in and as well as the criticisms, alterations and finally to express their pride, where the necessary new houses, were built.

Comments, findings and observations are written in the following two chapters as well as the summarisation of each case, study group which proved to be anecdotal as opposed to be statistical. In Chapter 9 the results and outcome from the interviews was coded and put into tables to examine the main proposition - which can provide a number of possible analyses (page 254). Then the results are presented in graphical forms in order to make it easy for comparisons to be broken down to show the difference and the relation between the level of both satisfaction and dissatisfaction, i.e. the mean value of satisfaction - in the four case studies through the main three questions of satisfaction (see page 257 i.e. the produced house, the estate surrounding estate and the feel of the general living.

6.8 REFERENCES

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CHAPTER SEVEN

DISCUSSION OF THE CHARACTERISTICS OF THE CASE STUDY GROUPS AND ITS PHYSICAL FORMS

- 7.1 INTRODUCTION
- 7.2 CASE STUDY GROUP NO. 1
- 7.3 CASE STUDY GROUP NO. 2
- 7.4 CASE STUDY GROUP NO. 3
- 7.5 CASE STUDY GROUP NO. 4
- 7.6 MUTUAL CHARACTERISTICS FOR ALL CASES
 - 7.6.1 Income
 - 7.6.2 Literacy and Education
 - 7.6.3 Savings
 - 7.6.4 Self-Help Factor
 - 7.6.5 Housing Expectations and Aspirations
- 7.7 ATTENTION TO THE NUBIAN'S ECONOMY
 - 7.7.1 In the Government Villages
 - 7.7.1 In the Homeland
- 7.8 HOUSE BUILDING TECHNOLOGY
 - 7.8.1 Case Study No 3
 - 7.8.2 Case Study No 4
- 7.9 UNAVOIDABLE RESPONSES
- 7.10 ANALYSIS OF THE PHYSICAL FORM
- 7.11 CONCLUSIONS
- 7.12 REFERENCES

7.1 INTRODUCTION

Nubian community relocation is a multi-faceted task; its understanding requires an accordance with the multi-disciplinary perspective and a careful identification and assessment of all factors and variables. These variables involved the following four case study groups (page no 177) which have been identified in the stage of pilot survey:

- 1 Case Study Group No 1, where inhabitants built up alterations to the Government houses.
- 2 Case Study Group No 2, where inhabitants abandoned the Government houses and built suburbanised houses based on their socio-culture.
- 3 Case Study Group No 3, where the inhabitants abandoned also the Government houses and built traditional houses based on their socio-culture.
- 4 Case Study Group No 4, where the inhabitants abandoned both the Government houses and location and returned to the homeland where they needed most.

The physical form of each case study group is viewed in this chapter, analysed and compared with each other then evaluated with a paradigms' characteristic including economics, psychological and socio-cultural approaches. This was in order to identify the views of the different case study groups as an especially useful index for assessing the dynamics of adaptation and rehabilitation among displaced Nubians. In order to perceive Nubians' responses to Government houses as a tangible barometer of impact of social change on a culture and traditions as well as an indicator of the mechanism used by those people. However, the definition of the above does not necessarily correspond to legal ones, but rather reflect traditional customs as stated by the interviews. These interviews are explained by photos, drawings and plans which have been drawn by the author.

7.2 CASE STUDY GROUP NO. 1

People remaining in the Government houses

From the most significant cross-section of examples in this case study group one can easily find the general grief and dissatisfaction among all examples. It would be crucial to assess the degree to which various alterations are compatible with cultural values embodied in the Government houses. The thrust of most alterations (9.4, 9.5, 9.6, 9.7, pp.280-286) does not require the physical duplication of traditional house designs, which in fact may be difficult due to space restrictions, population density, limitations of technology. Instead, it calls for functional equivalency between old and new homes. All of the 5 examples interviewed stated that the Government houses impaired their ability to express themselves and their identity.

The share of 6-10 person households in the area of Government houses is doubtlessly much higher than the average for Nubian population in the homeland. The share of households with sons as well as grandchildren is relatively high, reflecting probably the over-representation of residents in Government houses as well as the extended family.

All the 5 examples made statements to the effect that "the authorities did not respect our social and cultural traditions as well as our psychological dimensions of identity/community and openness/closeness". One educated Nubian in these examples said that

"I suppose that these houses had to be made to incorporate the functional capability for us to express our cultural values."

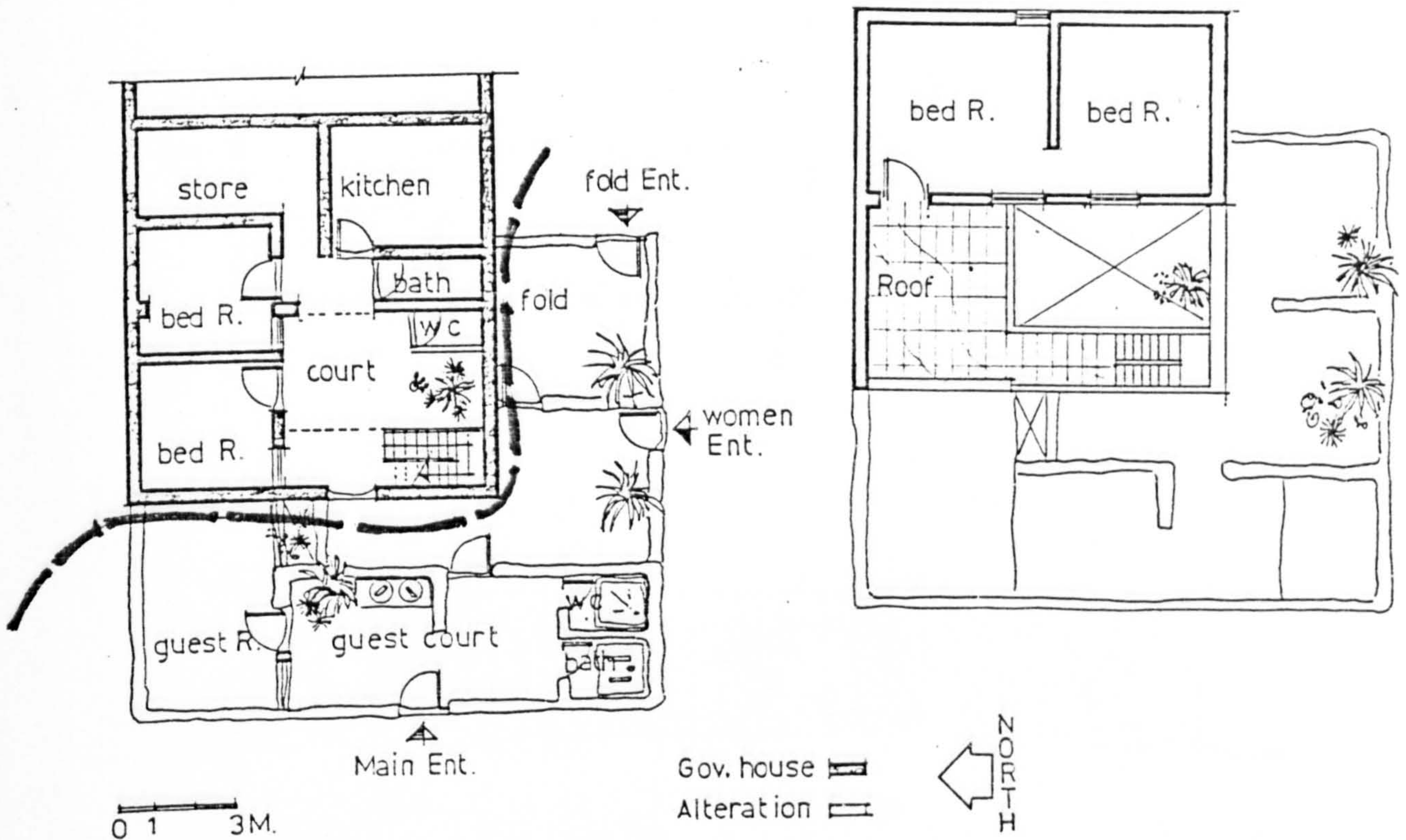
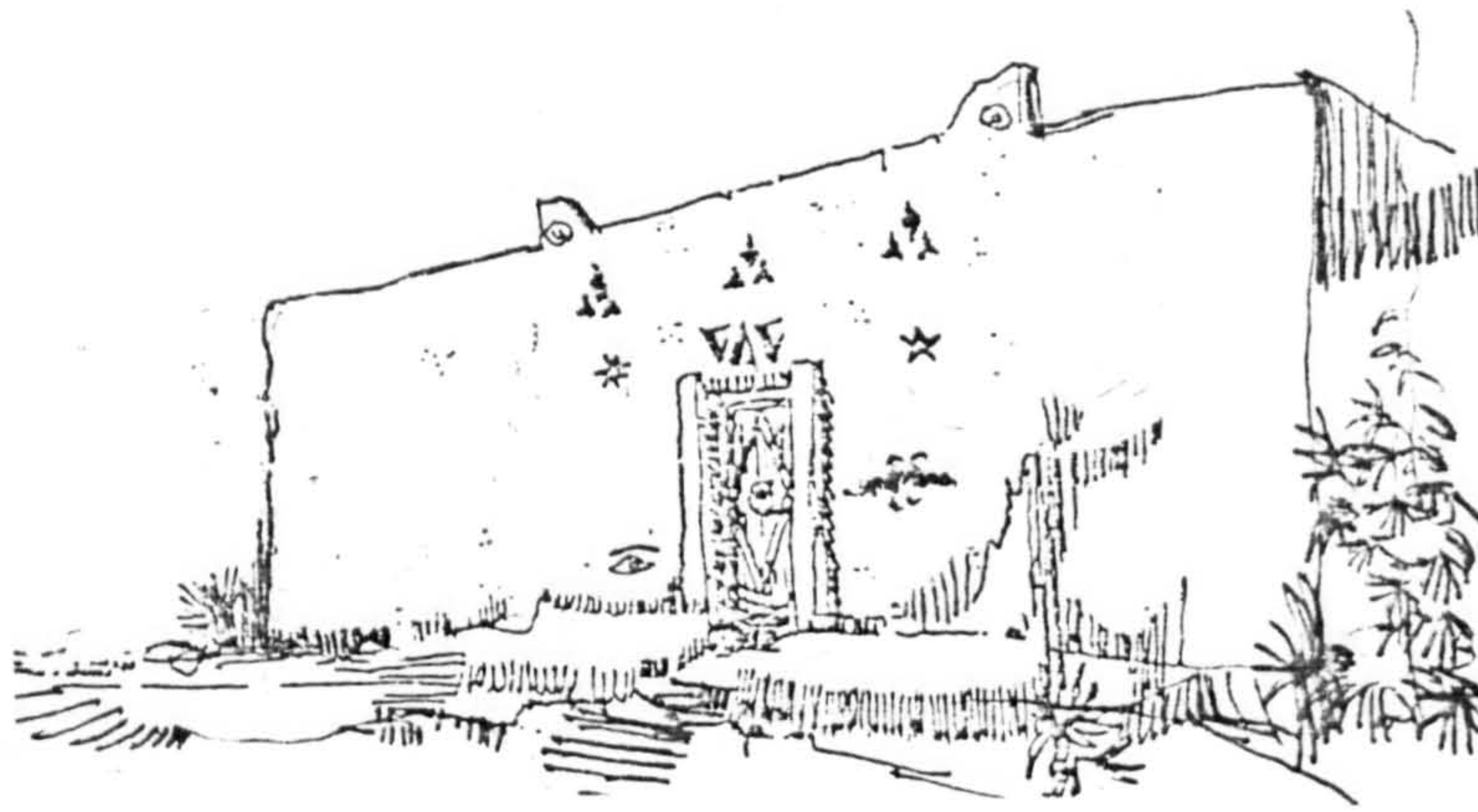
It was clear from the discussion with the people in the interviews that the Government housing design and conditions have an important role to play in the quality of life and health of the occupiers. An assessment was carried out on the alterations already made, and

the alterations likely to be carried out in the future, in terms of how the traditional life and the social change could affect the house's alterations. From the different discussions with the Nubians in this case study the factors of the alterations could be proposed by the author as follows:

- a) Space: consider the needs of the families who need more space and extra rooms. This includes structural alterations, extensions, raising up the front walls, building a separate bathroom, another entrance for women and an isolated fold.
- b) Climatic factors: essential for Nubians of all ages. Alterations such as putting clay on the roof, building up a shade, growing plants and palm trees and keeping a jar stand.
- c) Amenities: Nubian traditions and characteristic considerations remain in decoration, painting, plastering, hanging china plates, drawing and carving in terms of conveniences.
- d) General repairs and improvements: this included plumbing, drains, closing up the cesspool from internal court to outside the house. Building a separate guest room, attaching the front wall with a bench-like sitting area and finally closing up the front windows.

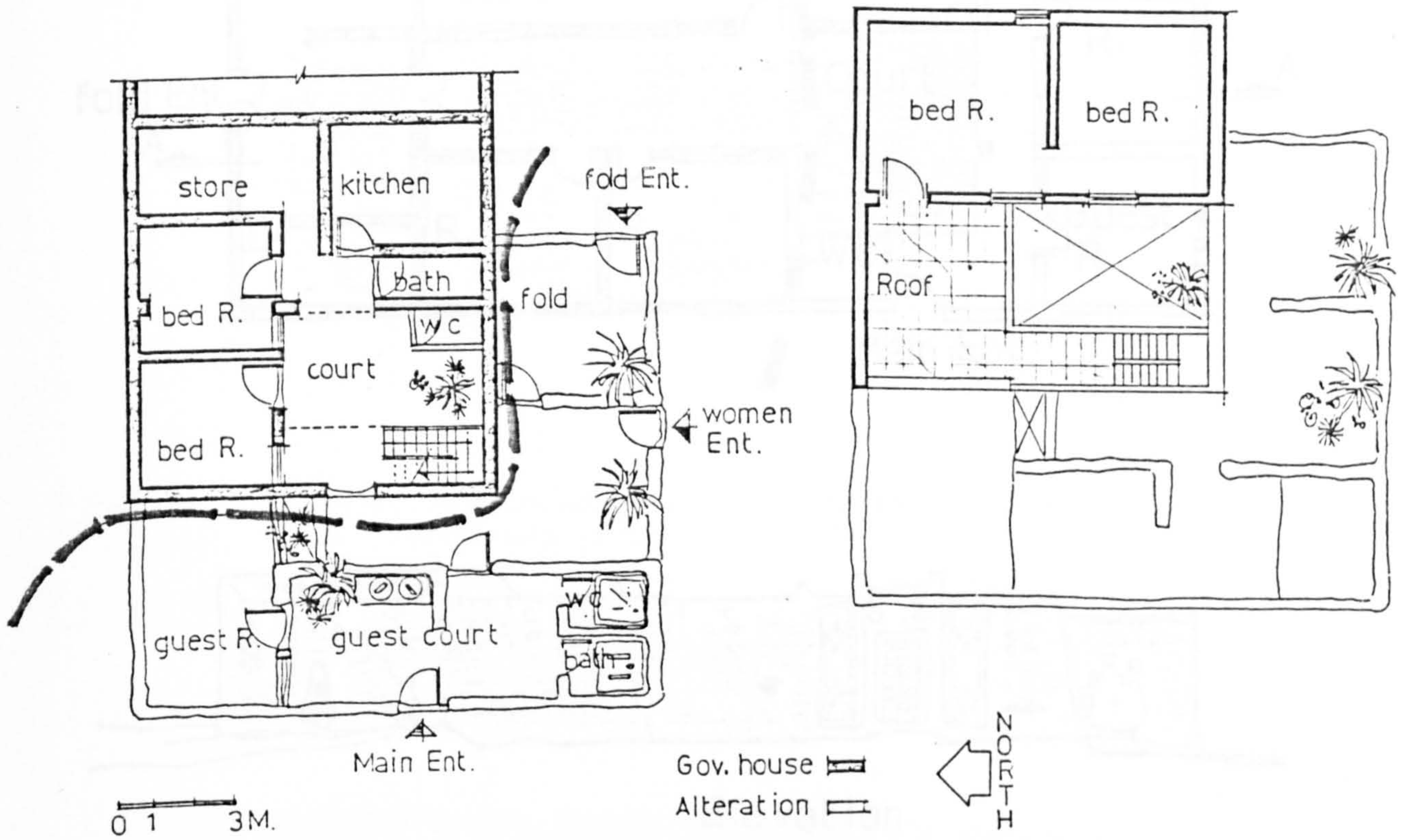
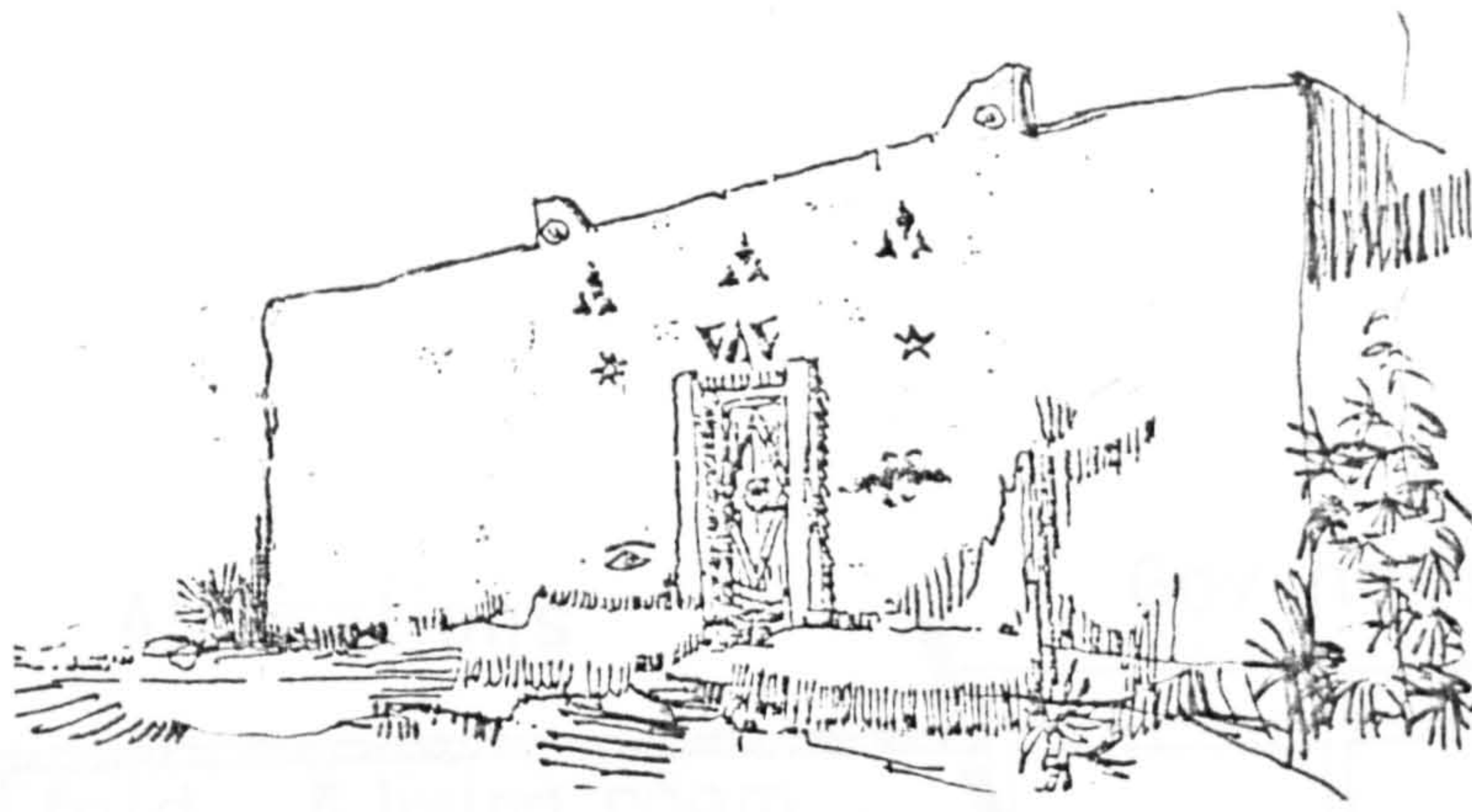
As the years went by the Government village, the Kom-Ombo settlement, failed in the eyes of most Nubians, to become a viable community that could provide a promising future. When asked what new diseases had appeared and what old diseases had disappeared since resettlement, informants, mostly in the age range of thirty and above, responded that despite improved medical care, they were much healthier in their homeland. They "have become sick only in Kom-Ombo". Old Nubia is "health", while New Nubia is "illness". An informant said that no old diseases have gone away, on the contrary, informants generally said they have increased. Their list of new diseases included heart attacks, diabetes, high blood pressure, and mental disorder, to mention only the most common. Some informants mentioned crime, such as theft, mugging and rape, as a serious new community disease brought about by resettlement. This runs contrary to the feeling of security they enjoyed in their old home villages, referred to as "the land of security and peace".

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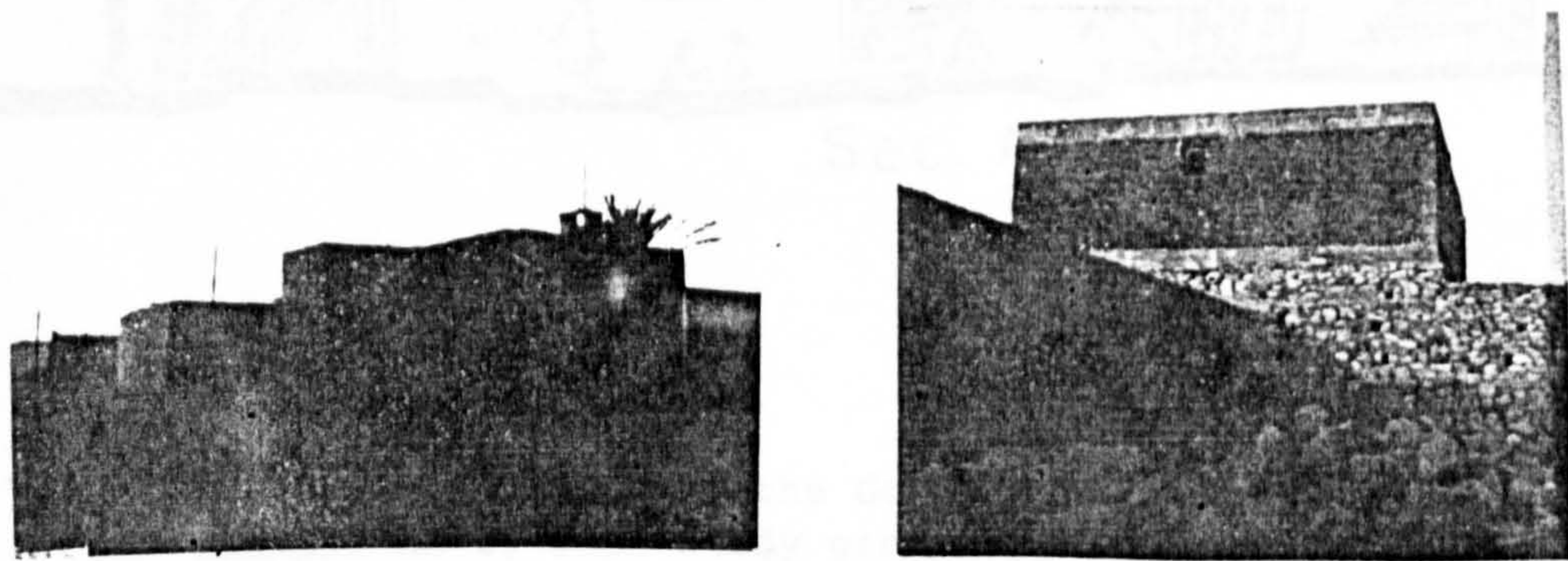


(Fig. 32) Ground and first floor plan and elevation after the alteration, example no 1, case study group no 1.

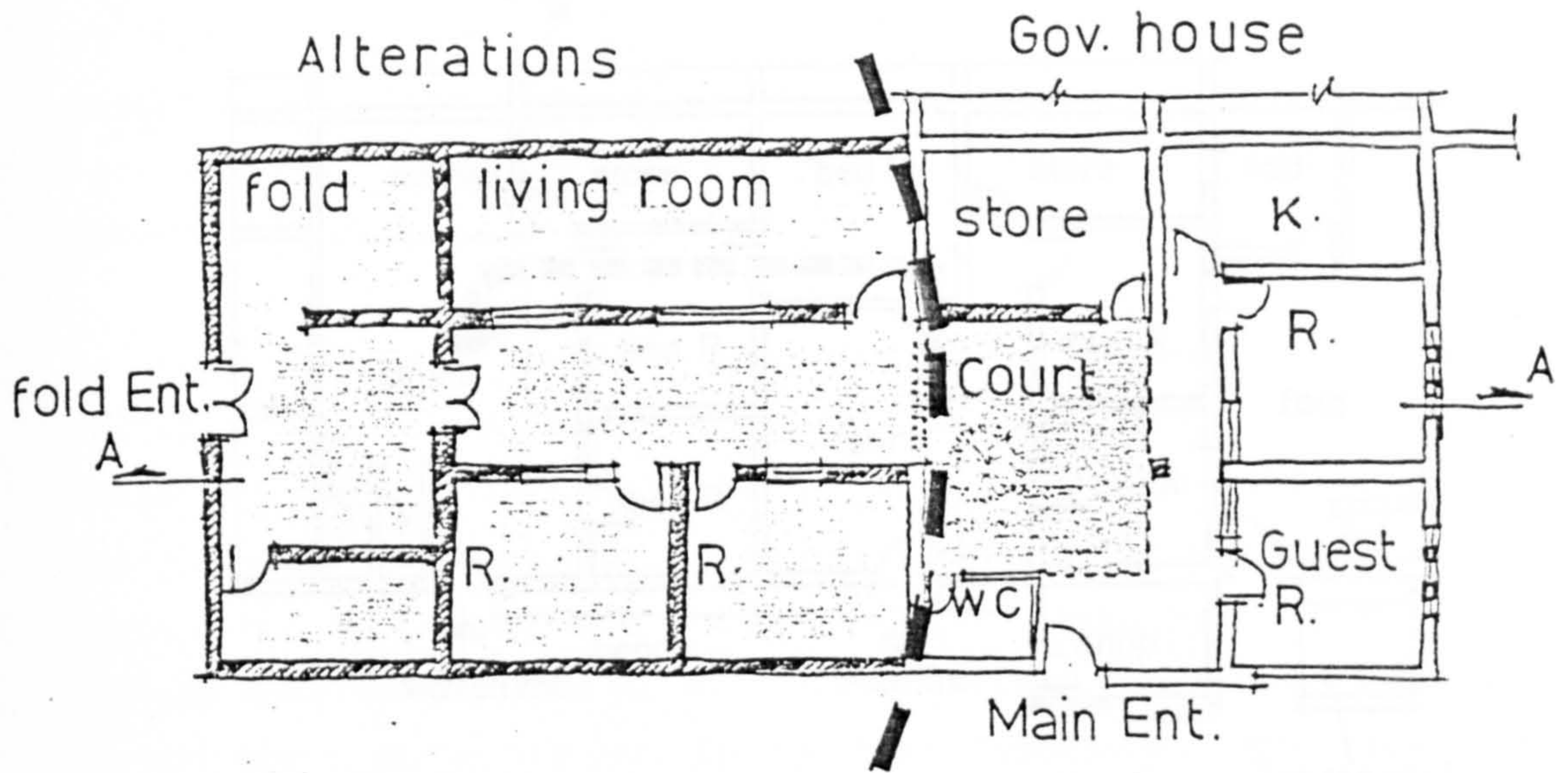
(Plate 6) The author: "view of Government house after alteration", example no 1, case study group no 1.



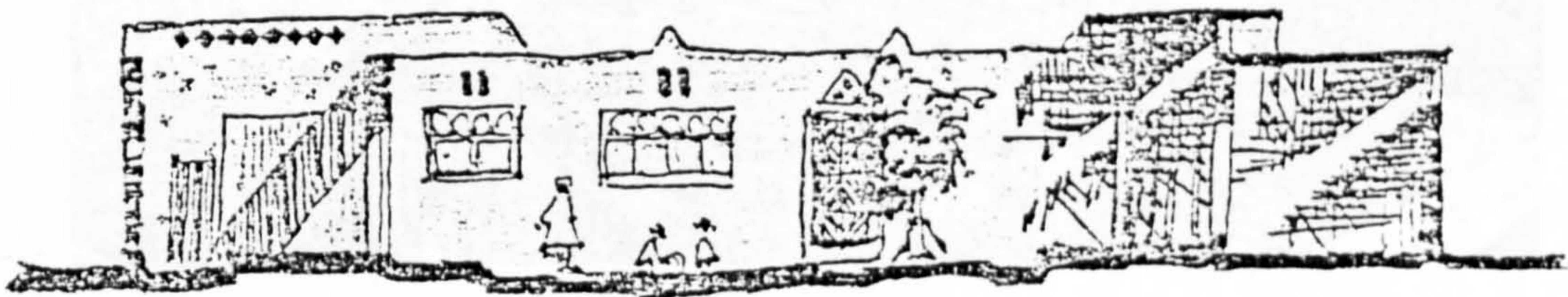
(Fig. 32) Ground and first floor plan and elevation after the alteration, example no 1, case study group no 1.



(Plate 6) The author: "view of Government house after alteration", example no 1, case study group no 1.



Elevation

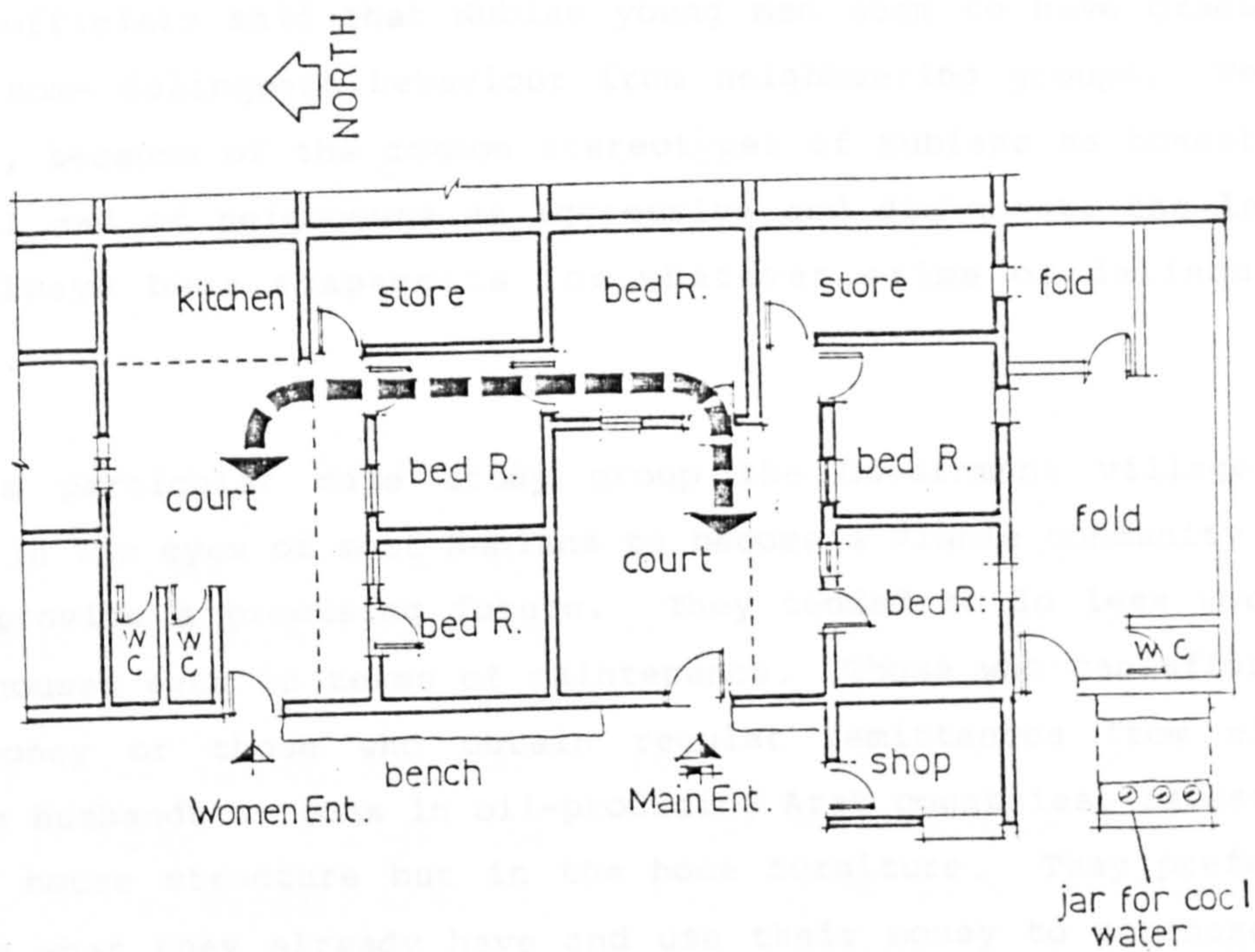


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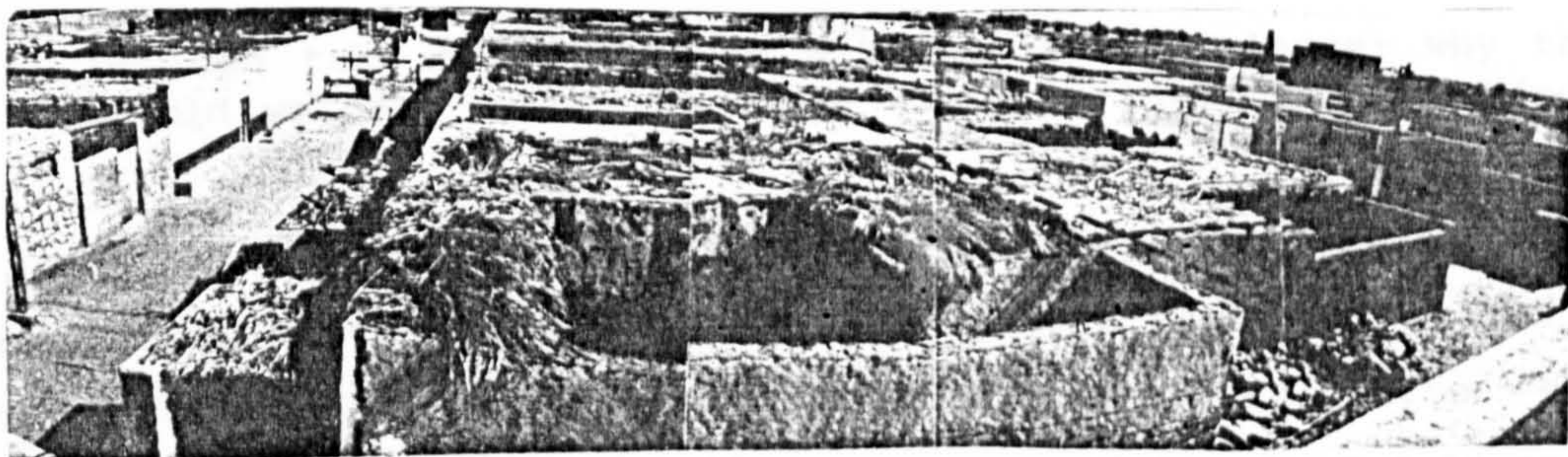
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(Fig. 33) Plan and elevation of the Government house after alterations, example no 2, case study group no 1.

Ata-Alla, H (1980)



(Fig 34) Plan of integrated Government houses and alterations, example no 3, case study group no 1.



(Plate 7) Aerial view of two expanded houses to each other as seen from another house.

While police records indicate a minimum crime incidence compared to the unusually high crime rate of the neighbouring communities, police officials said that Nubian young men seem to have gradually copied some delinquent behaviour from neighbouring groups. Nevertheless, because of the common stereotypes of Nubians as honest and peaceful and of neighbours as aggressive and dishonest, the latter have always been scapegoats for whatever crime or delinquency occurs.

In this particular case study group the Government village has failed in the eyes of most Nubians to become a viable community that could provide a promising future. They tended to do less work on their houses even in terms of maintenance. Those who can afford to save money or those who obtain regular remittances from either working husbands or sons in oil-producing Arab countries, invest not in the house structure but in the home furniture. They prefer to upgrade what they already have and use their money to purchase new items, mainly appliances, which have become status symbols. The families tend to compete over what they have inside their houses rather than how their house looks. When the interviewer asks why, the common answer reflects a hopelessness in improving conditions in Kom-Ombo and a great desire to leave. As one person clearly explained

"We can take our furniture with us when we leave; why then should we care about the house which we might leave behind?"

It is interesting to note that much of what the Nubians have done to their houses since relocation clearly reflects different states of mind towards adjustment. Immediately following relocation they began with changes to the outside appearance of the houses in order to reassert their former and distinct status as 'individuals'. Later, by the second or third year in Kom-Ombo, they wanted to distinguish themselves as a separate community from neighbouring non-Nubian villages or groups. Painting, remodelling, and decorating the interior of houses came at a later stage in an attempt to settle down and "feel at home". They then began to regard the houses as "property" that may give them a feeling of belonging in the new place and provide them with a sense of security in an unfamiliar land.

The conclusion from the above investigation shows the spontaneous interaction between elements of Nubian culture and the Government houses. Thus, this unsatisfied action represents a concept of adaptation, coping and alteration by individuals, families, community or culture itself. The result could be shown through the closed relation between the unsuitable house design in relation to Nubian culture and the social change which has taken place.

7.3 CASE STUDY GROUP NO. 2

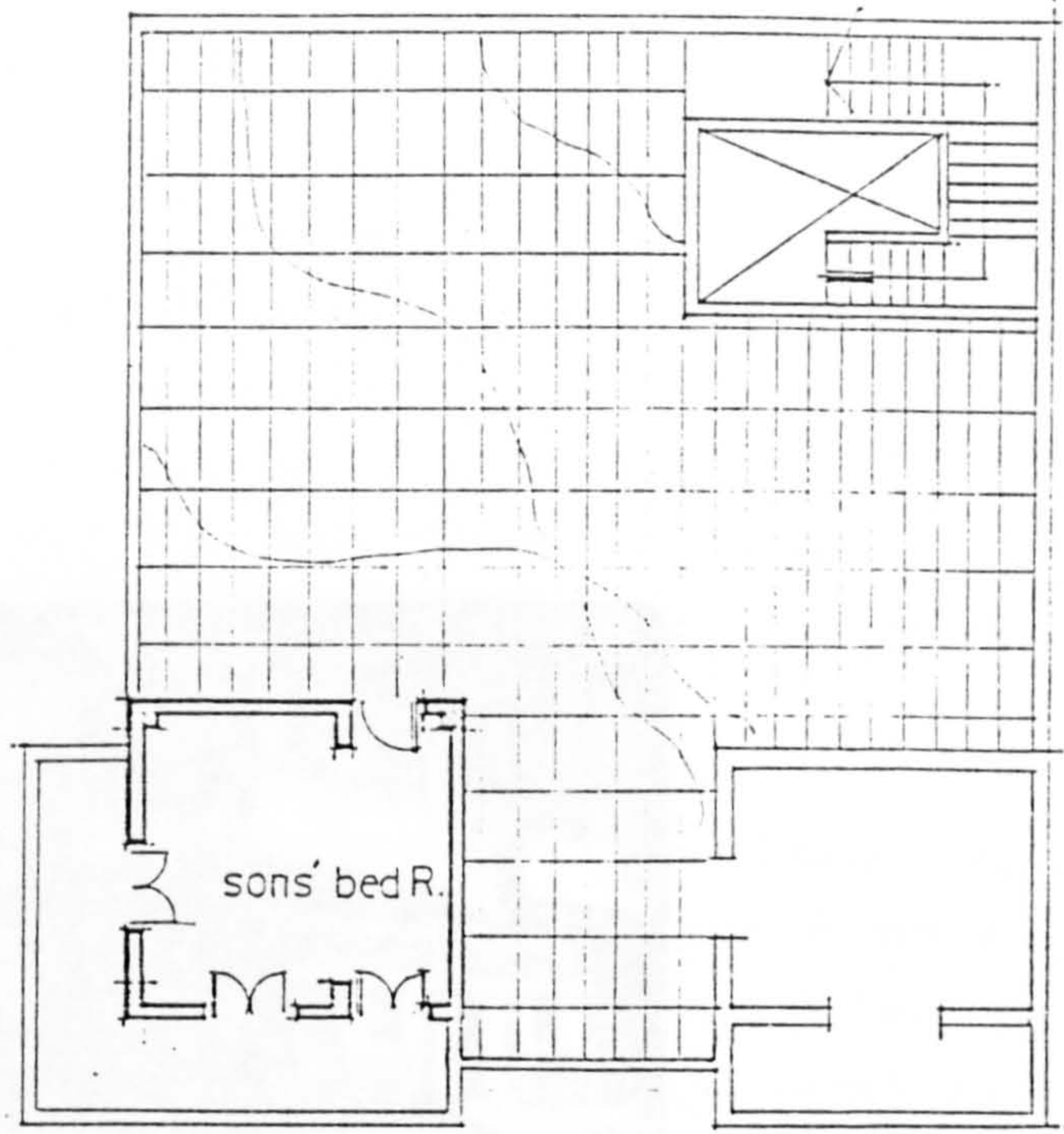
The Nubians who abandoned the Government houses and built suburbanised houses in the same Government location

Most of these Nubians have been working in Arab oil countries for a number of years. In that case they have collected capital by which they built an expensive building comparative with the traditional one. It can be assumed that, as a result of staying for different periods of time in a different culture and environment, might have led them to be not totally adhesive to the root of traditional life system.

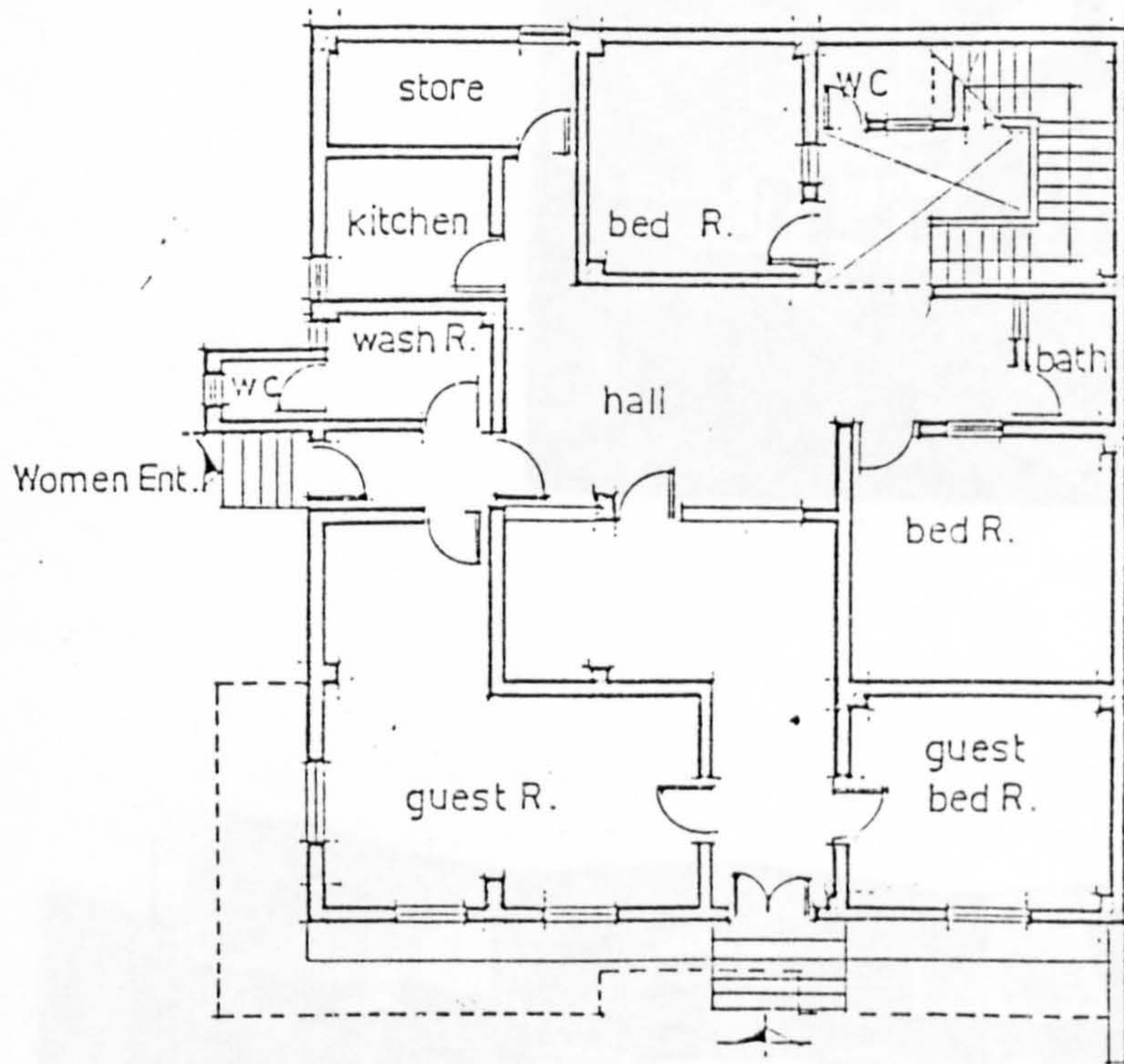
In the light of the most important 5 examples interviewed, it may be suitable to explain the trend in general rather than individually. These examples are similar in work and attitude.

Education and Income: they have generally had enough capital that has enabled them to build. Their careers are in building and their income compares suitably with other Nubians in agriculture and Government occupations. There is one tradesman in this sample and most of them can read and write in order to handle their work. Most parents tend to send their children to school.

Personality: in these examples neither of the household heads want to return to the homeland. One of them said "I am Nubian and I will die Nubian. I have already spent all my money which has been earned by hard work through many years, in order to build this house. Here I have a better opportunity of work near towns and the



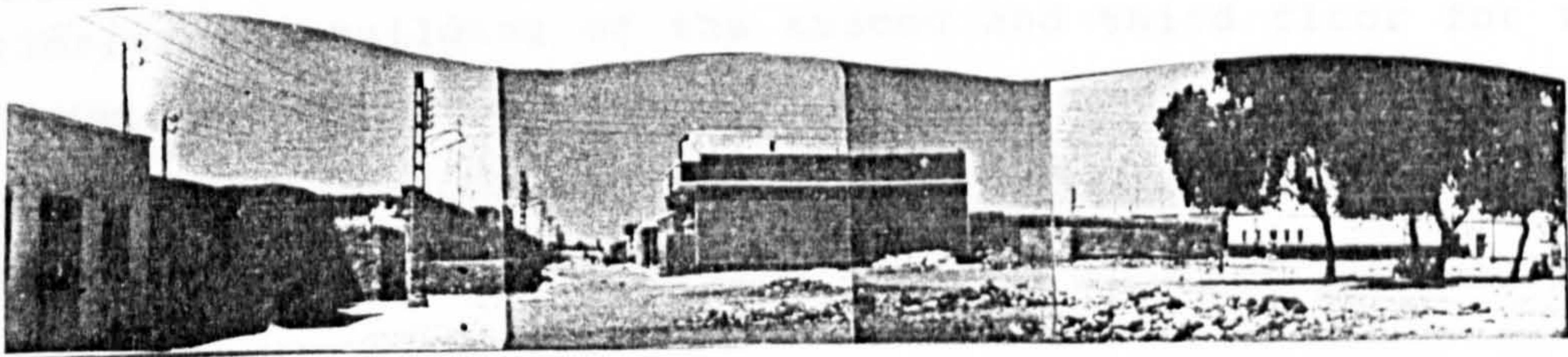
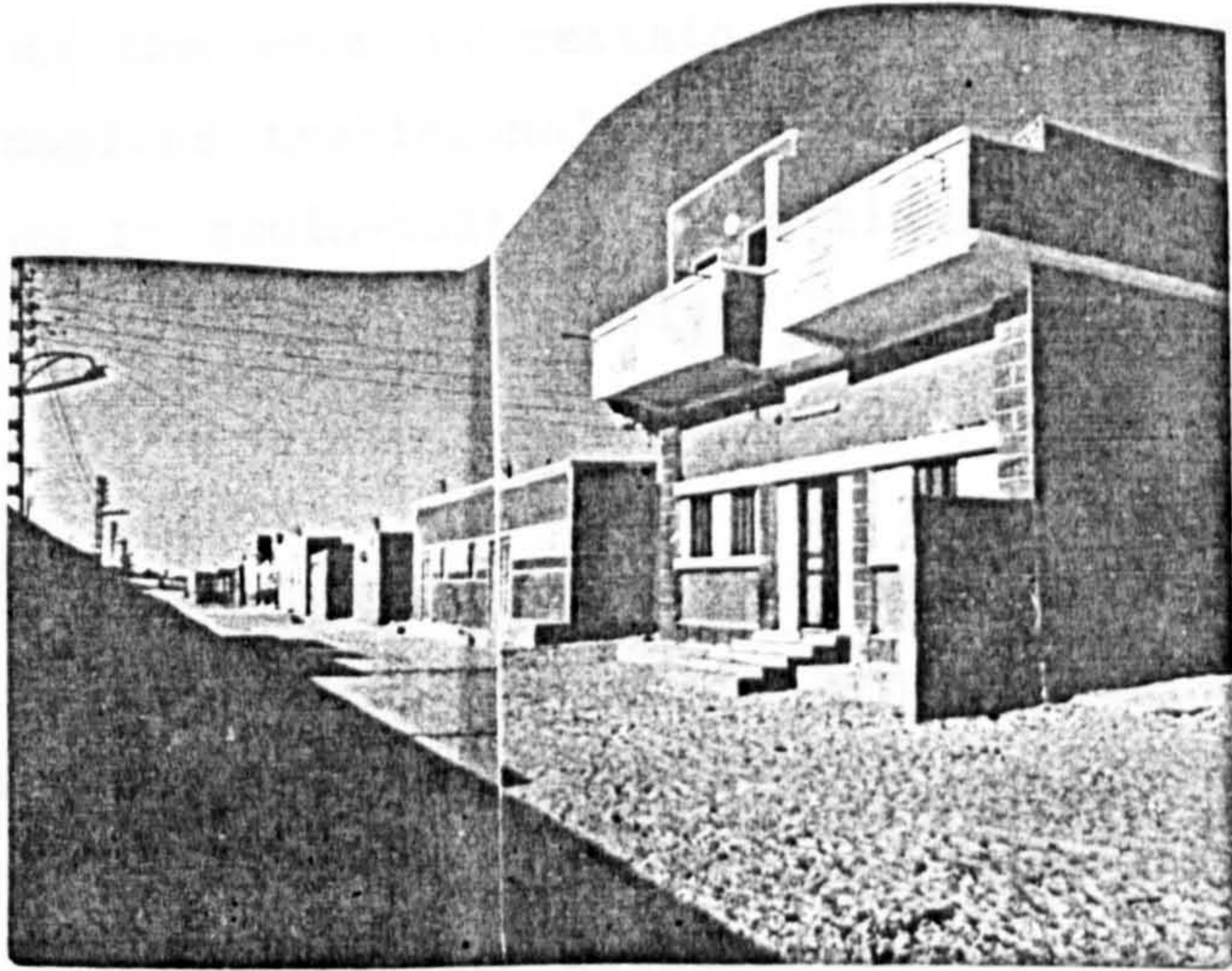
First Floor



Ground Floor



(Fig. 35) Ground and first floor of suburbanised house, case study group no 2.



(Plate 8) Views of the suburbanised house, case study group no 2.

city of Aswan, that is why I will not return to my homeland". All of them are totally attached to their friends and relatives as other Nubians.

First Home: they demonstrated the feeling of the uncertainty living in previous Government houses. The collapse of their family's house while abroad is one example.

New House: it is as a result of their interest in the modern urbanisation abroad that it has been reflected in the house both in an interior and exterior form. For example, they are adapting their houses and lives by electric appliances such as ceiling fan, refrigerator, air conditioning - a very expensive item - that may be because of the cheap electricity costs in that area. They called in sub-contractors to do the work in certain parts of the house. After self-design the Nubians traditional wants had been neglected in facades, but still up to socio-cultural traditional from inside the house. Some of the Nubians were involved in the building of their houses.

Expenditure: they do not have a fixed budget since their income is related to the amount of work available. They buy their own needs either from the town of Kom-Ombo or from the city of Aswan.

Community Relation: according to the category of households the relation is, as all other neighbours, the usual traditional relations.

Priorities and Preferences: approximately they list as their first priority the building of the second and third floor for their married sons, followed by electrical appliances - a new status among them - food, health and medical, domestic utensils, children's education and finally clothes.

Future Expectation: for their children when they grow up to be resident in the house while parents are still living on the ground floor.

The reasons that led Nubians in this case to build a house with an urbanised facade but related to their social-cultural traditions from the interior seems to be that those Nubians' interests have grown primarily from the fact that they were in Arabian oil countries and secondly since they practised life there, witnessed at first hand the different kind of houses and the scope of modernisation.

The advantage and disadvantage of these urbanised houses is keeping the inhabitants in a better way of life. It is likely to be the same traditional house but with different facade and materials. It is a good and safe concrete structure better than clay brick walls with timber roofs, i.e. a traditional house, but it is not comfortable from the climatic point of view. Nevertheless, the views of this group of Nubians are different from other groups and it would be dangerous to assume that as they like these houses, other Nubians will as well. It could not however be ascertained whether the new generation in this case study group will be established and continue in this urban form or will have different actions.

The conclusion of the above investigation may show the different influences upon vernacular people living in a different culture and environment. The different influences can help change those people's house design.

7.4 CASE STUDY GROUP NO. 3

The Nubians who abandoned Government houses and built traditional ones in the same location

These Nubians have a significantly higher income as opposed to the other Nubians in cases 1, 2 and 4 working in trade in both new and old Nubia. They are not actually willing to return to their homeland and would rather keep a plot in the new land division. As they could afford to build a new house, these Nubians had the early opportunity of choosing a large, good location plot more than other Nubians.

There is a significant event in the life of a 51 year old man called Morsy. He is a grocer tradesman and his sons work with him as well. He now lives in a large house in a new location near the village of Kom-Ombo with an extended family consisting of 16 members within three generations. Most of the members from the three families who live there are happy and content with the household head's present position and occupation as a self tradesman, that will be transferred from grandfather to the grandchild. Nevertheless, Morsy's example is similar to his other friends in this case study. What was stated by Morsy's family members could mostly have been said by the other examples in this case study group.

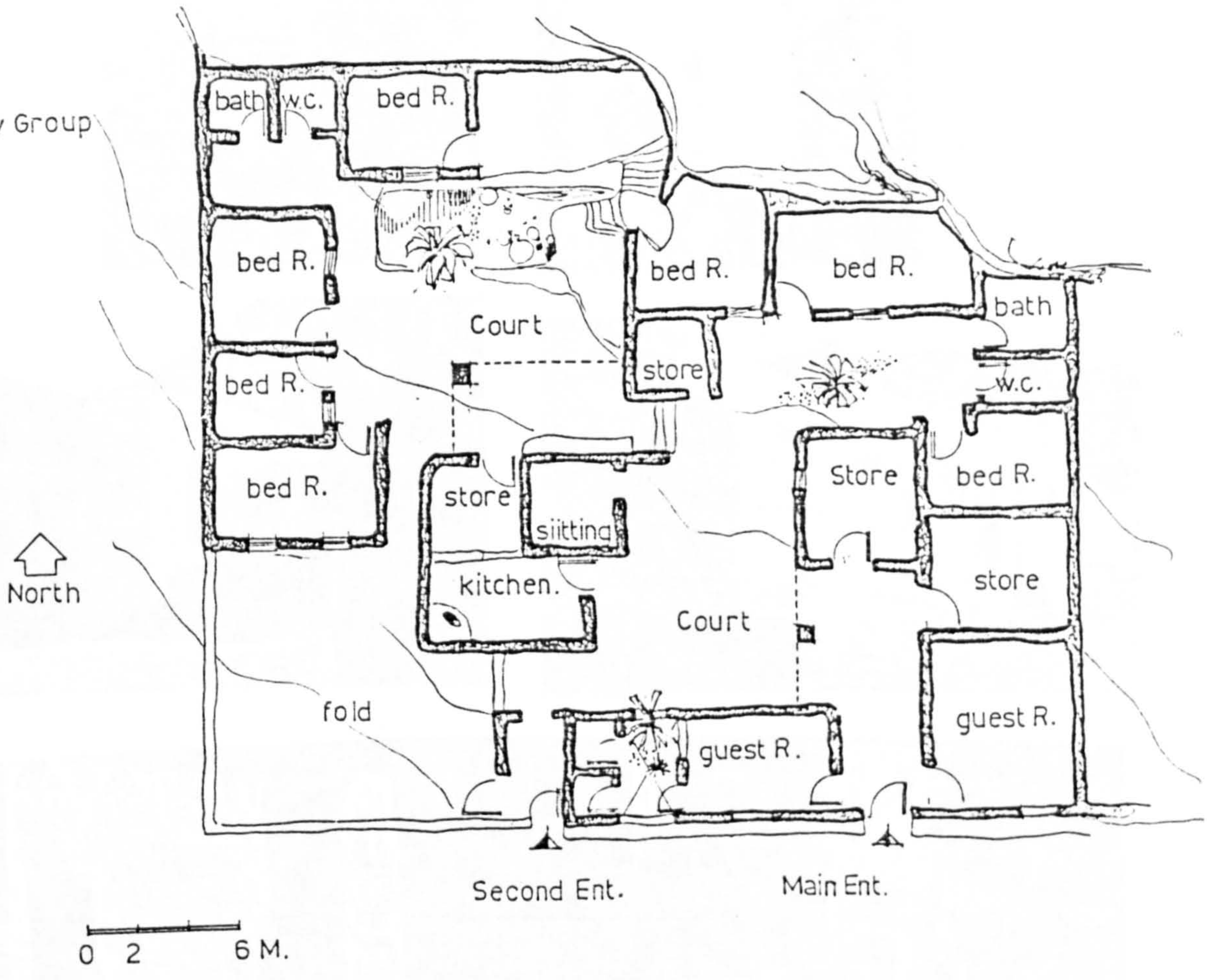
Education and Income: Morsy had been trading since he was 13 years old with his father between old Nubia, Sudan and Aswan. He now has a trade shop in Aswan selling spices and dates. His monthly income at present varies between LE 150 and LE 200 (£50 and £70). Opportunities for developed jobs are available because of his experience and education.

Personal: he is looking after both his parents and his sister who was made a widow six years ago and also has a young daughter. He has a younger brother who is 45 years old, he has his own independent private trade. He stays in the same village and is not too far away. His young brother decided not to build another house because he had made enough alterations. Morsy's intentions were to give his sons the best education possible.

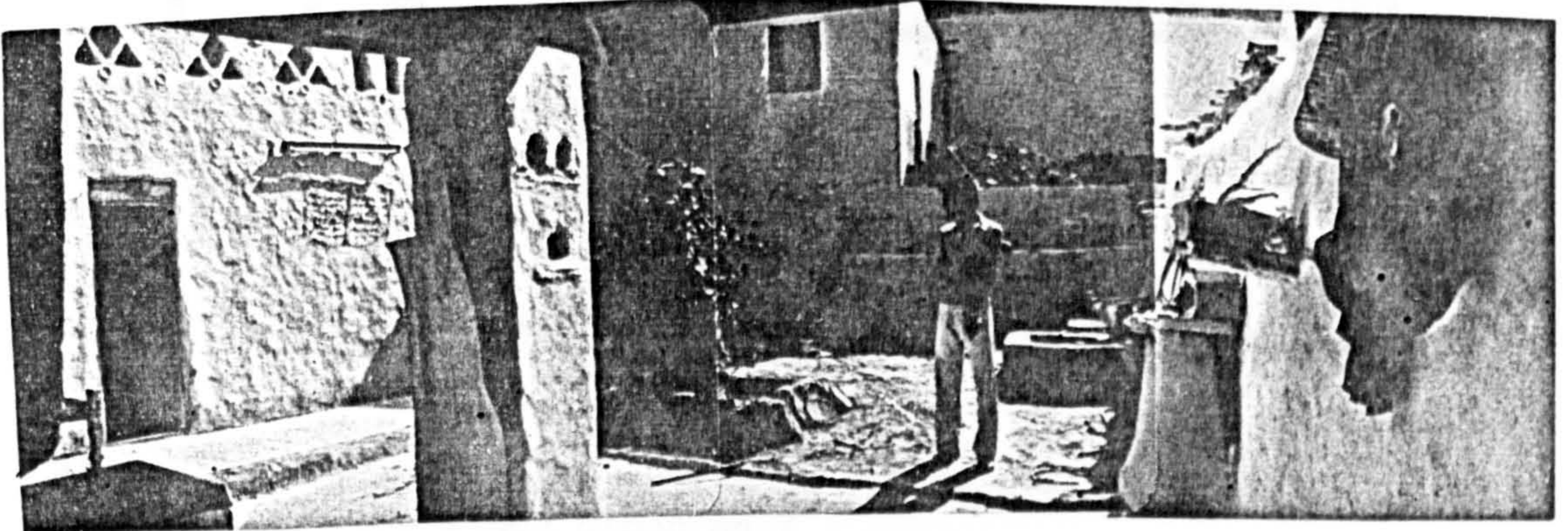
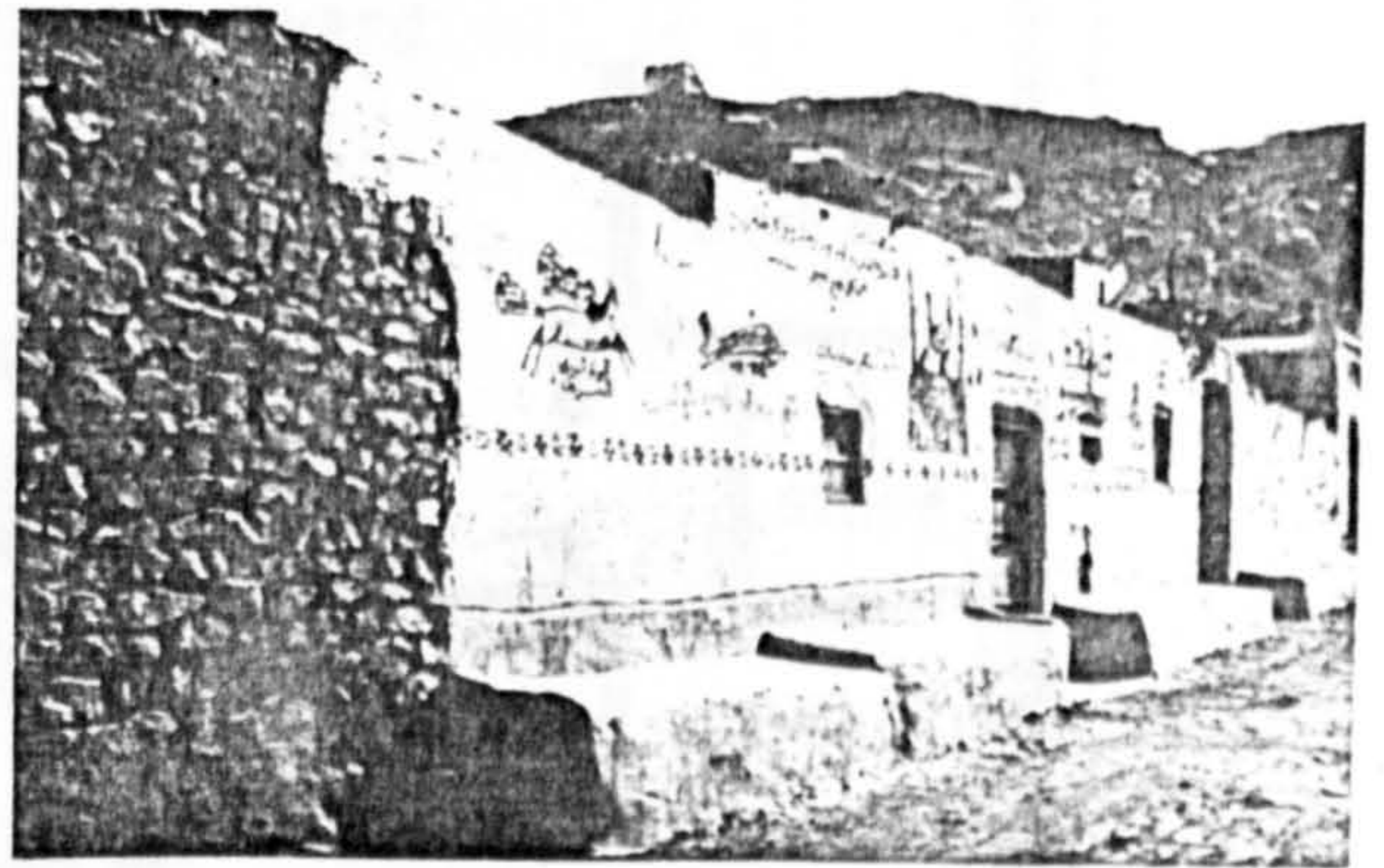
First House: their first home in the Government location consisted of four rooms plus a small kitchen (see the plan, page 92 , type no 1). He strongly informed the interviewer that he would be abandoning the house when the opportunity arose because neither he nor his parents regarded the house as acceptable.

The Government House: Morsy said that "the Government relocation and houses are particularly bad" and "the life here has actually been a misfortune". This attitude of rejecting the Government

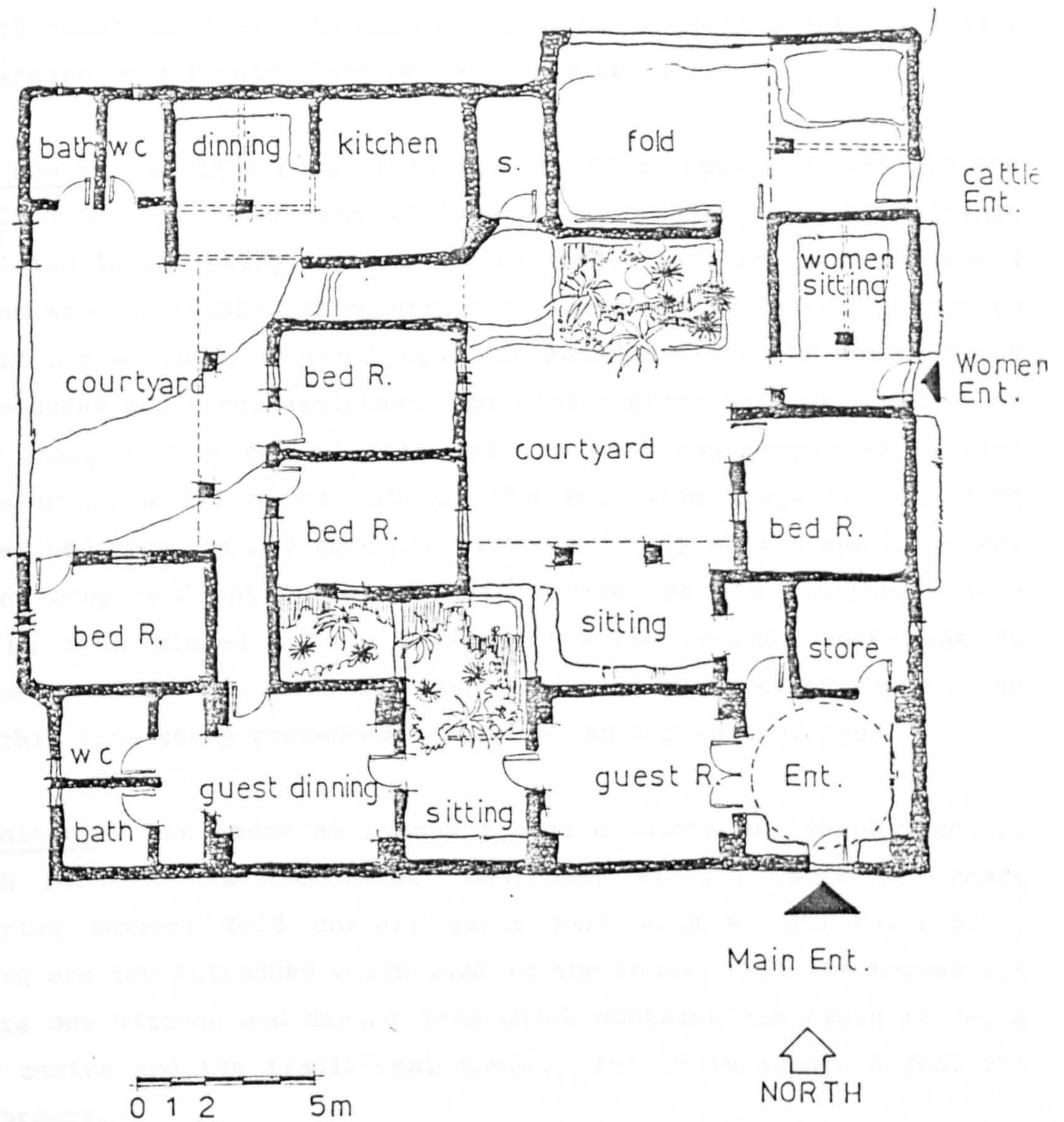
Case Study Group
No. 3



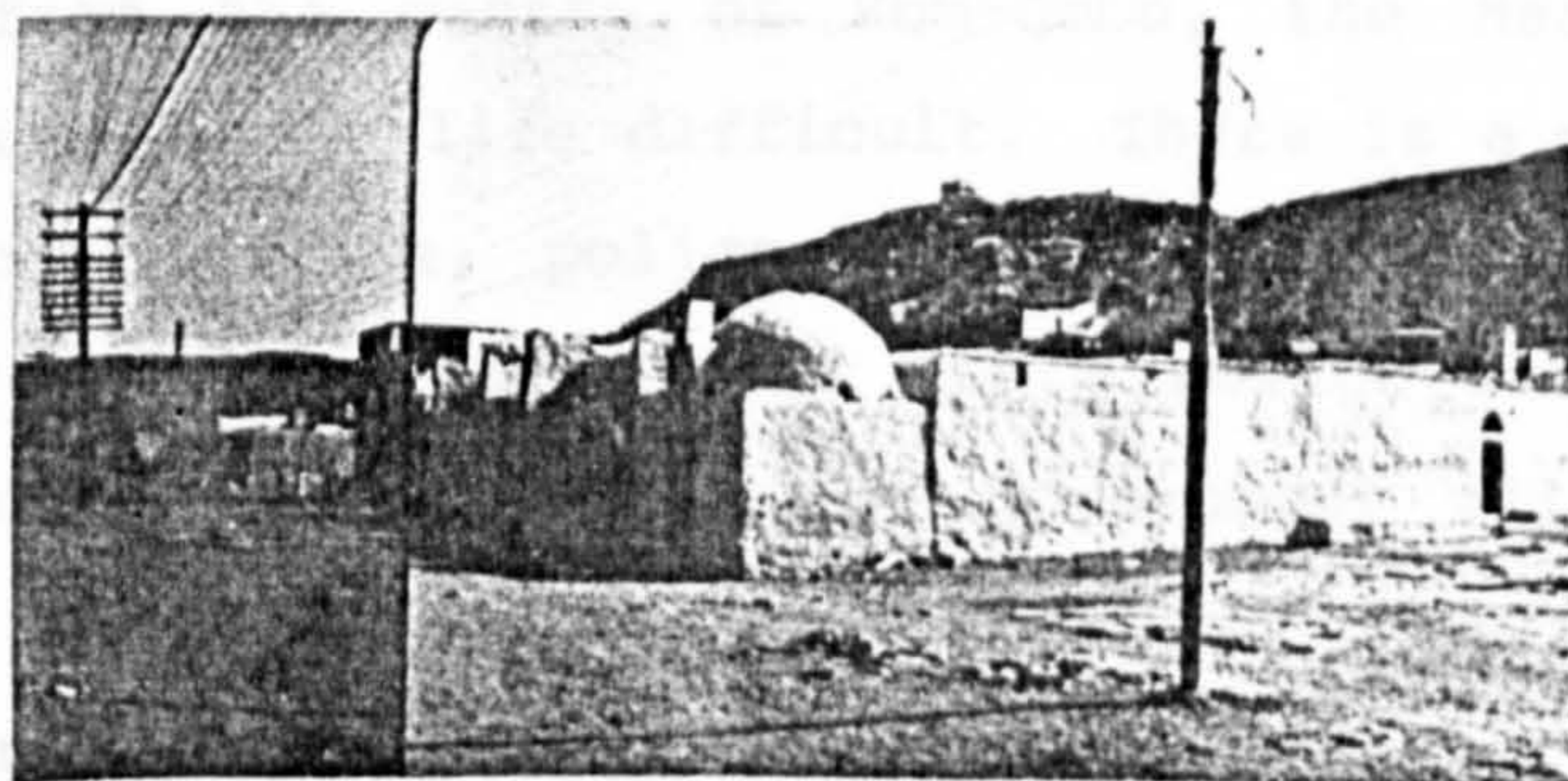
(Fig 36) Plan of self-built houses in the Government village, example no 1, case study group no 3.



(Plate 9) Different views of the self-built houses in the Government location, example no 1, case study group no 3.



(Fig. 37) Plan of self-built houses in the Government village, example no 2, case study group no 3 .



(Plate 10) External view of the self-built houses, example no 2, case study group no 3.

houses seems to have contributed to the development of a "state of depression" among us. He also said "we are most likely to feel like strangers in a foreign land or temporary settlers"

New House: in this case study several areas upon and close to the hills near the Government village were considered to be suitable building land. Morsy, like his case study examples when they heard of an area available for construction, made an immediate decision to build a new house. Morsy bought the materials himself but he hired a labourer and three assistants for constructing the outer wall. He was charged LE 3 per m² (£1) and the wall was completed in five days using a 200 m² of walls. The following stage was building three bedrooms, he had moved in with his family whilst the house was being completed until now the main facade was not finished (plate 9), he then closed up the Government house because there was no future need for it. The different parts of the present large house in this case study presented themselves as a result of need.

Furniture: the house as it now stands consists of two main courts with rooms of various sizes (bedrooms; sitting caves for shade during summer; fold corner; guest part with wc and bathrooms). There are two entrances which lead to the house. All the households share one kitchen and dining area which contains a butagaz stove, a few chairs and the traditional table. The wc is separate from the bathrooms.

Advantages and Disadvantages: the chief advantage of the locality for all the examples in this case study group is that it is quiet and not overcrowded like other parts of the Government village, but its distance from the centre of Kom-Ombo, the nearest town and essential services, make life difficult. There is a general lack of services, no post office, police station, market or near mosque. There is however a particular need for a police station since the rate of burglaries in the very next Government village has risen dramatically. The lack of water and a proper sewerage system is a problem. There is one tap in the courtyard that arrived after permission was given to instal water from the local authorities. All these drawbacks do not detract from the basic satisfaction that

he gets from his own property. He says "I am happy that I am tied to this house. Here I am free to do as I want. I have chosen this place, and constructed the house the way I wanted".

Expenditure: Morsy's family do not have a fixed budget for household expenditure. They spend according to their needs, trying at the same time to always have a little money saved. Morsy's wife buys the vegetables from the open Friday market but gets the meat from her own fold. She also goes to the general market once a week, that costs her about 50 piastres. They sometimes visit neighbours or the Nile gardens at the National Festival as this brings happiness into their lives.

Community Relations: according to Morsy general community relations are very good and the neighbours allow each other to use their private property such as water and ovens.

Priorities and Preferences: among Morsy's immediate priorities is building a new annexe for his son, then household furniture, electrical appliances and domestic utensils. Regarding expenditure, they concentrate first on food and house improvement, then health and medical treatment followed by education and finally clothes, but he would very much like to have a waterborn sewerage system in place of the pit barrel he has now.

Future Expectations: Morsy said "for my children, when they grow up, I would love to build a separate house for each of them with electricity, running water and sewerage inside. I hope the area will be improved and the streets paved and light with trees. I want the area to look like heaven by which time when my children grow up and reach high position they will be living in a suitable area".

Finally: from the different examples in this case study group, one can assume that house design satisfies the immigrants when they participate in both design and building. The social tradition will not be spontaneously changed, because it was responsible for the Nubian happiness in the new land and helped them to adapt themselves to the new site rather than aspire to return to the original land.

However, Nubians in cases 2 and 3 would very much like to have a waterborn sewerage system in place of the pit barrel they have now. They also have different kinds of problems that already exist in case no. 1. For instance, there is a general lack of services, no post office, police station, market or near mosque. Therefore there is a particular need for a police station since the rate of burglaries in non-Nubian communities has risen dramatically. Nevertheless, as long as those Nubians, i.e. in cases 2 and 3 are satisfied in their houses, they would like to build a house in the homeland. Some of them wish their sons to restart a new house in the homeland. Since they are accepting their houses, although not as much as the previous houses and environment in the homeland.

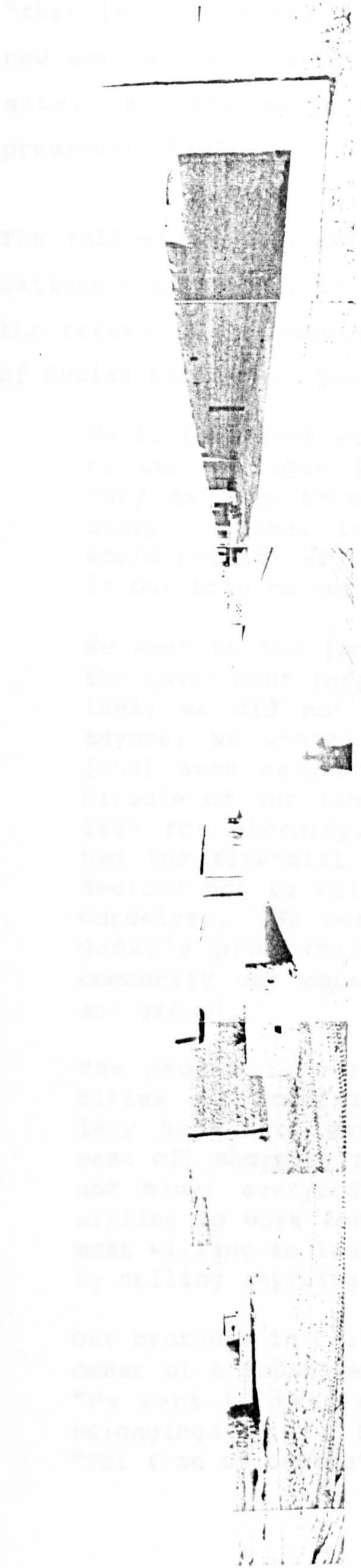
7.5 THE CASE STUDY GROUP NO 4

The Nubians who abandoned the Government houses and built a traditional house in the homeland

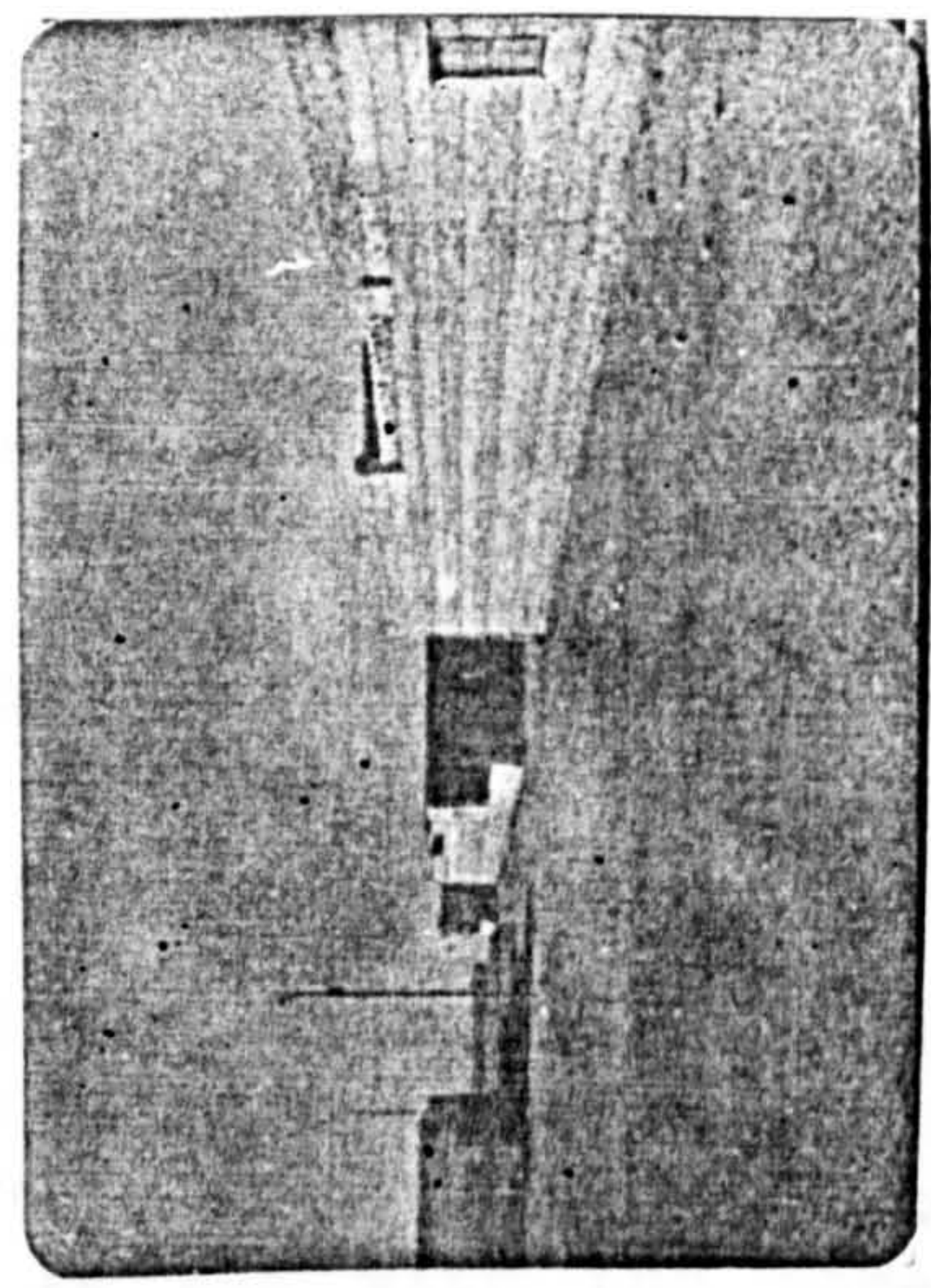
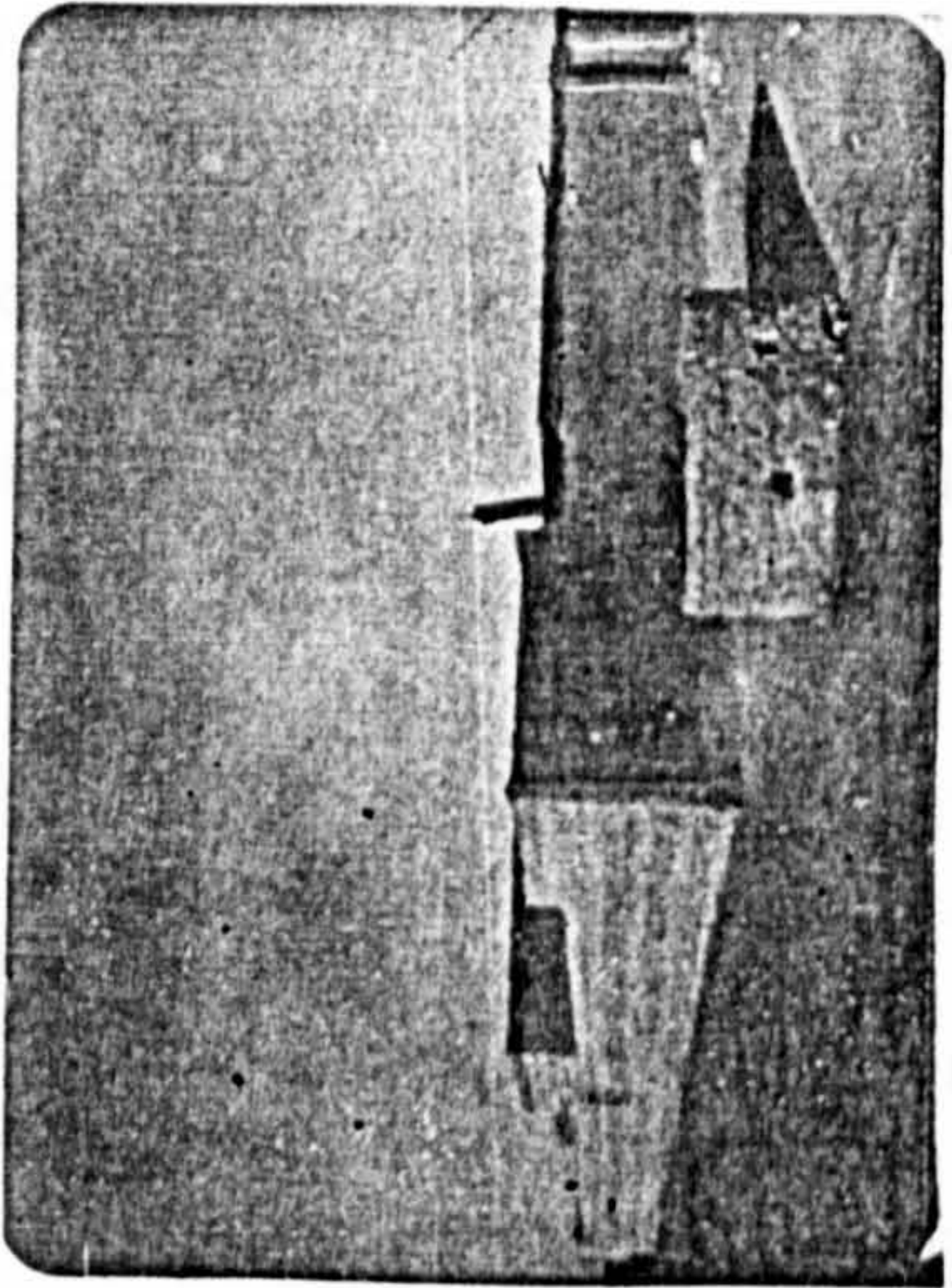
In the light of the 5 examples that were examined it may be suitable to summarise the general trends. These examples are in various kinds of work (school teacher, driver, farmers). They have made alterations in the previous houses but they were still dissatisfied and therefore more willing to return to their beloved land, when given the opportunity. All the family members know each other and accept both incomplete houses and the short life. El Cheekh Gamal is 79 years old and at present is the co-ordinator amongst this group.

The Return to the Homeland

In February 1975 when the Government announced plans for settlement and development of the dam's lake, the desire to return to the original homeland was expressed. The fact remains that, if after a decade or more since resettlement, families are wanting to move out, this indicates examples of unsuccessful adaptation in the new environment as well as the alterations to unsuitable houses.



(Plate 11) General view of the new houses in the homeland (summer 1986).



(Plate 12) Different views of the new self-built houses in the homeland.

One of the Nubians who left for the homeland said about the return "it is a logical move and inevitable development". He also states "that is why Nubians since relocation have not felt at home in the new setting, and still do not feel secure or settled. Neither the site, nor the house design could be compared to what Nubia previously had".

The following is an extract by Mohamed Omar Bakheit, from a translation from Arabic, of an interview with one of the men who started the return to the homeland, a publication of the Society of Revival of Nubian Heritage. Quoted in Fahim (1986)

Well, the first stage of course to organise ourselves; people of our villages [Adendan] in Kom Ombo [disagreed with] us. They said to those of us who wanted to return that we were crazy ... that is was dangerous, and [that] the government would not let us. But we were determined to die if necessary in our trip to our old ground.

We went to the [governor of Aswan] but he was hesitant; also the government [opposed] us. We disagreed with Award Kirbash's idea; we did not want to live just anywhere surrounded by anyone; we wanted Nubia like it was with the same family; [the] same neighbours. God in his benevolence gave us the miracle of our land back, after we thought we would be landless for eternity. Anyway, although Kirbash's organisation had the financial backing and knew more government people, we decided not to wait for them [but to] start out all alone by ourselves. We were lucky because under the great President Sadat's programme of "Developing New Communities" any community can obtain permission to make [empty land fertile and green].

The people in our villages who objected were ... used to cities and modernity, and also ... some women [had become] lazy here with water in pipes, ovens, television, and [the ease of] shopping in Kom Ombo and Aswan. But really that was not many; everybody longed to return, but only a few were willing to work for it. You know it was the old men who were most willing to leave. Anyway, we raised money in our village by selling anything we could.

Our brothers in Cairo contacted a great, great man [who is the owner of a Sudanese-Egyptian shipping line]. We said to him, "We want to rent one of your steamers to take us and our belongings to Abu Simbel. How much do you want?" He said, "For free of course". He is a real Nubian.

On October 16, 1978, thirty-seven people from [Adendan and Qustul] took off by steamer headed for Abu Simbel. If you knew what was about to happen to us you would [want to] make it into an adventure film. Our first difficulty was that we were delayed ... and a great squabble broke out on whether to return or not. Most of us, of course, said, "No way, [we will] never go back to ridicule and that Kom Ombo misery". Anyway, God willed it and we sailed away.

After an exhausting trip we arrived at Abu Simbel. It was heaven; I cannot describe it; we were all revived. The air was so fresh, some of us cried; but also we realised that this mass of water covered whole villages and our grandparents' graves.

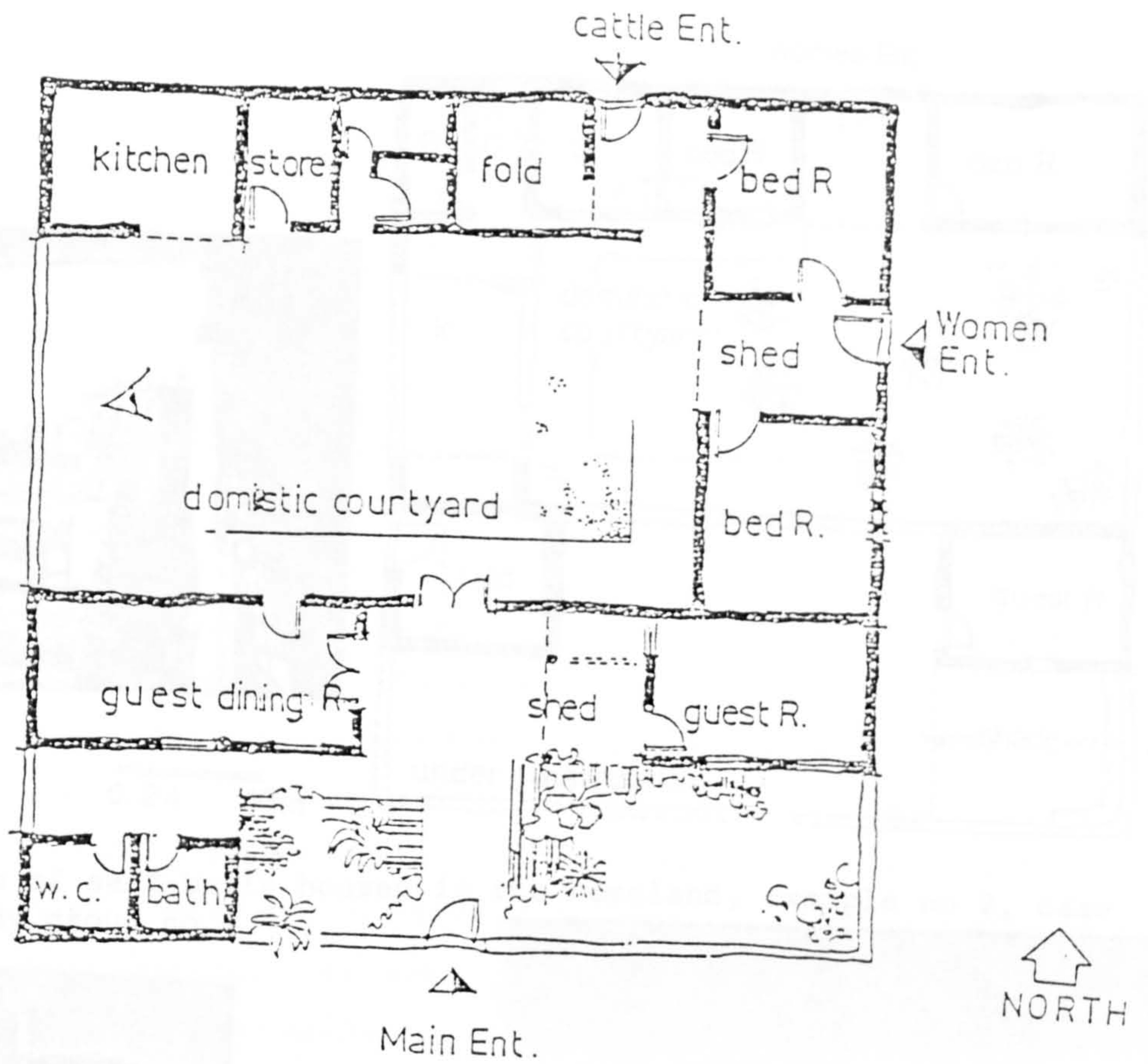
That day and night we slept there and we were greeted by our Nubian brothers in Abu Simbel. Believe me they were as overjoyed as we were that across the shore life would begin again. Our group was mostly older people, but we had planned a good group [who were] hard working, experienced in farming, planning villages, and nursing.

After 4 days of preparation in Abu Simbel, representatives from the Wadi Kom Ombo Construction Company (sent by the Ministry of Reconstruction, responsible for new communities) and the Rigwa soil-testing company arrived to cross over with us.

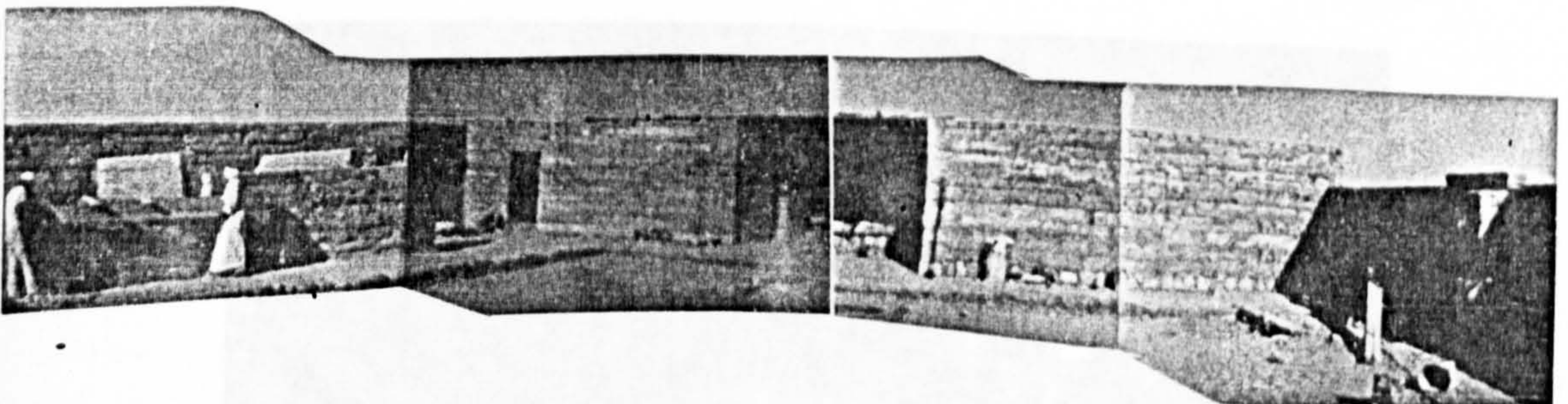
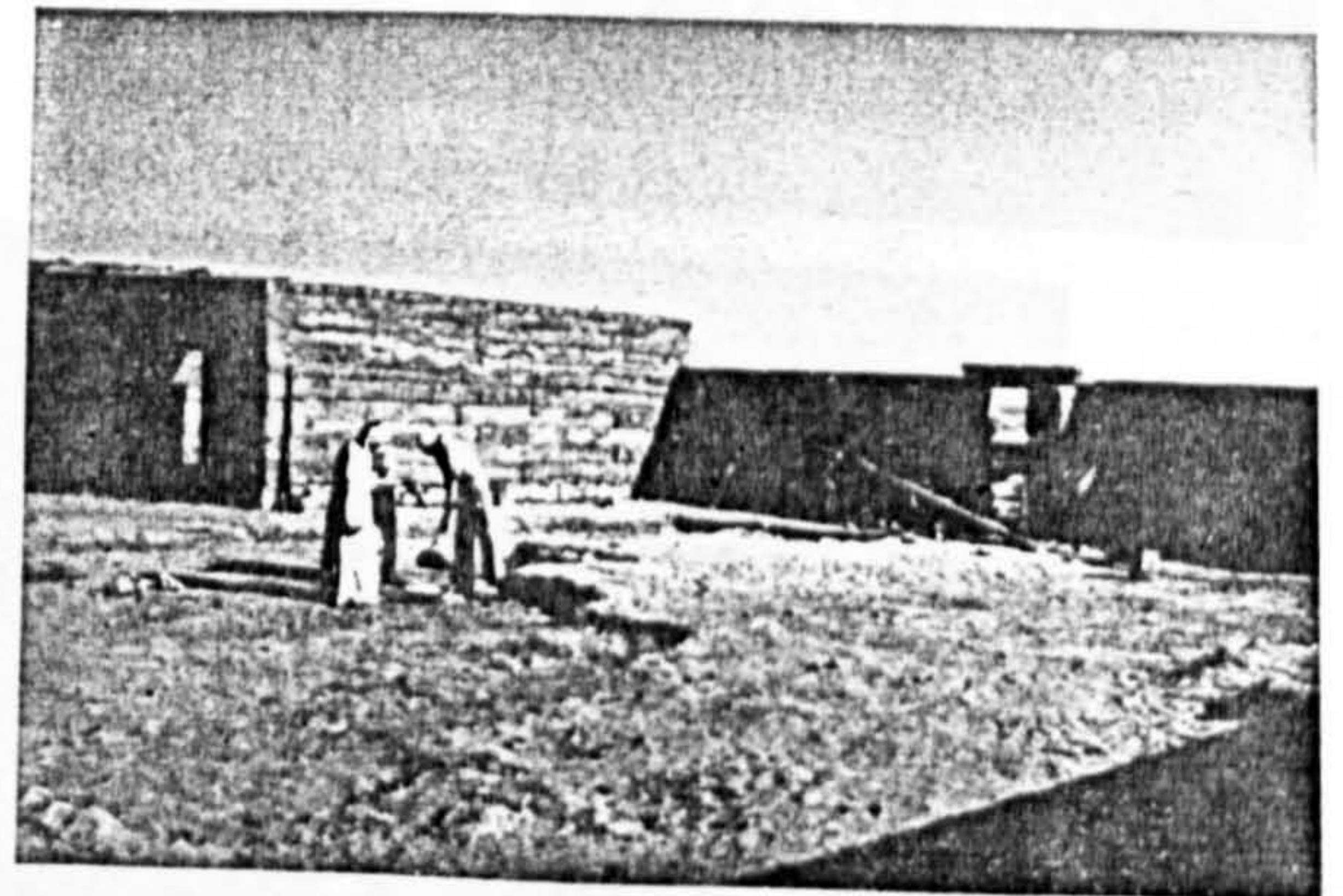
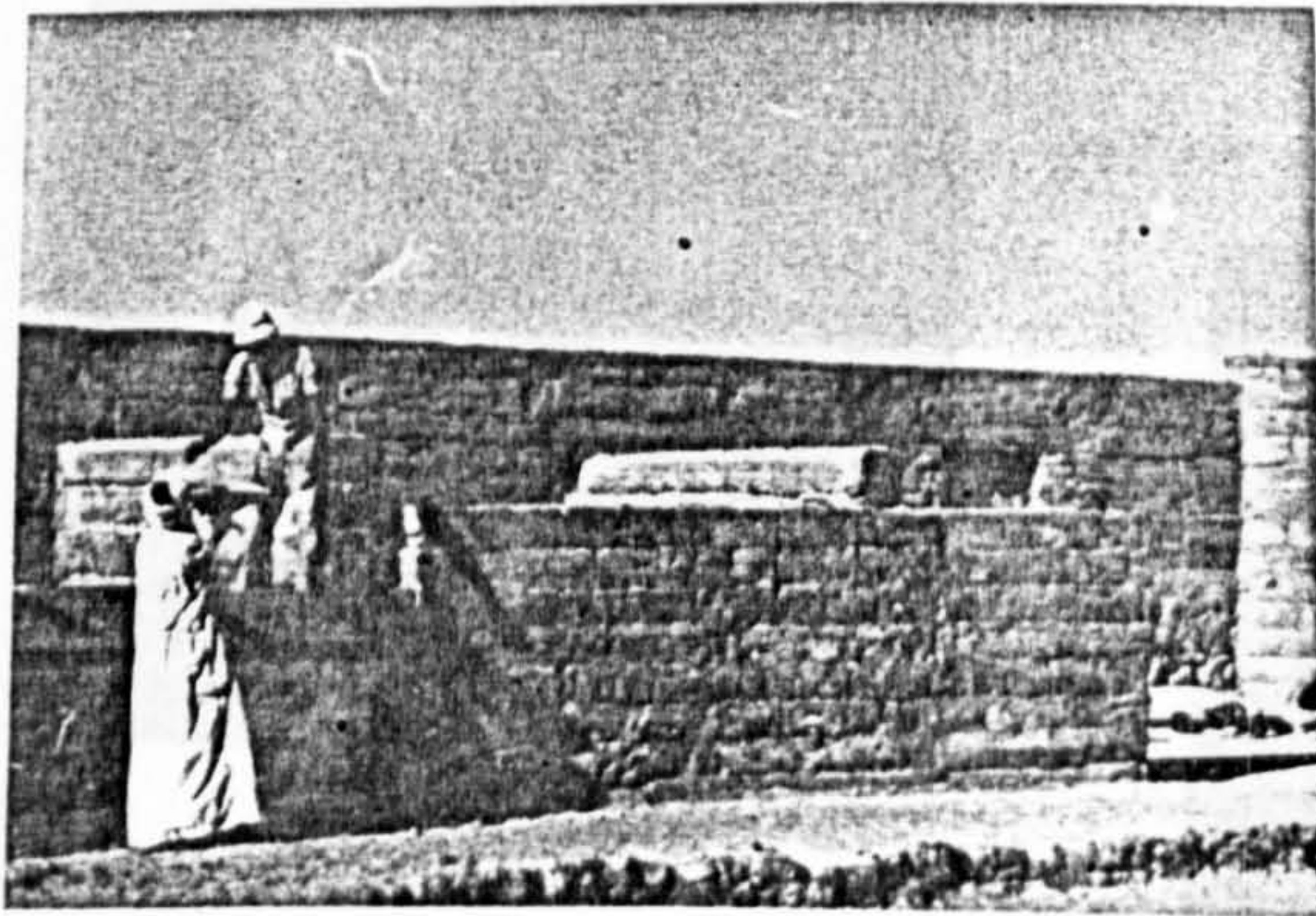
The boat docked in a cove, and we set up tents and wooden shacks in the potential locations. That ... first morning while scouting around we saw hyenas and cobras, so our very first task was to exterminate these within our habitable areas. Thanks be to God, there was little sandstone in the chosen location, which meant fertile soil. In the next few harsh weeks the Kom Ombo company set up some scaffolding for irrigation, but all the manual work was done by us.

However, this small group (comprising about 1% of the Nubian population) can now look more securely towards the future and need no longer fear the loss of cultural heritage.

In a 1977 article (for the newspaper Nubia News) entitled "The Return", Khalil Shefa, a Nubian writer, perceived the return to the lake's shores on the site of Nubia as a "logistic move and an inevitable development". He describes Old Nubia as a "genuine environment" in contrast to New Nubia which he views as false; the former is "natural" while the latter is "artificial".

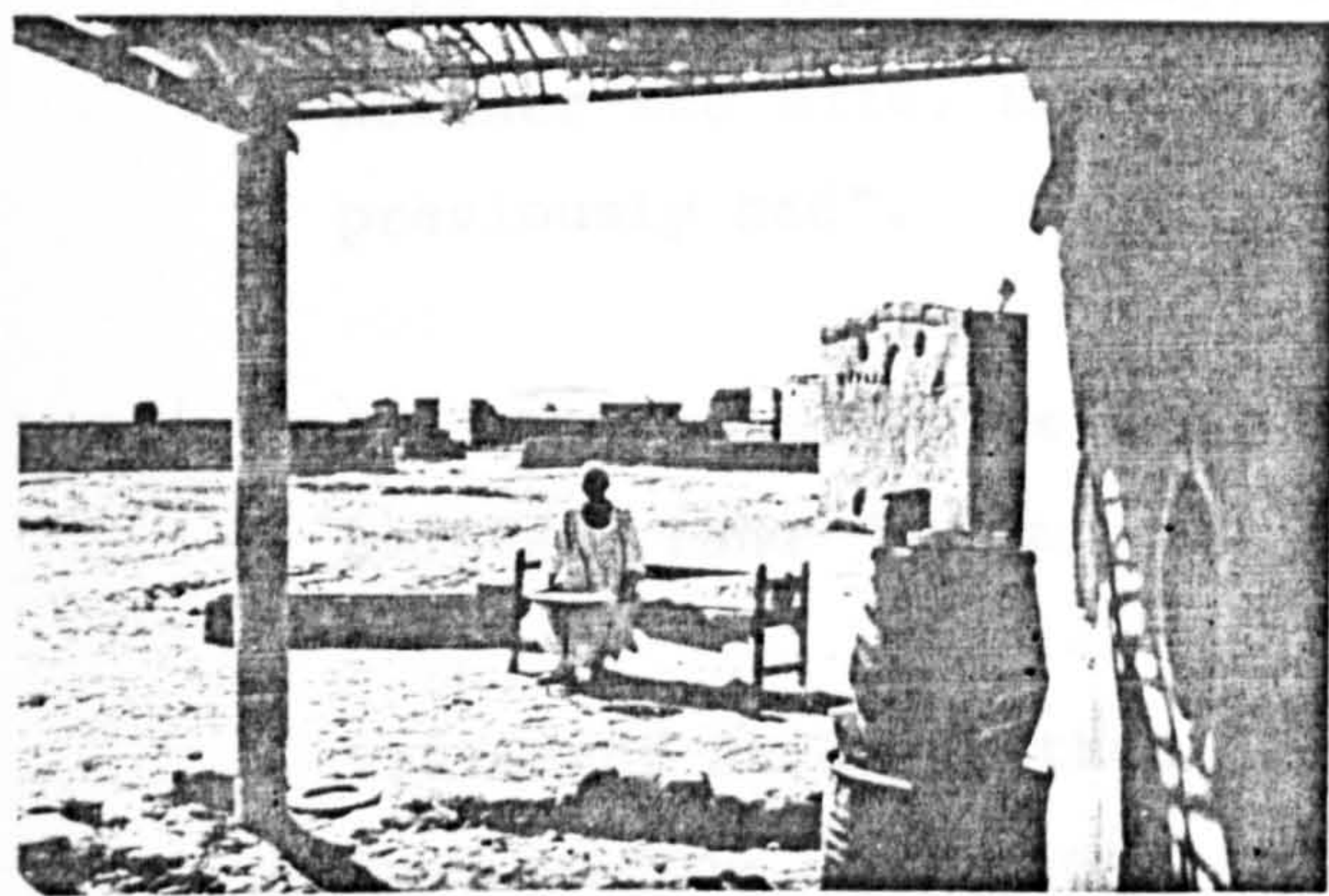


(Fig. 38) Plan of self-built houses in the homeland, example no 1, case study group no 4.

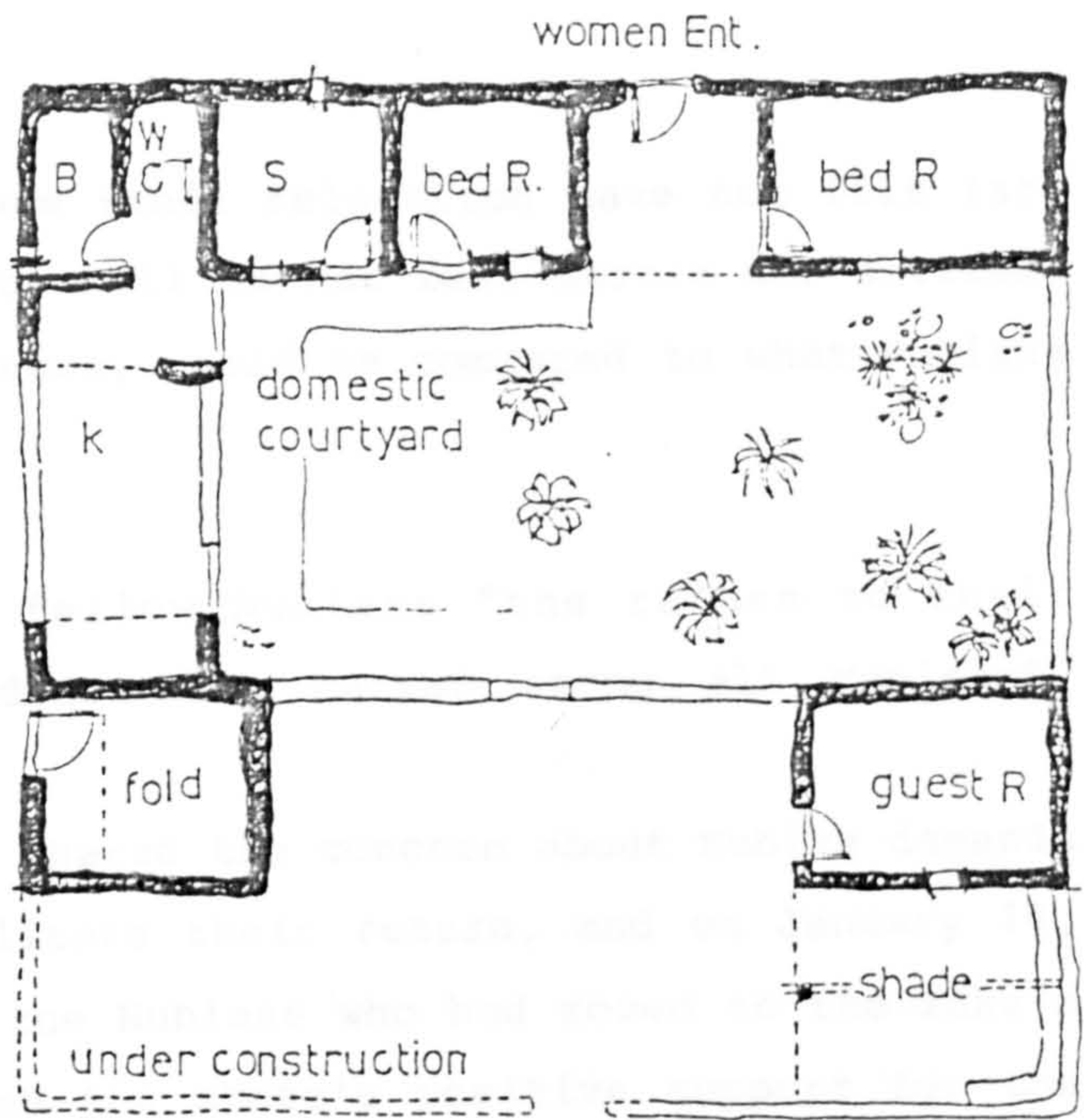


(Plate 13) Different views of the self-building houses under construction in the homeland, example no 1, case study group no 4.

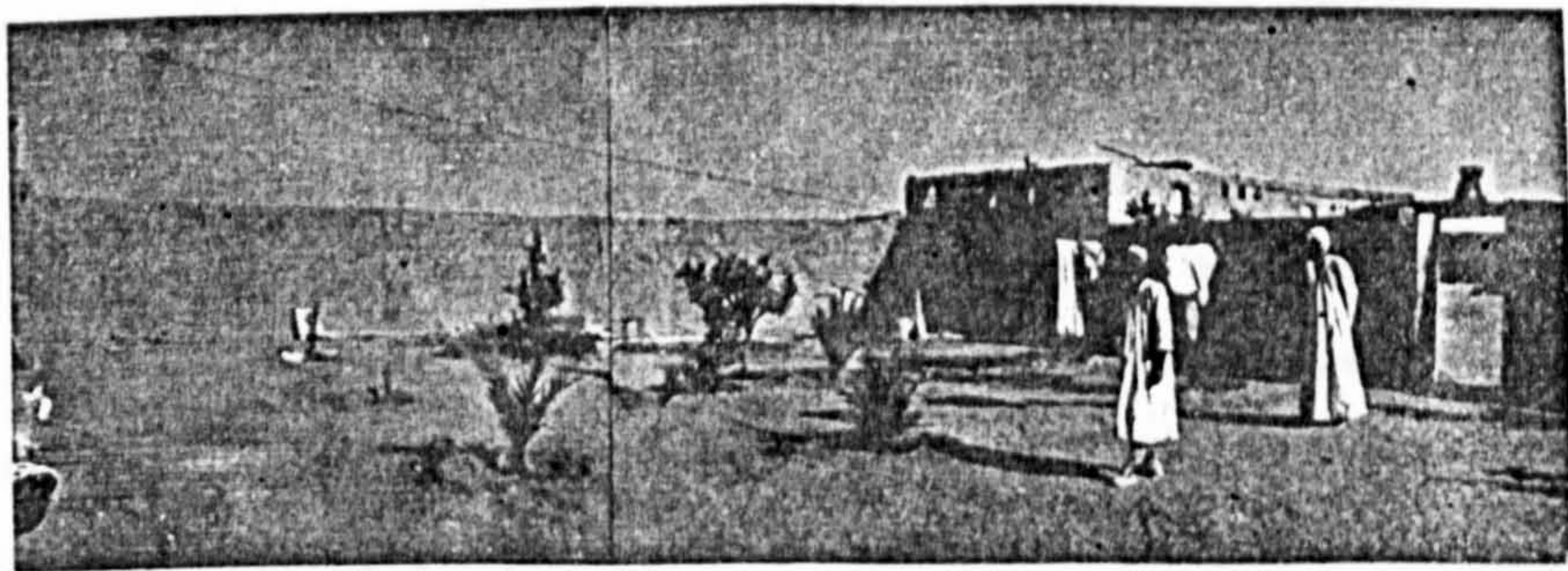
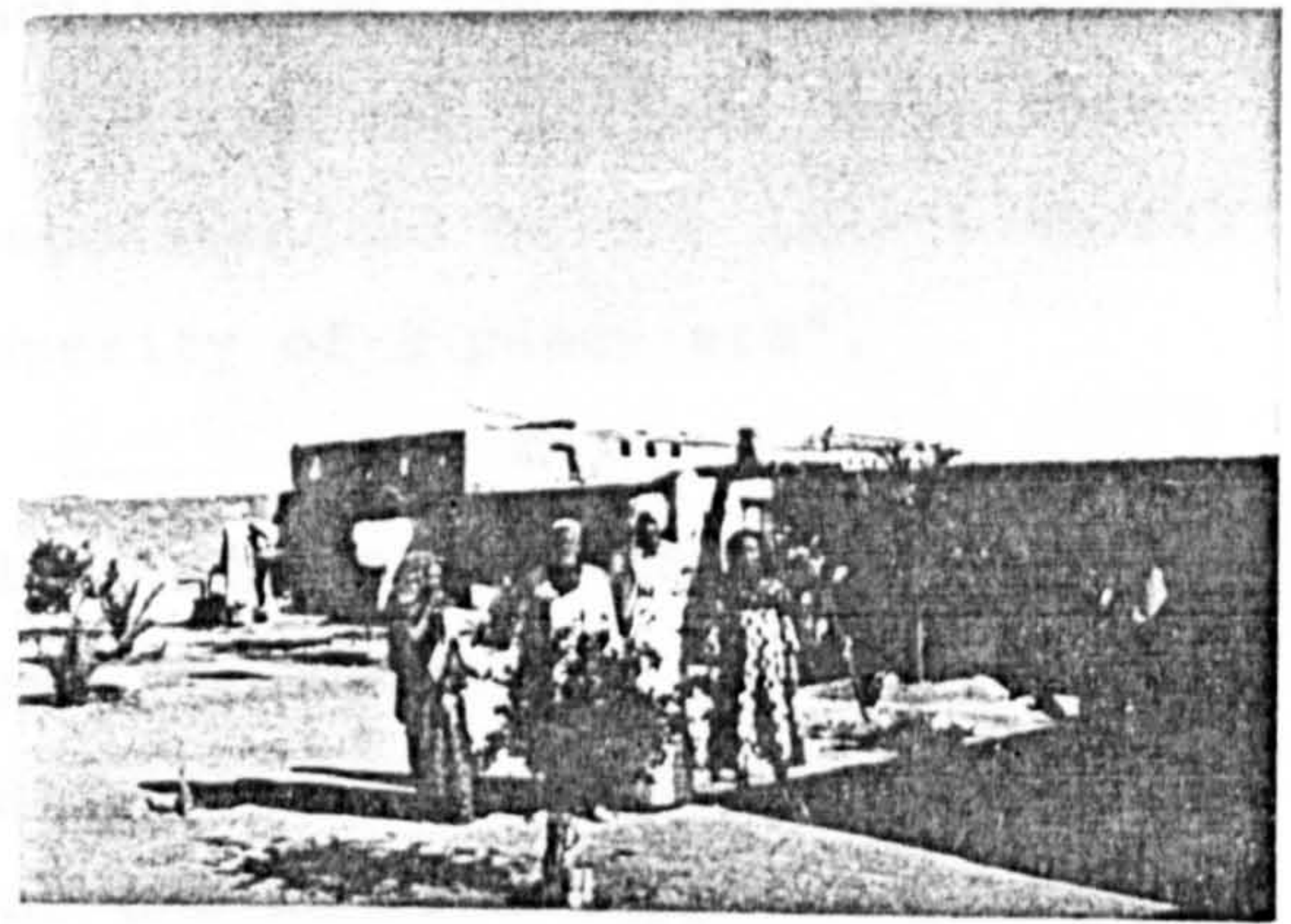
see (Fig 41)



0 24 10m



(Fig 39) Plan of self-built houses in the homeland, example no 2, case study group no 4.



(Plate 14) Different views of the self-building houses under construction, example no 2, case study group no 4.

He states "that is why Nubians since relocation have not felt (at) home in the new settling, and still do not feel secure nor settled. Neither the site, nor the houses, could be compared to what Nubians previously had".

In 1978 he also tells his fellow Nubians "the return to their beloved land became an indisputable matter among all Nubians".

President Sadat at that time shared the concern about Nubian demands to have the Government facilitate their return, and on January 14, 1979, he eventually visited the Nubians who had moved to the lake's shores. This visit reflected the state's positive support for the Nubian cause and gave impetus to reluctant Government departments to ease off their reservations in facilitating the living conditions for the Nubian return. He even promised the Nubians that forty-two new Nubian villages would be reconstructed on the lake's shores when Egypt began to enjoy "the prosperity of a peace era".

While the Nubians were able to collect some eighty-thousand Egyptian pounds as shares in their co-operative society, the Government promised matching funds. During Sadat's visit with the Nubians at the lake, he ordered the payment of one-hundred Egyptian pounds to each Nubian settler, who numbered altogether between one and two hundred according to various reports. There were a small number of women, and President Sadat attended a Nubian wedding while he was in the region.

The contact with Government and non-Nubian groups has resulted in an expansion of their sensitivities and has influenced their decisions and plans about the future. They can never be the same, but can only continue to expand in the direction they are going.

Education and Income: they have different experiences not only from those who enjoyed the previous life in the homeland but also those who have been in the Government location, i.e. Kom-Ombo. Of the five cases three can read and write and one is educated, he is a teacher at the only prep. school. The school teacher and the driver have a Government salary and the rest depend on selling the dates they have collected and money from their relatives in Saudi Arabia.

Personality of the Group: all of them are looking for a re-established Nubian life-style on the lake's shores. The leader El Sheikh Gamal said "We (people of Adendan and Qustil) really need no one's help; we will succeed on our own, we should establish again on our own areas and achieve the previous facilities. The Government is poor and we should not worry them".

First House: they expressed their grief at losing their homeland; they also worried a great deal due to uncertainty about life in the Government location. They felt disappointed because of unfulfilled Government promises when they found themselves totally dependent on the Government for food and shelter. Such characteristics of grief, worry and fear made them delay indefinitely their feeling at home. However, there are still some staff in the Government house which was closed.

New House: large houses with about 500m² reflect the needs totally, the self-group planned, self house design and the collaboratively self-built.

Houses were built with the assistance of some masons from villages in Abo-Simble, just across Aswan Lake. All the houses have two main courtyards, one for guests and the other for domestic life; and various numbers of rooms can be increased, and a temporary animal entrance until they build a collective fold.

Furniture: in the homeland the life is generally primitive and depends on the people's willingness to fish, grow date trees, vegetables and house cattle with the Government assistance in providing the tractors and some agricultural machines.

Advantages and Disadvantages: the main advantage is under their sustaining slogan "our bodies may be tired but our souls are relieved". The leadership head said "we feel as though we are just stepping onto a long and difficult road, but we are thrilled. We can now count on the fellows and young men to pursue our goal of returning to the beloved land. We fail to live until this happens".

The lack of proper Government attention and subsidy to re-establish resulted in a decrease in the total number along with water shortage as a result of African desertification. The survey shows the different average ages of Nubians who self-built in the homeland, some of them have not lived in the previous Nubia.

Another advantage is the evident willingness of people to work in a participatory spirit in the execution of the work entrusted to them was. Many of them proposed and applied some very practical working methods, with excellent results. Other invented tools that made their work easier and many even made the tools needed by the groups. Most of the Nubians in this case study group were quite active, although some were less diligent. The families responded to the return by taking a good number of members to help, and many participants worked more than their fellow group members.

Expenditure: they do not have a fixed budget for expenditure, but they do spend in complete house building; a new transplant of date palms; food and storage, the necessary future needs.

Community Relation: the general community is very good to them. It looks like the old Nubia. The community seems to be united, every member likes the others.

Priorities and Preferences: among the 5 interviews one list the following: completing the building, bringing relatives and friends, food, household furniture, battery appliances, health and medical treatments and then clothes.

The Future: they would love for many more of the Nubians to return and have Government subsidies or loans in order to grow a new community life in the homeland and be provided with electricity, running water and medical services. The social, traditional and life system always comes first in the approach to new house design. One can say that the Nubian return to the lake's shores and input for the plans is a rather unusual case of local development in Egypt; it deserves monitoring and periodic assessment. Their

cultural migratory patterns will continue (for it is their nature to expand and evolve).

This group undertook the task of developing private enterprises, which include the house building, services of agronomists, and others, is a striking example of their development within the private sector. One of them said our "estate farm" rather than "state farm".

7.6 MUTUAL CHARACTERISTICS FOR ALL CASES

7.6.1 Income

The results of the survey shows a significant similarity to the data on income distribution for the whole of the Nubians as well as the relatively low income of Nubians remains on the most characteristic variables. In order to ascertain as far as possible the reliability of income, data interviewed were warned that false information from people would disqualify them automatically. Verification of the statements is however impossible when the household head do not earn a regular wages.

7.6.2 Literacy and Education

For Nubia, as for most of different parts of Egypt, education is the strongest single determinant of income, social status and political power. In the vernacular community like Nubia on the other hand, education plays a major role only as far as the formal sector is concerned. For these reasons it has been assumed that a detailed investigation of education standards of Nubians would not contribute substantially to the observation on the socio-economic structure of Nubian characteristics.

Instead of educational standard, the interviewed were asked whether they were literate or not. As nearly all answered positively, it may be assumed that the answers reflect more the distinctive place of education in the social values scale, rather than a widespread literacy.

The social status of education finds its expression also in school attendance. Practically all school age children of the applicants visit school regularly. Comparison of total number of children and number of children at school shows a close similarity of both figures.

7.6.3 Saving

In the informal sector economy which characterises Nubian savings are primarily a means of social security and often the only one. Most of the Nubians do not save therefore for any particular purpose, other than security (unemployment, illness, etc.) as well as to buy new appliances.

As far as priorities could be identified, education is probably the first. In view of the long term obligations involved, new housing is probably more than a simple savings objective.

Some stated that they have regular savings and some others have also a bank account. Information on the volume of savings is not available. For practical purposes, the interviewees were asked to state affordable down-payments which include both existing savings and resources which could be mobilised for housing. High ratio of Nubians can afford and save for housing. It may be assumed that saving for housing consciousness is stronger among Nubians. However, affordable down-payments or savings depend also on various factors as well as income. It was therefore difficult to determine saving variables under the terms of the survey.

7.6.4 Self-Help Factor

In order to find out the potential for Nubians' self-help and participation in housing in reducing the construction costs, the selected examples were asked if they are prepared to participate in construction and how much time they are prepared to participate in construction and how much time and money they are prepared to invest. However, as already self-building exists among the Nubians either in the old

houses or the self alteration in the Government houses, it may be assumed that in some cases the answers were pre-determined. Therefore it is not surprising that the overwhelming majority of Nubians were prepared to contribute in self build programme and that many were prepared to invest a certain number of houses daily in construction. The share or input of self-help programme effort depends on the relation between total construction, house costs and household income and then the Government subsidisation.

7.6.5 Housing Expectations and Aspirations

For all Nubians, housing is actually the first priority. It may, however, become a priority when additional income and thus social security are offered thereby. This is particularly true in a rapidly growing Kom-Ombo, where demand for housing exceeds by far the supply. Nubian house ownership offers not only social security but also social status. Particularly high ranking is stone and cement building which is an obvious indication of "wealth".

7.7 ATTENTION TO THE NUBIANS' ECONOMY

In this section it is important for this chapter to have the economic view of the kind and frequency of interaction between Nubian emigrants and those Nubians remaining in the government houses by focusing on the actions of individuals and their families.

7.7.1 The Nubian's Economy in the Government Village

Land Distribution. The displaced Nubians not only came to a land unable to accommodate them, but they were also subjected to two stages of land distribution as a main source of economy. In 1966 only 6,000 feddans, nearly 1/3 of the land under reclamation, became accessible for distribution.

Nubians in the first and second categories were allotted as much land as they owned prior to relocation up to a maximum of five feddans per family (one feddan is equal to 1.038 acres).

Those who previously owned more than five feddans received cash compensation, while the landless Nubians of the third category were allotted two feddans per family. Paradoxically, however, those Nubians who owned less than one feddan in old Nubia were not included in land distribution, but were instead compensated in cash for their loss. These Nubians protested this provision as 'unfair'; they wanted to be considered landless in order to receive the two-feddan allocation. However, there was no possible way to accommodate their demands due to the lack of arable land in the resettlement site.

The seriousness of land distribution issue was evident when many Nubians filled the drainage canals with soil in order to expand their field area. These problems developed into uneasy relationships between the farmers and the administrators, which resulted in individual, and sometimes tribal, conflicts.

Livestock. The relocation authority had transported about three thousand head of cattle to the new location, some of which died shortly after arrival. Shortage of adequate fodder combined with change of habitat caused the general health conditions of the cattle to deteriorate. The Government arranged for each landholder to receive one cow, whose price was to be collected in long term installments. In addition, many Nubians bought one or more cows from neighbouring markets, depending on how much money they had as a compensation for their property in Old Nubia.

Women's Role. Another cultural factor affecting the attitude toward working the land was the marked incidence of working women. The Nubian migratory pattern of men flocking to the cities had resulted in a large percentage of women not only assuming the responsibility for family welfare but also engaging in agricultural pursuits. In the years prior to relocation, the 1960 census showed the working population composed of about twelve thousand persons in Old Nubia, nearly

one third of which were women. But while women composed nearly 5 percent of the total working population in Egypt, the National Research Centre of Cairo in 1959 counted the number of working Nubian women as 14 percent of the total working population in Old Nubia.

The Government Attitude. The Government's plan to incorporate the Nubians into the economic mainstream of the region has not proved successful. These people, with an independent trait characteristic of their culture, have not been able to conform to the agricultural structure that involved almost total intervention on the part of the government. The changes have come too quickly and without adequate consideration for the Nubian' aspirations or their motivations for achievement. During interviews, the author frequently questioned them regarding their ambitions for their children; and, although many of them were employed in the cities as servants or worked the land as farmers, nearly all of them wanted their children to have the opportunity for a better education and to aspire to the higher professions.

One of the factors affecting this attitude has been the change in the value placed on the land. In Old Nubia, land was limited to the green valley, and its value was determined by the quality of soil and the availability of water. The land in New Nubia is reclaimed desert, and water is sometimes scarce. This factor has devalued the land and affected the Nubians' relationship with it.

The government's viewpoint is that the land, which was expensively reclaimed, should be cultivated, and its land reform policy precludes absentee landholders. Farmers are obliged to cultivate their land themselves; otherwise, it will be taken from them. Nubians, however, had previously managed their lives in a way that provided for cultivation of land and did not specify that the owners cultivate it themselves. They also prefer to make independent decisions concerning their land and its cultivation and interpret the government's agricultural policy as an inappropriate intervention into their personal business.

Differing assumptions and expectations have also contributed to the complexity of the confrontation between administrators and the Nubian settlers. One important administrative assumption implicitly underlying development plans was that the Nubians would do what traditional farmers would have done in a similar situation, while the Nubians have a different experience of and attitude toward farming. Also, the administrators expected appreciation and gratitude from the settlers in return for efforts to better their socioeconomic conditions. However, to the administrators' surprise and displeasure, Nubians justify their attitude by the belief that 'development is a right not a favour' because they were forced to leave their homeland; accordingly, the government is obliged to satisfy their demands. While the administrators have national objectives in mind, settlers are more locally oriented in their outlook. Paradoxically, Nubians who have become administrators are often accused by the other settlers of ignoring Nubian interests in favour of government goals.

7.7.2 Nubians' Economy in the Homeland

As mentioned in case group no 4, the Nubian's in the beginning of the 1980's formed an agricultural co-operative society for the purpose of land reclamation, cultivation and settlement along the lake's shores. Consequently, the Nubian in Egypt and their relatives abroad presented a proposal and concerning the possibility of claiming land on the shores of the lake in the name of the Nubian Association. They suggested that a list be made of those members buying shares at the price of 50 (irsh) 1/2 Egyptian pound per share (in 1980 an irsh was \$.75 US 0 £.30) and that the money be sent through a bank to Cairo, where a Nubian association would arrange for land to be bought in the name of the London association. The proposal received only partial support. Older members were more favourably disposed toward the proposition. They viewed it as a form of future security, according to one promoter. The younger members, on the other hand, were less in favour of the plan.

They wanted to build upon their lives in London, instead of looking back to Egypt for investment and future plans. If investment were made on the lake, they preferred investing in the Abu Simbel Tourist industry to buying land or sending back agricultural equipment, such as tractors. Due to the split in the membership, the association did not go ahead with the proposition. Nonetheless, approximately half of the membership sent money to their families in Egypt to buy shares on a family basis.

The fate of this proposition is indicative of the differences in perspective between older and younger members. Farming appears to signify the past for the young; leaving the land is a sign of progress and modernisation. According to the Nubians representative in Kom-Ombo, these differences are not simply a matter of age. They pertain, rather, to the fact that those who were not raised in old Nubia 'are not Nubian in outlook or mentality. They are not communal in spirit, and tend to forget their responsibility to look after the people back home.'

The Nubian villages were proposed for construction, but the government maintained its commitment to merely provide for land reclamation, infrastructure and the basic necessities such as water and limited amounts of equipment.

Traditionally, projects in Egypt such as the Nubian cooperative society have stemmed from the government. The Nubians's success in raising funds and organising social change projects from within their own community is an extremely positive indicator of the creativity inherent in their culture since these actions are relatively new in the mechanism of financing national projects. Through their assertive action the Nubians have developed a political tactic or strategy, raised money within their own communities, initiated the plans for action, and then exercise pressure on the government in order to gain support for their programs.

This is a good illustration in the formation of the co-operative society in 1978 and the success of the Nubians in obtaining financial aid from the government, which has been extremely helpful in assisting the Nubians. At times when funds were not available, the government often provided equipment, supplies and technical assistance. The government's support is an indication of its feelings regarding the Nubian's abilities to develop and utilise resources. The Nubian return to the lakes shores and input for the plans is a rather unusual case of local development in Egypt, it deserves monitoring and periodic assessment. This spatial extension will enlarge their economic opportunities, thus ensuring their human dignity by allowing them expansion and freedom of movement. It could be seen that Nubian cultural migratory patterns will continue (for it is their nature to expand and evolve). This small group comprising less than 1 percent of population, can now look more securely towards the future and need no longer fear the loss of cultural heritage.

As of 1980, the Nubians' role in development has taken a new direction, and they have demonstrated an impressive innovation - two striking examples of such innovation are those of land and fishing industry development. The Nubians undertook the task of development, as a private enterprise, a three hundred acre farm for cultivation, growing fodder, and animal husbandry. This entrepreneurs' venture, which includes the services of agronomists, land planners, and others, is a striking example of development from within the private sector. His 'estate farm' rather than 'state farm' is symbolic of development that does not require the constant supervision by the government. Moreover, recent governmental policies in 1980s have evolved toward encouraging such innovation, especially in the area of land development and new settlements.

Lake Development Potentialities

The Egyptian government had established the Aswan Regional Planning Authority to enhance the economic and social development in the Aswan region following the construction of the dam. Emphasis was originally given to industry, agriculture, and human resources, but eventually attention was directed to the provision of research and planning for the lake's development. The United Nations Development Program (UNDP) responded positively to a government request for technical and financial assistance; and the Food and Agriculture Organisation (FAO), acting as the executing agency for the UNDP, presented in 1975 a report to the Egyptian government that included the research findings on and development of recommendations for the lake. The UNDP/FAO government report indicated excellent prospects for the fishing industry, pointing out that the existing yield could be doubled, reaching some twenty-four tons per year. The agricultural potentialities were also impressive in terms of the large expanse of arable land and the variety of crops that could be cultivated. The uplands, areas above the 182 metre elevation, could be used to produce perennial horticultural crops with lift irrigation. In addition, about two hundred feddans, lying between the lake's periphery and the expected 182 metre elevation, could be cultivated by using subsoil moisture, with or without supplementary irrigation, depending on the crop growth, the shore's slope, and the distance from the lake.

The projected studies described the possibilities of a settlement for fishermen, most of whom have prior agricultural experience, which would result in a mixed economy. The establishment of a settlement of fishermen would stimulate community and public services. The fishermen, estimated to number around five thousand in 1975, live on their boats (except for short visits to their home villages in Upper Egypt). They are mostly Saidyis; the Nubians have not

traditionally been fishermen. It is of interest to note that the lake fish have become taboo among some Nubians who feel the fish feed on their ancestor's remains.

In view of the lake resources, the Nubians expressed an interest in lake development and felt it would relieve some overcrowding at Kom-Ombo and ease the economic hardships particularly since they could take advantage of the creation facilities and the possibilities for tourism. The dismantling of the famous Abu Simbel Temple and its reconstruction high above the 182 metre water level established this 5000BC antiquity as a tourist attraction; and at the town of Abu Simbel, a small airport was constructed to receive tourists. A hydrofoil also links Aswan and Abu Simbel, which will encourage travel between the two areas.

From the above discussion and from 3.2.5, one can sum up the Nubian's economy in their different villages as follows:

1 In the old Nubia before 1963	2 In the government villages after 1963	3 In the homeland from 1980s
<ul style="list-style-type: none"> - agriculture by sharecropping system - women working in agriculture - limited government subsidy - remittances from relatives working in cities 	<ul style="list-style-type: none"> --unfair land distribution - the land should be cultivated otherwise it will be taken from them - lack of communication - misunderstanding between administrators and Nubians - the continuing migration of Nubia extends to oil-producing countries - the increasing ratio of Nubians returning to the homeland 	<ul style="list-style-type: none"> - a suitable support from government and the Nubian association company which formulated by them - government limited equipment - Nubian working co-operatively in a private enterprise system in the potential economy of the homeland such as <ul style="list-style-type: none"> * land cultivation * agriculture * fishing industry development * growing fodder and animal husbandry

(Fig 40) Comparison the the Nubian's Economy in their Different Villages

7.8 HOUSE BUILDING TECHNOLOGY

The Case no 3 and 4 are in subtropical region. It has properties which, with a hot sun and dry air, are favourable to making durable mud bricks, blocks, and walls of mud. Clay and sand are essential. Clay alone shrinks and cracks, sand mixed in with the clay in the right proportions will prevent shrinkage and cracking, but too much sand will weaken the clay and also make it soluble. Hence no more sand should be added to the clay than is absolutely necessary. If the best bricks can be made without cracking are too weak, some chopped grass or straw or hemp could be added to the mixture and mixed thoroughly.

7.8.1 Case Study no 3

The local builder has a simple device for determining and maintaining the proportions. He first of all clears away everything extraneous from the earth he intends to use. He then digs a pit with two or three vertical walls. When he digs, he cuts through two layers, the sandy one and the clay one. He maintains the same depth for one batch of mud if he is testing. If that one proves to be satisfactory he always keeps his clay pit the same depth, always has the same proportions of sand and clay. Some earth is so happily blended that it can be dug and used indefinitely.

The builder digs and mixes the mud about three days before he wants to build or make bricks with it. He piles up a good quantity, pours water on it and covers it. At the end of three days very little water and mixing produce good mud. Brick sizes are different from one area to another but in all cases they should require to have a depth proportional to their length so that they will not easily break in two. Their length should work in well with building measurements and their width should always be a little less than half their length.

These bricks or blocks have considerable advantage over rammed earth and plain adobe construction, since the blocks should be individually as strong as rammed earth walls, but can be made as time is available over a period and then used together to construct the building. Rammed earth bricks are made in moulds approximately 30x15x10cm, which can be made from metal or seasoned timber. In order to remove the blocks easily the mould should be coated with oil every time that it is used.

Near the government location stone is the most practical material for fittings and foundation walls, but it has not always been recognised as a pretty costly material for the house walls. It does not lend itself to fine measures; jambs, special features; it costs considerably to lay up properly, and it must be pointed with cement, another costly item. If cement plaster is used on the inside, there are enormous cavities, comparatively speaking, which must be filled and this just eats money. And stone walls have to be thicker than mud brick wall to provide the necessary stability.

7.8.2 Case Study No 4

In the Homeland, the Nubians prefer mud blocks to mud bricks. They lay up faster, and on a good foundation may be considered permanent construction. They require special bonding at corners to give adequate strength.

These mud walls are amazingly durable. It is not recommended for permanent buildings, but it should not be ignored as a possible type for other buildings. For instance, it is built on a stone foundation, it would be important to persuade the Nubian inhabitants to keep the walls plumb and straight. The ground materials in the homeland is described as 'soft' with high sand and clay which can be very easy to work by hands and tools.

The most common tools used by Nubians in these two cases in hand earthworks are the spade, pickaxe, shovel and in many parts the hoe. The most useful carrier for moving materials is the wheelbarrow, but within Nubia this sort of work is done with hand pans or baskets. For shifting large stones and boulders the crowbar is a useful implement.

Rural technology of house building in Homeland.

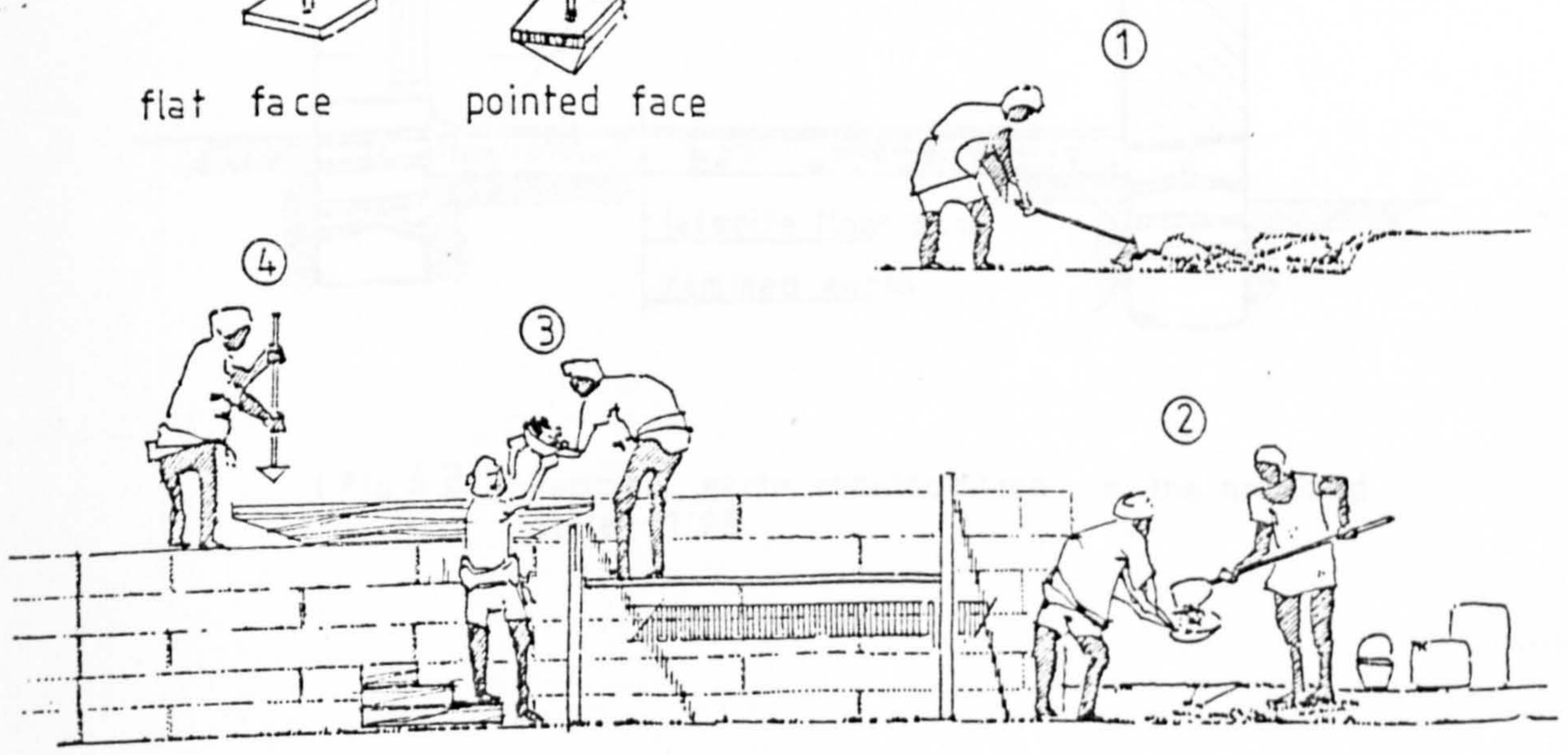
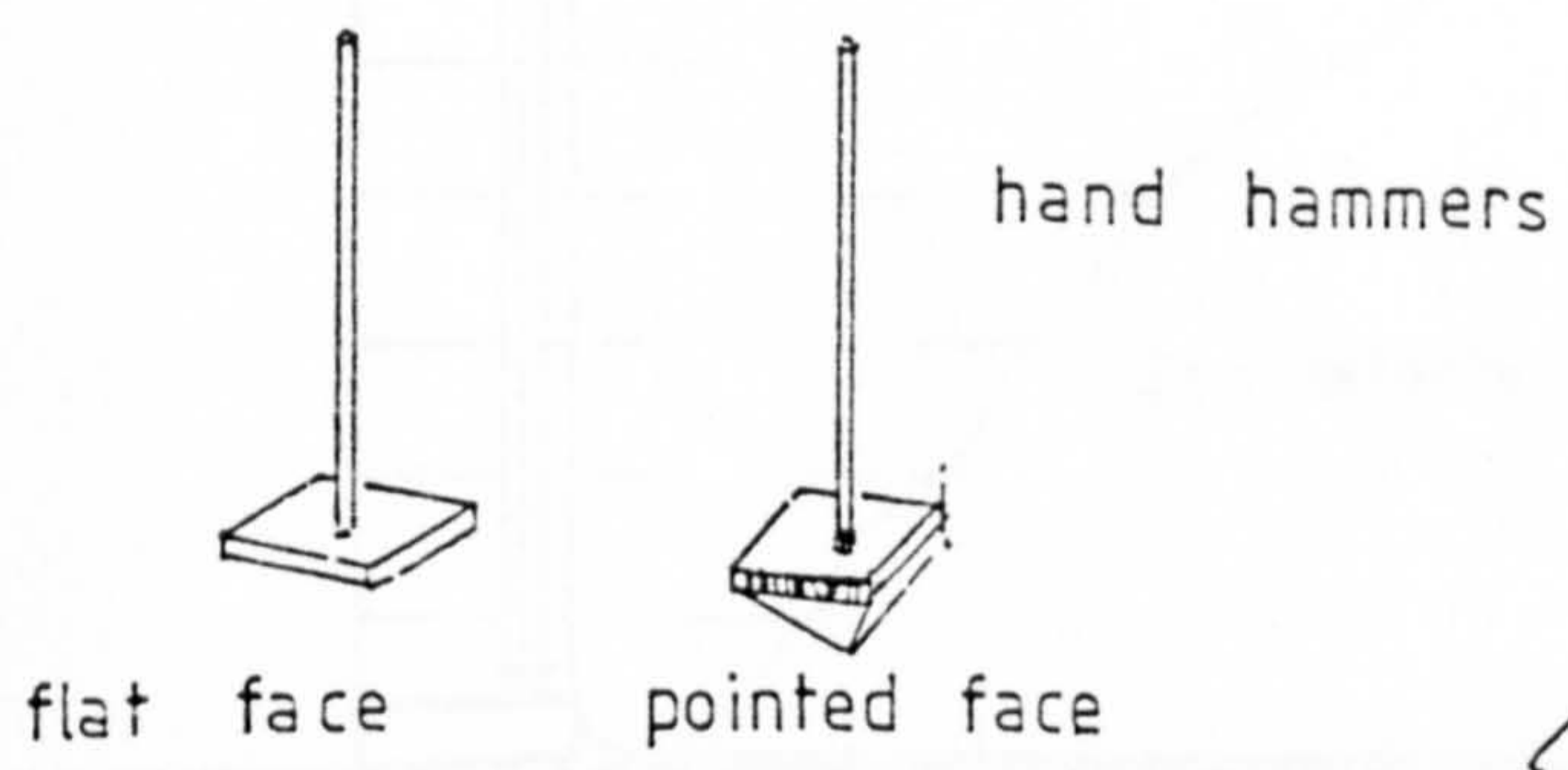
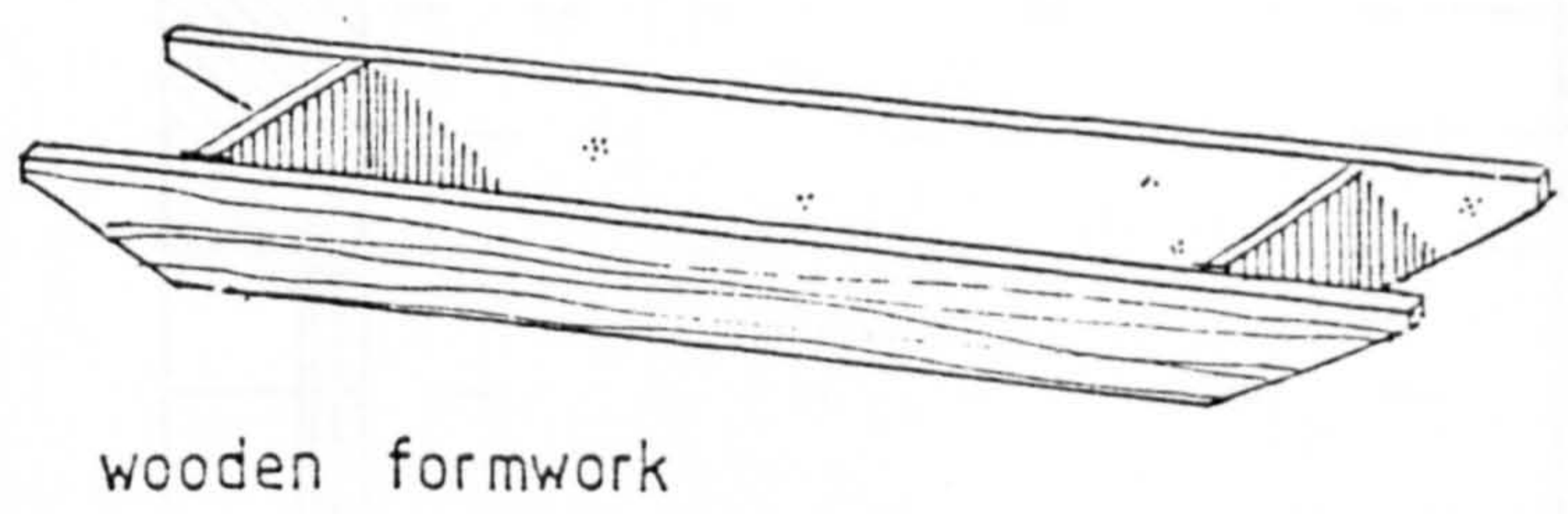
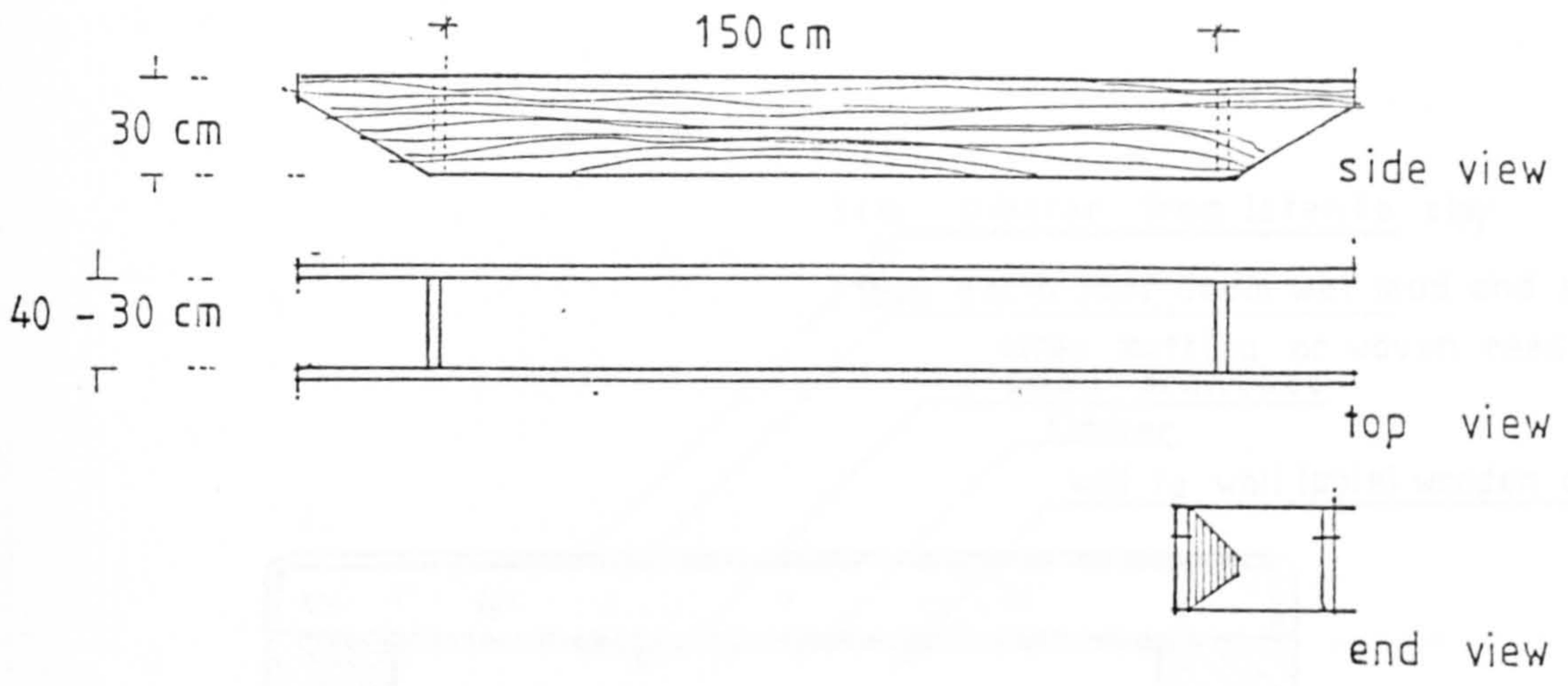
1. Walls. Walls are made with simple lumps of ill-formed clay placed one on top of another (fig 41). After one course being dried (in three days) the framework is raised, a second layer of mud rammed onto the first layer and so on.

This is an 'in situ' form of construction (fig 42) and (plate 11) in which strong wooden forms are constructed and moist soil is rammed hard between them, making a solid and durable wall. The soil to be used must be carefully selected and identified and they put an amount of water with proper control, so that the walls do not shrink or crack after they dry out.

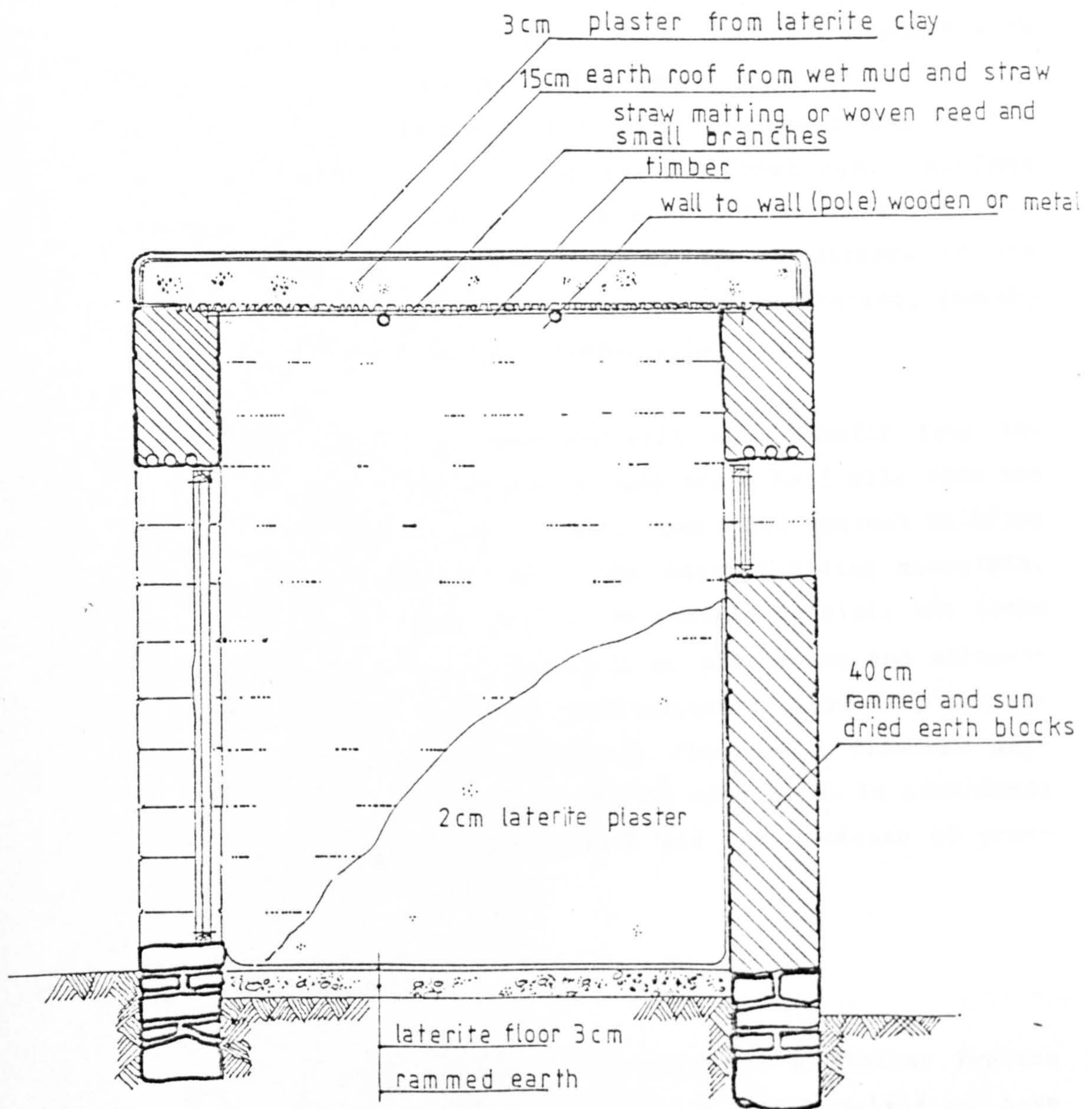
The disadvantage of this form of construction is that the wooden framework must be well made. If the forms are not set vertically, then the wall will look unattractive and may even prove to be unstable. If the work is done sufficiently skillfully, the walls should be very strong and durable and may not need any surface coating. Many owners, however, prefer to plaster the inside walls to provide a better appearance and to avoid ants.

2. Rooves are made in (wattle and daub) (Fig 42) in this technique mud is daubed over a structure from mat made of sticks or thatch based on wooden or metal beams supplied by the government. The problem is that these roofs become damp and heavy. The top surface is plastered with red laterite clay to make the roof surface reasonably waterproof.

These roofs are very cheap and easy to construct, and provide good insulation. However, because they are very heavy, special precautions must be taken in areas where earthquakes may occur, since collapse would be catastrophic for occupants.



(Fig 41) Operation of the rammed earth walls in the homeland
(see Pl. 11)



(Fig 4 2) Rammed earth construction in the homeland
scale 1/25

3. Wall Plaster. The wall is plastered from inside with suitable materials contains a proportion of approximately two parts to one part lay and half part of red or brown laterite and suitable amount of straw. It is best to experiment with various mixes to find out which gives the best results with the type of soil in the particular locality.

The maintenance is generally limited to filling cracks and the regular repair or renewal of surface coatings. Surface coatings can be of various kinds but, providing they are properly mixed and applied, enhance the appearance of the building as well as preventing erosion and weathering, thereby substantially increasing its useful life.

The Nubian project in homeland will also benefit from the vicinity of unused stone quarry, one and a half mile from the project site. This stone is clearly the other optimal building material for the Nubian after the earth building materials. Apart from being a most stable and durable material, the stone walling does not require painting or plastering and maintenance cost are minimal. The organisation or self-help quarrying, stone breaking and transport requires a flexible approach. Several possibilities may be considered in accordance with the organisation development and the interest of prospective member of societies.

7.9 UNAVOIDABLE RESPONSES

All the four case study groups have expressed a similar feeling towards the previous traditional house in the lost homeland and have similarity in maintaining their socio-culture in their house design, it is natural to find differences and degrees in their essential responses to the government houses. Agan (1948) explained that house design may generally affect the family life in providing adequately or inadequately for users' private order, which includes the whole of family life and the recreational along with the social activities centred to the family life in particular. In these case study groups showed that the inhabitants attempted - in different ways - to overcome the bad house effects. As has been stated by

Hohenwart (1963) when she pointed out her observations of Nubians before leaving their homes that, "Nubians were determined to maintain their social system and keep their strong mindedness". She also presumed (1975) that while being receptive to modern ideas and adaptable to new elements in their life, the Nubians might "stick to their traditional customs and obey their tribal laws so that honesty, firmness and energy would ennoble their personalities in the future as it had been the case in the past."

Nubians have drawn upon their traditional culture to deal with the hardships of a new setting. On the basis of intensive studies on people's responses to Government houses, Scudder (1973) found that people tend to cling to the familiar changing no more than is necessary. This rather tradition-based behavioural response often occurs during a transitional period of multi-dimensional stress, which Scudder described as including physiological, psychological and socio-cultural aspects. This state of inevitable stress can be expected to diminish only when the Nubians regain their former self-sufficiency. Anthropologists and psychologists like Coelho and Paul (1980) have also found that while not all changes disrupt, resettlement or community uprooting is particularly stressful psychologically. At the individual level, physical uprooting "disrupts, however temporarily, the sense of security and self-continuity of an individual moving through a change physical and social environment". Similarly, communities or groups under stressful change often have variations in their adaptive behaviour within and across cultures. Therefore, the Nubians' responses have involved various physical change in house product as well as different variables of social change. These are assertions based on all the empirical findings of the interviews in this chapter.

Coelho and Paul (1980) said that

"For some individuals hurt more easily than others, some disintegrate more rapidly than others, and some recover and learn from severe crises of change more efficiently than others."

Fathy explains the personal individuality which emerged from the different responses to house design. This individuality is natural because no two men are alike. If twins are found to be physically identical, they will be different in their dreams. The architecture of the houses appear from personal dreams. Then two houses built by their inhabitants will not be found to be identical, Richards (1985). Nevertheless, according to the anthropologists Scudder and Colson (1982) that predictability is possible when people respond to forced relocation. These responses will be deep and wide if the people suffered from this stressful relocation.

No one decision can be made by two men in similar circumstances because they have different personal characteristics. Also Fathy (1973) explained that decision making, choosing and self-expression are the necessary prelude to the personal self-response. The response decision can be reached by firstly consulting tradition which includes the results of many generation's practical experiment with the same problem; and secondly, by examining the logical reasons through the organised observation of the phenomena of the problem. However, Scudder, Colson and Fathy's points of view confirm the Nubian individuality that led not only to the different case study groups but also to the differences in each case study group.

7.10 ANALYSIS OF THE PHYSICAL FORM

It is necessary to examine the physical form of Nubian houses and its functional aspects of their formal architecture. This could lead to awareness of functional elements in the Nubians vernacular house. One may see Nubian traditional houses in the view of

- a) the simplicity of expression
- b) The direct relationship between the built form with function of the structure
- c) the qualities of fitness for purpose which give authority of their own work.

The methods used in Nubian traditional houses frequently result in the clear expression of the construction system employed. The making of adobe bricks in their houses may be seen as the standardisation of parts in the development of a system, embodying the principle of mass production through the division of Nubians themselves. The Nubians used the local materials with little realisation of their properties. When Nubians demonstrate their houses it does not allow for the fullest exploitation of their potential but shows the evidence of the influence of a previous technology.

In the Nubian community the traditional house building is shared by community members and labour, responsibility of households or of the individual members of it. The Nubian tradition house state as expression of structures and the discipline of function. The division of Nubians and labour are seen as virtues in Nubian vernacular architecture, which may be applied in the new housing policies with justification, but in other instances may be invalid.

The Nubian house is quite decorated (figure 17), but the decoration and embellishing do not conceal the structural method employed. The honesty of construction is not considered to have been reduced by decoration of this kind. If facade building is deplored for its features by the Nubians, the decorative texture of their houses is essentially part of a cladding technique. In this instance the building materials are almost incidentally the basis of the decoration.

The classification of the structural system or the detailed notation of the feature of the traditional Nubian houses are recording techniques which attempt to some extent, to introduce scientific methods in what is more usually subjective assessment and romantic conception.

The primary forms in the traditional Nubian houses such as cube and cylinder, of which they are composed, emphasise their essential simplicity and the disposition of spaces in the house show the hierarchy of needs as well as the social demands. The principal response among architects to Nubian traditional houses may still

primarily be an emotional aesthetic one, in which the beauty of this house is inspirational. The Nubian traditional house often establishes a relationship between landscape and built form which the architect may admire. The quiet authority in building new houses arose for a specific need and met these needs in terms of the Nubian community for which it was built. Some architects find that their own creative instincts are awakened by the comparative vernacular people's house.

The traditional Nubian house has a variety of means by which people could make themselves differentially accessible to one another.

Fathy said in Richards, J and others (1985) that there is

"Unity in variety and not in uniformity".

By means of wall paintings, carved relief features, ornamental edges or units of decoration attends, Nubians display their bonds with local community and the large community, i.e. Egypt.

The uncompleted houses in the homeland which related to socio-cultural and economic needs in the future were seen by Fathy (1973) when he stated that

"Completeness without completion is useful. Fulfilment without being fulfilled is desirable".

7.11 CONCLUSIONS

It emerges from the evaluation of physical form in the case study groups that the assessment of adaptation and rehabilitation among the Nubians, and the comparison of Nubian responses to the Government houses was an indicator of the impact of unsuitable house design change on the social change. It could be seen from this chapter that what was learned about the four case study groups could be generally stated in the following comparison.

Comparison of the Author's findings on the examples relationship with their houses.

Case Study Group No 1	Case Study Group No 2	Case Study Group No 3	Case Study Group No 4
<p>Their different alterations (pp.200) call for functional equivalency between the old and new houses. These alterations can never duplicate the old traditional house in the Government house.</p> <p>These random alterations, e.g. adding a second floor which affected the neighbour's privacy badly, proved to be unsuccessful and had far worse effect on the inhabitants relationship and the original dissatisfactory house design.</p> <p>They tended to complete what they have inside their houses rather than how their houses look.</p> <p>It is not known yet for the inhabitants' future especially who made big alterations, whether they will be satisfied with what they have done or not.</p>	<p>They have capital and practised life in different modernised cities by which they built an urbanised expensive house compared with the traditional one.</p> <p>The inhabitants could feel happy with the houses that were built by strong materials, i.e. reinforced concrete but they felt sad because of the climatic discomfort.</p>	<p>They have capital but they did not practise life out in Upper Egypt by which they built a house based on their needs, i.e. extended house.</p> <p>These houses made their inhabitants feel happy in the new land because they helped them to adapt themselves to the new site rather than aspire to return to the original land.</p>	<p>If after a 25 years site resettlement, families are wanting to return to the traditional house in the homeland, this fact means an example of unsuccessful adaptation in the new environment as well as alterations to unsuitable houses.</p> <p>They are willing to work in participants spirit in the execution of self-building a satisfactory house. Their sustaining slogan that "our bodies may be tired but our souls are relieved".</p> <p>They are fully satisfied with their task of developing private enterprises which included the house design.</p> <p>The new traditional houses (p.220) are changed from the submerged houses (p.30). This change is significant and provides constant growth and evaluation. What is applicable today no longer is valid in the future and even while still clinging to old patterns and traditional people should adapt to the new realities.</p>
<p>They wish their sons to restart building a new traditional house and own an estate in the homeland.</p>			<p>The future success of this group depends on the Government subsidies, providing elect and medical services and above all avoiding the domestic decisions and the changing of policies as changing of ministers.</p>

The definitions of the above case study groups are not intended to be a definite one, but rather reflect what have been stated by the interviewed and observed by the author. It suggests that there is something important to look attentively at in these groups.

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CHAPTER EIGHT

ANALYSIS OF THE RESULTS

- 8.1 INTRODUCTION
- 8.2 COMPARISON OF THE DIFFERENT SATISFACTIONS
- 8.3 EXAMINING THE SATISFACTION
 - 8.3.1 Presenting the Results
 - 8.3.2 Scale of Satisfaction
- 8.4 ANALYSIS AND COMPARISON OF THE RESULTS OF CASE STUDY GROUPS
- 8.5 COMPARISON OF THE SATISFACTION RESULTS
- 8.6 DIFFERENCE BETWEEN NUBIAN HOMES WITH NEEDS AND HOMES WITH NO NEEDS
- 8.7 COMMENTS AND CRITICISMS FROM THE SURVEY
 - 8.7.1 Explanation of Nubian Loyalty
- 8.8 CONCLUSIONS
- 8.9 REFERENCES

8.1 INTRODUCTION

This chapter examines the propositions. In order to do so, it was decided to measure the satisfaction of Nubians through their responses. Data from Nubians in both cases of satisfaction and dissatisfaction, comments on interviews and official reports are discussed along with the result of the survey in order to reach an assessment of the degree of the users' satisfaction in each case study group. Then, different results were analysed by which a number of tentative conclusions are derived.

8.2 COMPARISON OF THE DIFFERENT SATISFACTIONS

It is significant to compare the feeling of satisfaction in houses built by the Government with that in houses built by people for themselves. Alexander (1985) said that

"It is very important to compare the feelings which the families have about their houses, with the feelings which Government officials have about the houses".

It was decided to make comparison with the four case study groups. The groups themselves on the one hand, and the degree of satisfaction for house, area and general living on the other. The results provide a general indication of the attitudes of a cross-section of Nubians who participated in the self-building of the house based on their own socio-culture and traditions.

In examining the proposition of this study the findings of the survey have shown an adequate measure of general Nubian satisfaction. Thus, in using the interview with the Nubians in each case study groups, a comparison of the results could be made between the Nubians who used self-building and participation in the base of social-culture traditions and the Nubians in the Government houses that were different from the houses which the Nubians were used to.

Case Study Group No 1

Nubians in Government houses carried out alterations and still remained in these houses.

Nubians with freedom of action i.e. rejected the Government houses and built new ones.

Case Study Group No 2

Near the Government location with urban form.

Case Study Group No 3

Near the Government location with the same traditions.

Case Study Group No 4

Returned back to the homeland.

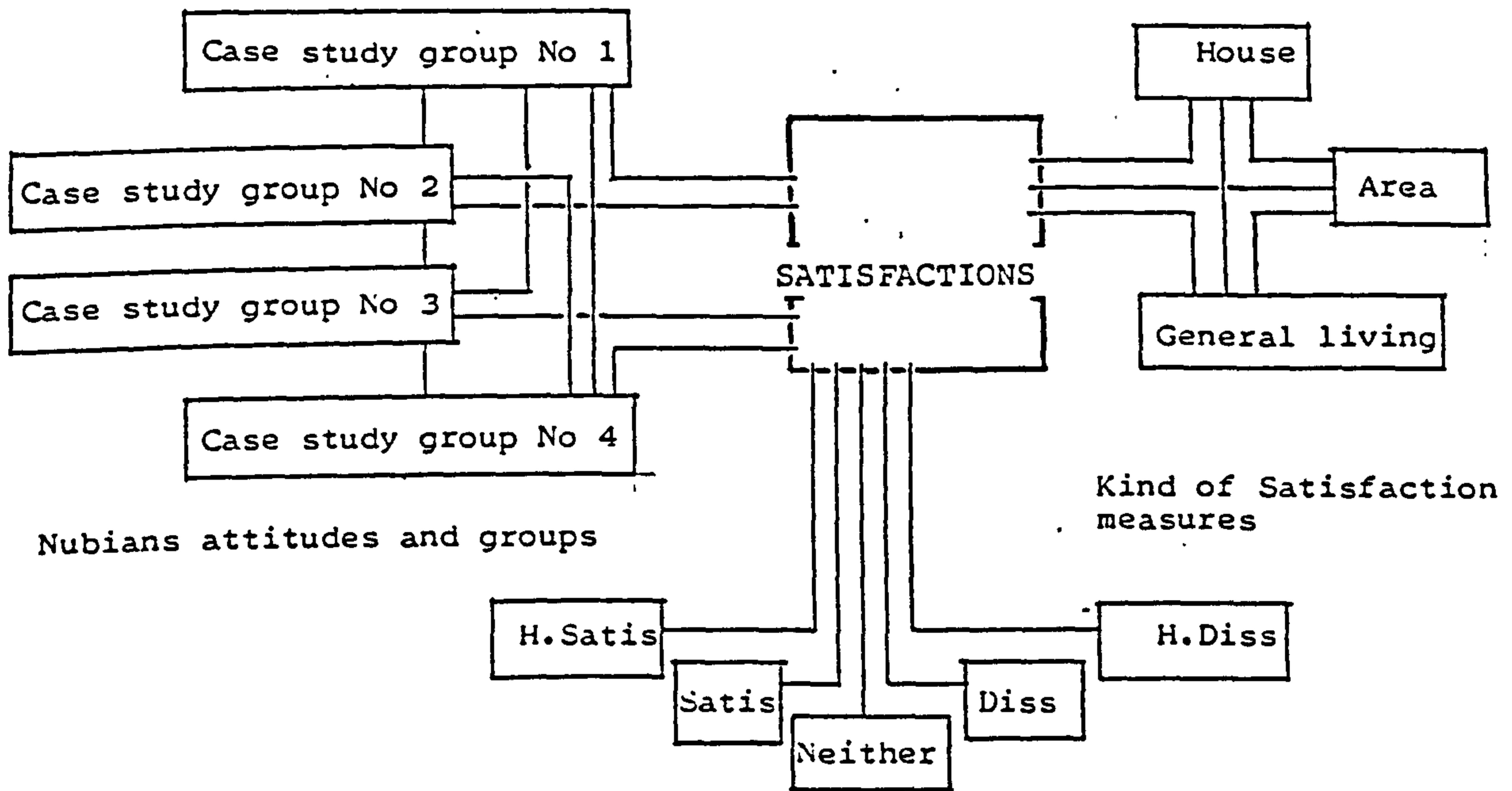
However, for the purpose of comparison, it seemed reasonable to assume that attitudes, standards and expectations were the same for Nubians in all cases and sites.

8.3 EXAMINING THE SATISFACTION

The methodology adopted is based on the HAK questionnaire as developed by Woolley (1985) particularly in the use of measurement of levels of satisfaction where household heads were asked, in a number of key questions, if they were

- i very satisfied
- ii satisfied
- iii neither satisfied or dissatisfied (semi)
- iv dissatisfied
- v very dissatisfied

However, the means of analysis of the results have gone further. In response to the question "How would you sum up your feelings about your house?", it is possible for any particular case to show that, for instance, the household heads in the Government houses were very dissatisfied. The Nubians living in the self-built houses in the Government location with traditions or urbanised house, were neither semi-satisfied or dissatisfied and finally the household heads with self-built houses in the homeland were very satisfied.



(Table 7) Model of the kinds and levels of satisfaction to the different Nubian groups.

The attendant interview forms (Appendix 1.4) consisted of a number of questions of this type and more detailed questions on specific problems, in which respondents were asked to indicate the reasons for their particular views. The form also included a space for comments on more open-ended questions. However, the three key questions about satisfaction generally are as follows:

- How would you sum up your feelings about your house, that is in order to measure satisfaction with the house?
- How would you sum up your feelings about the area outside your house, that is in order to measure satisfaction with the area?
- How would you sum up your feelings about living here generally, that is in order to measure satisfaction in general living?

8.3.1 Presenting the Results

The results of the survey are presented in the following table (table no 8). In each case study group it shows the response to these three key questions on satisfaction. It represents the views of the very (highly) satisfied, satisfied, dissatisfied and very (highly) dissatisfied categories.

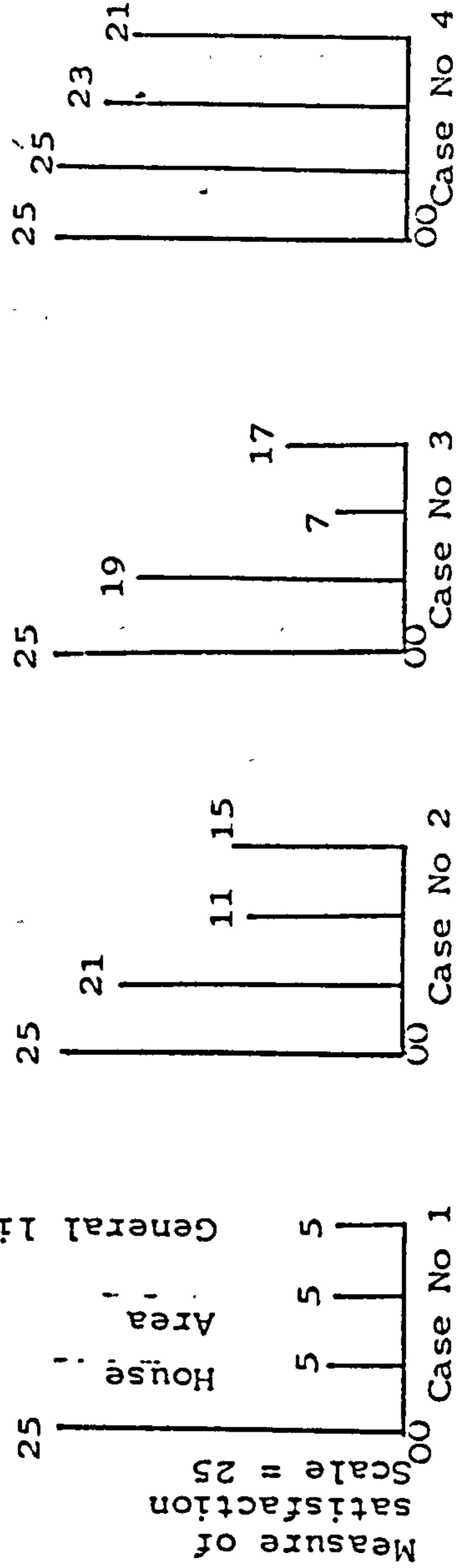
Kind of Question	Level of Satisfaction	No of Respondents of Case Study Groups			
		No 1	No 2	No 3	No 4
House	Satisfied and highly satisfied	-	3	3	5
	Neither	-	2	1	-
	Dissatisfied and highly dissatisfied	5	-	1	-
Area	Satisfied and highly satisfied	-	1	-	4
	Neither	-	1	1	1
	Dissatisfied and highly dissatisfied	5	3	4	-
General Living	Satisfied and highly satisfied	-	1	2	3
	Neither	-	3	2	2
	Dissatisfied and highly dissatisfied	5	1	1	-

Table 8: Score of Satisfaction

(Table 9) Scale table of satisfaction probability

Questions	Case No 1 Nubians with alterations					Case No 2 Nubians with an urbanized huose					Case No 3 Nubians with a new traditional house					Case No 4 Nubians with a new house in the homeland				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
About house	1	1	1	1	1	5	5	3	3	3	3	5	5	3	1	5	5	5	5	5
About area	1	1	1	1	1	5	3	1	1	1	3	1	1	1	1	5	5	5	5	3
About general living	1	1	1	1	1	5	3	3	3	1	5	3	3	3	1	5	5	5	3	3

(Table 10) Values of satisfaction



The above table has only the satisfaction scores collected from the interview sheets. As the three key questions have given an overall picture of Nubians' satisfaction, these questions can be used as a basis for comparison. However, data from other more detailed questions were discussed early in Chapters 7 and 8.

8.3.2 Scale of Satisfaction

It is possible to draw up a scale table showing the different levels of satisfaction at the different questions asked, then the scale of satisfaction can be interpreted to column values of satisfaction and finally the satisfaction can be calculated and measured.

The scale of satisfaction probability adopted from Moroney, M J (1951) in Broadbent (1977)

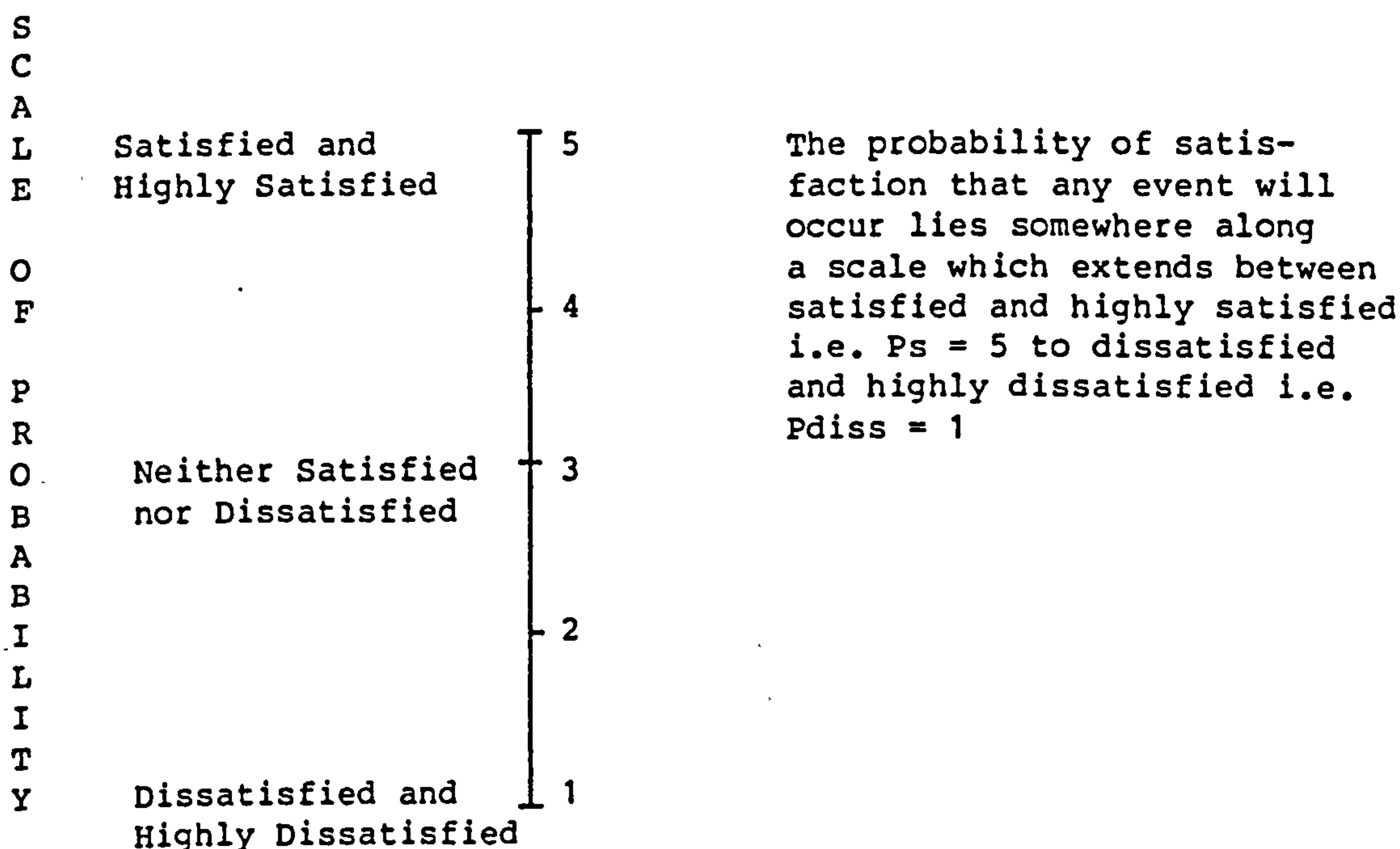


Table 11: Scale table of satisfaction probability

However, the satisfaction probabilities are determined as Laplace, P S (1912) in Broadbent (1977).

probability of

general satisfaction $Pgs = \frac{\text{number of times event has happened}}{\text{total number of trials}}$

from the scale table (no 11) of satisfaction probability, the calculations of Pgs can be defined.

	House Satisfaction		Area Satisfaction		General Living	
Case No 1	5/25	0.20	5/25	0.20	5/25	0.20
Case No 2	21/25	0.84	11/25	0.44	15/25	0.60
Case No 3	19/25	0.76	7/25	0.28	17/25	0.63
Case No 4	25/25	1.00	23/25	0.96	21/25	0.84

Table 12: Measuring the probability of general satisfaction

From Table No 11 the average percentage of satisfaction can also be obtained.

Questions	Case No 1	Case No 2	Case No 3	Case No 4	TOTAL
House	20%	84%	76%	100%	280
Area	20%	44%	28%	72%	164
General living	20%	60%	68%	84%	232
TOTAL	60	188	172	256	
Total Percentage	20%	62.7%	57.3%	92%	

Table 13: The average percentage of satisfaction

From Table No 12 ie the scale of satisfaction probability, the means of satisfaction can be obtained.

Questions	Case No 1	Case No 2	Case No 3	Case No 4	TOTAL
House	1	4.2	3.8	5.0	14
Area	1	2.2	1.4	4.6	9.2
General living	1	2.4	3.4	4.2	11.6
TOTAL	3	9.4	8.6	13.8	

Table 14: The Mean of Satisfaction

In addition to presenting the results in tabular form of satisfaction scores (table no 8), means of satisfaction (table no 14), the average percentage of satisfaction (table no 13) and measuring the probability of general satisfaction (table no 12), the graphs adopted make it possible to draw up a list in order of highest levels of satisfaction for the four case study groups and the twenty examples. This provides a "level of satisfaction quality diagram" with what can be argued to be the most satisfying houses with the high percentage at the top, i.e. the highest level of successful house.

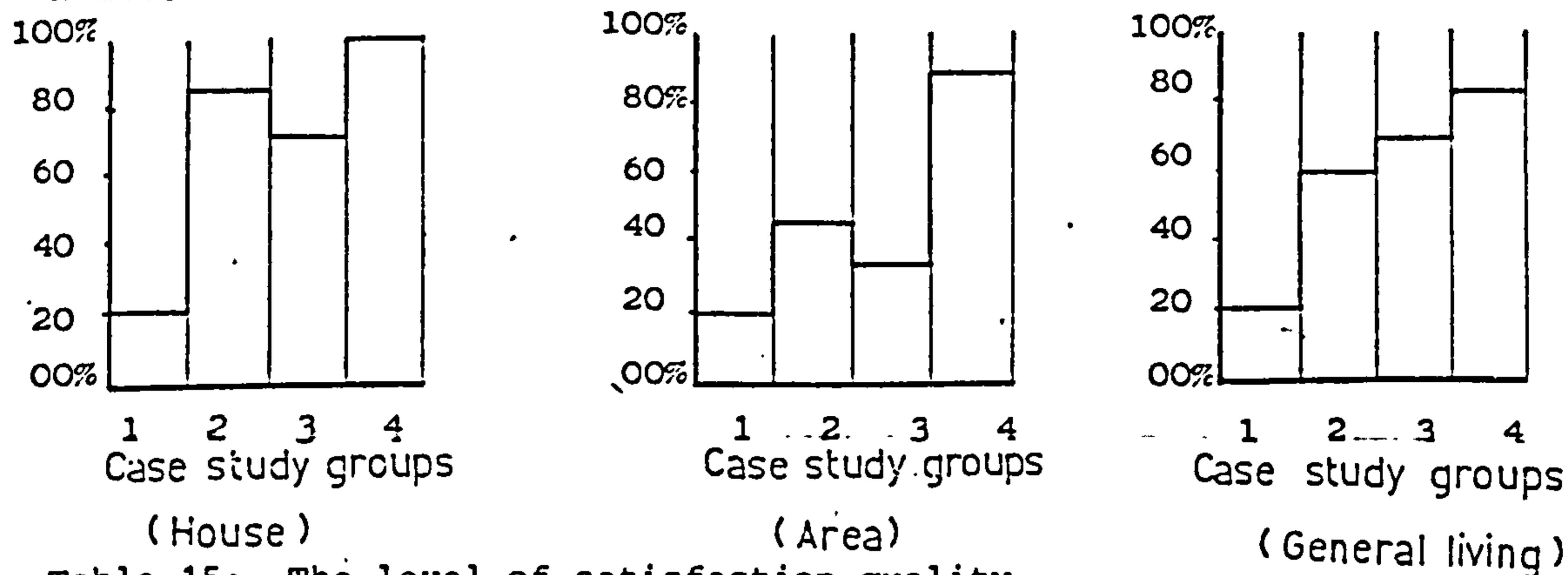


Table 15: The level of satisfaction quality

8.4 ANALYSIS OF THE RESULTS OF CASE STUDY GROUPS COMPARISON

An examination of the results of the four case study groups and the twenty examples has been carried out in "Multiple Range Test Statistical Programme". A comparison of the relative levels of satisfaction can be made, and it is possible to discover the relation between the four case study groups. The following (table no 16) is based on this programme analysis.

Case Study Groupsaction	Case No 1	Case No 2	Case No 3	Case No 4
Kind of satisfaction				
House	1	4.2	3.8	5.0
Area	1	2.2	1.4	4.6
General living	1	2.4	3.4	4.2

Table 16: Analysis of results of multiple range text statistical programme

The above format shows that house satisfaction in case no 1 is different from the other cases. Area satisfaction in case no 4 is different from the other cases and general living satisfaction in case no 1 is different from the others.

Analysis of the above does not only provide some indication of the success or failure of the four case study groups compared with each other, but it also reveals that there is a relation between the four case study groups.

1 For instance, the examination of the results from the three case study groups, i.e 2, 3, 4, where the self-built houses considered the people's needs and traditions, showed that there was a big gap in the satisfaction levels compared with case no 1, where the houses were without regard for the people's needs and traditions.

2 In examining the results of the first three case study groups, i.e. 1, 2, 3, area satisfaction of the Government unsuitable migration site showed that there was a big gap in satisfaction levels compared with case no 4, i.e. in the homeland where people have returned and are continuing to return to.

3 Then, when examining the results of the three case study groups, i.e. 2, 3, 4, the general living satisfaction of the people who participated in the design and house building which was based on socio-cultural traditions, showed that there was a big gap in the levels of satisfaction compared with case no 1, where the general living was in Government houses.

While there was a fairly high level of satisfaction with the houses in case group no 4, the Nubian people were clearly not completely satisfied with the area outside the house and the general living. However, in concluding this section it can be said that, from the "Multiple Range Test Statistical Programme" a different, fairly "correlation co-efficients" of Nubian people's satisfaction has emerged in the three questions of house, area and general living.

	House	Area
Area	0.64	-
General living	0.85	0.70

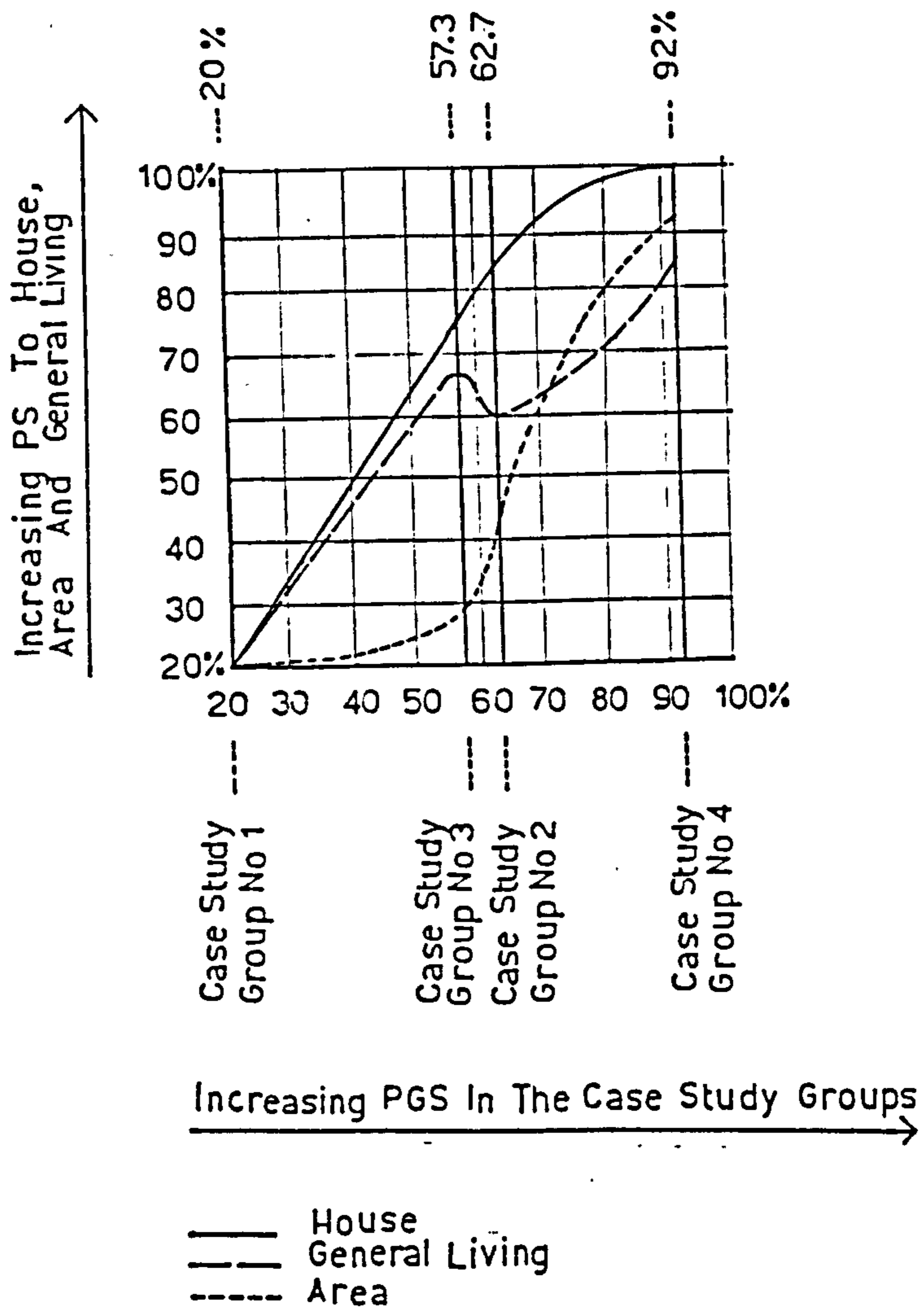
Table 17: Correlation Co-efficients

In examining the above correlation co-efficients it shows that the Nubian people's satisfaction towards the house is closely related to the general living rather than to the area. In other words, when there is house satisfaction, the general living will be satisfactory and then the people will feel satisfied with the area outside the house, even if there is shortage in the area outside the house in terms of infrastructure.

In the opposite direction, when the Nubian people are not satisfied with the Government houses then they are not satisfied with the general living as well as the area outside the house, despite the area having the infrastructure. It can be said that the house satisfaction creates general living satisfaction which leads to area satisfaction.

8.5 COMPARISON OF THE SATISFACTION RESULTS FOR THE FOUR CASE STUDY GROUPS

This is a graphical comparison of the increasing percentage ratio of the satisfaction average with the different case study groups with house, area and general living satisfaction which was obtained from table no 4.



(Figure 43)

Graphical comparison of the increasing ratio of the satisfaction level with the four case study groups with the house, area and the general living.

Examining the above (Figure 22) shows that a number of tentative conclusions can be drawn.

- 1 There is a close relation between the increasing ratio of both house and general living satisfaction, which express the correlation co-efficients.
- 2 When Nubian people were highly satisfied with houses in homeland their satisfaction with the area comes second, then the general living.
- 3 Nubian vernacular people tend to be more critical of their houses than both their area and finally the general living.
- 4 It is clear that, comparing the four case study groups with the maximum level of satisfaction, i.e. the self-built houses in the homeland, appears to be more successful than the self-built houses in the Government location in both cases of traditional and a mixture between traditional and urbanised one.
- 5 It is also clear that many of the Nubians in case 1 and case 4, i.e. the government location with alterations and in the homeland with self-built houses, had expressed their strong feeling in answering the question about house satisfaction, and a larger percentage of their responses to the other two questions.
- 6 In the opposite way the most disappointing examples with the lowest level of dissatisfaction were in the Government location and houses where there is no participation in self-build and any design for houses based on neither socio-culture nor tradition.
- 7 The ratio of total satisfaction level, i.e. house, area and general living, is increasing as the Nubians resort to participation in the self-building on the basis of the socio-culture and tradition.

The notion in using different responses is to find solutions to the emerging housing problems in the setting of a new life-style. The theme also discussed the nature of these responses and aspects relating to the rapidity and intensity as well as the difference in

responses. The Nubian house changes occur gradually, while other alterations take place abruptly and involve sudden changes in settings and life-styles. These four case study groups and their responses along with its different satisfaction levels refer to the degree to which change affects vital and crucial socio-culture and traditions, e.g. the physical viability and well-being of people, the fabric of family life and social organisation. Thus, house changes may be pervasive and impinge upon central aspects of socio-culture and traditions, and they could have an unlimited impact on the breadth and depth of their influence upon the house design itself.

8.6 THE DIFFERENCE BETWEEN THE HOUSES WITH NUBIANS' NEEDS AND HOUSES WITH NONE OF THEM

It has been pointed out that many of the Nubians in the three self-build case groups were highly involved in both their house design and the process of house building itself by one way or another.

The results of the survey were examined to see if there was any evidence of a difference in attitude between these two groups (1 and 2,3,4). This can also be seen as a test of the main proposition by showing whether houses with people participation in self-build, the design of which is based on socio-culture and traditions, are more satisfying than houses with none of them.

The results of the comparison set out in the following (table no 18) show that the Nubians with houses that covered their needs were more satisfied than Nubians with houses that did not cover their needs.

	Satis. with House	Satis. with Area	Satis. with General living
Case group No 1 Nubians without involvement	-	-	-
Case NO 2,3 and 4 Nubians involved in covering their needs	3	1	1
	3	-	2
	5	4	3

Nubians without covering their needs ,ie, still remain in the Gov. houses even after doing some alterations

With new urbanized house

With new traditional house near the Gov. location

With new traditional house in the homeland

Table 18: Comparison of the Nubians with houses that covered their needs and the Nubians with houses that did not cover their needs.

However, the above figure suggests that in a larger study it might be possible that the Nubians' needs for participation in self-build and design, based on socio-culture and traditions, in the project of proceeding fructification settlements on the banks of the High Dam Lake, could be satisfied more rather than the project which does not consider the Nubians' needs, as the differences between case study group no 1 and the other case study groups have shown.

If there is not any substance to the main proposition, then it might not be expected that the extent to which the Nubian people have responded and the mutual influences to their house would have a significant effect on their feelings about it.

Also, if it can be shown that the Nubians had very little response to the Government houses, the main propositions would not be valid.

If there is any evidence to support the propositions then it would be likely that there would be higher levels of satisfaction in the Nubian homeland.

It is also found that the houses built with needs are assumed to be alternative solutions to general Nubian homes, then the case in the homeland would provide reasonable evidence for this.

What is contended in this chapter is an adequate examination of the propositions. In case no 4 the only available Nubians in the homeland with self-built houses, the survey found them highly satisfied with their houses.

It would be possible to support the Nubians vernacular architecture if the arguments assumed that the Nubian people's attitudes in the four case study groups could have changed the nature of producing the houses, area and the environment are accepted.

8.7 COMMENTS AND CRITICISMS FROM THE SURVEY

Impressions of the levels of satisfaction were gained from both interviews and comments which Nubians had given in response to the

interviews. These give a very clear picture of the views of the Nubians and it is possible to reach certain conclusions about the Nubians' attitudes and satisfaction from the materials. But some other deduction, however, can be made from the different responses to the many questions, besides satisfaction. The number of comments, while fairly numerous, were still too few to lead to any statistical conclusions. However, the in-depth interviews provided a great deal of anecdotal material for analysis, but similarly it could not be dealt with on a quantitative basis.

Data from interviews suggested that Nubians were and still are less satisfied with the Government houses in town of Kom-Ombo even after carrying out alterations and would prefer to build for themselves in the original homeland. The interviewees had many criticisms of both their houses and estates.

The interviews were very often followed by a guided tour of houses where problems were pointed out. Nevertheless, it soon became clear that the interviews presented a good opportunity for Nubians to complain about their problems in the Government location and houses, whilst other Nubians, on the contrary, claimed that, in general, they were very satisfied and proud of their new houses and estates in the homeland. The interviews, however, did uncover a number of problems and areas of dissatisfaction such as the following.

For instance, in case no 4, i.e. Nubians with traditional houses in the homeland, complained about the shortage of Government subsidy and the change of policies as a result of changing ministers in the Government. It was surprising that such an obvious source of dissatisfaction existed in the new project, i.e. the scheme of agriculture settlements on the banks of High Dam Lake, where the Nubians were supposed to have been involved in the scheme. However, none of these complaints were important enough to reduce the general feeling of satisfaction and pride with the estate.

In cases 1, 2 and 3, the Government location and self-build in the same location - the Nubians complained about the Government houses and estates where there were far more complaints and problems. Nubians seemed bemused about the general planning and material that has been used in building the Government houses such as the roof being built from a concrete slab without heat insulation which made life difficult and increased the temperature. They were and are still dissatisfied particularly with the house, layout, area, environment and life generally.

Several Nubians mentioned that one of the main problems is lack of privacy and this is reflected in the views of all the Nubians who had complained about this in answer to the detailed points in the interview. All felt that neighbours and passers-by were too close and could see and hear the private conversations and arguments of the inhabitants.

Also Nubians in case no 1 had so many complaints about the Government houses from all points of view. Some of these problems - in some of the Government houses - have been altered, but the fact is that the Nubians are still dissatisfied even after such alterations being carried out. In addition, many of the other problems cannot be totally remedied. One said that

"we can take our furniture with us we should leave; why then should we care about the house which we might leave behind?"

None of these alterations were enough to help reduce the general feeling of dissatisfaction towards the houses, the discontent with the area and the general plan. It is clear that nearly all Nubians have had a lot of trouble with the neighbours. For instance building another floor in order to increase the number of rooms, enabled other inhabitants to intrude on their privacy.

One of the Nubian leaders said that

"Nubians have done their utmost in coping with relocation crisis but in vain; existing living conditions in Kom-Ombo are not likely to improve, and the state of people's health continues to deteriorate ... the only hope left is to return to the motherland."

He also told his fellow Nubians

"Returning to old Nubia should become the reality, because living in Kom-Ombo in the hope that things might get better is no more than a mirage."

Many of the grumbles are not only about the house and the area but also about some other factors. For instance, the problems were aggravated by allowing the government location upon National Road to be used regularly by heavy lorries gaining access from the City of Aswan to the other cities in Egypt. Many children have been killed in lorry accidents. This accounted for part of the high level of dissatisfaction recorded in the survey. Consequently, many of the parents had high blood pressure and heart attacks for the above reason and also at the same time many other problems.

In case no 2 and 3 where the Nubians abandoned the Government houses and built other houses either traditional or urbanised ones, near or inside the Government location. Those Nubians tended to be much clearer about their problems and criticisms of the present new situation and the Government scheme. The Nubians were less willing to admit to being even a little dissatisfied with estate situation generally. They had some satisfaction by having the opportunity to find themselves, their personality, and enjoyed self-built houses incorporating their needs through socio-cultural traditions. The approximate number of houses that were built in case no 3 is higher than the houses in case no 2. But all these drawbacks do not detract from the basic house satisfaction they got from their own property. One of them said

"I am happy that I am tied to this house. Here I am free to do as I want, I built this house the way I wanted."

Finally, in case no 4, concerned with the group of Nubians that returned to the homeland, aspiring to build a traditional house in the previous environment. This trend among certain section of the Nubians tended to be carried out in groups rather than individually.

All the families' members know each other and have accepted both incomplete houses and the shortage of electricity and Government services. They are pleased and feel at home in the shade of the participated group and with their leader, 79 years old, they accepted his position as a co-ordinator among this group. The Nubians in this case were much less critical. Most of them commented about their new houses in the homeland by their sustaining slogan "Our bodies may be tired but our souls are relieved."

The group leader said

"We feel as though we are just stepping onto a long and difficult road, but we are thrilled. We can now count on the fellows and young men to pursue our goal of returning to the beloved land if we fail to live until this happens."

He also states

"That is why Nubians since relocation have not felt at home in the new setting, and still do not feel secure nor settled. Neither the site, nor the scenery or the farming land could be compared to what Nubians previously had."

My life had been these but my mother's grave and those of my ancestors now lie there ... in Nubia I also had my laughs and sighs; my days and dreams, but Nubia with its land, palm trees and my childhood has now settled down under water with dignity and pride ... O Nubia, you are the only true life.

Finally he told the author that

"The return to the homeland then became an indisputable matter among all Nubians."

8.7.1 Explanation of the Nubian Loyalty

One can see that Nubian loyalty has been identified as an important factor in satisfaction. This point is reinforced by the response to a further question in this survey which asked Nubians "how would you sum up your feeling about the area outside your house?" i.e. what they thought of the area around the house.

In their response to this question and from the increasing ratio of satisfaction quality (table no 15) the three case study groups nos 1, 2 and 3, had a lower rate of satisfaction than on the other questions. It appeared that they were far less satisfied with areas outside in which their houses had been, in cases 2 and 3, built due to their needs, but in case no 4 the quality of area satisfaction achieved very high ratio, higher than the general living, meanwhile the quality of house satisfaction achieved the highest satisfaction. It was clear from interviews that the Nubians in case groups 2 and 3 and especially 4, saw themselves as distinct in terms of their personality, traditions and loyalty from a cross-section of the other Nubians in Government location.

In view of this point, it had been expected to find the higher levels of satisfaction that emerged from loyalty to their homeland as well as their traditions. Such a vernacular community sees itself as "special".

On visits to Nubians in the Government houses, it became clear that they were very intrusive and were genuinely highly dissatisfied with their houses. There were many complaints and, in particular, the old people were highly enthusiastic and very keen to return to the homeland. It was difficult, sometimes, to avoid some Nubian suspicion that there was an informal conspiracy against Nubians and their community. This enthusiastic solidarity of Nubians however was itself of considerable interest.

On the basis of the comments in the questions, interviews, meetings and visits to the site, it is possible to rate the four case study groups in order of popularity with the Nubians. Case no 1 is the most populated one, then 3 and 4, meanwhile case no 2 tends to be last. It is also clear that the Nubians in case no 1 obviously had the largest number of problems and defects to complain about. It is important to state that the Nubians were choosing to reflect their commitment to the different responses and houses, for which they felt themselves partly responsible, when they expressed feelings of satisfaction or dissatisfaction about their houses, area

and the general living. Such Nubian loyalty appeared to be much stronger in cases no 4 and 3, meanwhile less in cases no 1 and 2, at least. This was the impression drawn from the interviews, visits and meetings.

However it is not hard to come to the conclusion that Nubians' loyalty to their living in homeland along with their socio-culture and traditions are an important factor in determining satisfaction.

8.8 CONCLUSIONS

Impressions of the level of satisfaction were gained from both interviews and comments from the interview. These gave a much fuller picture of the views of Nubians and it is possible to reach certain conclusions about the Nubians' satisfaction from the different material. The in-depth interviews provided a great deal of useful materials for analysis, but similarly could not be dealt with on a quantitative basis. However, it became clear that these interviews presented a good opportunity for the Nubians to complain about the visible and invisible problems.

The main purpose of this chapter has been to examine the data and the Nubians point of views obtained from the survey on the four case studies and to consider the main proposition that incorporation of self-build, participation and socio-cultural tradition will lead to greater Nubian satisfaction, which, it was argued earlier in chapter no 4 and 5, as one of the main claims of vernacular architecture. From this chapter the following conclusions can be drawn:

- a) The purpose of the survey was to obtain a measure of the user's satisfaction and it was argued that the present interviews made it possible to compare the satisfaction of the four case studies.
- b) Fairly different levels of satisfaction were found in all four case studies. When Nubians were asked to sum up their feelings about satisfaction with the house, with the estate and

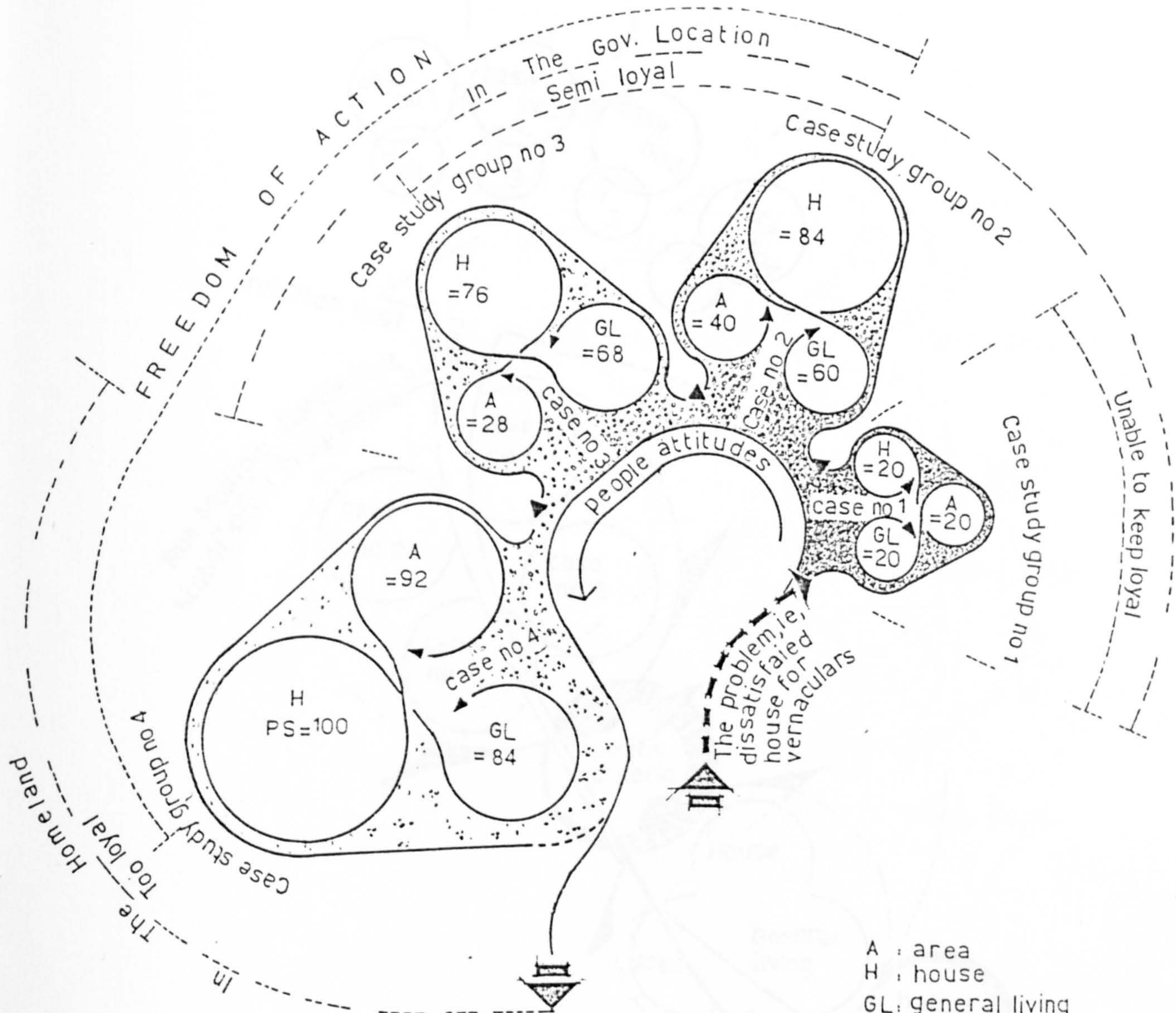
with the general life, by calculating mean satisfaction scores and presenting the results graphically for the three main questions concerning overall satisfaction, it was possible to rank the four case studies of the houses that belonged to the Nubians in order of highest satisfaction against the lowest satisfaction in the twenty samples.

- c) The comparison showed that the four case studies had a similar response to the Government houses without any satisfaction towards either house or estate and general living.
- d) As from the above, the graphical results of the four case studies and the main three questions show that house satisfaction easily leads to general living satisfaction and then area satisfaction.
- e) Furthermore, it was also clear that it was likely to consist of differences between the four case studies with an order of success and satisfaction as follows:
i case 4, ii case 3, iii case 2, iv case 1
as well as a consistent difference between the kinds of satisfaction as follows:
1 House Satisfaction
2 General Satisfaction
3 Area Satisfaction
- f) There was also some evidence to show that Nubians could be satisfied as long as they participate in design and building the house where they find their loyalty, all of which based on and come from Nubians' socio-culture and traditions.
- g) Nubians in case no 4 tended not to be as critical as those in cases 1, 2 and 3. This was largely because they were not only satisfied with the self-participated product house but also because of their strong loyalty to living in the homeland.
- h) This concept of Nubian's loyalty is further supported by the way in which Nubians in all four cases saw themselves as separate and somehow apart from the surrounding area.
- i) It could be argued that the satisfaction of case no 4 is higher than other cases. There is though a little evidence of dissatisfaction concerned with the issues of estate and general living.

- j) It seems worthy of study to establish and find out that the factors and the availability that gave rise to the Nubians satisfaction were not only outside the control or influence of Nubians themselves, but also the architects and other professionals. Furthermore, it seems worthy of study to establish why there was a sort of consistent pattern of difference in satisfaction between the present four case studies: why for instance did case no 4 seem to be much more successful? Why a less satisfactory feature of cases no 2 and 3.
- k) The different models discussed below are a cyclic process and explained with reference to Nubian responses and satisfactions in the four case study groups.

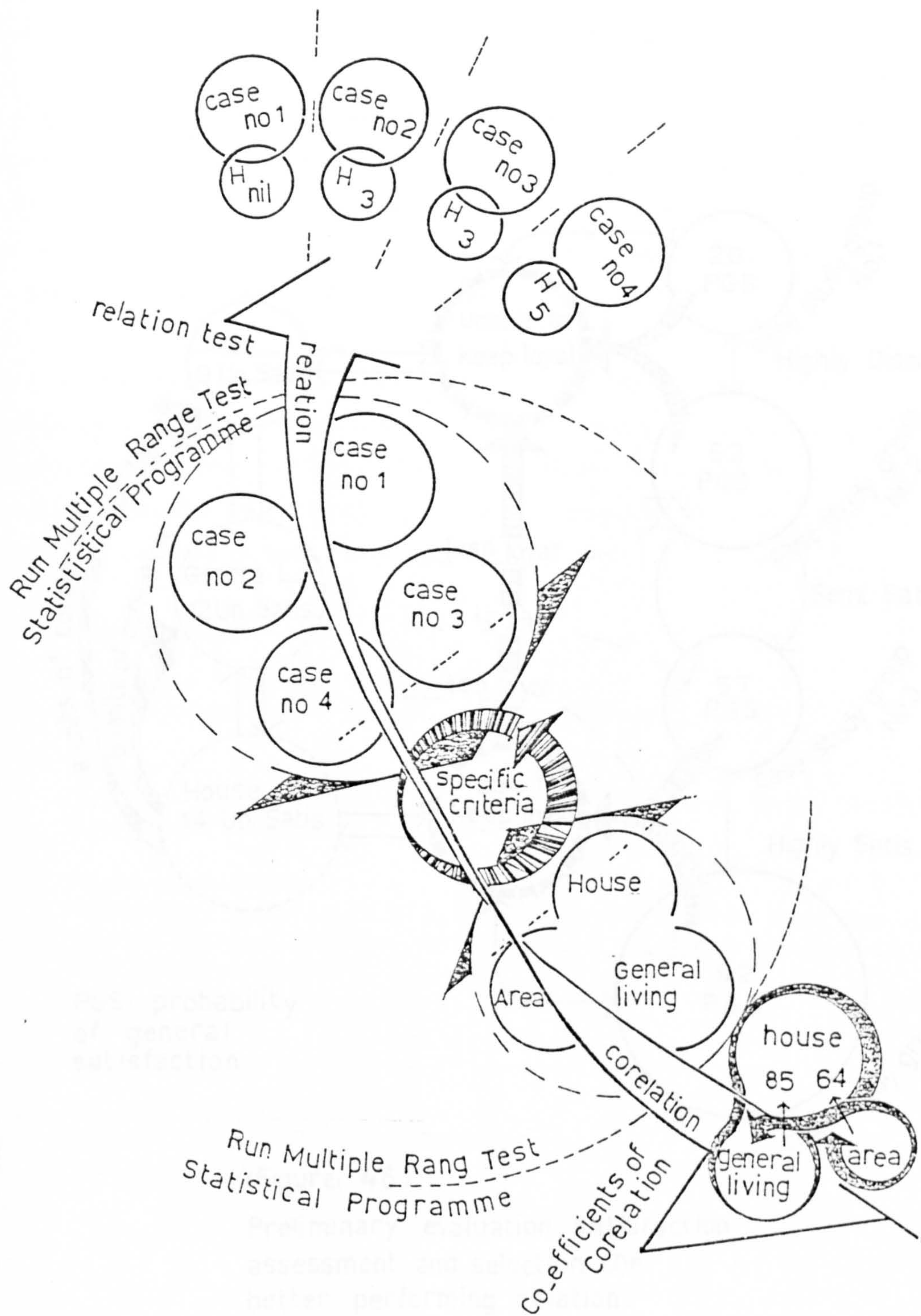
The models envisage the following:

- 1 The first model covers the measurement steps of the four case study groups with areas, house and general living probability of satisfaction in figure 23. In this phase people's satisfaction levels are measured and gathered. The performance responses are stored in solution files (figures 24 and 25).
- 2 The second model covers the evaluation aspect of the results of multiple range test statistical programme, dealing with house satisfaction, area and general living on one side, and conversely the four case study groups on the other. The objective of this phase is to identify how the house relates to both the area and general living conditions as well as the different case study groups. After this stage the next phase of development, is to establish the rate of loyalty among the inhabitants.
- 3 To evaluate the third phase configurations were investigated and developed in conjunction with certain variables of criterion (i.e. loyalty) to identify the influence on the Nubians' performance variables. This step of evaluation should help to converge on selecting a better performance relation that has so far achieved a high ratio of general probability of satisfaction.

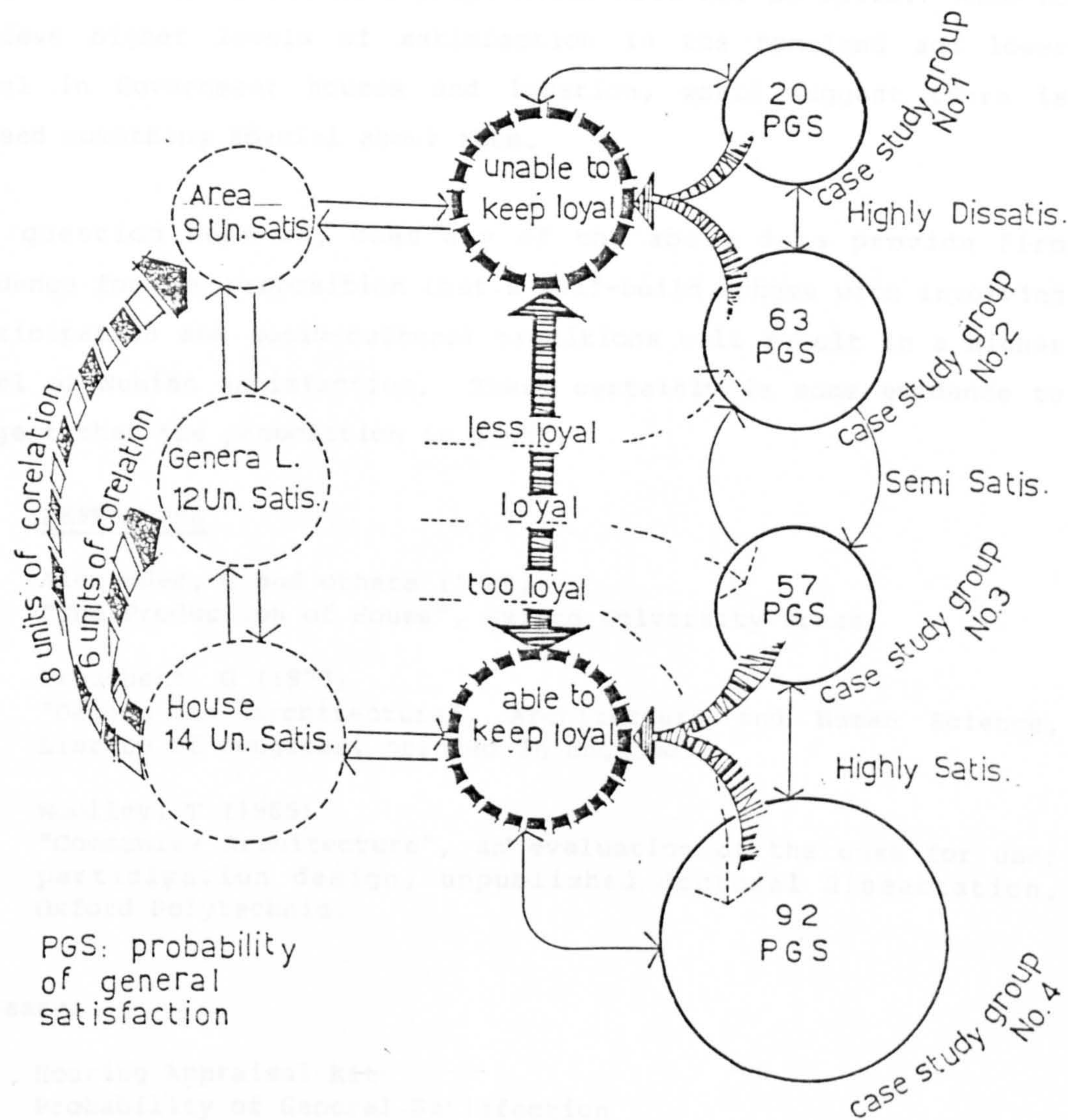


(Figure: 44)
 An Adapted Model of The
 Nubians' Responses and
 Satisfaction

The results of Multiple Range Test
 Statistical Programme



(Figure 45) The results of Multiple Range Test Statistical Programme



(Figure: 46)

Preliminary evaluation, satisfaction assessment and selection the better performing relation.

From the above discussion, the different correlations elaborated and practically applied in the present work may be seen as a design and, which promotes decision-making in the early stages of house design and hence a satisfactory house for the Nubian people in the new settlement scheme on the banks of High Dam Lake.

If it can be seen that the Nubians had very little response to the Government houses, the main proposition will not be valid. Also to achieve higher levels of satisfaction in the homeland and lower level in Government houses and location, would suggest there is indeed something special about them.

The question here is, does any of the above data provide firm evidence for the proposition that a self-build scheme with involving participation and socio-cultural traditions will result in a higher level of Nubian satisfaction. There certainly is some evidence to suggest that the proposition is right.

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Glossary:

HAK Housing Appraisal Kit
PGS Probability of General Satisfaction
PS Probability of Satisfaction

CHAPTER NINE

ANALYTICAL OBSERVATIONS AND EXPLANATIONS

- 9.1 INTRODUCTION
- 9.2 VALUE AND CONCEPT OF THE RESULTS
- 9.3 EXAMINING THE DISSATISFACTION WITH THE EXISTING GOVERNMENT HOUSES
 - 9.3.1 Socio-Cultural Reaction
 - 9.3.2 Health Reaction
- 9.4 SOCIO-CULTURAL ALTERATIONS
- 9.5 CONVENTIONAL CHARACTERISTICS ALTERATIONS
- 9.6 TECHNOLOGICAL AND TEMPORAL RELEVANCE ALTERATIONS
 - 9.6.1 Technological
 - 9.6.2 Every Day Relevance
- 9.7 PHYSICAL AND BIOLOGICAL ALTERATIONS
- 9.8 EXPLANATIONS OF THE RESULTS AND THE FINDINGS FROM THE SURVEY
- 9.9 OBSERVATIONS
- 9.10 REFERENCES

9.1 INTRODUCTION

This chapter is a more general discussion of different issues and explanations of what was found from the interviews based on the researcher's observations through the four case studies. These observations which included drawings, sketches and photographs by the author are not intended to be described as a whole representative cross section of the Nubian population in Egypt, but give a valuable insight based on the cases examined.

9.2 VALUE AND CONCEPT OF THE RESULTS

The result of the survey may help to find out the Nubians' perception of housing needs and may be mainly reflected in

Nubians' perception of housing needs depends on

The life system they
had carried out

The present life
system they need to
cope with

This perception may be influenced by a variety of factors such as the social change, the unsuitable house types, the general plan design, and household characteristics. In terms of the architect's survey which provides factual data on housing conditions in the villages of Kom-Ombo or in the homeland, the value of the following results and observations depends on the presentation of information not only on the Nubians' response to Government houses, and information on the discovery of people's perceptions with regard to the future. The final analysis of the materials of this survey will extend to beyond the characteristics of the Nubian institutions rather than statistical interest or following the physical form and the alterations, Woolley (1986). Essentially, for the purpose of this study, it is necessary to examine the dissatisfaction further in order to explore and discover the damaging effects on the general life of Nubians.

Since it is argued in this thesis that house design and function are related to the culture, it is could be worthwhile for the results of these interviews to help to examine the elements of relatedness between the Government houses and the Nubian culture. The interaction of these elements represents a form of adaptation, alterations or coping by the family, community or culture to the new residence pattern. These results attempt to demonstrate that house alteration and changes are often visibly reflected in the social changes. The design use, and alterations of dwellings serve as a sensitive barometer of the state of culture not only in times of stability but also during periods of social changes. A comparison of the Nubian house before and after relocation as well as the different concepts of alterations with their reasons could illustrate this approach.

Thus, non-quantative methods of analysis and evaluation used, describe the attitude, and this is the main purpose of these interview results, acquired through the Nubians' description of the features of their responses and priorities.

9.3 EXAMINING THE DISSATISFACTION WITH THE EXISTING GOVERNMENT HOUSES

From the results and findings of the interviews, the dissatisfaction effects can be seen as socio-cultural reaction and health reaction.

9.3.1 Socio-Cultural Reaction

- a In Old Nubia the married couple moved to the bride's place of residence; but this no longer applies due to inadequate space, and the couple seek accommodation elsewhere.
- b In cases where divorce occurs, a lot of the time the wife remains in the home because according to the Government's social roles, the home belongs to the family not just the husband. This has resulted in numerous problems, especially since in many cases there is no alternative.
- c In terms of traditional ceremonies and practices, the Nubians, sensing the loss of their long-established cultural patterns,

tended to substitute cultural values that had served a similar purpose in order to adapt to the new residential situation. Thereby, lack of personal space and the development of interaction among new neighbours, who in most cases were not kin, were the two major factors that led the Nubians to restructure their religious ceremonies as a village affair rather than as a tribal practice.

- d There are considerable simplifications of several traditional Nubians' ceremonies, especially those associated with birth, marriage and death. In Old Nubia it had been the custom to extend these celebrations for many days in order to allow relatives and friends, including those working and living in the cities, to travel from distant areas.
- e The compact resettlement area with its relative closeness to the rest of the country, along with inflation, economic hardship, obliged the Nubians to reduce the length of these ceremonies.
- f The traditional and complex festivities accompanying male circumcision were completely dropped by some families.
- g Death and postmortem rituals have also changed, ranging from complete cessation to simplification and reduction, e.g. condolences to relatives of the deceased are held for only three days in contrast to the fifteen days of earlier times.
- h Some informants mentioned crime, such as theft, mugging and rape, as a serious new community disease brought about by resettlement. This runs contrary to the feeling of security they enjoyed in their old home villages, referred to as "the land of security and peace". Police officials said that "Nubian young men seem to have gradually copied some of the delinquent behaviour from neighbouring groups."

9.3.2 Health Reaction

It is widely assumed among officials, for instance, the extension of irrigation in the relocation area and the increasing contact between men and water has resulted in

causing the spread of bilharzia (schistosomiasis). Before and after, resettlement statistics are not available to validate such an assumption. One Nubian said "we are becoming sick only in Kom-Ombo, Old Nubia is health while New Nubia is illness." Also, an official doctor said "there are lists of new diseases such as heart attacks, diabetes, high blood pressure, and mental disorder. These diseases are most common in the Kom-Ombo region, i.e. relocation area, rather than all the rural areas across Egypt." Another medical doctor informed that Nubians often come to the clinic complaining of being ill and diagnosing their illness as high blood pressure or diabetes, while tests prove negative. This phenomenon results in the Nubians subconsciously imagining themselves ill". It could be seen that, the dissatisfaction and the rejection of the new situation contributed to the development of a state of depression among Nubians especially the elderly.

However, although the disruptions and stresses of the relocation were severe, the Nubians responded in ways that demonstrated their sensitivity to the importance of identity/communality. Shortly after relocation, the Nubians began to alter the Government houses in accordance with traditional practices in spite of local Government prohibitions. Although this may have been in part intuitive and an unconscious process, it was often done deliberately.

It is possible to demonstrate with one Nubian's statement from the first case study group, "If we want to maintain our old customs, we must maintain our Nubian architecture".

However the dissatisfaction effects with unsuitable house design had an effect on Nubians' health and social life. Agan (1948) said that "Housing affects the health and well-being of the members of the families and the community". The

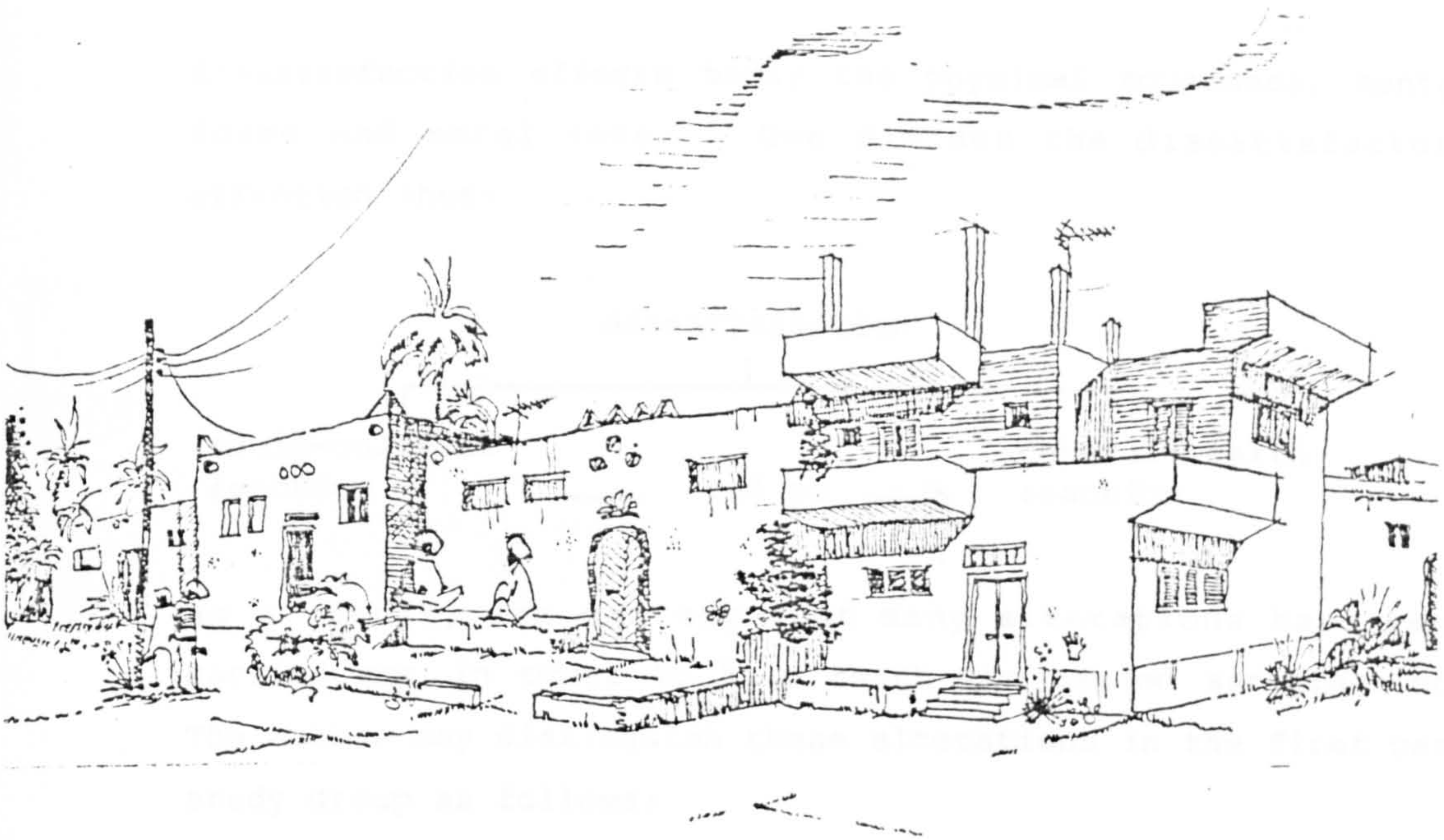
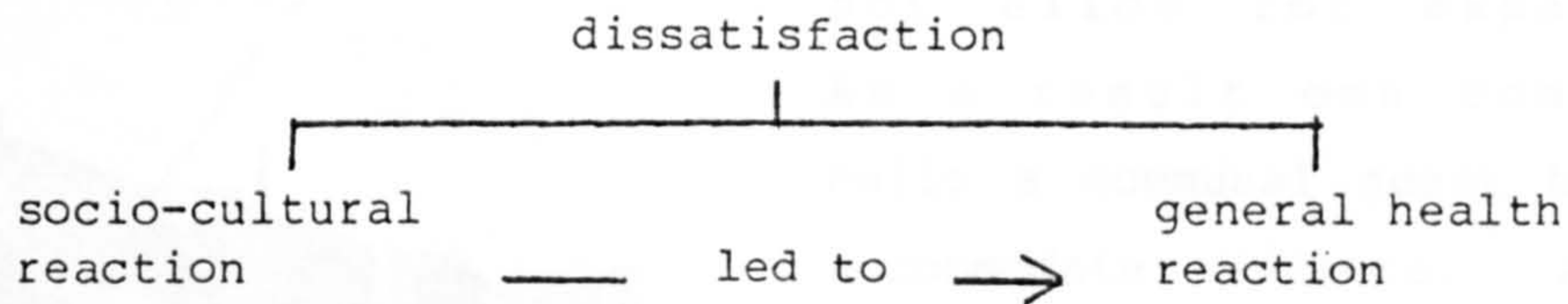


Figure (47)
Different responses to the Gov. houses in Kom Ombo village (ie, alterations)



Figure (48)
A Gov. house after alterations.

dissatisfaction effects badly the physical soundness, mental force and moral tone. One divides the dissatisfactory effect thus:

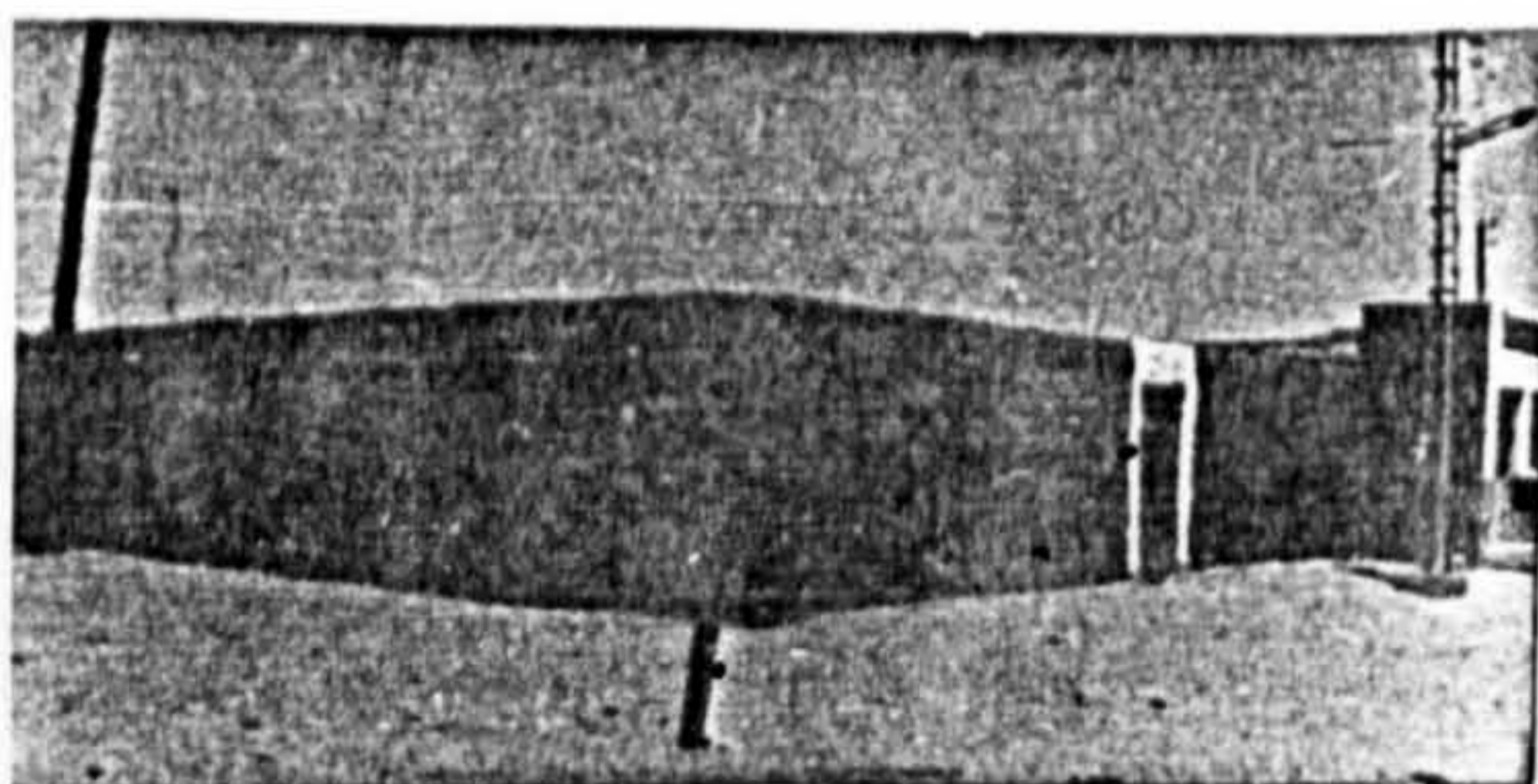


As a result, one can say that many alterations have been carried out in order to help reach the needed satisfaction. The author may distinguish these alterations in the first case study group as follows:

- a socio-cultural alterations
- b conventional characteristics alterations
- c technological and temporal relevance alterations
- d physical and biological alterations

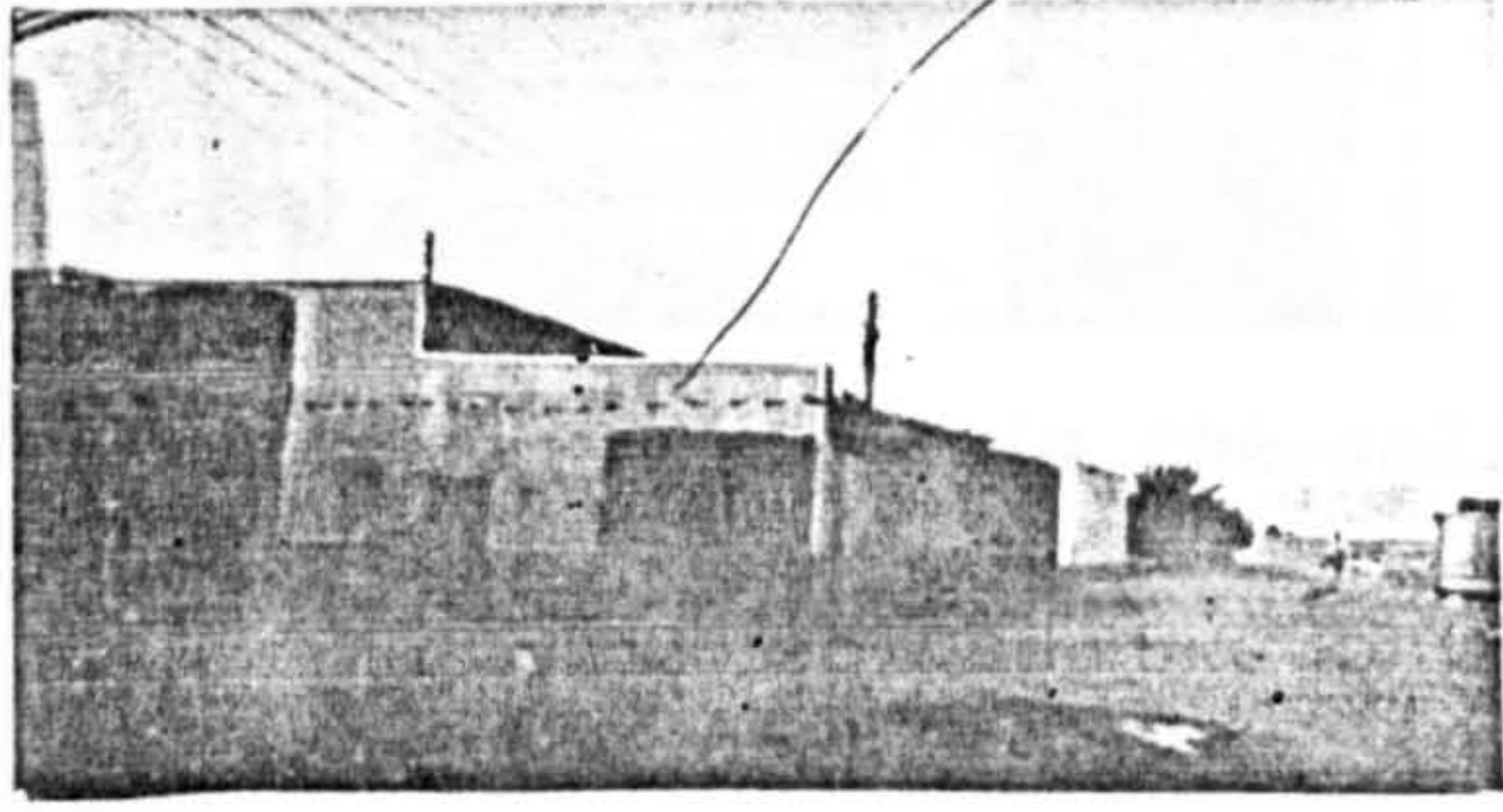
Despite these alterations no-one can say if the inhabitants will remain in the houses or will abandon them when they get an opportunity.

9.4 SOCIO-CULTURAL ALTERATIONS

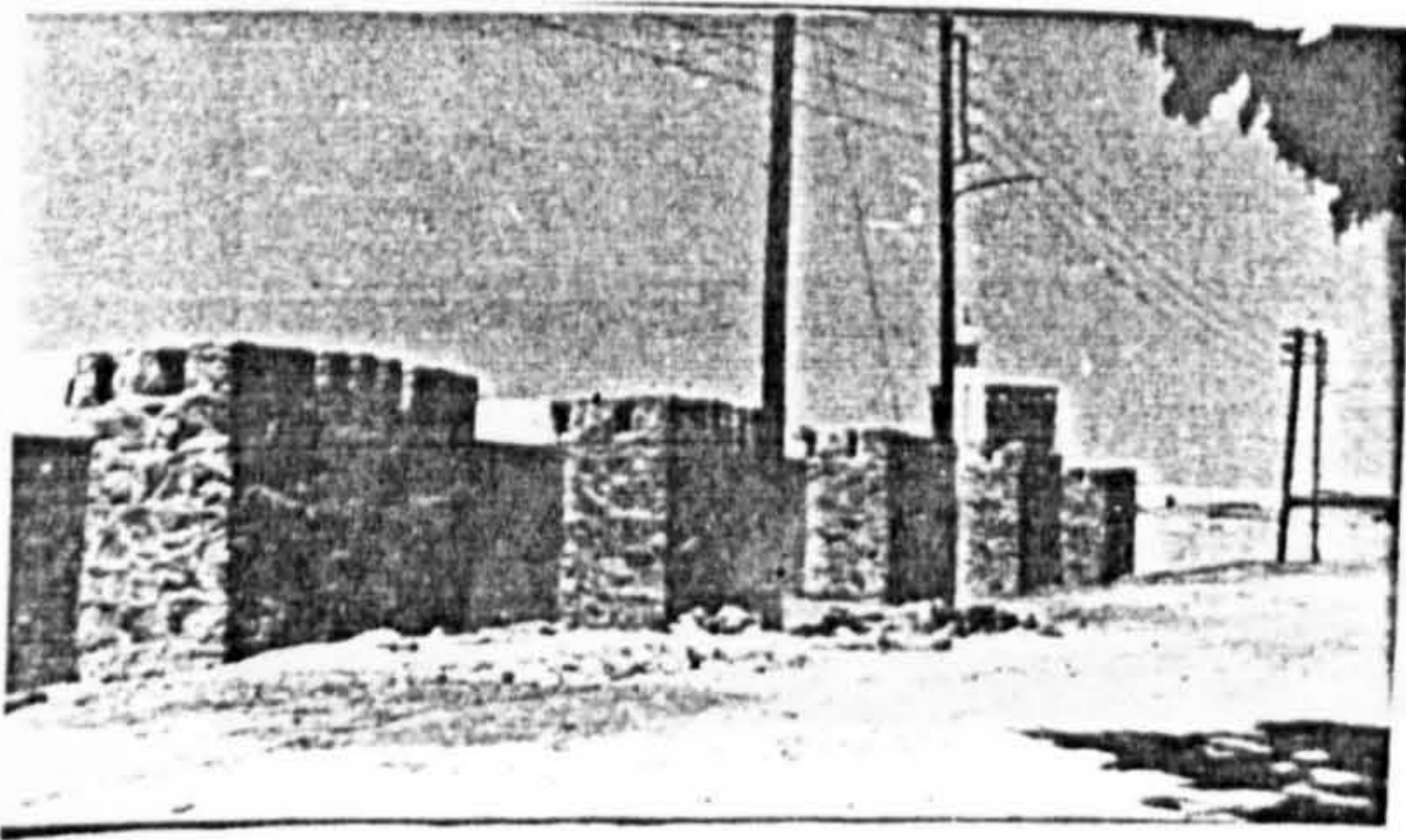


View of closing up the windows (Plate 15)

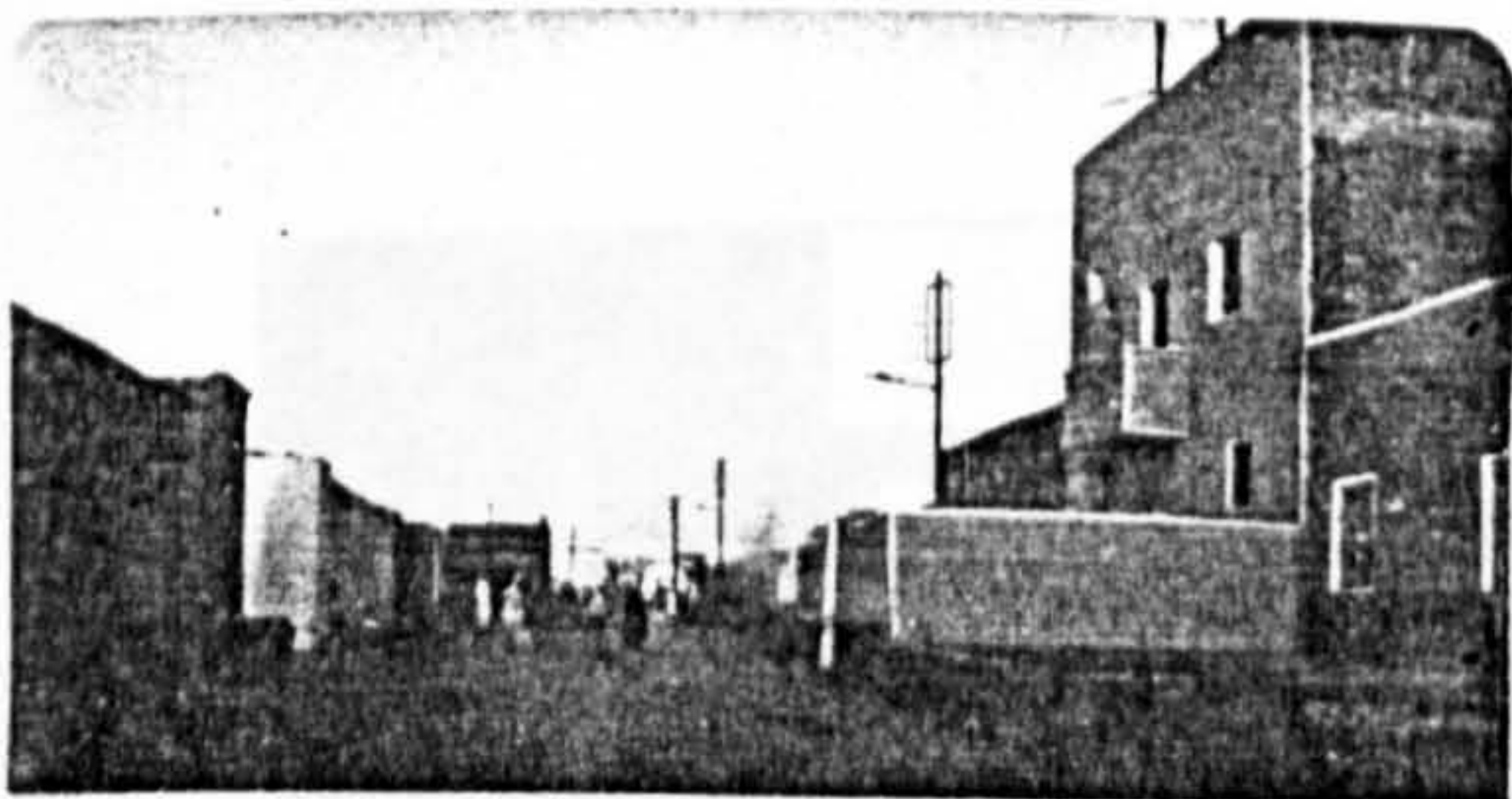
- 1) Some families raised the height of the front walls of dwellings not only to achieve the traditional form but also to permit greater privacy. In addition, low ventilation outlets were blocked and front windows were boarded up in order to restore privacy. The case of side walls were shared with neighbours, and there was not always mutual agreement or resources available to make this alterations.



View of rising up the walls (Plate 16)



View of a part from the Government houses in Kom-Ombo (Plate 17)



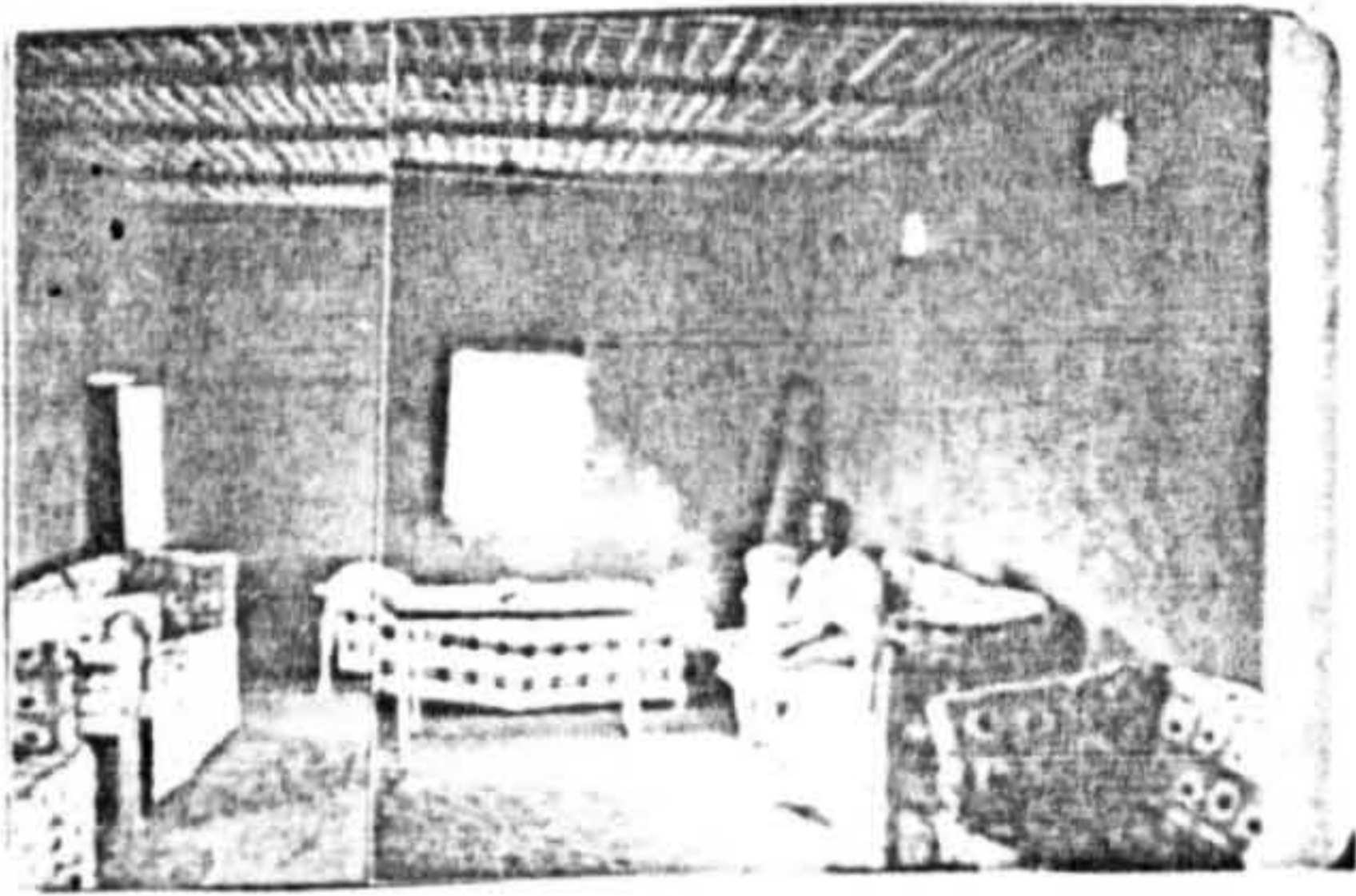
View of the suburbanised houses along with the traditional houses (Plate 18)

2) In addition, the cramped quarters and arrangement of houses in the resettlement villages did not allow for expansion. As a result one community built a communal guest house to accommodate visitors. Although this solved the physical problem of housing visitors, it was not wholly satisfactory because of the impersonal nature of the arrangement.

3) Through the four migration models it is discovered that only vertical and not horizontal extension is possible. The latter, however is not suitable for the individual value for privacy.

Members of some families solved this problem of limited space by adding a second storey onto their home. However, they were criticised by others because the side windows of the second storey overlooked the courtyards of adjoining homes, thereby violating the privacy of others. The problem was resolved by closing and permanently locking the shutter of the windows that overlooked neighbouring homes.

4) Most of the Nubians have built new bathrooms close to the water closet to resolve the problem of the unavailability of the wash-room.



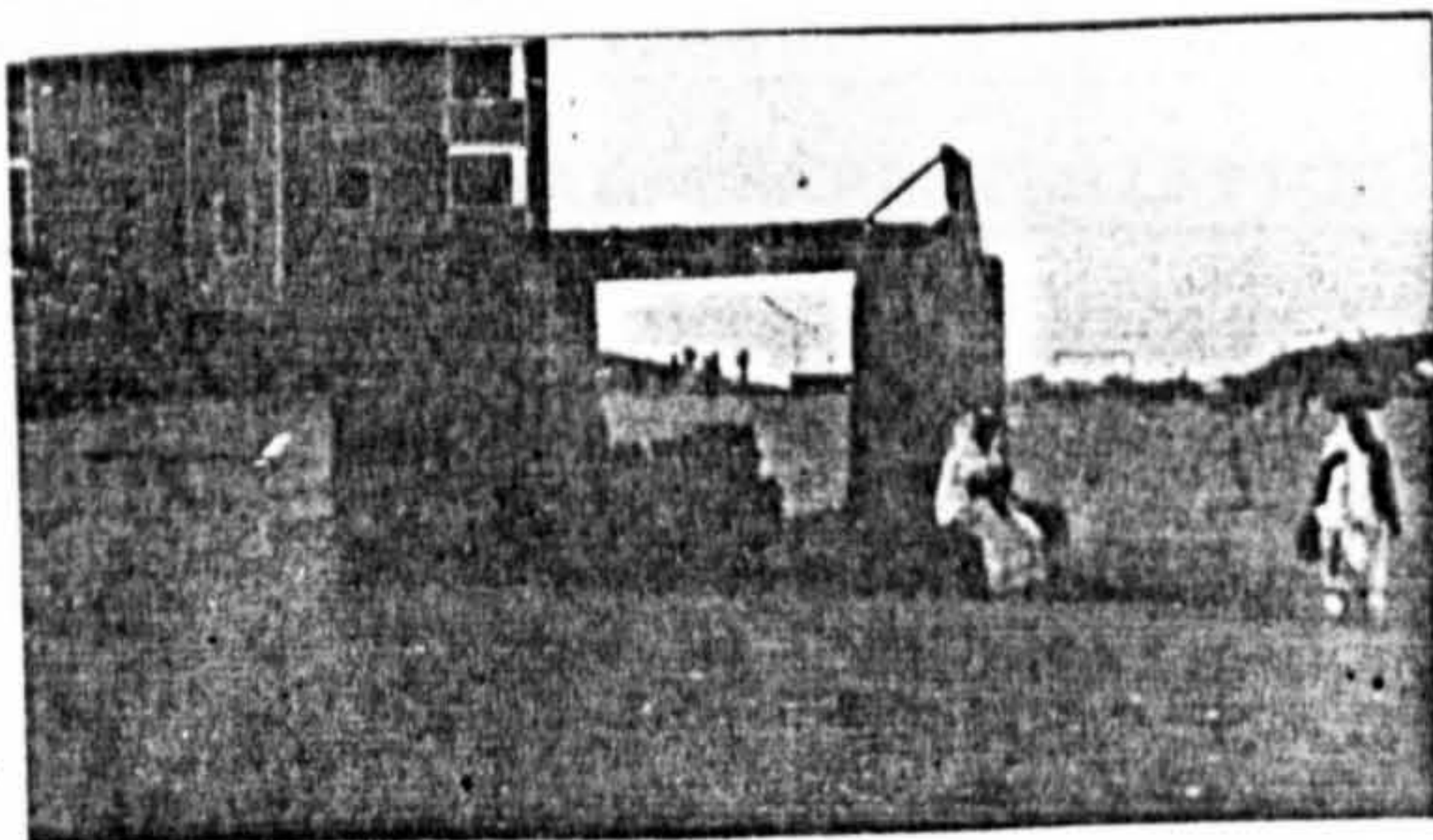
The guest room in the self-building houses in the homeland (Plate 19)

5) Problem of the lack of the social rank, the Nubians have focussed particular attention on the guest room as being the most important element bolstering their social status before the guest. They, therefore, built another room and decorated the guest room.



View of the author in an interview with the inhabitants (Plate 20) Sitting on the 'Mastaba'

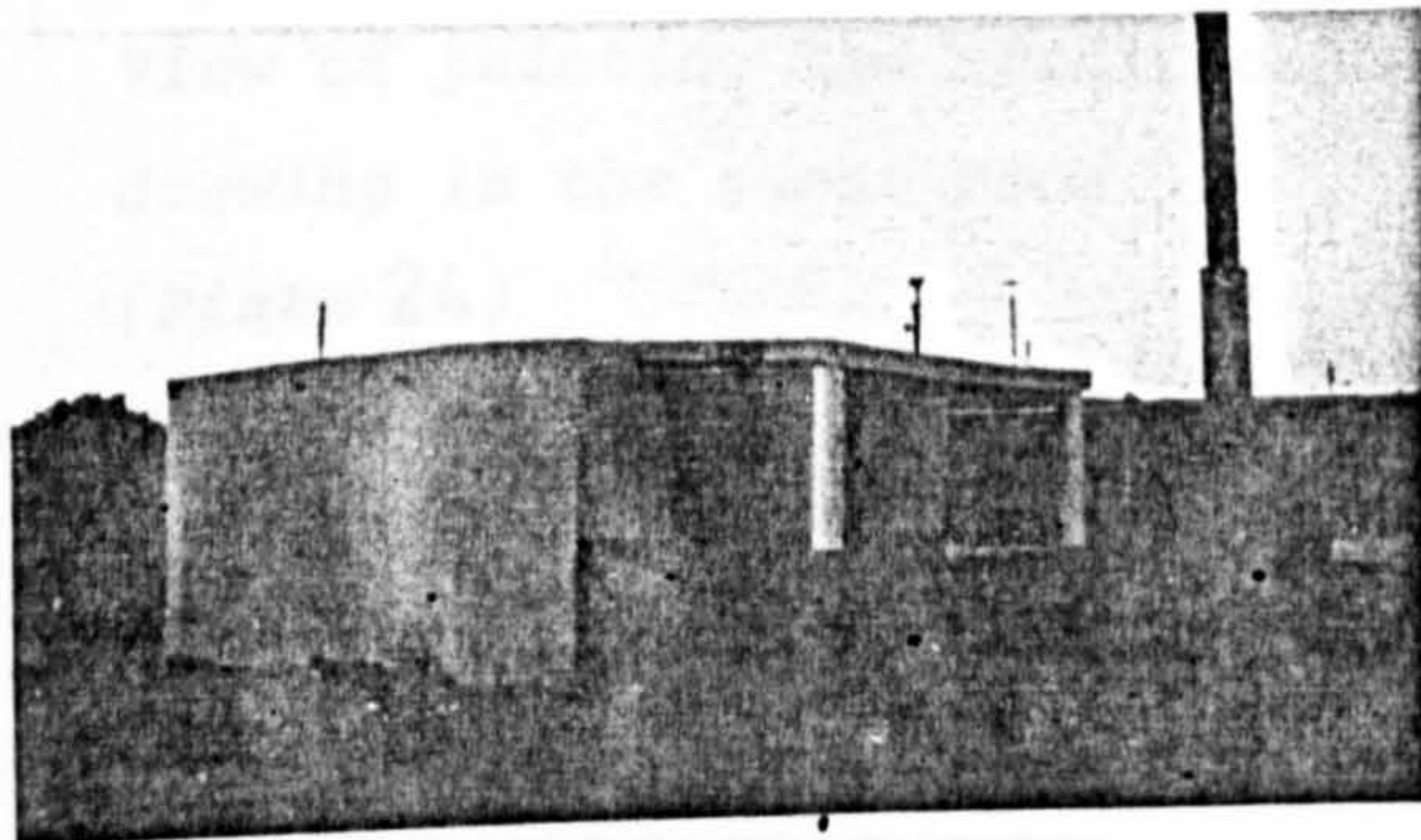
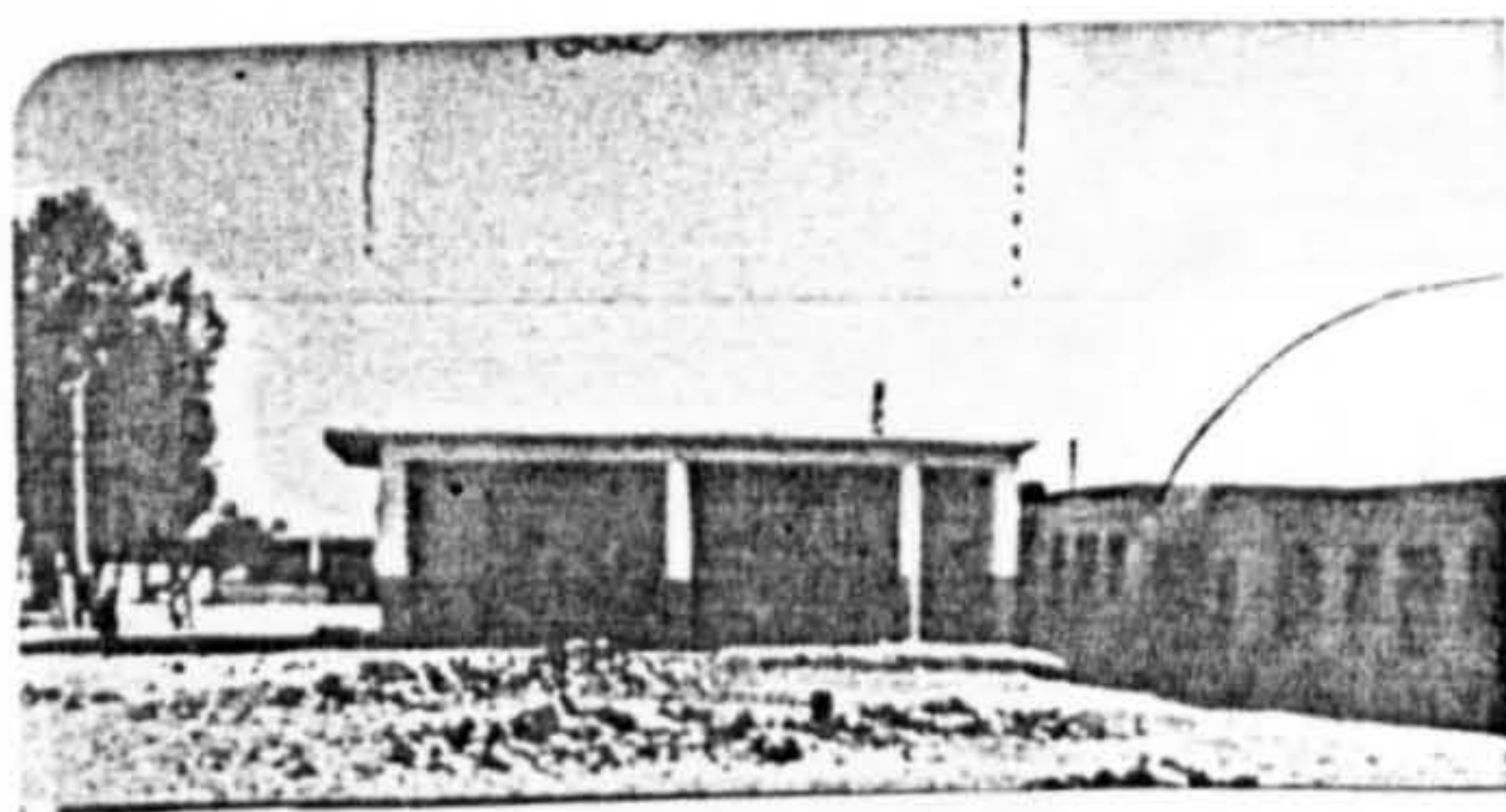
6) Problem of lack of suitable space for evening meetings, the Nubians have also cared constructed outdoor stone benches "Mastaba" before the house facade surrounded by the low outdoor fence in such a manner so that this outdoor area can be an extension to the guest room. Children could play outside and adults could sit in the front of their homes and interact with others in the community.



View of a public rest place with jar for drinking cool water self-built by the inhabitants (Plate 21)

7) Problem of lack of public rest places Nubians collaboratively built a self-built rest room with good ventilation including jars to hold cool water.

8) Certain families have attempted to integrate more than one house to respond to the lack of extended house, in



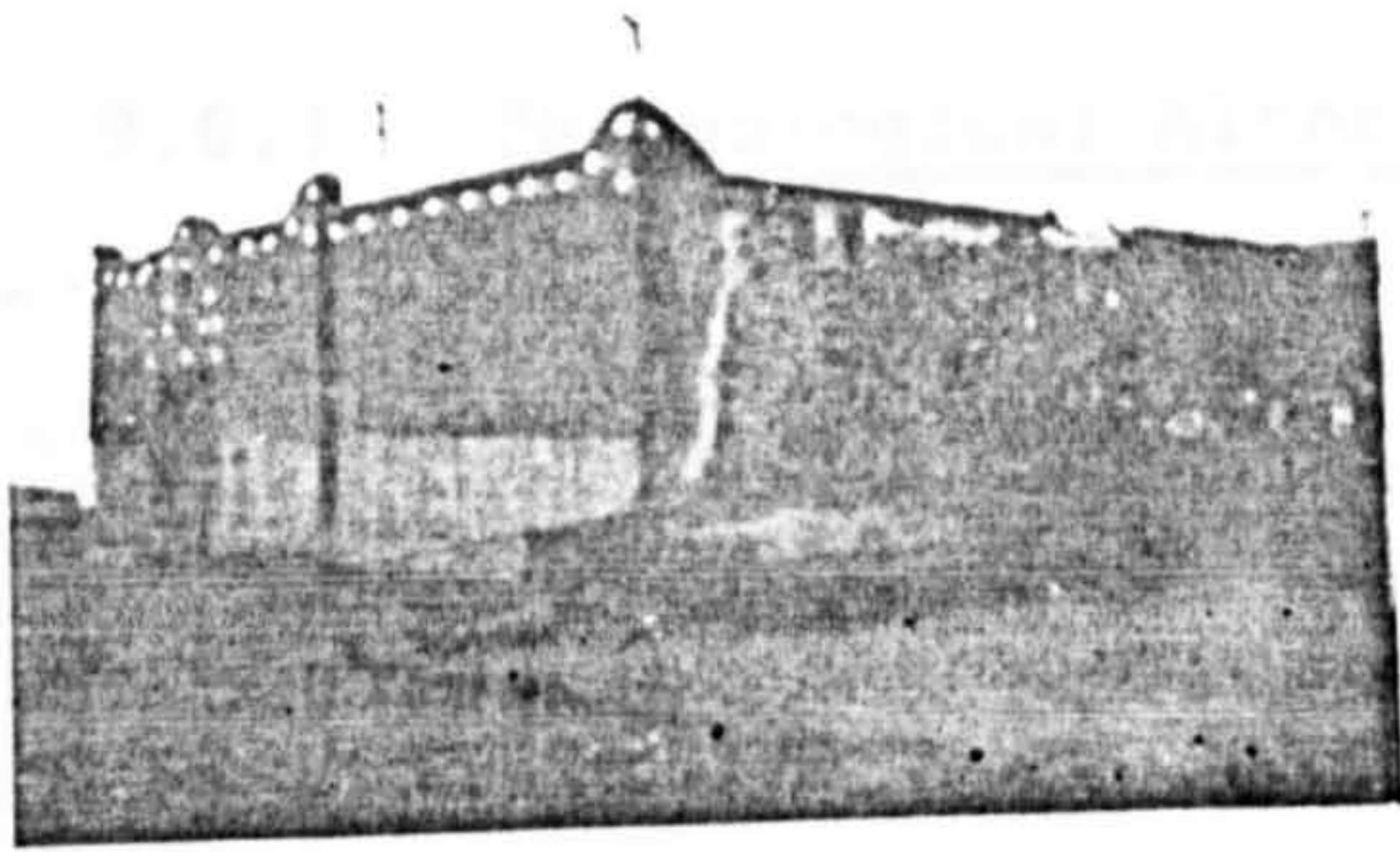
An extension built in the public area (Plate 22)

9.5 CONVENTIONAL CHARACTERISTICS ALTERATIONS

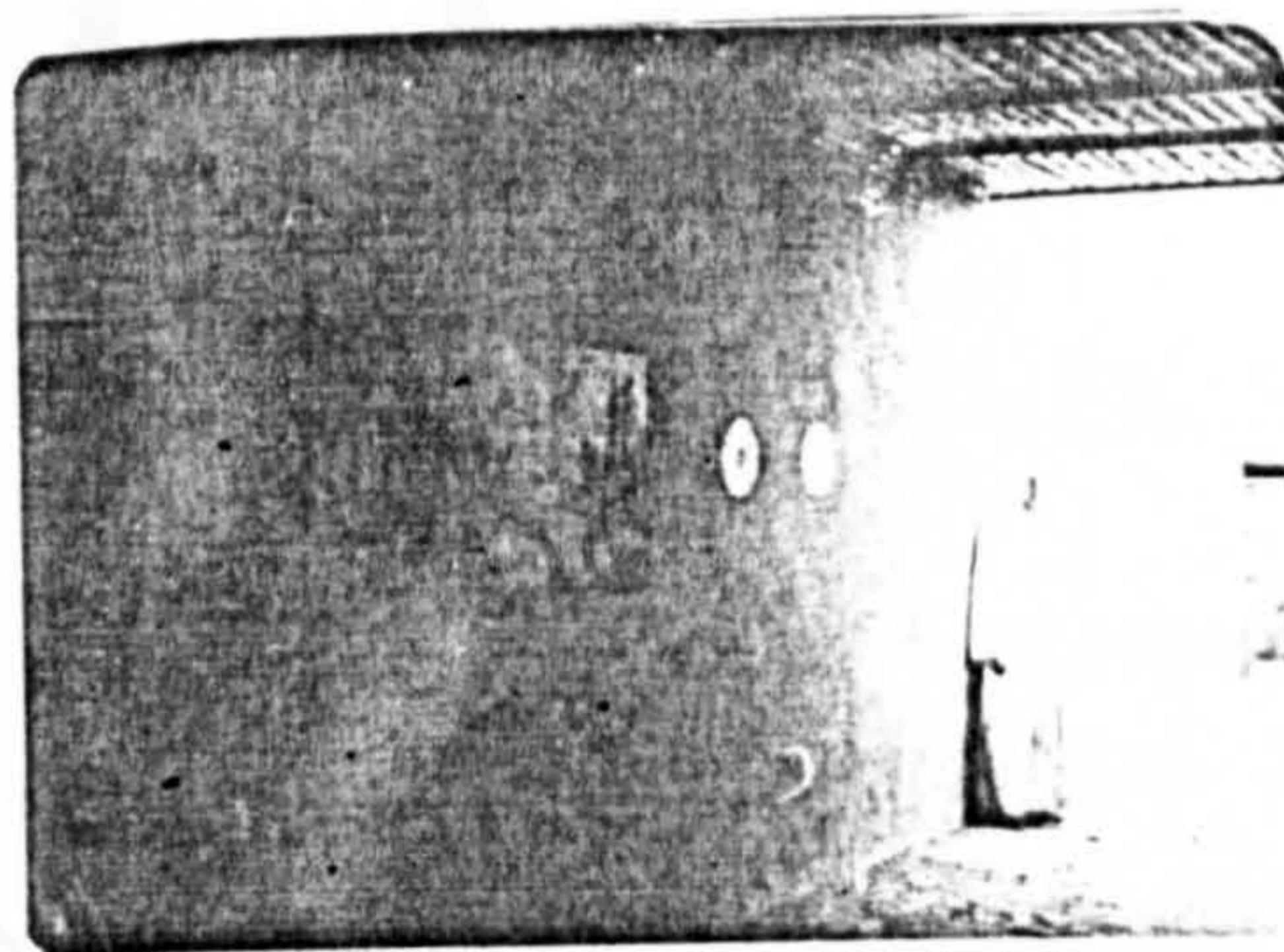
order to help create the social atmosphere that they are accustomed to.

- 9) Certain Nubians have constructed extension parts, e.g. for son after he gets married in order to help solve the problem of the extended family. This extension was carried out on the same ground floor or built on a new floor.
- 10) Problem of women's privacy certain Nubians have built an independent entrance for women's use; as a substitute for the secret door in the ancient Nubian house.
- 11) Many Nubians have endeavoured to block apertures for ventilation in the direction of the neighbour, in order to preclude sounds from outdoor infiltration and preserve privacy.

- 1) Whole alterations, e.g. decoration and adornments of the facades features,



View of decoration on the front elevation (Plate 23)



View of painting the traditional drawing in the guest room (Plate 24)

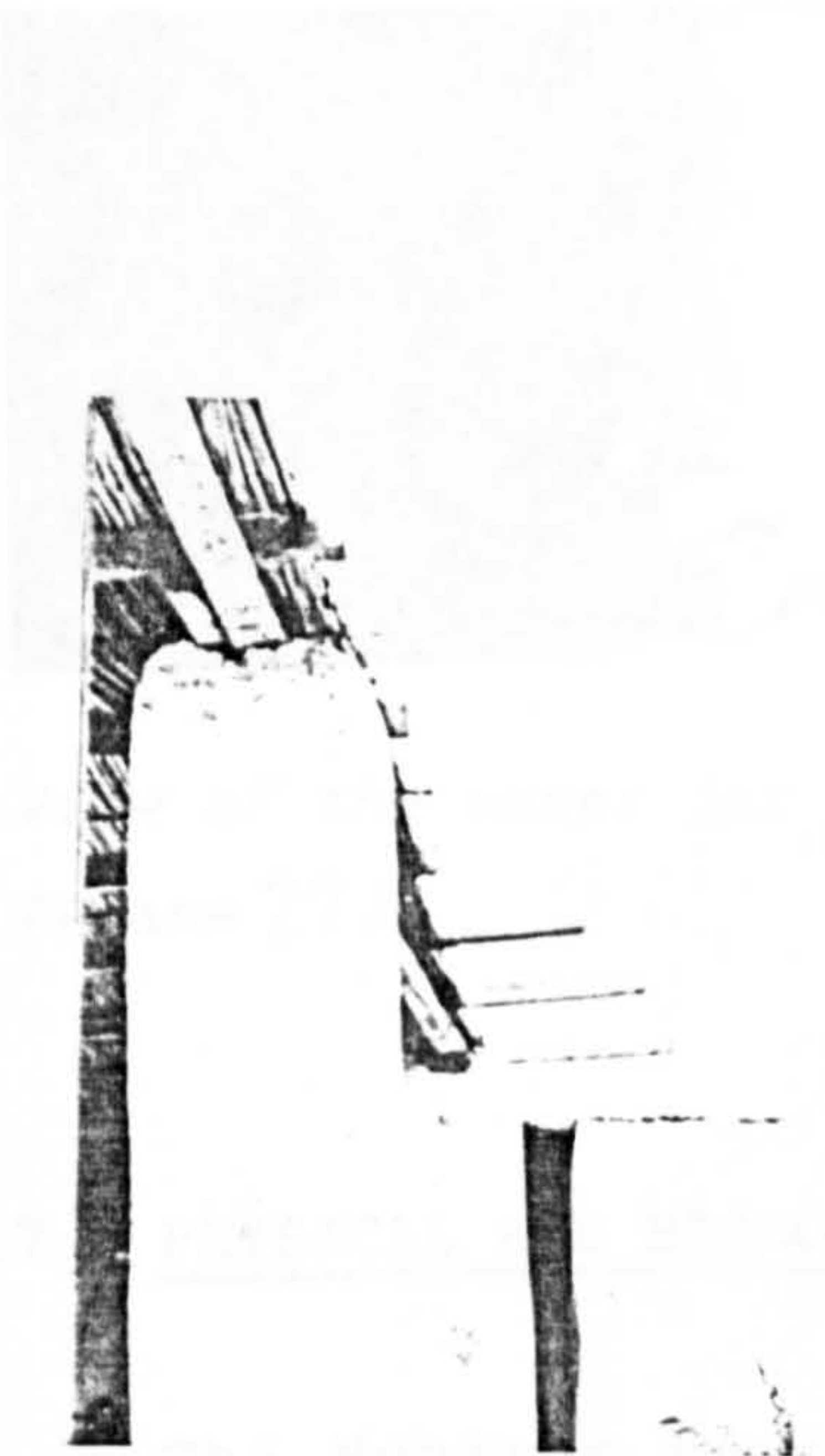


The traditional Nubian symbols on the front elevation (Plate 25)

have been both elevated and added by the Nubians in order to help them aspirit their unique style and its characteristic tradition. Certain Nubians decoration touches have been added to the upper apertures and over the walls.

- 2) Walls were painted with the traditional symbols such as scorpions, hands, eyes and flowers. The colour, design and location of decoration varied in households, reflecting individuality, but traditional community symbols were presented in many houses.
- 3) Many Nubians have plastered both the external and internal walls with mud mixture, and they have also overlaid the ground of the internal courtyard, and the zone in front of the house using the same mud in order to help achieve the features and atmosphere of the ancient house.

9.6.1 Technological Alterations



(Plate 26)
View of sun shade

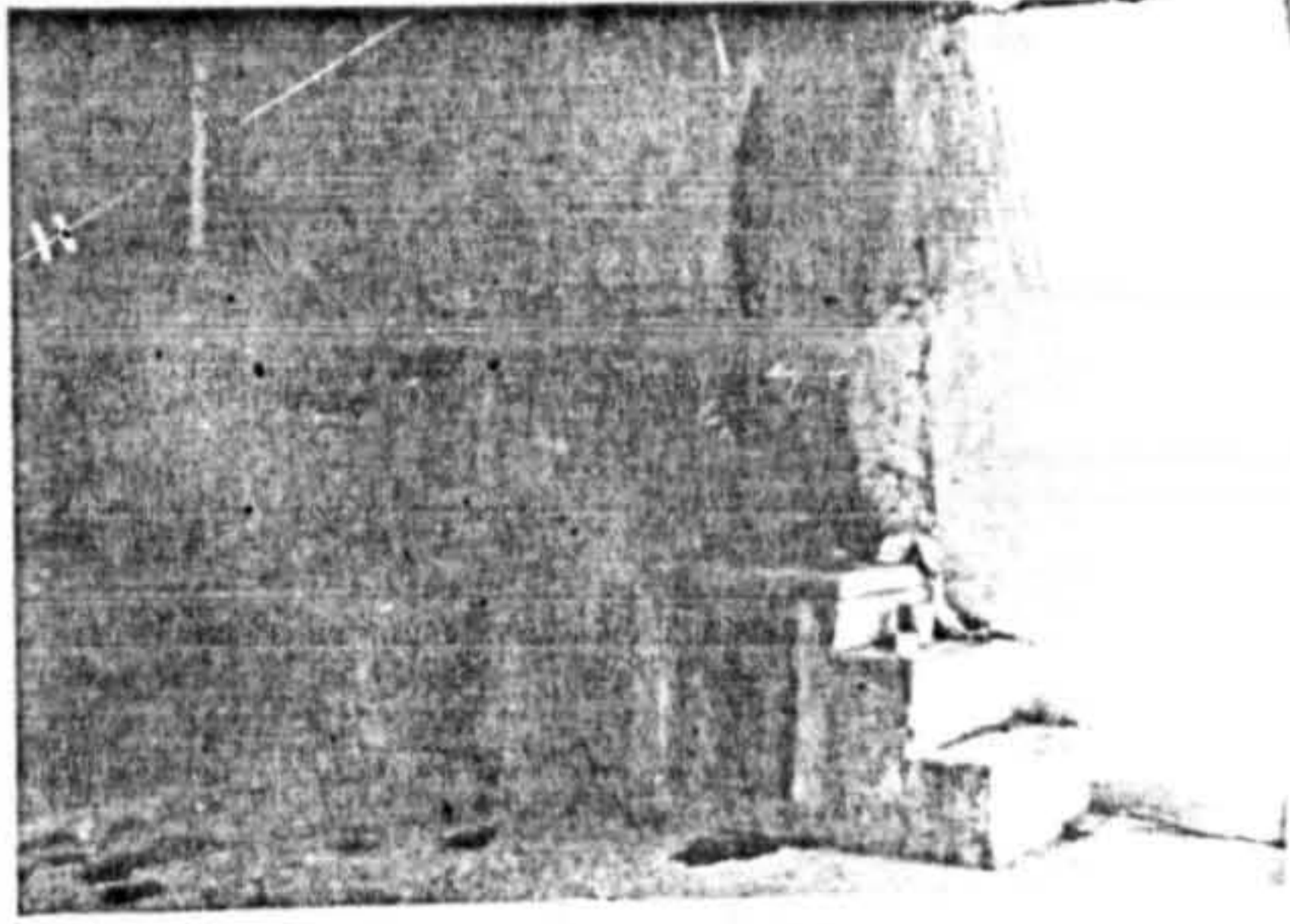
1) The Nubians have erected sunshades made of palm-branched or granular wood sheets. These kind of sheds (sun breaking devices) have mainly been established to avoid the occurrence of glare inside the courtyard.

2) The Nubians removed the cesspit of sewerage from the indoor courtyard to the outdoor one to facilitate its being emptied and to avoid sewers and waste water from the courtyard causing insects, pollution and diseases.

3) All reinforced concrete roofs which had been built were mistakes, because they increased the indoor temperature, thus making the dwelling uninhabitable, the roof insulation which is from polystyrene was a wrong choice because it is a bad resistance to the change of temperature between day and night. The room area in all models is about $3.6 \times 3.5 \text{ m}^2$. Cross ventilation from the north (humid and damp winds most seasons) is insufficient especially when the Nubians had closed the small window near the ceiling where it is not socially convenient.

These problems of a high temperature led the Nubians to set a layer of mixture (silt and straw) over the rooms, roofs and the floor in order to decrease (help isolate) heat.

9.6.2 Every Day Relevance



*View of the water jar
(Plate 27)*

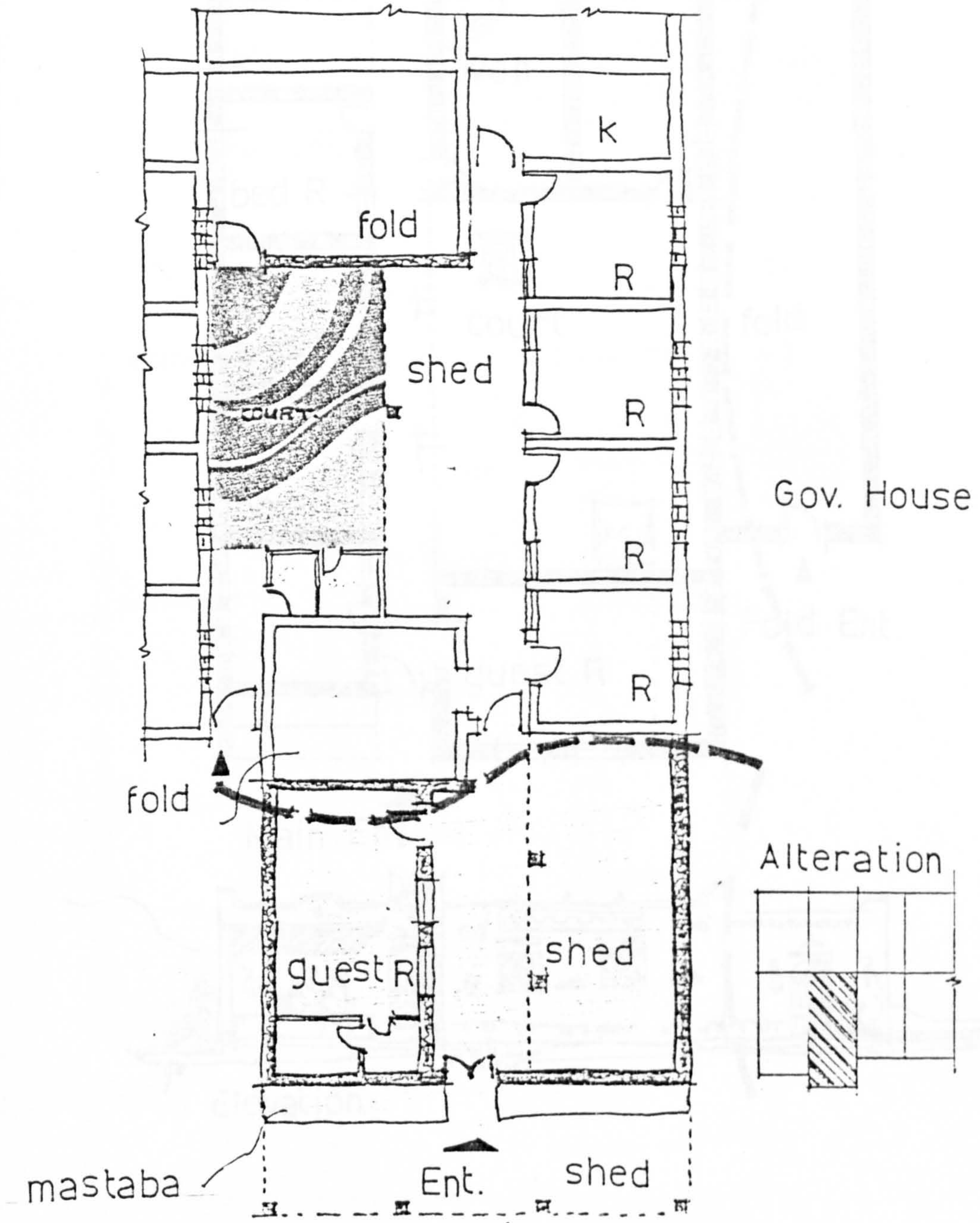
The Nubians have erected a store room, traditional oven and water jar stand to tackle the problem of the house and unavailability.

The Nubian dwellings do not have a separate bathroom which is considered a bad design because Nubians believe that the bathroom and toilet should be separate space.

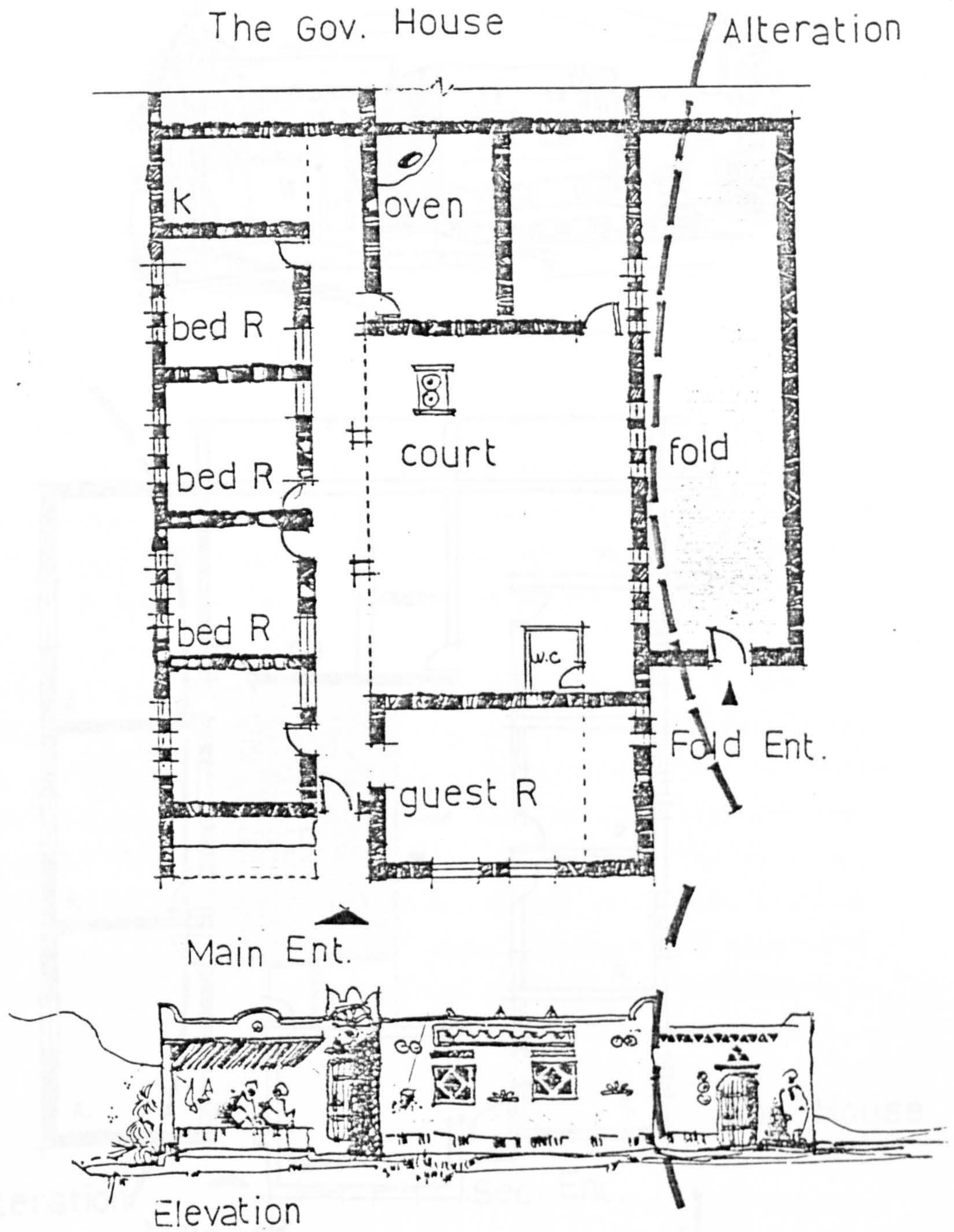
9.7 PHYSICAL AND BIOLOGICAL ALTERATIONS

- 1) The Nubians have focussed their attention on erecting a cattle fold outside the house in a separate pen to avoid the inadequacy of the cattle living too closely in the same house.
- 2) The problems of insects and scorpions have resulted in certain Nubians erecting a low fence around the house facade and reversed thresholds before the doors.

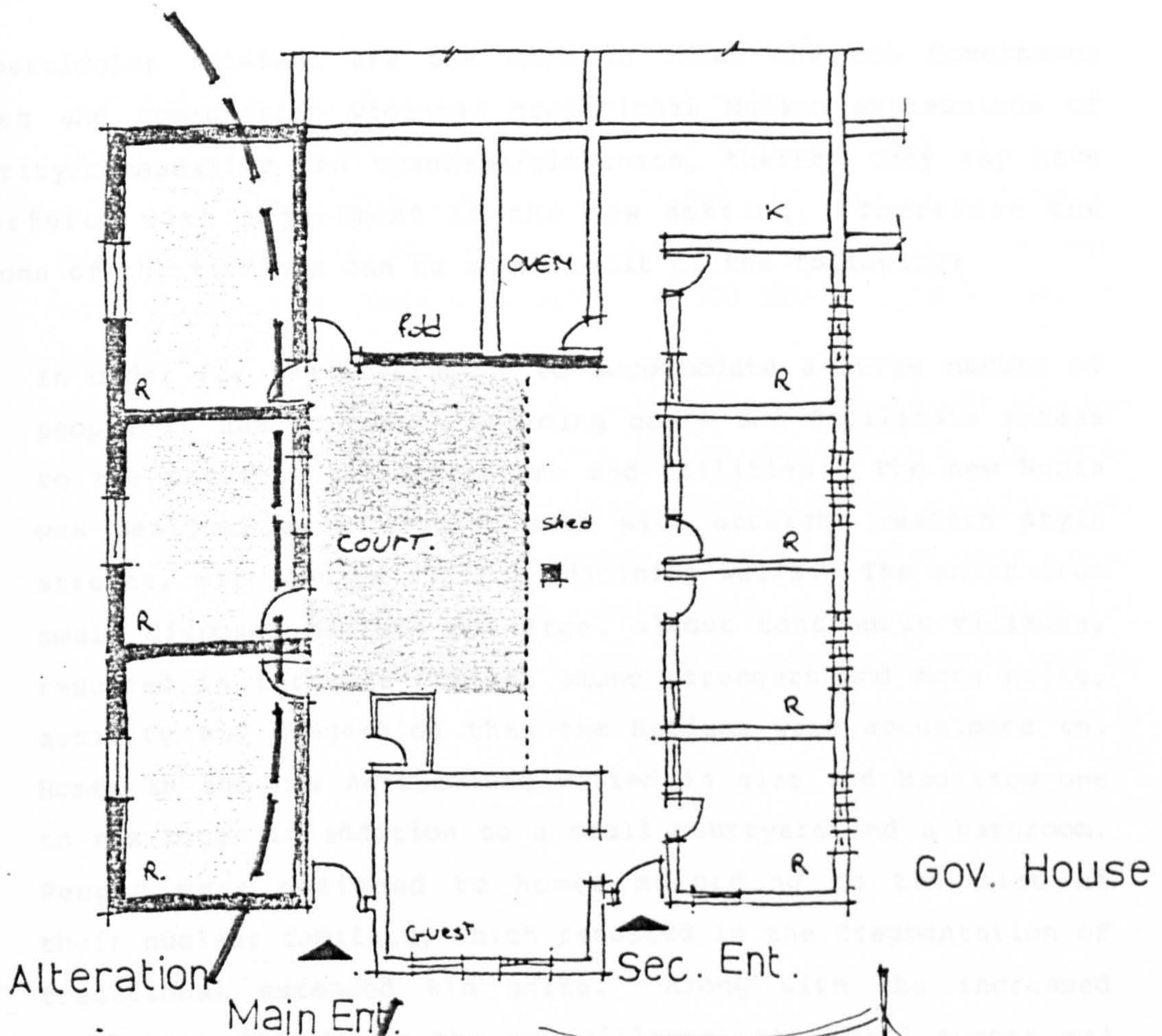
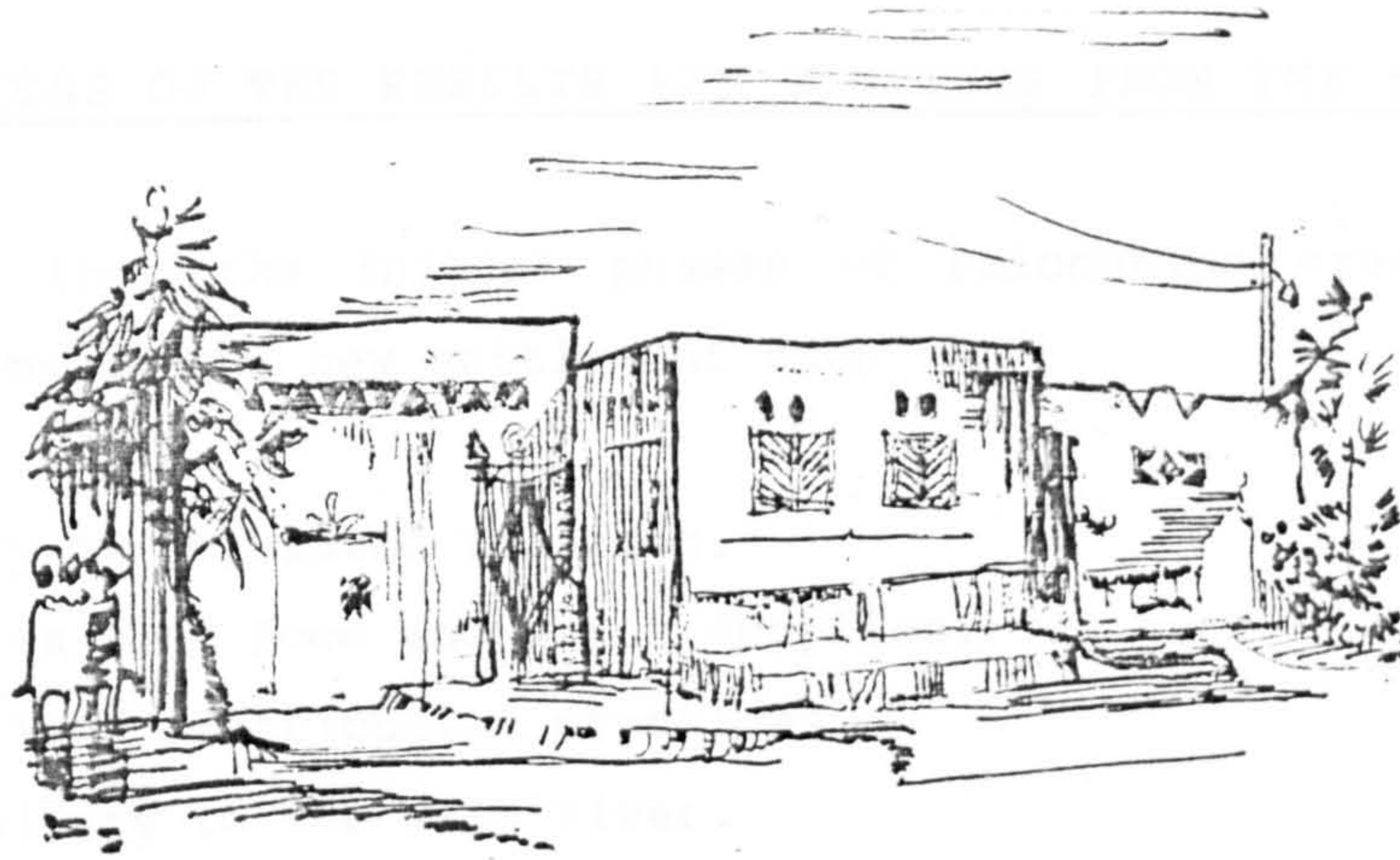
However, these kinds of alterations, not carried out by every Nubian, illustrate how the Nubians attempted to incorporate the traditional values with respect to the identity and community. It could be possible to say that, some Nubians were successful in reproducing important features of former practices in the Government houses which may be related to house location itself in the same block. It was also the case that the expression of many traditional values was not possible. This caused some of them to build another house either in the same location or in the original homeland.



(Fig. 49) An example of the alteration of the Government house.
 Ata-Alla, H (1980)



(Fig 50) Plan and elevation of the Government house after alterations.



(Fig. 51) Example of a Government house after alteration, The author .

9.8 EXPLANATIONS OF THE RESULTS AND FINDINGS FROM THE SURVEY

It can be said that the initial phases of relocation created a number of problems in the new settlement such as

- a The density of populated villages.
- b Difficulties with food and water supplies.
- c Shifts in land distribution practices.
- d Inaccessibility to the Nile River.
- e Close contact between different ethnic groups.

Of particular interest are the ways in which the new Government houses and communities violated traditional Nubian expressions of identity/communality and openness/closeness, thereby they may have interfered with adjustment to the new setting. Therefore the reasons of the findings can be as a result of the following:

- 1) In order for the Government to accommodate a large number of people it has to reduce building costs and facilitate access to the physical infrastructure and utilities. The new Nubia was designed as a compact area with straight western style streets, with houses sharing adjoining walls. The shift from small dispersed hamlets to large, almost continuous villages, resulted in far more contact among strangers and more noise, activity and congestion than the Nubians were accustomed to. Homes in the new settlements varied in size and had from one to six rooms in addition to a small courtyard and a bathroom. People were assigned to homes according to the size of their nuclear families, which resulted in the fragmentation of traditional extended kin units. Along with the increased population density in the new villages, the small number and size of rooms in dwellings resulted in an increase in household density. In fact, household density doubled following the relocation (1.7 person per square metre according to the 1966 census) and was associated with an increase in communicable diseases such as dysentery, measles and encephalitis. As a consequence, mortality rates rose, especially for children and the elderly.

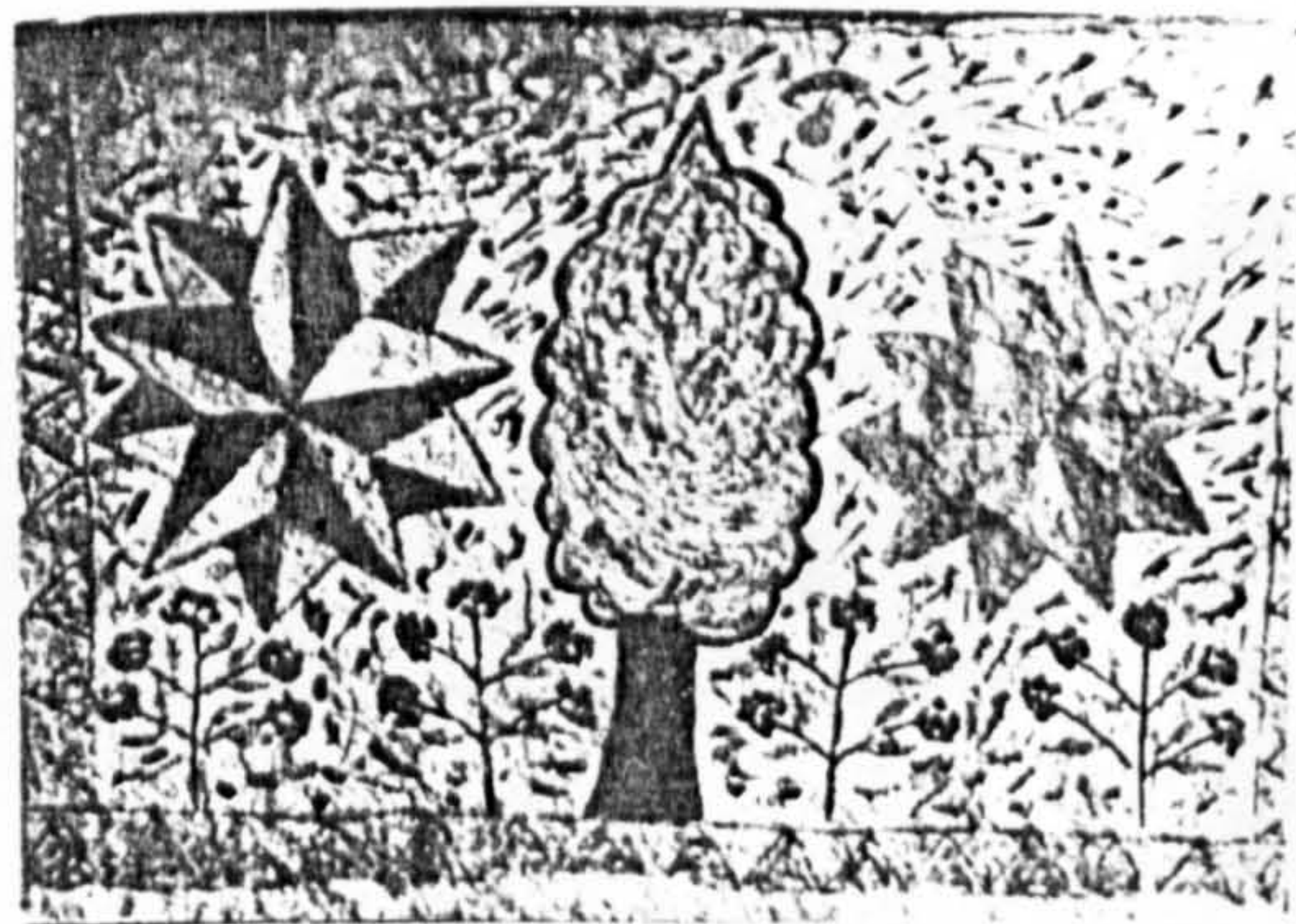
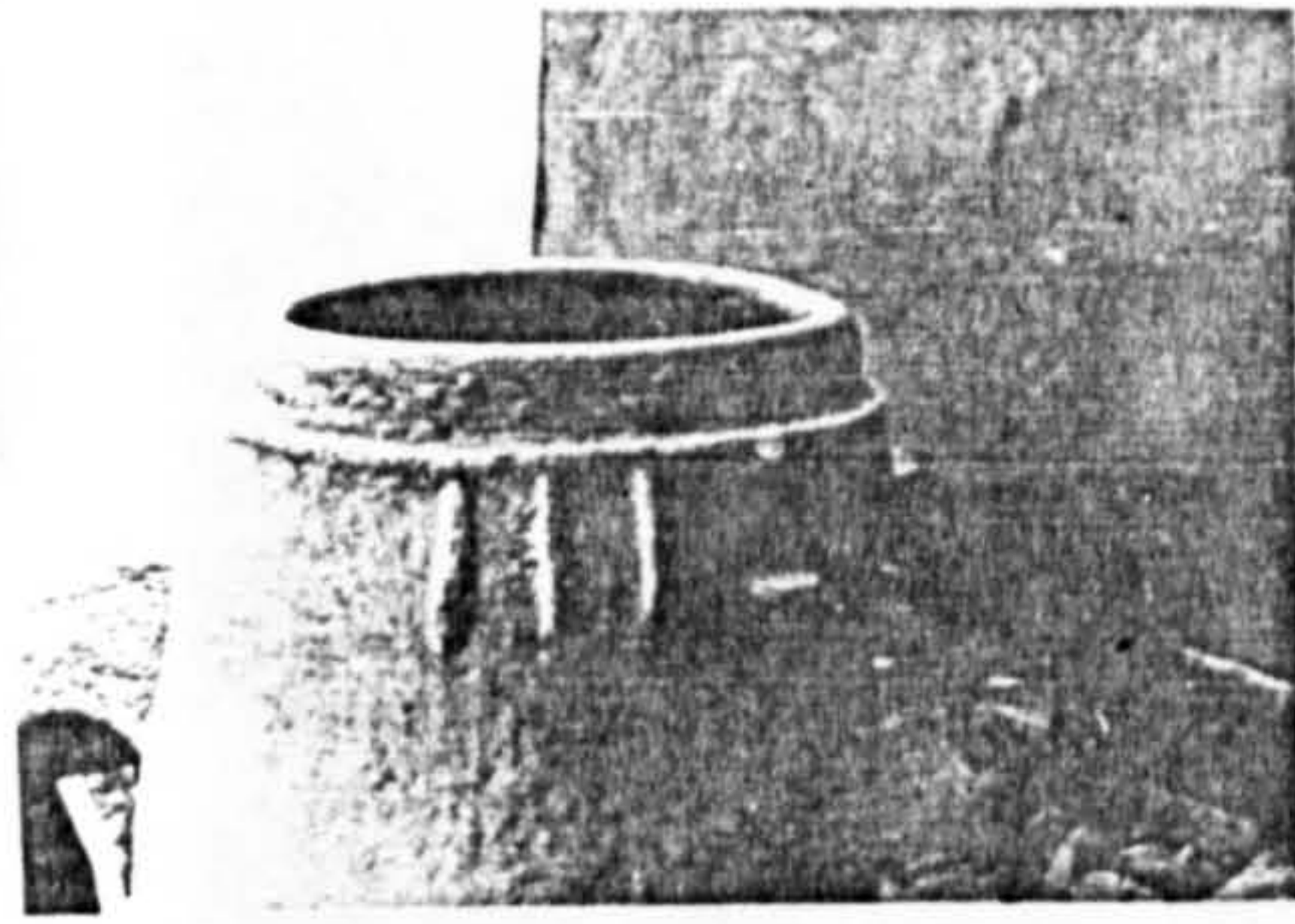
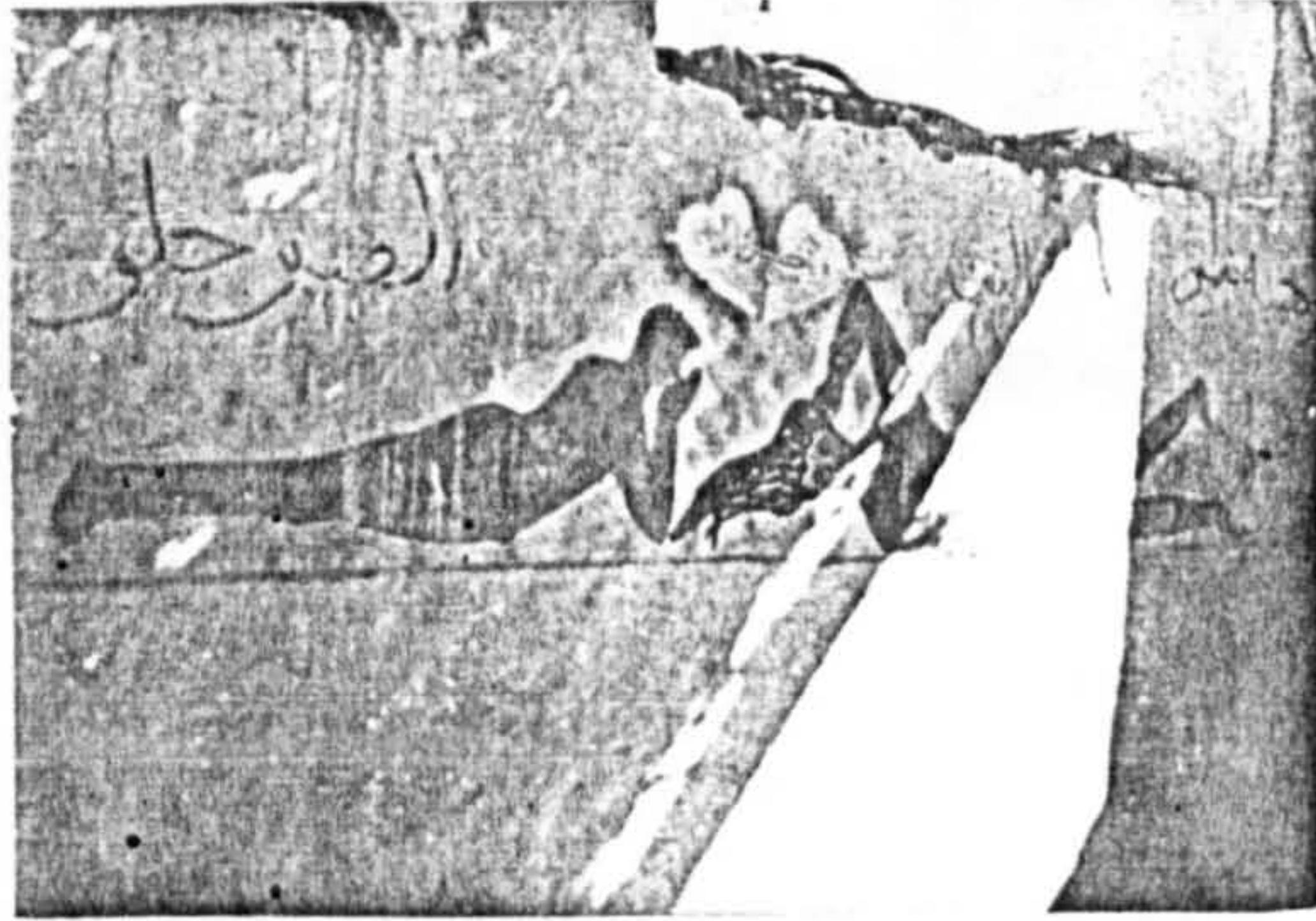
- 2) Traditional patterns of home design and use, which previously helped regulate the openness/closeness of household members, families, and neighbours to one another, were not available in the new communities. Fewer rooms meant that family members were forced to interact more with one another. The absence of a guest room often resulted in mutual intrusions by guests and the host family. In some instances, in order to provide a guest with privacy, a family would move in with a neighbour or kin. This arrangements was not wholly satisfactory, since it resulted in even greater contact between neighbours and kin than had been the case in Old Nubia.
- 3) Other new design features of the new houses interfered with customary practices of privacy regulation.
For example, neighbours shared a common wall between dwellings, thereby eliminating a traditional barrier. Furthermore, wall around homes and the openings used for ventilation were much lower than they had been in Old Nubia, which made it difficult to maintain privacy.
Many new homes had windows in the front of dwellings whereas in Old Nubia windows faced onto the courtyard, and the outer walls had no windows or openings other than for ventilation. As a result of these new design features, passers-by could easily hear household conversations and arguments. This led to strains in community relations as gossip heightened and as people had more than normal access to activities within a household.
- 4) The new dwellings also made it difficult to achieve desired contact with others. Extended kin and friends did not always live near one another, making it difficult for them to interact on a daily basis. This was particularly troublesome for women, because of congestion, crime and a general loss of feeling of security, women were no longer free to move within the community and exchange information with friends and relatives. They became restricted to their homes and were increasingly isolated from others and from activities in the community. In addition, the absence of a guest room led to less interaction with visitors, resulting in further isolation and loss of contact among people.

- 5) The absence of a mastaba, the low bench-like structure in front of dwellings, was another factor that was affected by the social interaction in the new communities. It became difficult for people to interact with neighbours in a socially acceptable and informal way. If a person wished to sit in front of a dwelling he or she would have to sit on the ground. This behaviour was frowned upon, because it was considered unclean and because it was a practice of Egyptian peasants with whom the Nubians did not wish to be identified.
- 6) One considers the early months of adjustment in the typical new village as follows:
The Nubian people had moved from clean, well-decorated, spacious communities into high-density homes. The new communities had littered streets as a result of housing with cramped interior that had little room to store food and supplies, no place to keep animals (traditionally kept in separate areas in the compound) no guest space, and no room to expand.
To solve some of these problems, dried food, fuel, and other materials were stored on the roofs of dwellings or were placed in the middle of the streets. These practices proved to be frustrating and humiliating to the Nubian sense of group identity. However, Nubians traditionally distinguished themselves from the average Egyptian peasant, who stored belongings on the roof and kept animals in the home. To be forced to live as if they were poor peasants was insulting and an embarrassment to the Nubian cultural identity and self-esteem.
- 7) The sense of community fostered by the small hamlets of Old Nubia was seriously disrupted in the large villages, where there were many strangers and where people were separated from their extended kin and close friends. The fact that homes were built side by side and had common walls that prevented the organic growth of the traditional compound, did not permit the housing of newly married children in the compound, and made it difficult to have a guest room. The extended family configuration and strong norms about hospitality to visitors, central features of the Nubian sense of community, were severely affected by design of the new dwellings.

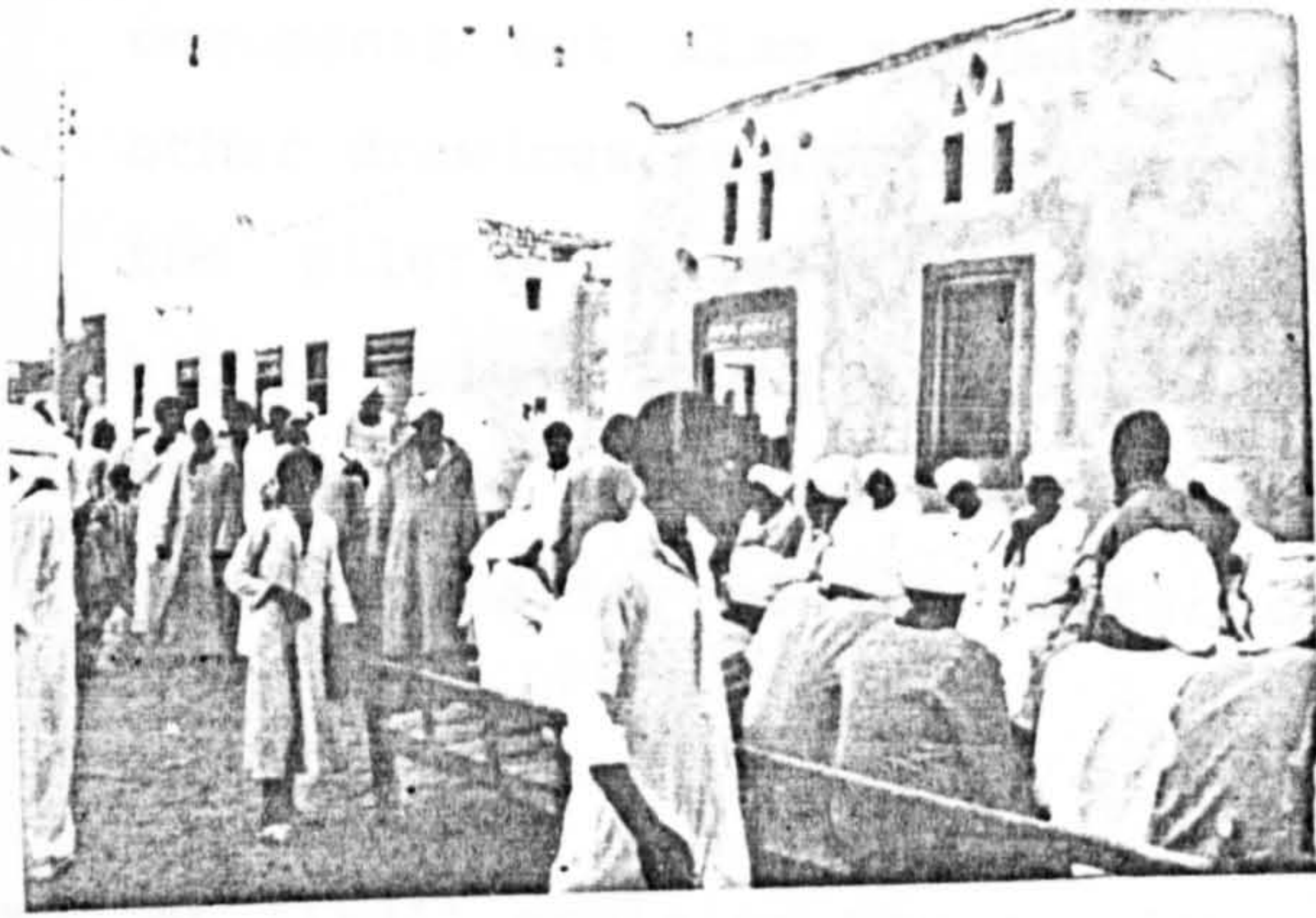
- 8) The design of the new communities and homes also interfered with traditional expressions of individual identity and uniqueness. Row after row of similar homes with stone block construction, the plain cinderblock covered with reinforced concrete slab, the disruption of status relationships regarding homes (e.g. well-to-do families lived side by side and in the same quality of housing as their former tenants and employees) all contributed to a loss of individual identity and self-esteem. The new homes had no decorations, were poorly constructed, and had no distinguishing qualities. This made the situation worse.
- 9) The homes of New Nubia have also been affected as a result of many traditional channels used to express identity/communality. In Old Nubia, the ties of residents to their community and culture were evident in the widespread practice of decorating the exterior and interior walls of compounds and rooms. By means of paintings, carved reliefs, or decorative additions, residents displayed their bonds with the local community and with the larger cultures of Egypt and Islam. These decorations displayed the distinctive artistic talents of their creators, who were usually women

One can find the decorations category as follows:

- elaborate and colourful paintings of the national flag, symbolised bonds with Egypt.
- paintings of stars and crescents, reflected adherence to Islam.
- the special door decorations that symbolised the occupant had made a pilgrimage to the holy city of Mecca.
- drawings of scorpions and snakes on the front walls and doors were believed to have the power of stopping these creatures from entering the house, and drawings of suns and big eyes were to neutralise the harmful effects of the evil eyes.
- steamships painted on a wall symbolised the fact that the owner had worked on ships; a carved relief of a man shooting an alligator identified the occupant as a noted hunter. Such



(Plate 28) Different views of Nubian drawings and paintings.



(Plate 29) Traditional Nubian wedding ceremony.

- displays not only reflected the unique qualities of the occupants but also served as a vehicle for self disclosure.
- other drawings represented the means of transportation used by the pilgrim in travelling to Mecca because pilgrimage was highly valued among Nubians.
 - displays of china plates on the front facade was a symbol of the hospitality of the master of the household to the community.

Alexander (1981) explains the meaning of ornaments, for example, the flowers

"the flowers and ornament painted on different inside walls, play a major role in feeling of the buildings"

Agan (1948) also said that housing should provide an opportunity for self-expression and freedom of action.

Alexander also states (1977) the importance of doors and windows which are always important for ornament, because they are places of connection between the elements of buildings and the life in and around them. It is very likely that ornaments could be found with concentration at the edges of doors and windows as people try to blend these edges with the space around them. He gives the entrance of the Nubian house as example and states that

"without the ornament, there would be a gap between the arch or, e.g. door, of the entry and the passage itself. The ornament works on the seam, between the two, and holds them together."

Decorative practices in the interior of the compound also depicted the unique identity of the occupants. The guest room was kept very clean and decorated with wall hangings, handmade baskets, china plates suspended from the ceiling (these were also used for food storage) and elaborate articles of furniture. The Nubian guest room displayed the unique talents, hospitality and tastes of the hosts, especially the women. Other rooms in the courtyard were also

decorated in handicrafts, souvenirs, personal memorial, photographs and cherished family heirlooms that were unique to the occupants.

The reasons behind the physical forms and the decoration could be analysed as follows:

- 1 The connection between the fronts, decorations and its technical manipulation, closely with cultural aspects influencing members of the village.
- 2 The impact of habits and standard of living on such arts, which were once an indicator of the level of wealth.
- 3 Such arts represent a certain part of the beliefs within Nubians, their prevailing traditions and close contact with nature.
- 4 The carved or relieved sculptures are reflections from their primitive nature and practical knowledge of animals and life.
- 5 The traditional factor resulted in the continuation of building some elements that was previously constructive in the Ancient Egyptian architecture.
- 6 The inspiration of decorative units from nature, simplified into integrated geometrical forms.
- 7 The different ways of manipulating sizes, heights and shapes, reflects the human needs of inhabitants. They, for example, increase the height of certain rooms as an expression of its relative importance with the consequential differences in the fronts as to be more attractive.

9.9 OBSERVATIONS

From the different results and the researcher's point of view, the different observations of the survey can now be stated. The Nubian situation from all attitudes can be described as externally imposed. Sudden and pervasive changes as in relocation projects produce considerable disruptions, and the social impact is usually enormous due to the large number of people who are relocated and the accompanying scope of the change.

1 It is quite clear with resettlement, the centuries long life of the Nubians in all case study groups changed dramatically for the following reasons:

- a) the shift from isolated and dispersed communities threatened numerous traditions, especially those related to village and family life.
- b) there are also significant changes in land use and farming practices, problems of food supply and distributions.
- c) consolidation of people into larger and more dense villages.
- d) greater accessibility to social services and education.

All of which paved the way for the socio-cultural upheaval.

2 Several types of stress, reaction to Nubians, and coping strategies are attributed to the need of evoked adaptation under relatively difficult conditions and circumstances. One can say that, the conceptualisation of coping and adaptations by doing several alterations is, however, much broader than what the term of adaptation usually implies, and even though still dissatisfactory, some of them rejected the house even after carrying out their alterations in order to deal with the following:

- a) immediate psychological distress.
- b) the rapid environmental change, that may not retrieve the structure and culture meaning.

3 Government shorthand or the fallacy of authorities and local architects may emerge and lead to the use of coping strategies to deal with the Nubians' resettlement (Figure 22). As a consequence

- a) The relocation process caused disruption at the sociological level such as familiar patterns, role relationships and inherent responsibilities, forms of social control, subsistence patterns and organisational structure are altered.

- b) disruption at a psychological level occurring such as affecting routine behaviour, attitudes, motivation and emotion, and cognitive perceptual styles.

However, the interplay of the above two levels therefore produces a complex state that may stabilise to the form it once was.

4 In a cross-cultural analysis the house is a tangible barometer of impact of social and cultural influences an indicator of the mechanisms used by Nubians to cope with and to face change. The author sees the use of old cultural ways to find solutions to emerging problems in the new setting of life-style in Kom-Ombo are as follows:

- a) some to face the aspects relating to the rapidity and intensity of change.
- b) some others to match the social changes occur gradually.
- c) some others take place abruptly and involve sudden alteration in settings and life-styles.

5 In studying the changes resulting from the Nubian population displacement, the locus pervasiveness, and the extent of such changes should be investigated. These aspects of social change refer to the degree to which change affects vital and crucial aspects of culture, e.g. the physical viability and well-being of Nubians.

the fabric of family life and social organisation, or key elements of cultures economic and political organisation

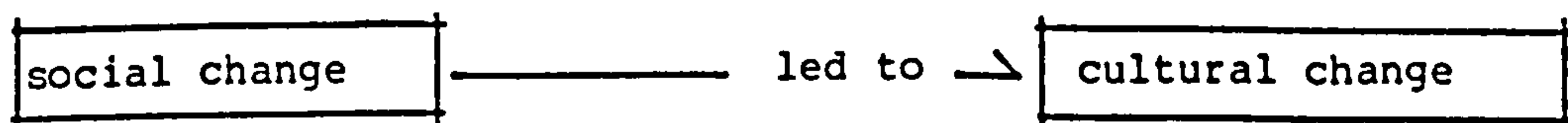
versus

the degree to which social change affects relatively superficial aspects of a culture

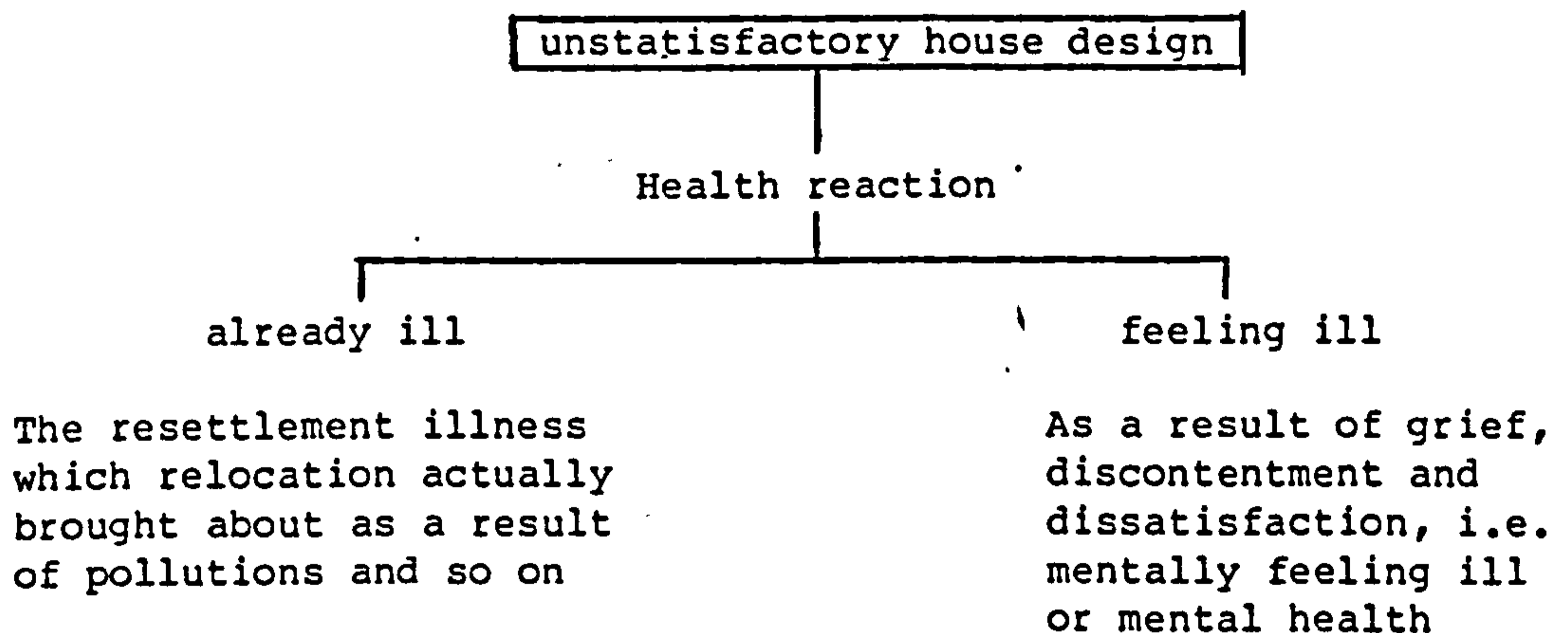
social organisation

versus

the degree of which the social change affects the cultural aspects



- 6 On the surface of Kom-Ombo it would clearly appear that the relocation experiences of Nubians introduced a traditional form of responding. The Government houses appeared to be ineffective. If they had been effective, the communities would be in a far better position than they are today in general, and they would not have abandoned the houses to build others themselves, even after doing alterations.
- 7 The return to a homeland was a result of unsatisfactory houses. The effect on health can be shown as follows



- 8 The Nubians who built suburbanised houses, i.e. those in case study group no 2 with freedom of action in the above observation, could be seen to be craving for show and modernity, this caused the house owner to lavish his money on the tawdry fittings and decorations of an urban house, while being miserly with leaving court and denying himself the benefits of the real traditional Nubian house. This attitude makes the houses compact and outward facing, so that the family has to air bedding over the public street, and air itself exposed to the neighbourhood upon its barren balconies (Plate 8) whereas if the owners were less miserly they could take advantage of the only house type that can make life tolerable in these places, the traditional courtyard house, enjoys both space and privacy.

Unfortunately this ferroconcrete suburban house (with the climatic discomfort) is the type that is taken by some Nubians as a model of modernity and is gaining ground in Kom-Ombo, in order to persuade themselves that they are sophisticated and urban.

The Nubians along with the village masons started to experiment with styles that they have seen only at second or third hand, e.g. in the Arab Oil countries and with materials that they cannot really handle with understanding.

These suburban houses, which incorporate various features of modern design copied from fashionable urban work, may be handed down, over a period of years, in which case genuine tradition will be contaminated.

As a result it may be found that

house design change → social changes → culture change → the users will find another house design

- 9 The Nubian traditional house in the homeland is generally a reflection of Islamic tradition and the Nubian community in particular. This tradition and community prescribe a certain kind of social interaction and the key organising concept is the respect for privacy which conditions the relationships between the various space within the house as well as between the house and the outside environment. These houses are built for the existing family as well as the extended families. This traditional house explains how the house design can meet the requirements of the family that some flexibility is important in house plan so that it can adapt the family's needs. Public, semi-private and private spaces are organised on certain general principles. Whenever possible two entrances are provided, one to the private quarter and the other to the more public section of the house. The presence of a larger dominant room i.e. the guest room, which has a central

role in the articulation of the enclosed spaces was considered to be a common characteristic. Both semi-public and private quarters are around a court or semi-court yard.

These ideas in the traditional house (Figures 54 - 58) helped the Nubians to have their satisfaction and to ensure that architects will be able to produce designs that could be more closely related to their needs.

The author concludes the following conceptual model that could be used to evaluate an alternative design proposal for the Nubian people.

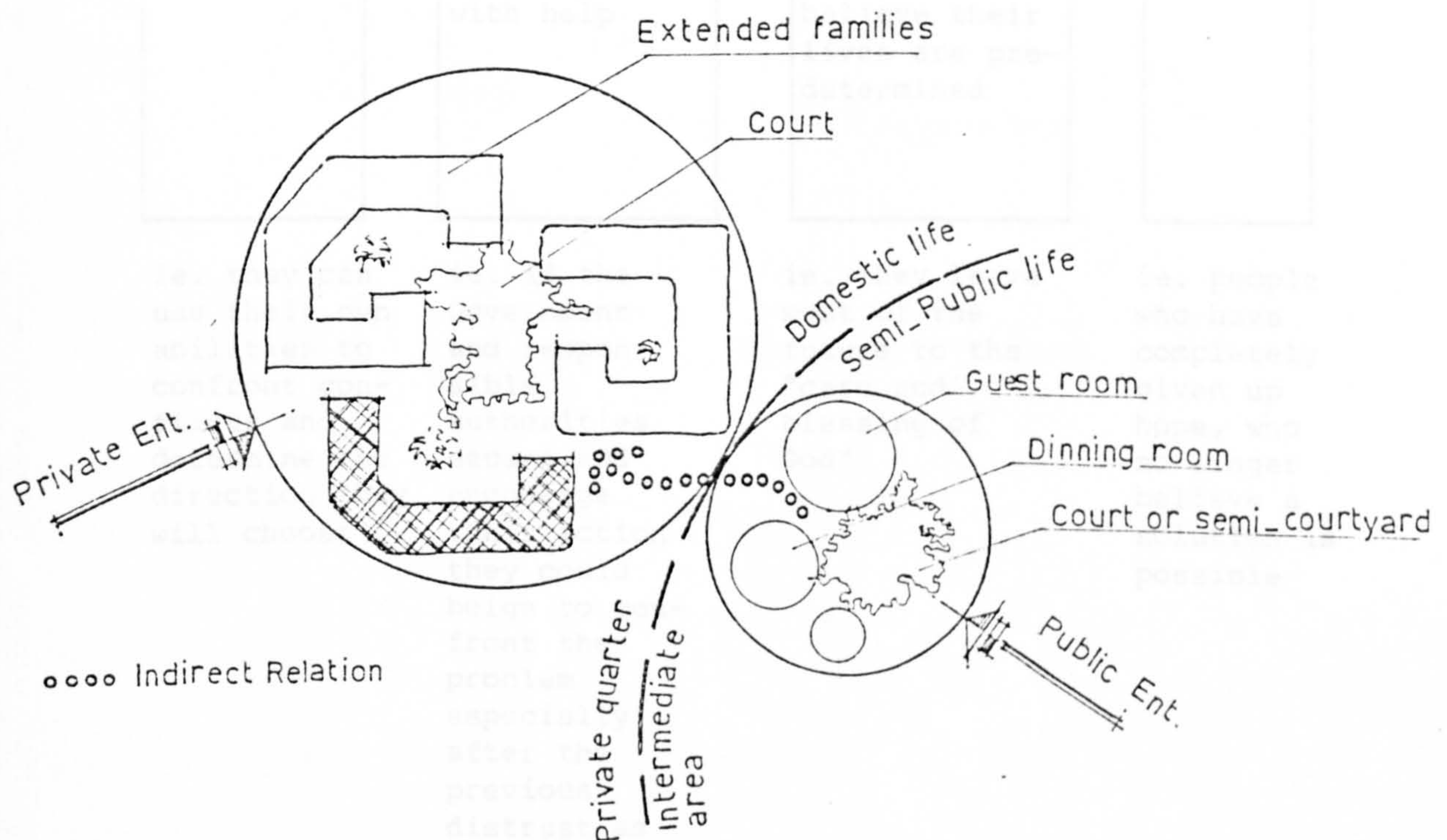
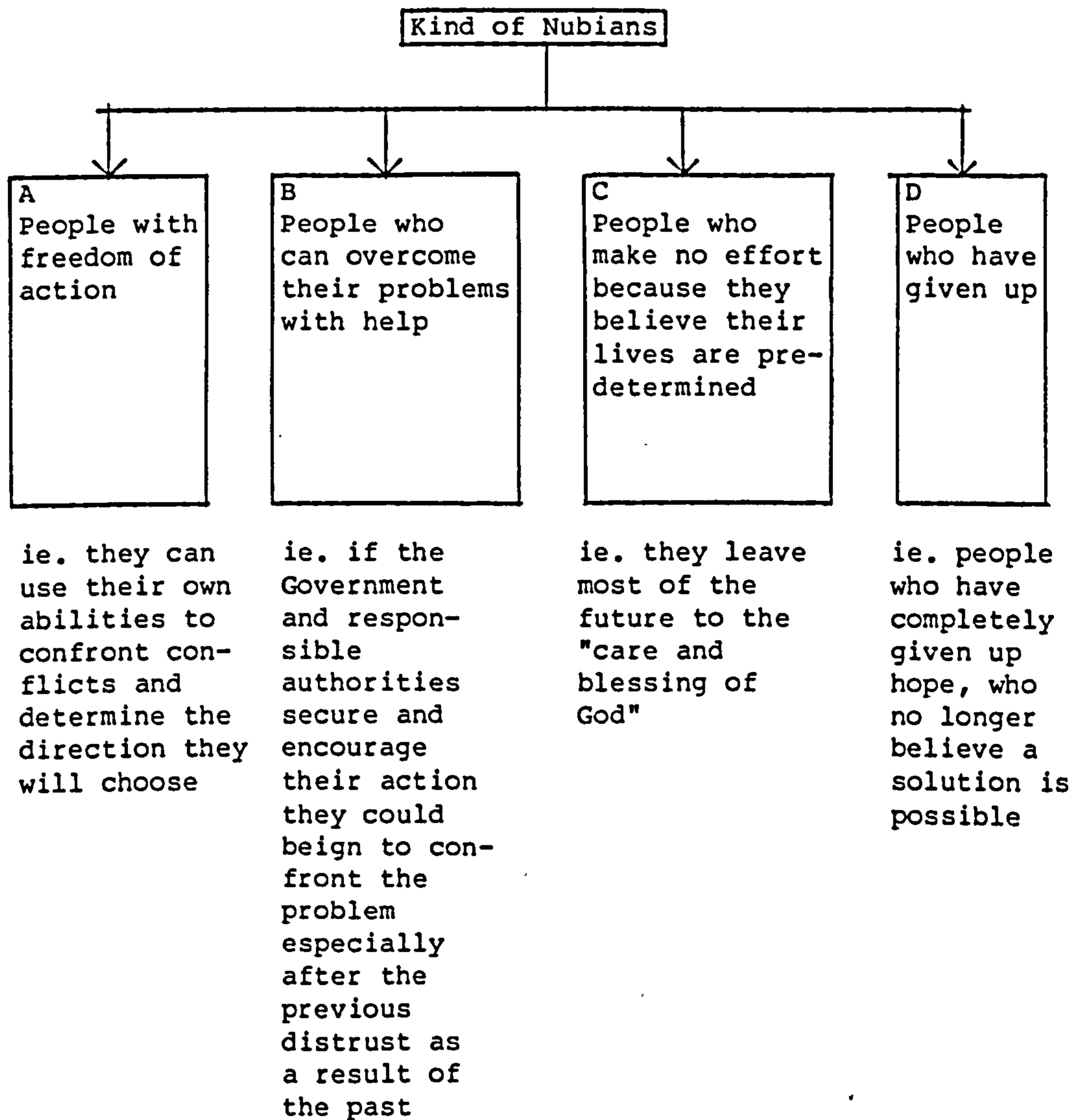


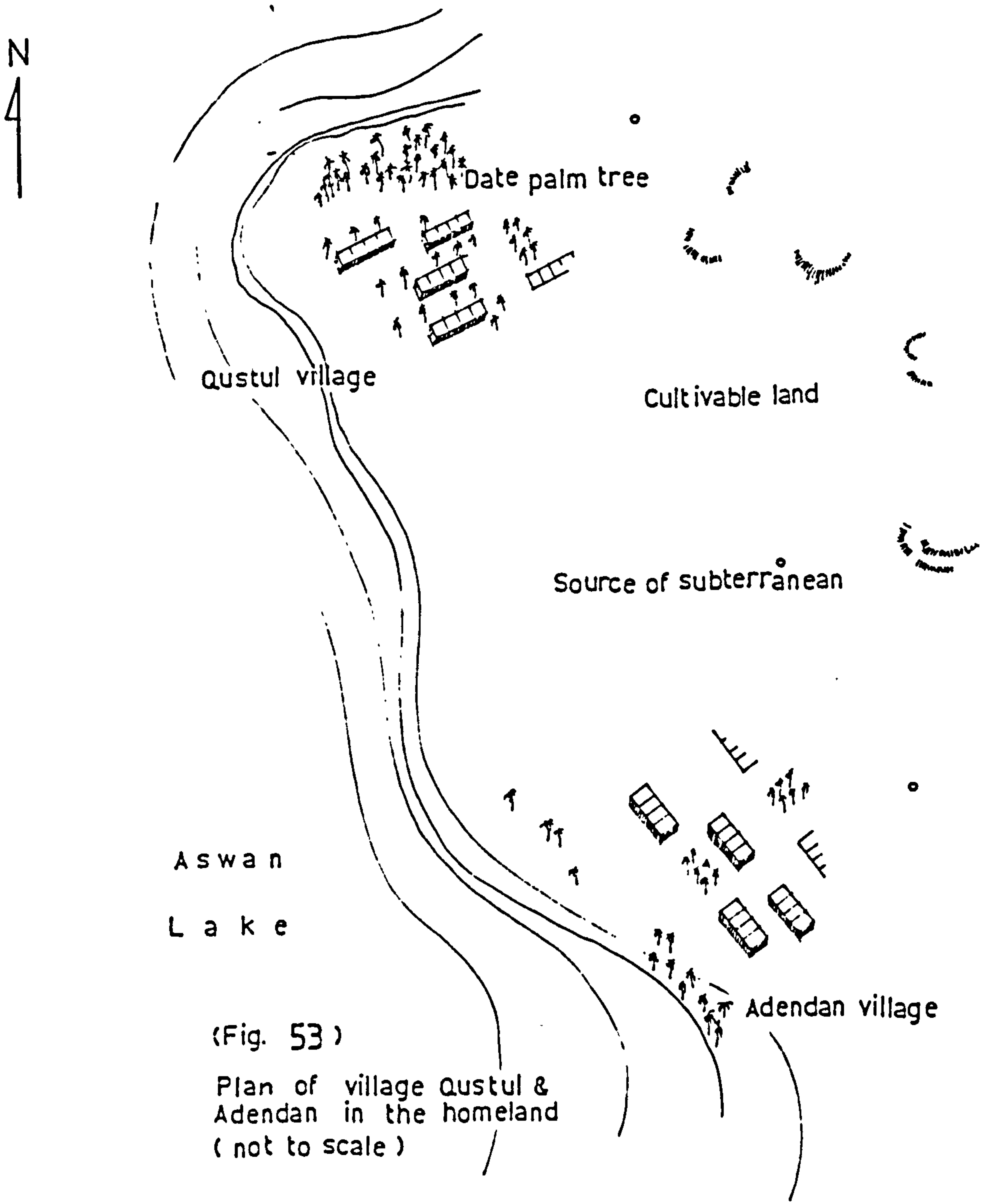
Figure 52: Conceptual organisation of spaces to the Nubian traditional house in the homeland.

10 It could not be said that the cure of the general crisis of Nubian architecture would be simply to build one or two good model houses in the homeland as examples. It rather could be possible to try to diagnose the disease, to understand the root causes of the crisis, and to attack it at these roots.

11 In general Nubians tend to be ambitious and pragmatic, for they realise their potential and are realistic concerning their limitations. The Nubians who are interested enough about the present and future, could be seen with the view to limitations of their ambitions in the following ways.

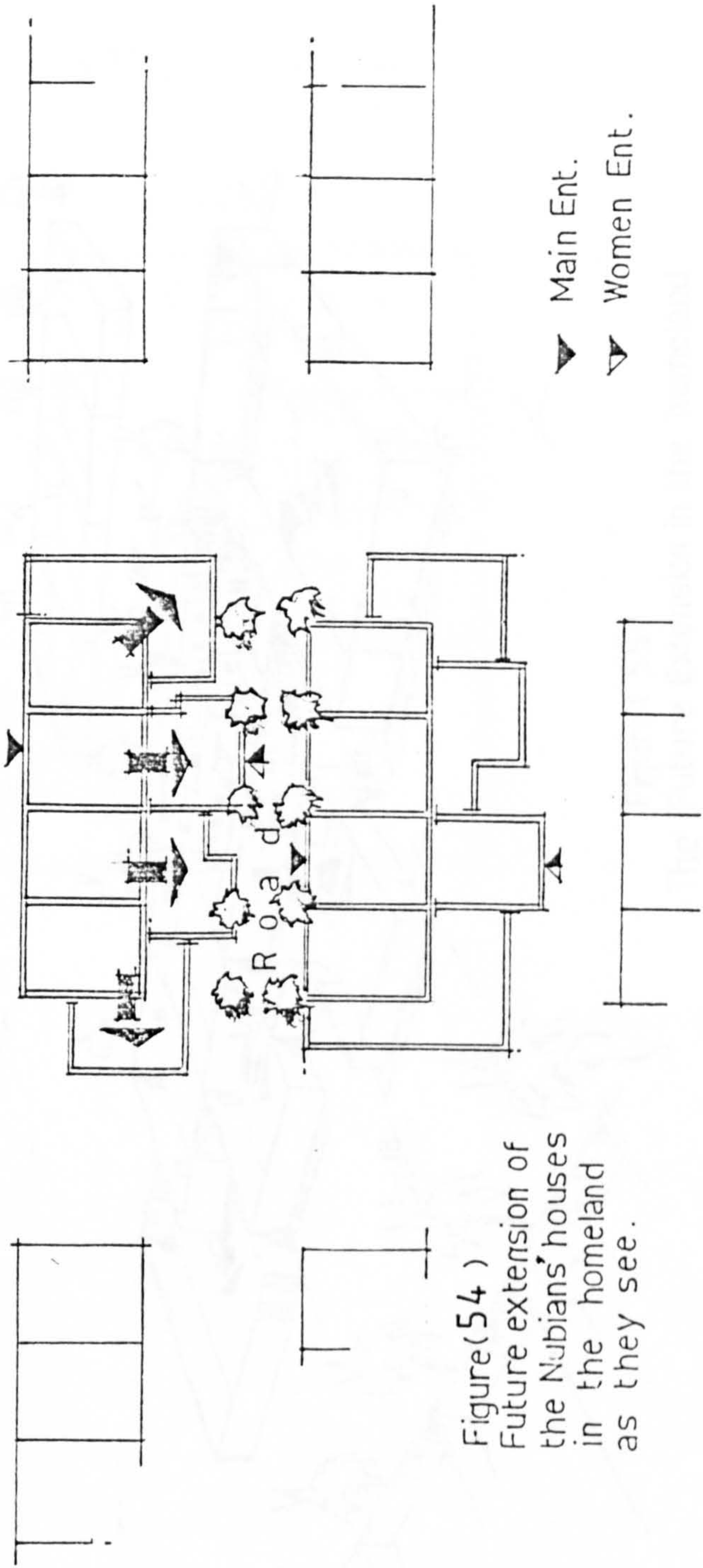
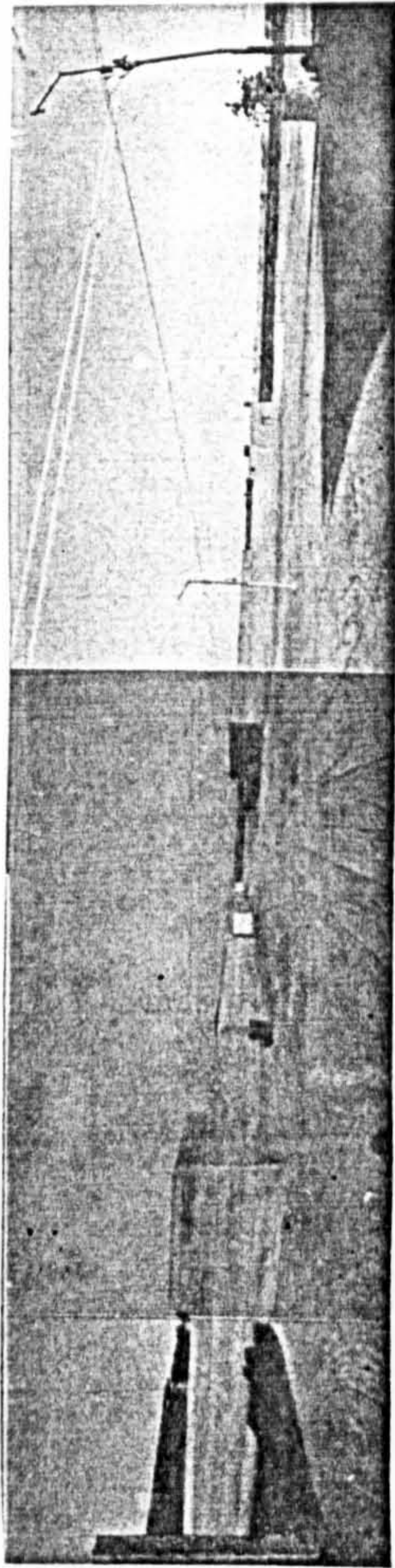


All those people are Moslems and believe the fate of man is determined by his action and the "will of God". This attitude is not fatalistic as many of western analysts have conceived it to be. For Nubians it is a realistic approach to the problems of life in a place with limited resources and is an option for self-improvement and an effective coping mechanism in situations of crisis.

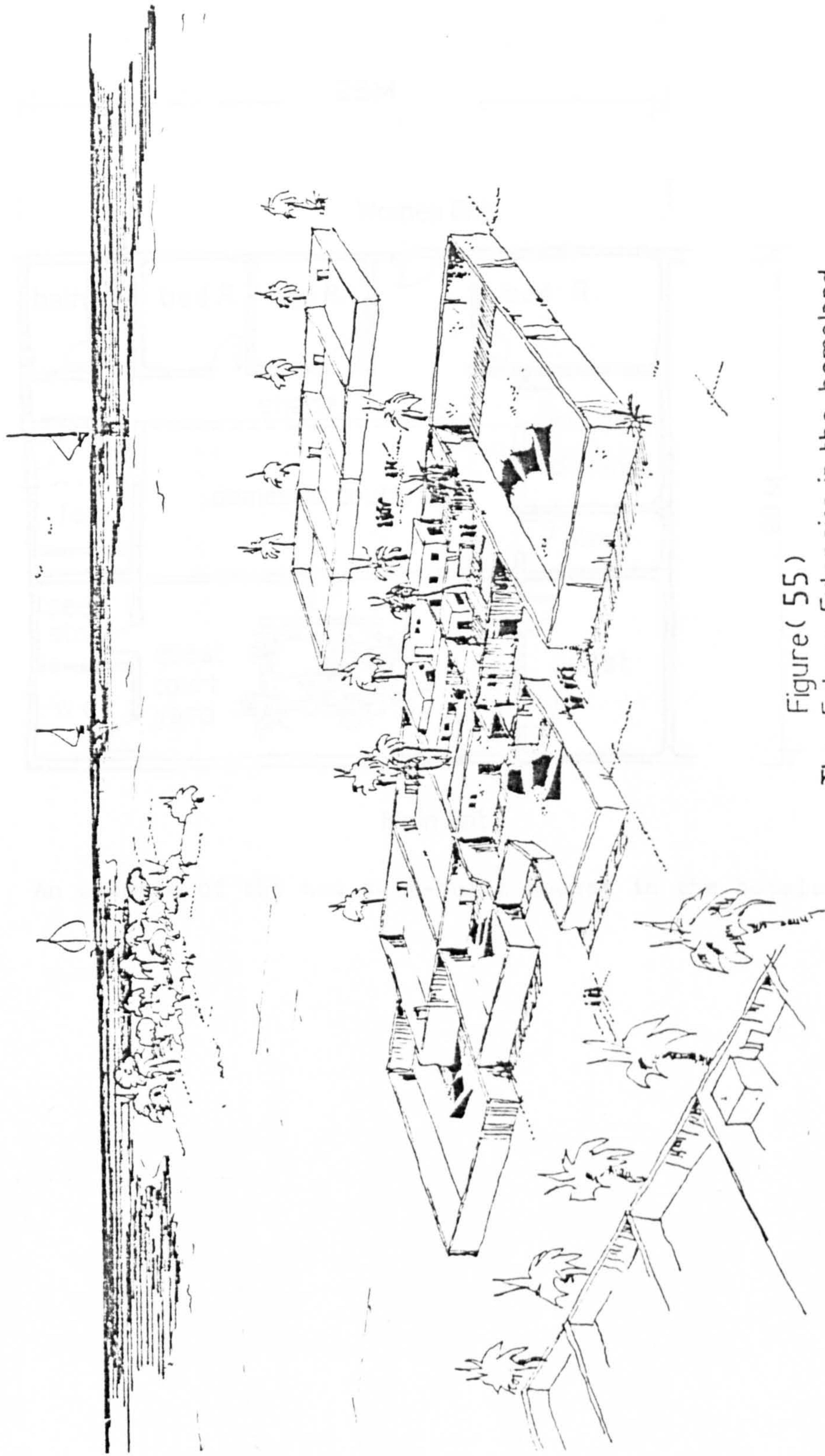


(Fig. 53)
 Plan of village Qustul &
 Adendan in the homeland
 (not to scale)

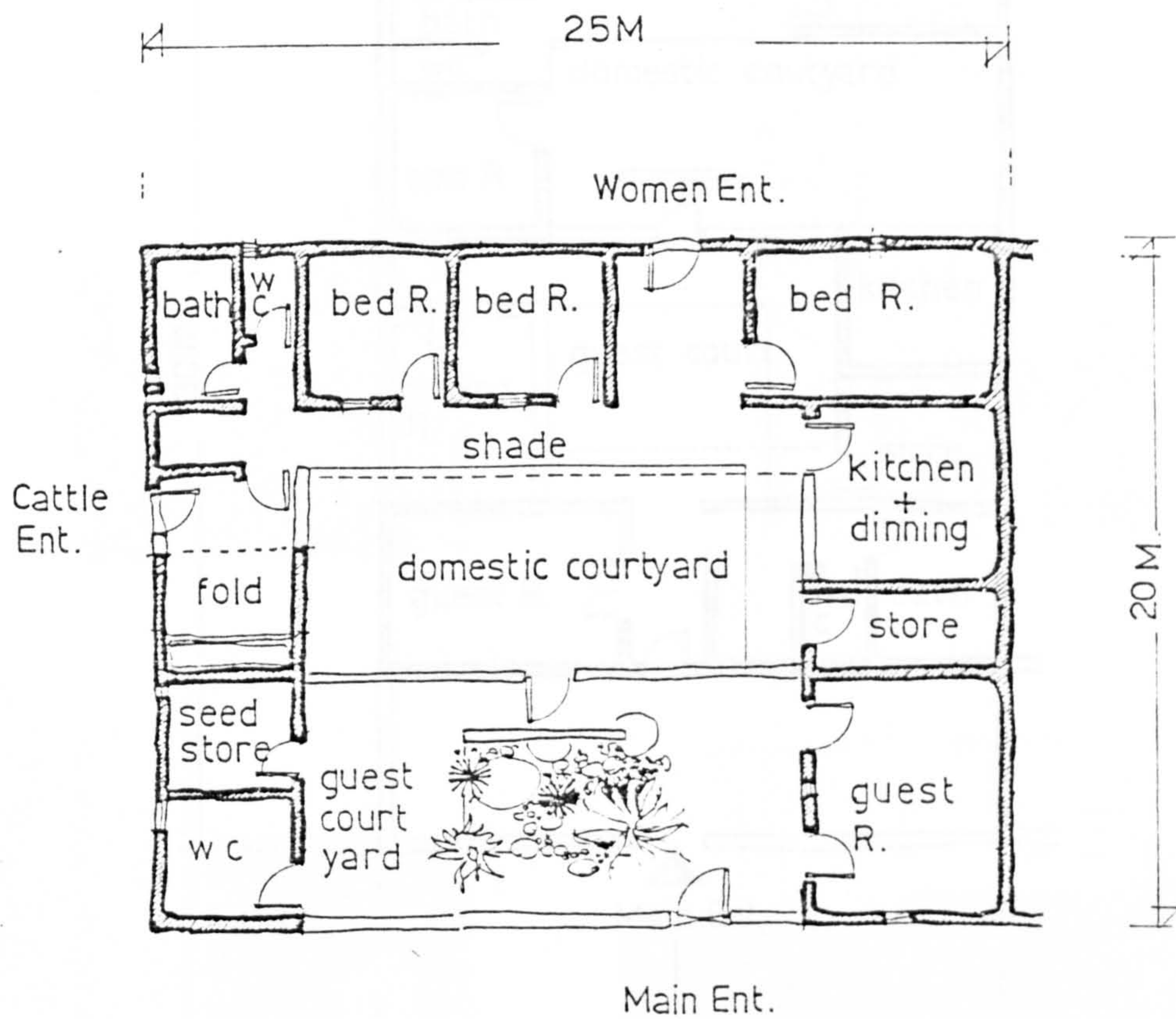
(Plate 30) View of part of the houses in the homeland.



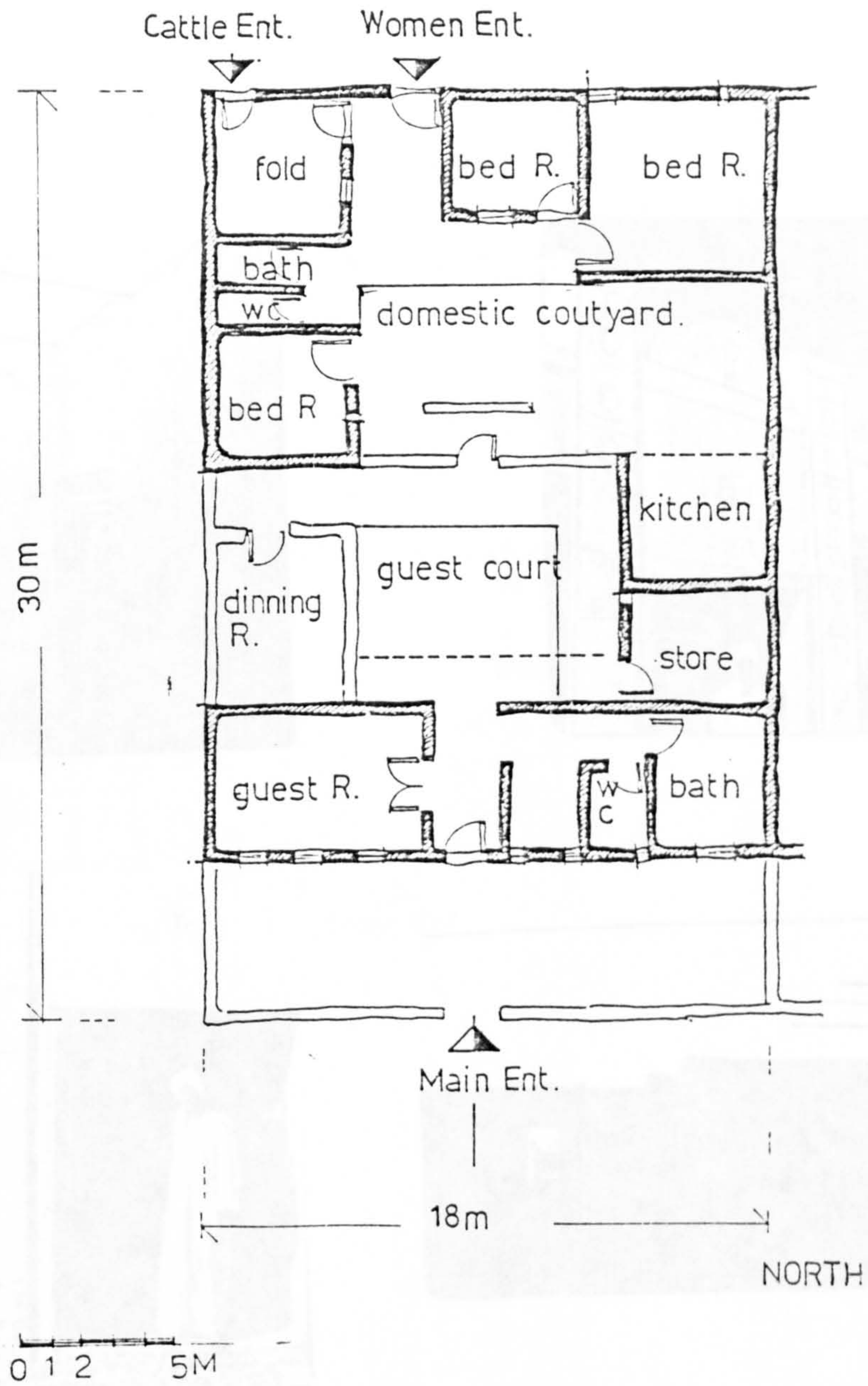
Figure(54)
 Future extension of
 the Nubians' houses
 in the homeland
 as they see.



Figure(55)
The Future Extension in the homeland



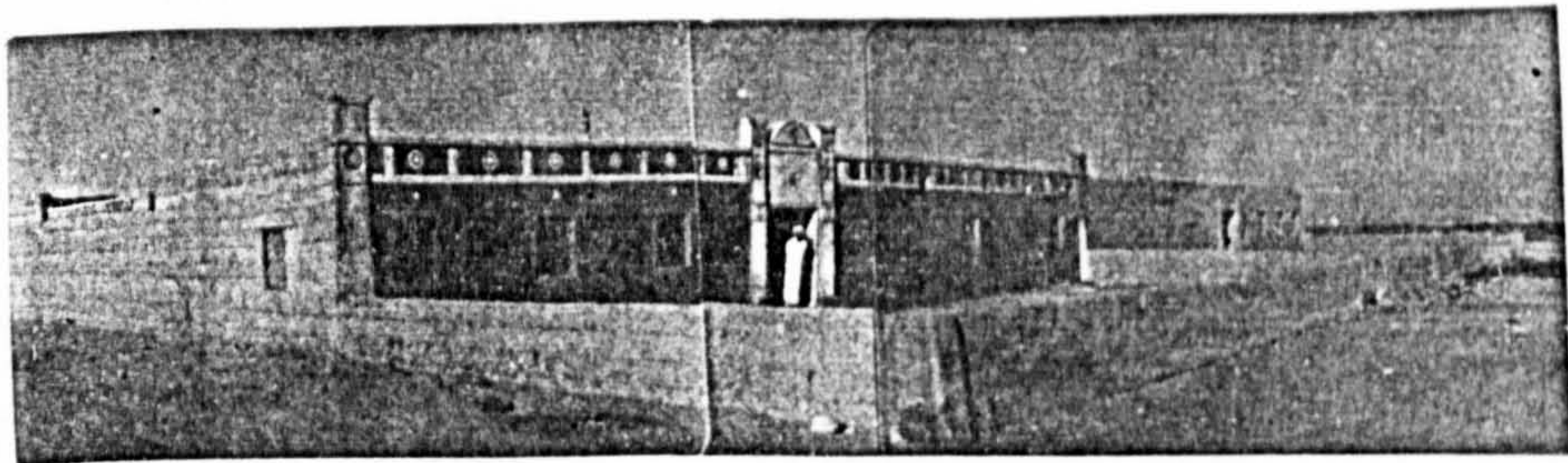
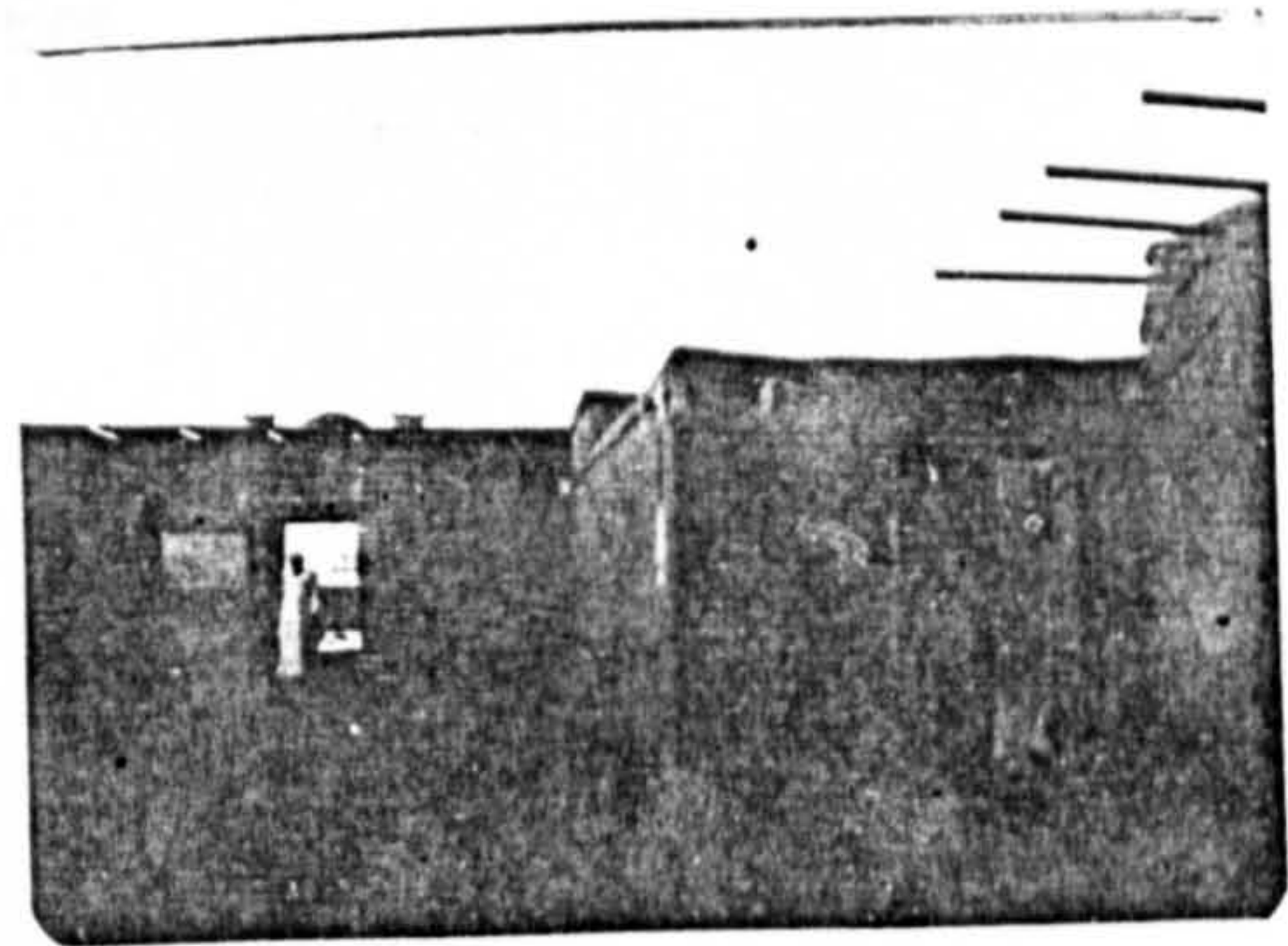
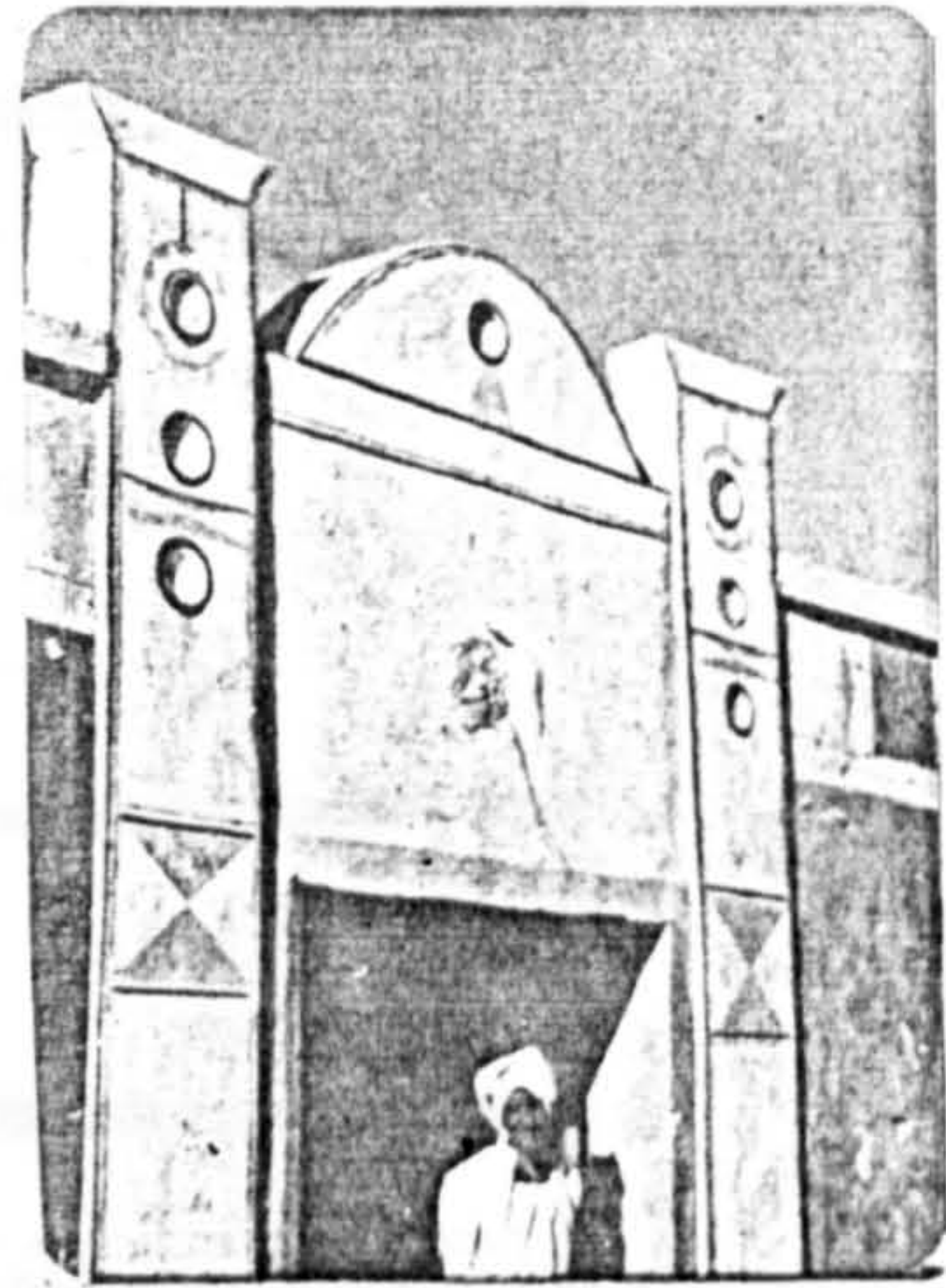
(Fig. 56) An example of the new self-built houses in the homeland.



(Plate 31)

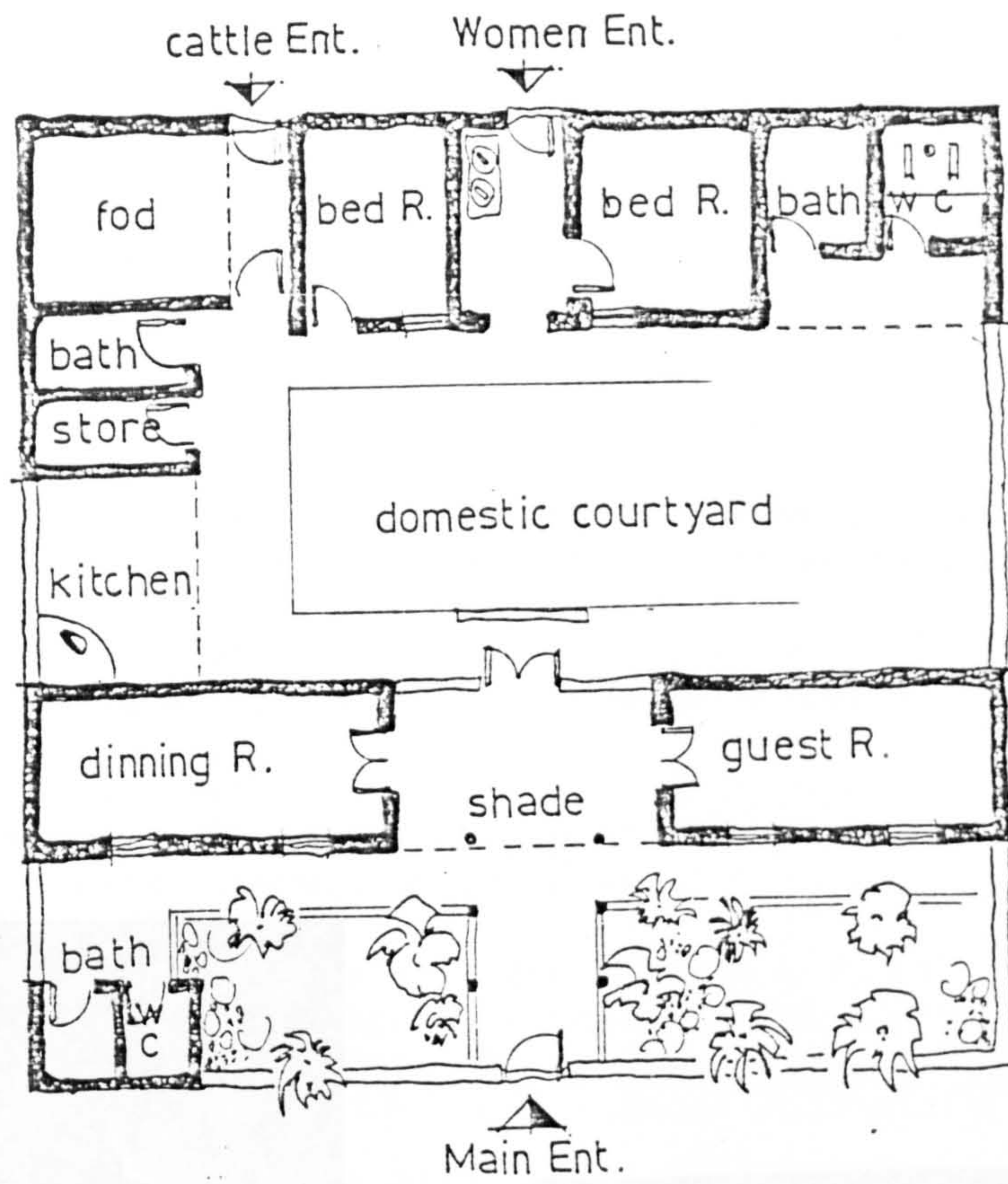
The authors' different views of self-built houses in the homeland inside and outside.

(Fig 57) An example of self-built houses in the homeland.



(Plate 31)

The author: different views of self-built houses in the homeland inside and outside.

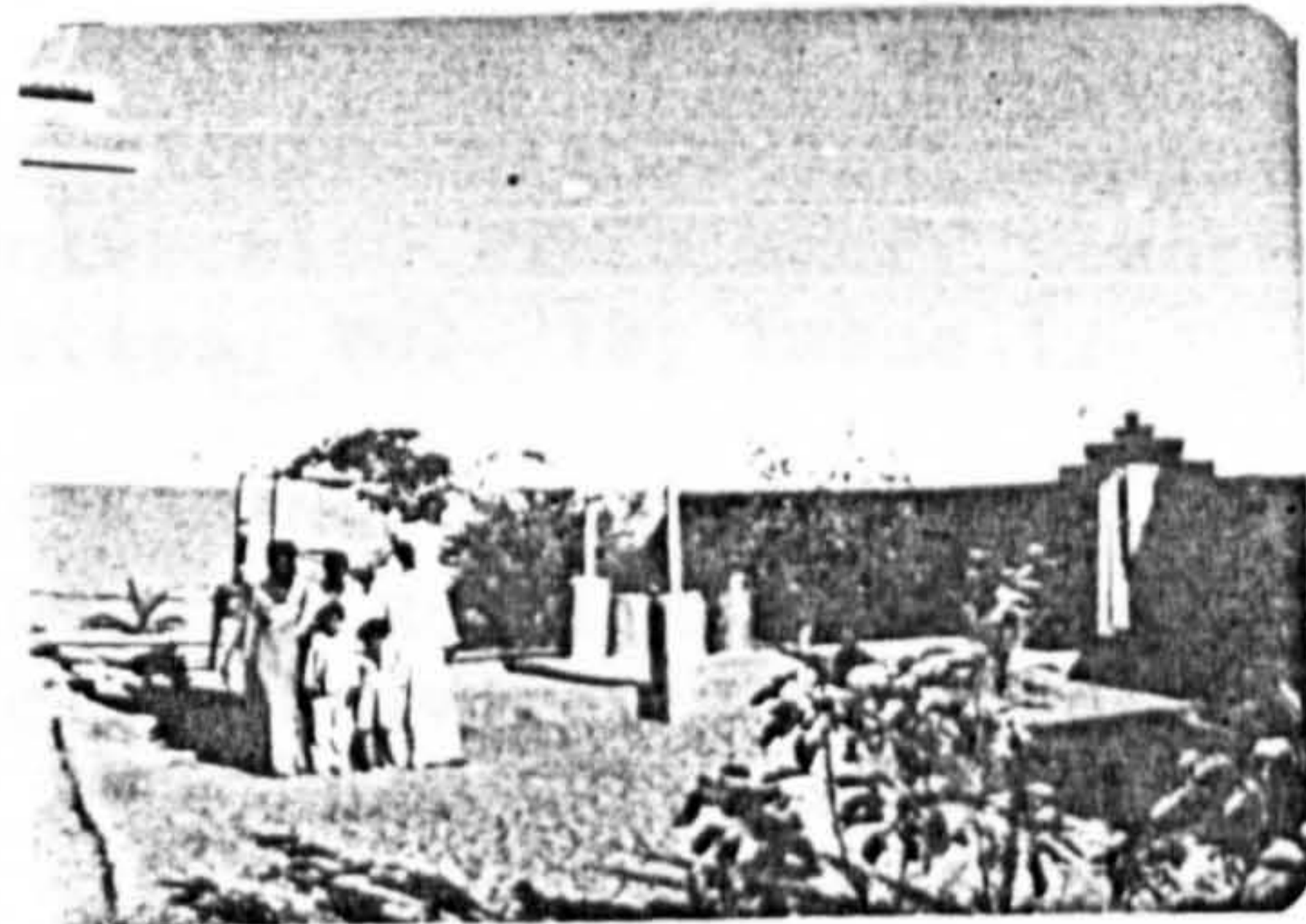


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NORTH

(Fig. 58) An example of self-built houses in the homeland.

(Plate 32) Different views of self-built houses in the homeland.



(Plate 32) Different views of self-built houses in the homeland.

It is within this framework that the Nubians approach the future by acting to mobilise their capabilities and resources, and by depending on the "blessing of God"

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10.1 INTRODUCTION

The author has always been interested in researching social conditions and particularly housing in the third world with particular reference to Egypt. His interest has grown primarily from the fact that he lived and was educated in Egypt and especially since he practised architecture in Upper Egypt, witnessing first hand the kind of housing and problems that led to the central problem of this research, i.e. the socio-economic and traditional of housing people.

CHAPTER TEN

CONCLUSIONS AND RECOMMENDATIONS

10.1 INTRODUCTION

10.2 CONCLUSIONS

10.3 RECOMMENDATIONS

10.1 INTRODUCTION

The study was comparatively carried out and showed that the planning of the physical layout including layout design of the new village, i.e. the Jado, has been largely straightforward in terms of the following:

The housing units built by the Government were constructed with a maximum amount of relatively expensive building materials that were available at local level in some parts of Upper Egypt. These building materials, i.e. bricks and steel, were used without considering the economic which are very important in this particular case.

10.1 INTRODUCTION

The author has always been interested in researching topics concerning vernacular housing in the third world with particular reference to Egypt. His interest has grown primarily from the fact that he lived and was educated in Egypt and secondly since he practised architecture in Upper Egypt, witnessing at first hand the kind of omission and problems that led to the central problem of this research, i.e. the socio-culture and tradition of Nubian people. When the author was offered the opportunity to pursue a postgraduate study by research, it was only natural that he would follow the line of investigation illustrated in this work.

Numerous conclusions and recommendations became apparent from the research undertaken, which, while possibly not totally applicable, should nevertheless be taken into consideration. The author's concept is to set up specific conclusions and recommendations that could be considered when further housing schemes are to be established by the Government in Upper Egypt. It is the author's opinion that every new scheme in this particular region can develop its own solution to its own "particular" circumstance from the range of resources available, the people's needs, the existing solution and the characteristics of the settlers themselves.

10.2 CONCLUSIONS

1)

The field study comparatively carried out has shown that the planning of the physical layout including house design of the new village, i.e. Kom Ombo, has been largely shortsighted in terms of the following:

- a The housing units built by the Government were constructed with an excessive amount of relatively expensive building materials that were not available at local level in these rural areas of Upper Egypt. These building materials, i.e. cement and steel, were used without considering the economics which are very important in this particular case.

- b From the flexibility and adaptation point of view and in terms of future expansion of the community, house design has failed to meet the varied and ever changing needs of the inhabitants. These inflexible types of house design were repeated unfavourably without considering the expansion of growth of the family itself or their needs. Once the house is erected on the site, it must remain fixed for long periods of time without any possibility of changing the layout to suit new user needs.
- c Under the present circumstances, the Nubians do not seem to be happy with either the design or the conditions of the housing units afforded to them by the Government. Despite the present situation, the Nubians who still have the same problems with living in these type of houses have not yet received the proper attention from the authorities to help solve such problems. Such a lack of attention has created an uncomfortable attitude among inhabitants both in psychological and physical terms.
- At a glance, one can conclude that a lack of organisation among the village community as a whole is the main reason for psycho-physical illness and the feeling of grievance among the people.
- d The lack of design facilities and consideration in the recreational area has been responsible for the undesirable influences on Nubian contemporary life. Not only do the Nubians have to accept the hard work offered to them in these areas to cultivate the land and live with the existing unsatisfactory conditions that are well below the level of their living standards, they also have to suffer the drudgery of spirit because of the non-existence of one of the important aspects of design, i.e. the consideration of the recreational area, that was misrepresented by the authorities and designers in the housing scheme in the first place. This has led the inhabitants to attempt relatively unsuccessful alterations to the already constructed houses in order to improve the whole environment in a way that can meet their actual needs in the future.

- e In spite of social justice and socialism as a system in Egypt, the authorities felt it necessary to impose the land allocation and house areas of each family. It is not fair to force people to emigrate from their own lands because the Government required these areas to construct the High Dam. Moreover, people were given a similar house and size and share of the previous houses were not taken into consideration. Therefore, this led to negative actions.
- f To generalise from the views of some few people as a general opinion even in vernacular rural areas is wrong. The reason for that is because these people have a very conservative and traditional way of life and this conventional way of life is stronger than Government orders. These orders however have a very bad effect on people's disposition and they can also lead to social decline which results in people abandoning their houses.
- g The local administration and authorities should stop scorning the local opinion of vernacular rural people and respect their innovations. As a result of the above, one can lay the blame for badly planned housing on the administrators' decisions.
- h The demographic, social and psychological consequences of relatively overcrowded living quarters in Kom Ombo, aggravated by the lack of services and economic opportunities, will doubtless lead to an increase in the flow of Nubians moving out to seek a new satisfactory house design.
- i The displacement of Nubians should not be understood as wholly negative resulting only in stressful conditions with no positive aspects at all, for the resettlements have also had good aspects for example:
- the resettlement ended the long established isolation of the Nubian community from the rest of Egypt.
 - they were no longer deprived of the necessary services, such as roads, shopping centres and sanitation.
 - their life within a modern urbanised town gave the Nubians the necessary conveniences as well as troubles of urbanism.

j A growing trend of indifference towards both housing structure and the increase in house demolition as a result from soil mechanic condition, may in part be attributed to the deteriorating environmental condition in some Nubian village in Kom Ombo.

k Due to the fact that there were differential levels from one site to another, serious drainage problems arose which resulted in swamps forming in several stretches of the terrain, creating breeding habitats for mosquitoes and the environmental deterioration in Kom Ombo.

Furthermore serious repercussions from the poor water drainage caused the rapid filling of latrines, necessitating the constant removal of sewage. However, the increasing cost and effort involved in cleaning the latrines and the delays in cleaning, often led to problems among neighbours due to the offensive bad odours, water seepage and accumulation of solid waste causing disputes.

Increasingly these problems not only affected more seriously the environmental health but also created more trouble and tension among such peaceful people.

2)

In the light of analysing the various kinds of design alterations carried out by inhabitants to the Government houses, the author would like to point out that all these alterations have been unsuccessful and harmful to both the physical and psychological aspects of the environment. This is due to certain reasons, as follows:

a Almost two years after construction it was obviously noticeable that serious constructional cracking had happened (plate 3), this led to the demolition of vital parts of the houses. According to such constructional failure along with the settlement taken place in the foundation of some of the house units it can be stated, in the author's opinion, that lack of proper studies of the soil mechanics at the early

stages of design was the main cause for the above serious problems. Such problems occurred even after the Nubians carried out alterations to their houses and this made them feel even more frustrated.

- b The random alterations carried out by the inhabitants to improve the house design proved to be against local housing regulations in these areas. Such alterations were unsuccessful and had a far worse effect on the environment than the original design scheme which had been carried out earlier. The vital point raised was that future extensions to the house would have to be taken into consideration by the local architects and professional before the early stages of design.
- c In view of such alterations some of the inhabitants have extended their house units in the horizontal direction while others have extended theirs vertically in a very unorganised way so that there are no equal opportunities available to each house unit to make use of such an extension.
- d Moreover, another vital fact to consider is that if such alterations were successful in any way to improve the environment either in psychological or physical terms, then the inhabitants would not bother to return to the homeland to start a new life and build suitable houses for themselves.
- e According to the logic of the Interviews Analysis (Chapters 7 and 8) it is crucial to assess the degree to which various alternative designs could help to be compatible with cultural values embodied in traditional house designs.
- f Interestingly, it can be realised that much of what the Nubians have altered in their houses since relocation, reflects clearly different states of mind towards adjustment. Immediately following relocation they began with changes in the outside appearance of the houses to reassert their former distinct status as individuals among themselves by doing outer visible alterations. Later, by the second or third year, they began to distinguish themselves as a separate community from neighbouring non-Nubian villages or groups by having a common guest house for visitors and general sun-shades with cool jars

and building collective housestock outside houses. Painting, remodelling and decorating the interior of houses came at a later stage in an attempt to help settle down and feel at home. They then regarded the house as a private property and rejected the Government areas with returning back to the homeland.

3)

After twenty-two years of uprooting and displacement the Nubians took the initiative and began independently to cope with the socio-cultural and economic problems related to relocation gradually returning to the homeland. The following conclusions are drawn:

- a Planners seem to have overlooked the possibility that significant numbers of additional people would pour into the area and incorporate themselves into resident groups, unless there are corrective measures were taken into consideration.
- b The necessity for further thinking about the process of returning to the original homeland. It also establishes the need for a set of technical and human indicators. That would assess progress towards the new settings and determine the eventual termination of the return.
- c While the beginning of a transitional period to the original land may be easily identified at a specific time (when the Government relocation plans become known), its termination depends upon the functioning of several factors and variables which, if identified and accounted for the planning, will result in a much shorter transition period than if they are neglected or underestimated.
- d Efforts should be made to incorporate into new houses the functional capability for people to express cultural values associated with traditions. In the Nubian case it may have been physically possible to create large separate compounds in order to ensure privacy. These might have been compensatory design features that would have permitted an equivalent level of privacy even though the physical setting was different.

e The interview analysis (chapters no 7 and 8) and these conclusions may suggest that ideally a collaboration between both designers and residents should help address a number of questions relating to the new house and community in the original homeland as follows:

- 1 How are values associated with the Nubians' openness/closedness expressed in the traditional house and culture?
- 2 What is the relative importance of expressing community versus identity or of openness versus closedness in the houses of a specific culture?
- 3 What are the likely consequences if people are able to express these values in the new dwelling?
- 4 What compensatory ways does a new house have for exhibiting particular values?

An analysis of the above answers of these diagnostic questions of this type can serve as the basis for development of designs for the Nubians' houses and communities in the homeland.
f In terms of functional equivalency between old and new houses, one can suggest a new policy to help set up Nubians again in the original land. It can be made to incorporate into new houses the functional capability for Nubians to express social varieties, cultural values and traditions associated with the existing will of self-build and participation by most Nubians in the preformed outline by designers and planners.

g If the impact of uprooting the Nubian people is viewed in the new house design as including not only the socio-economic, but also the psychological and mental health aspects of the culture, the architects and planners can design community and policy propositions that will stimulate the positive aspects and prevent the inevitable stress in advance. It could therefore be suggested that that careful planning and an effective execution of the plan are essential for the well-being of the relocated society in prospective house design.

4)

Man was, still is, and will continue to be the main force behind forming the characteristics of social and cultural life on earth then his physical forms. The favourable form of shelter adopted and developed by the vernacular people in Upper Egypt shows that they have manifested themselves in many ways, e.g. artistically, ritualistically, architecturally and indeed in principles and traditions. These ancient traditions and characteristics have reflected and strongly influenced the way of life in most Nubian communities today. Consequently one can conclude the following:

- a Although the face of life has progressively changed in Egypt in the last decade or so the Nubians' way of life should have remained central to the Egyptian experience and culture as a whole, their situation has received little attention. The Nubians socio-economic situation and their shelter design have received little attention from the authorities despite repeated attempts from the Nubians to express their view point to improve their society (Fathy, H, 1973, Fahim, H, 1983).
- b From the point of view of house design, the ancient Nubian house which is now submerged, was uncomplicated and tended to form a simple square of rectangular plan, while the quadrangular type with the three dimensional forms has been maintained.
- c The field study shows that Nubians are not willing to live in the Government villages to which they are allocated. This is because their requirements have changed. According to interviews carried out by the author it was found that the settlers did not have any preference to living in urbanised settlements as far as it gives enough flexibility in design for the expected growth of the family and other needs. It has also been found that the settlers would not object to moving away from the present existing houses once they have enough money to build another house which is more convenient for extending, suitable for their traditions and daily activities.

d On the basis of these conclusions one may assume that Nubians will continue towards a realisation of their socio-cultural and economic motivations. In the new settlement in the homeland, traditional values can be changed, because change is significant and provides constant growth and evolution. What is applicable today may no longer be valid in the future and even while still clinging to old patterns and traditions people should adapt to the new realities.

This thrust of this conclusion does not require the physical duplication of old traditional Nubian house designs which in fact may be difficult.

The main point which the author wishes to emphasise is that there is no need to duplicate the old traditional Nubian house but rather to design houses for the Nubians with the necessary facilities, space and privacy in order to accommodate their life style.

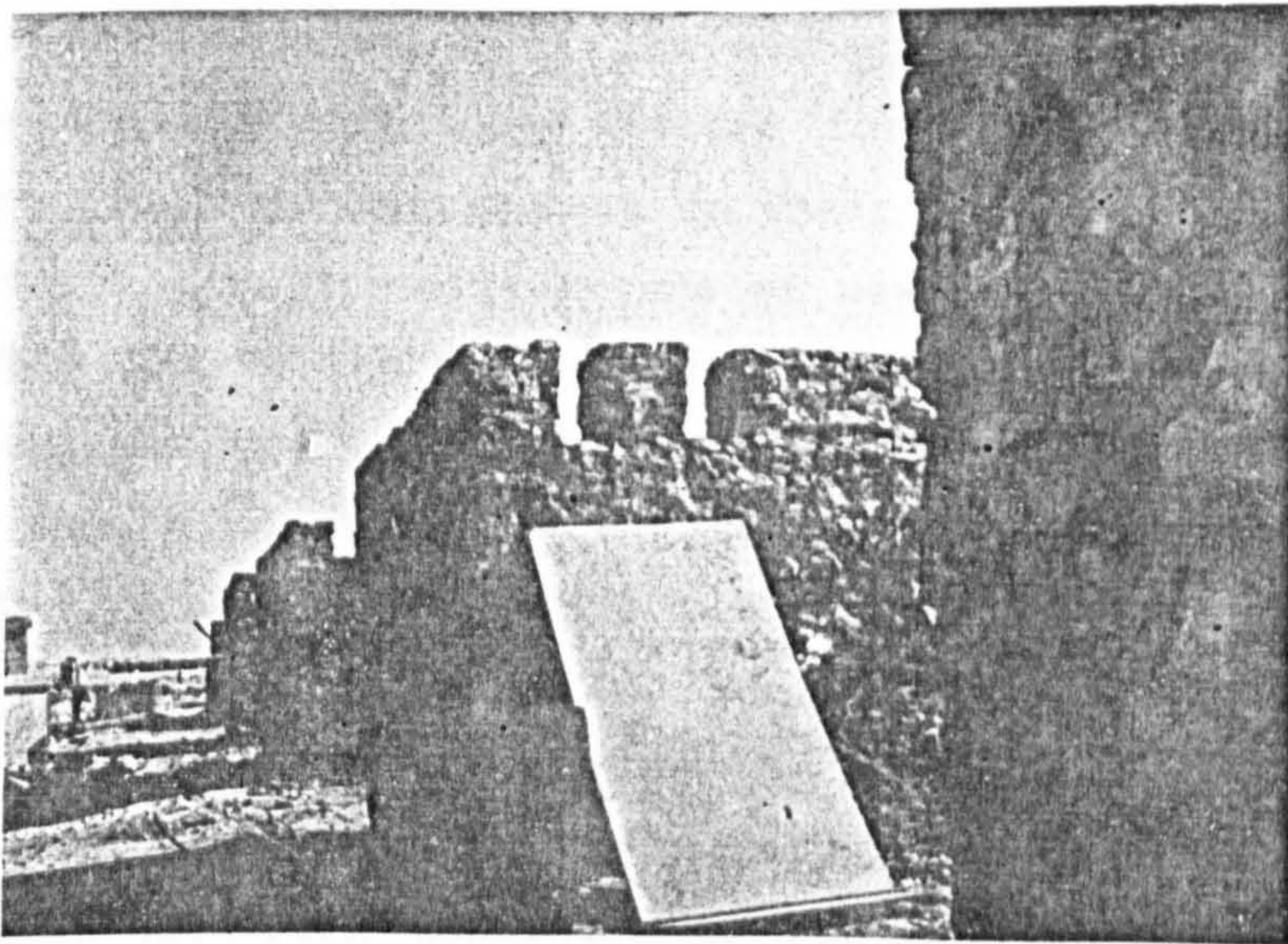
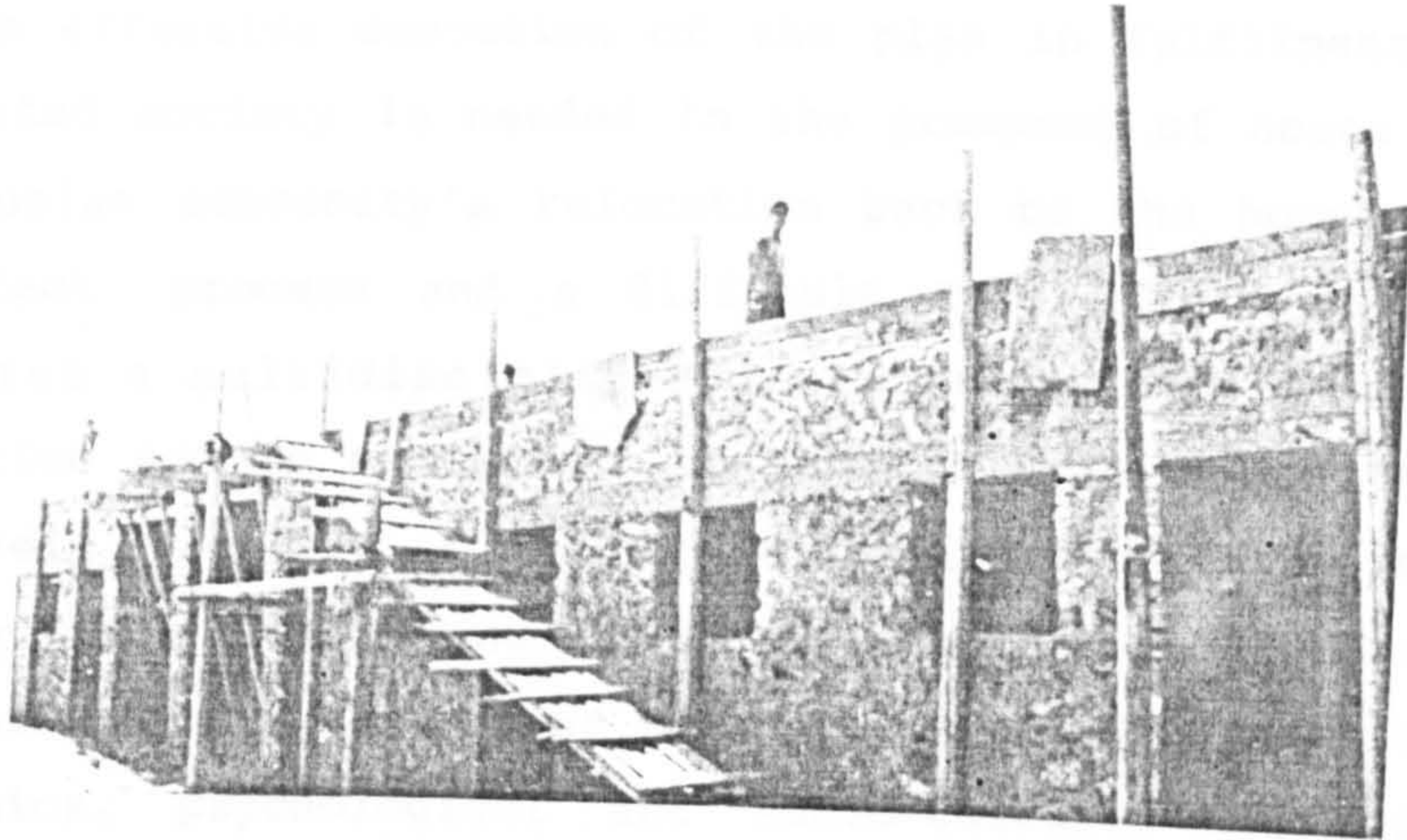
e The Nubians are in a dilemma because of the serious problems they have to face every day in their housing settlement in Kom Ombo village. Both the functional and environmental performance of this housing scheme can hardly meet the criterion of urbanisation for the limits of community organisation at the local level. This scheme has failed on one hand to achieve the lowest quality measures of the house design and its performance indoors and on the other hand fails to meet the essential requirements of the land use outdoors. This, inevitability, is responsible for the grievances felt by the Nubians and is the reason why there is a serious psycho-physical illness among those people. However, the author may find no other alternative according to his extensive analytical study and evaluation throughout this research but to offer a new developed design approach for the Nubians' satisfaction, in order to help avoid the increasing attitude towards vandalism that has been spreading throughout such a peaceful community. Such acts of vandalism have been the main reason for the increasing number of Nubians returning to their homeland on the bank of the High Dam Lake. It is a serious matter that cannot be avoided.

- f The Nubian case is but one of several resettlement programmes that illustrate how sudden and imposed house design is reflected badly in society, and this leads to the final rejection of these houses.
- g The conclusions are not intended to provide the best solution to the Nubian case, or to other instances of settlement, simply the suggestion is to reproduce the traditional house for certain vernacular people in a different environment. This leads to the suggestion that house designers and environment planners should attend to the underlying socio-cultural traditions and physical-psychological dimensions of inhabitants when designing new houses and communities, especially in cases of sudden relocation.
- h However, because the vernaculars are relatively different, the conclusions which arise cannot be in any way applicable to other vernacular house types. There may well be some problems and issues in the present work that are similar to the experience of other vernacular houses in other places in Egypt or in other developing countries in the third world.

10.3 RECOMMENDATIONS

- a The designers who would be involved in a housing scheme like, for instance, the one planned to be established in the homeland should be eligible to carry out a field study on a more scientific basis by taking into account the problems and critics that had evidently resulted from designing such unsuccessful housing in Kom Ombo.
- b Once a reasonable solution is set up to solve the problems in this specific area on the basis of the design approach proposed in this research, a new policy for house design in Upper Egypt will be formulated in collaboration with the criterion of environmental design and the economic climate at the time.
- c Maximum use should be made of the available manpower, local building materials and local experts.

- d In order to improve both the physical and psychological environment in the new housing settlement in the homeland, groups of professional designers should be formed to hold organised discussion with the Nubians to seek more understanding regarding their needs for a prosperous future, better living conditions and working standards in these specific regions.
- e New attempts at remodelling and evaluating both the functional and environmental performances of the existing housing scheme in Kom Ombo should be done to develop successfully alternative types of house designs more suitable for the future progress of the homeland.
- f The acceptance of the new concepts of using modern techniques in construction and the flexibility of adding new facilities to the house unit itself should help improve the Nubians' socio-culture standards and encourage them to accept the contemporary ideas of living. These should be accomplished sympathetically with the spiritual needs of the Nubians who look forward to their future mostly on a traditional basis because they cannot suddenly disregard their inherited attitudes. The Nubian spiritual satisfaction should not be neglected but it should be reinforced by the authorities' attention and appreciation. Otherwise the core of the problem will not be solved, and the failure of the new housing settlement will recur.
- g The Government should stop working on the new houses for the Nubians who work in the cities and who are also dissatisfied with their houses. It is important to take into account the new alterations desired by the inhabitants in order to realise satisfaction. (Plate 33).
- h It can be proposed in some future research on the Nubian case that sociologists and economists could study the existing situation of the Nubians. Other researchers may be able to help both the Nubians and the Government by planning new settlements along shores of the lake, or research the different performances of both the Government house and the traditional house.



(Plate 33)

The author: different views of the same Government houses (1963) which are still being built in spite of the dissatisfaction (1986).

- i The impact of uprooting on Nubian people is viewed in house design as including not only the socio-economic, but also the psychological and mental health aspects of the culture. The architects and planners can structure both the design of the community and the policy proposition that will stimulate the positive aspects and prevent the inevitable stress in the early stages. It could be recommended that careful planning and an effective execution of the plan in fulfilment of the relocated society is needed in the prospect of house design.
- j The Nubian community's relocation back to the homeland is a multifact process and a difficult task. Its understanding requires a multidisciplinary perspective, careful identification and an assessment of all the factors and variables involved. Therefore it could be recommended that the resettlement of the Nubian community may be viewed, analysed and evaluated with a variety of paradigms, including architecture, economics, psychological and socio-cultural approaches or models.
- k The rapid increase in the third world population, especially in developing countries like Egypt, has been particularly noticeable during the last three decades. In this particular case, the resources of these countries have relatively failed to cope with aspiration of its vernaculars and consequently achieve satisfactory house design for them, especially if those people could participate in their own way. It could be said that the progressive future of new generations in these countries lies in the concept of a satisfactory house design.
- l Decisions on house design and settlements for vernacular people should be developed and taken on a strategical basis and not a political one. The decision should be a local one in the first place that is basically constituted with regard to the resources available. Due to many reasons, it is not surprising that research in Egypt or some of the other developing countries continues to document more disappointments than successes with planned settlements. Governments should realise the research connected with the new settlement.

Fahim, H (1983) states that "in spite of the fact that considerable research has already been carried out in connection with the human settlements on the new lands in Egypt and elsewhere, comparatively little of this has been utilised by planners".

Regarding the above, the choice of design methods and the process of construction that could be employed to establish housing schemes in this particular area should be practically applicable in the first place. This requires a feasible great care and study since it is not possible for a country like Egypt to undertake costly experiments to achieve national goals and then local ones.

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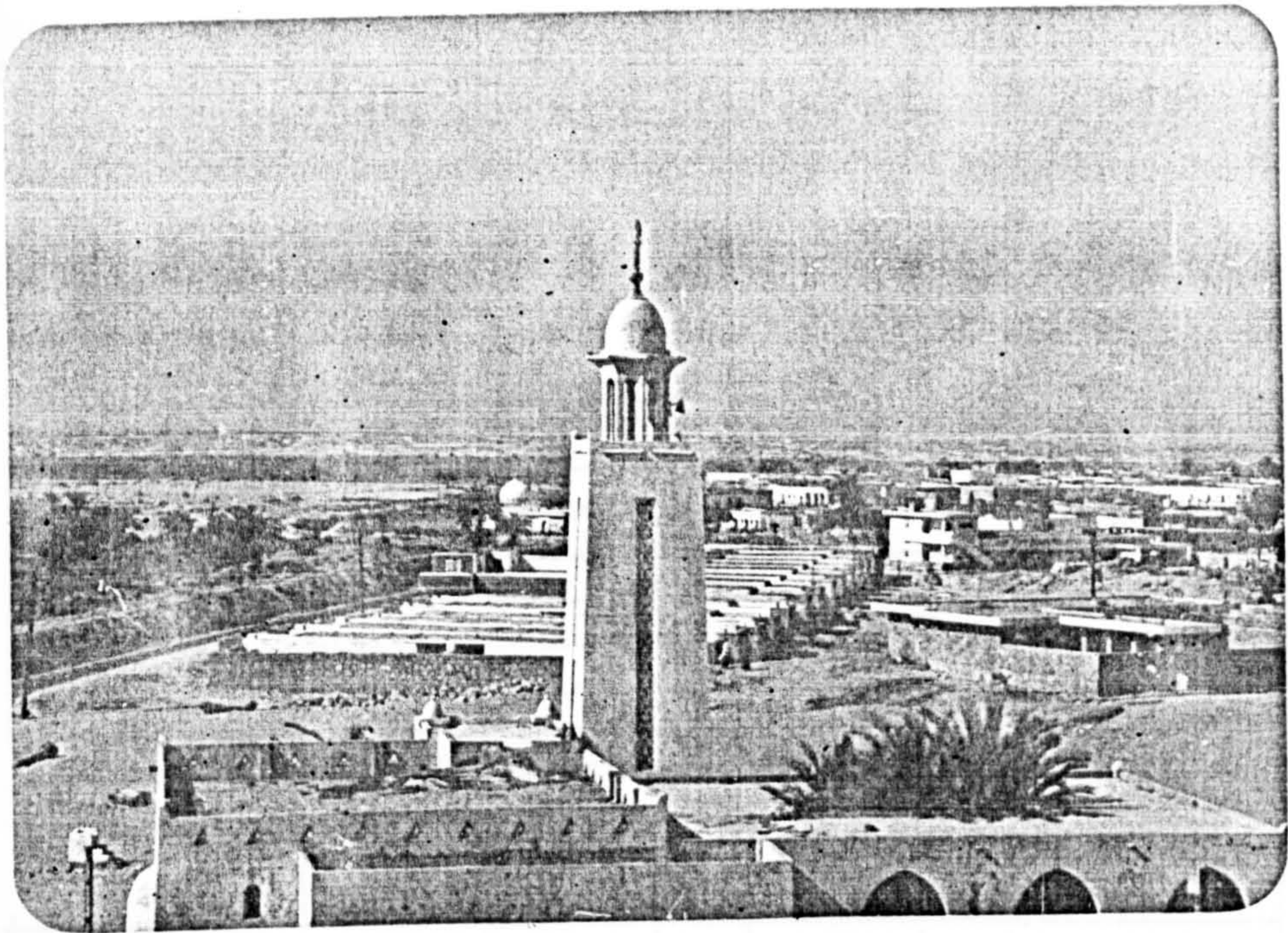
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APPENDIX I: Case Study Group No 1
Nubians with alterations to the Government
houses



Aerial view of a part from the Gov. village



Street in the Gov. village

(Pl 34) Views of case study No 1

APPENDIX I: Case Study Group No 1
 Nubians with alterations to the Government
 houses

FOR ALL CASE STUDY GROUPS

1 BASIC FACTUAL DEMOGRAPHIC INFORMATION

Interview Ref No:	<u>11</u>
Interviewer:	<u>Mohsen Kasseh</u>
Date:	<u>July 1986</u>
Village:	<u>Dahab</u>
Address:	<u>No 18 ST 3</u>
Household Name:	<u>Mohammed abd-el-Hakky</u>

a Personal details of members of the household interviewed:

Age	1	2	3	4	5	6	7	8	9	Household
0-4	✓									
5-11		✓								
12-14	✓									
15-19				✓						
20-24										
25-44	✓									
45-54	✓									
55-64	✓									
65+										

b Occupation:

employee Government
 employee public sector
 employee agriculture (farmer) ✓
 family business
 pedlar
 individual craftsman
 own farm
 unskilled (unspecified)
 student (please state)
 other (please state)

Regular/Irregular	
✓	

g Education (level/grade)

can you read?
can you write?

YES

NO

h Mother tongue

which other language do you speak?

Kenya Language
Arabic.

i How long have you lived at this address?

1 year
1-2 years
3-5 years
5-10 years
10+ years

j Where did you live before?

homeland: ----- ✓ -----
other (state): -----

k How many families are living in the house? ----- 2 -----

2 FACTUAL INFORMATION ABOUT ALTERATIONS

a House background

Location of house : village Daba
 Kind of house : type no 3
 no of rooms : 2
 location of house : see layout
 m² under roof : 35 m²
 m² under roof per person: 3.5 m²
 M² of open space : 15 m²

b Describe any alterations, enlargements, improvements and other changes to the dwellings since the start of the relocation.

The most important alteration is adding another floor because of there is no enough rooms for my family and also building another floor and guestroom.

c If the dwelling and alteration, including on plot utilities and connection was built by the families

did they build all of it by themselves? If yes: give details of the time used for different components:

Yes. The guest room taken 10 days but the plastering the inter and outer walls took 3 days all of which done by my sons.

if not: did they have the general contractor to do the whole work including purchase of materials, contracting of labour and to deliver the finished dwelling? what contractor? what conditions? who were the workers? details please.

I called the local contractor for only the second floor.

if some parts were subcontracted and the rest self-built, which parts? who was employed, on what conditions, time?

The household head bought the materials and the local Nubian contractor with his workers also are Nubians built the second floor in only 4 days.

what work was done by the family members themselves?

Plastering the main facade and the building of the outer wall but the painting and decorations have done by the all the family members.

did they get help? from whom? what kind of help?

the family members helped themselves, they have found the neighbors are willing to assist if they have been requested.

did they get any help that was not paid in money for example: in kind, or exchanged for other services?

yes

d In the government house, have you done any of the following? If yes what is the importance of making up the following alterations and why?

yes no very important
important
less important

1 Adding more rooms
yes no very important
important
less important

why you did it
Because of the ground floor was overcrowded which make life very difficult.

2 Rise up the elevation walls
yes no very important
important
less important

why you did it
The front neighbor has built up another floor then he can see my family private life.

3 Close up the windows between neighbours
yes no very important
important
less important

why you did it

to keep privacy

4 Build the traditional bench at the front of the house
yes no very important
important
less important

why you did it

for sitting down and talking in the summer events.

5 Building another bathroom
yes no very important
important
less important

why you did it

for washing body daily as in Islamic regulation,

6 Building another entrance for women only

yes

no

very important
important
less important

why you did it

It is important for women privacy.

7 Building a guest room

yes

no

very important
important
less important

why you did it

Having a guest is one important part of our life and our Islamic religion, it is important for individuality.

8 Building another fold for livestock outside the house

yes

no

very important
important
less important

why you did it

It used to be out side the house for keeping health.

9 Painting, engraving and hanging china plates

yes

no

very important
important
less important

why you did it

To keep our own traditions and character.

10 Adding some decoration to the front facade

yes

no

very important
important
less important

why you did it

Because I do feel that we are temporary in this location.

11 Making water jar with a stand out of clay

yes

no

very important
important
less important

why you did it

For making cool water in such hot weather.

12 Building a traditional oven

yes

no

very important
important
less important

why you did it

Here we used to buy the bread from the government bakery.

13 Plastering the main facade with clay

yes

no

very important
important
less important

<input checked="" type="checkbox"/>

why you did it

to insulate the high temp. and help cool off the old Nubian

14 Covering the roof with clay

yes

no

very important
important
less important

<input checked="" type="checkbox"/>

why you did it

to drop the temp. inside the rooms -

15 Changing the place of cesspool from the court to outside

yes

no

very important
important
less important

why you did it

to prevent the different kinds of illness and bad smell.

16 Any other alteration, please state building a shed in the courtyard.

yes

no

very important
important
less important

why you did it

17 Building storage room

yes

no

very important
important
less important

why you did it

to store grains and stuff.

18 Is your alteration built with

brick : yes/no
concrete: yes/no
stone : yes/no
mud : yes/no
reeds : yes/no

19 Is your roof in this alteration made from

corrugated sheet : yes/no
mud : yes/no
reinforced concrete: yes/no
wood and mud : yes/no

20

What is the minimum number of rooms do you need from the following rooms?:

Bedroom :5.....
 Guest room:1.....
 Kitchen :1.....
 Storage :1.....
 Bathroom :2.....
 WC :2.....

21

What size and number of rooms from the following would you like to add?

Bedroom : ...15m²...5.....
 Guest room: ...20m²...1.....
 Kitchen : ...15m²...1.....
 Storage : ...15m²...1.....
 Bathroom : ...2m²...2.....
 Courtyard : ...180m²...1.....

Any other? Please state

.....

3

OPINION, ATTITUDE AND REASONS FOR CASE STUDY GROUP NO 1

a

Could you begin by saying the main things you dislike about this house? Answer NONE if there is nothing you dislike

I wish this house could be in the homeland . . .

b

How you would sum up your feelings about your house?
Tick ONE box to show how you feel

Highly satisfied:
 Satisfied: :
 Neither satisfied nor dissatisfied:
 Dissatisfied:
 Highly dissatisfied:

✓

c

How would you sum up your feelings about the estate outside your home?
Tick ONE box to show how you feel

Highly satisfied:
 Satisfied: :
 Neither satisfied nor dissatisfied:
 Dissatisfied:
 Highly dissatisfied:

✓

Why you do feel this way?

because the Govt. houses did not respect our own traditions and our house design.

d Could you state your opinion about the following?

Element of House		Entrance	Guest Room	Bed Room 1	Bed Room 2	Bed Room 3	Kitchen	Fold	Courtyard	Please state and tick
Area of elements										
Area of the House	130 m ²									large enough small ✓
Acceptability of conventional characteristics										good ✓ acceptable bad
Finishing	Floors									G A ✓ B
	External walls									G A ✓ B
	Internal walls									G A ✓ B
	Openings									G A B ✓
Installations	Sanitary	W.C., lavabo, cesspit								G A B ✓
	Electricity	Types of wires embedded in the ceilings and over the walls.								G ✓ A B
Sound Isolation	External Windows									G A ✓ B
	Internal Windows									G A ✓ B
Heat Isolation							Summer	G A B ✓		
							Winter	G ✓ A B		

e In this kind of house, what do you think about?

The structural system	safe ✓	unsafe	
The privacy	good	acceptable ✓	bad
The comfort	good	acceptable	bad ✓

Why? *because it is the gov. house.....*

f If you have a chance to choose another house which system and where do you prefer?

The same structure
 The traditional system ✓
 Any of them
 Government or
 In the *location/behind*
 The lake (homeland) ✓
 any of them

Why this system? *because this is the most comfortable system*

Why this location? *it is our homeland.....*

g What do you think in your house from the following? Please state and tick

	G	A	B
Social and cultural compatibility			✓
Conventional characteristics compatibility			✓
Technological suitability			✓
Physical and biological harmony		✓	
Temporal relevance			

h Is there anything else important you want to say that you haven't had the chance to say so far? Please say whatever you feel

NO

i Finally, taking everything into account, your home, the estate, the area it is in, your traditional characteristics and your hopes, how would you sum up your feelings about living here generally?

Tick ONE box only

Highly satisfied:
 Satisfied: :
 Neither satisfied nor dissatisfied:
 Dissatisfied:
 Highly dissatisfied:

✓

EXPECTATIONS AND PRIORITIES FOR ALL CASE STUDY GROUPS

This part can be used for all Nubian cases. Many of the points will be difficult to cover for past residences, and the interviewer should decide in each case on the value of attempting to gather past information in this section, against concentrating on the present. It might be useful to start the conversation with the present case, and having gathered the information to try to go back to previous times.

Members of the household (i.e. parent and children) may differ in their priorities, and the current situation, the interviewer should learn about such possible differences.

- a What is the most important thing you would like to achieve, do, get during this year, next five years, next ten years?

Building a suitable house for my extended family in the homeland and own a land.

- b Where do you expect to live in 10 years from now?

I hope to a good health for me and my sons in the homeland.

- c What do you think your dwelling will look like?

	Yes	No
Tenure		
Type	✓	
Where		

- d Where do you expect your children to live? What kind of dwelling?

Some of them, I think, will be here and some in the homeland.

- e Priorities for expenses and investments at the time: Can you arrange the following in order of importance?

Appliances

Tools	1
Furniture	3
Vehicles	2

Expenditure distribution

food	4
clothing	3
shelter	2
utilities	1

f Specific Priorities for location

	G	A	B
1 distance to centre of Abu Simble town (the nearest town) and city of Aswan (the large employment centre)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2 population density, land uses and intensity	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
3 other locality attributes: utilities, services, facilities, commercial, environmental quality, community life	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

g Housing Priorities (in general for housing type, location, cost, quality) at this time

	important	not important
1 importance of private open space vs building	<input type="checkbox"/>	<input checked="" type="checkbox"/>
2 importance of private open space and roof vs initial quality of structure	<input type="checkbox"/>	<input checked="" type="checkbox"/>
3 importance of private space vs initial quality of structure vs complete utilities in the unit	<input checked="" type="checkbox"/>	<input type="checkbox"/>
4 importance of improving on-house utilities vs improvement of dwelling	<input type="checkbox"/>	<input checked="" type="checkbox"/>

h Priorities for Standards of Building and Utilities

1 Number of rooms, square metres under roof, square metres for open space (relative importance of private or shared).

Suitable numbers of rooms to cover my family needs with area about 4x4 m² with an open space and guest rooms all this in a privacy way.

2 Utilities (specify relative importance and whether in unit, adjacent or on street = water (piped, tap, truck, ... other) electricity, different fittings (shower, bath, WC, sink).

water in taps and suitable sewage, electricity is necessary, shower and w.c. should be distinguished.

3 Type and quality of construction: walls, floor, roof, windows, other

any construction which express the climatic solutions and traditions needs.

i What is your monthly income: £.....80.....

Does your wife have an income? yes/no £.....

Do you have any other source of income? yes/no ✓

How much £.....

Do you receive money from another member of the family? yes/no ✓

From whom? How much £

What is your total income: £.....

g Do you agree to use your money as a payment towards a house? yes/no ✓

k What type of house would you prefer?

Materials concrete
Roofing wood
Facilities suitable

l Credit facilities (For what and how the funds will be used)

mortgage: long or short

long or short term loan ✓

saving or other, explain

is the owner eligible at present to get

any kind of loan for new construction? NO

M Are you prepared to help with the building of the project of self-help in building back home?

on weekdays ✓ yes/no

some days yes/no

can your wife help as well ✓ yes/no

are there some other members of your family who could help yes/no

have you worked in constuction before ✓ yes/no

APPENDIX II: Case Study Group No 2
Nubians with Sub-Urbanised Houses

APPENDIX II: Case Study Group No 2
Nubians with Sub-Urbanised Houses

FOR ALL CASE STUDY GROUPS

1 BASIC FACTUAL DEMOGRAPHIC INFORMATION

Interview Ref No:	<u>3</u>
Interviewer:	<u>Mohsen Kassam</u>
Date:	<u>July 1986</u>
Village:	<u>Dehmet</u>
Address:	<u>No. 3 - t. 9</u>
Household Name:	<u>Said Abdel All.</u>

a Personal details of members of the household interviewed:

Age	1	2	3	4	5	6	7	8	9	Household
0-4	✓									
5-11		✓								
12-14		✓								
15-19										
20-24										
25-44	✓									✓
45-54										
55-64	✓									
65+	✓									

b Occupation:

- employee Government
- employee public sector
- employee agriculture (farmer)
- family business
- pedlar
- individual craftsman
- own farm
- unskilled (unspecified)
- student (please state)
- other (please state)

Regular/Irregular	
✓	

c Household relations to the head of households:

	1	2	3	4	5	6	7	8	9
Sister	✓								
Brother									
Niece									
Nephew									
Father									
Uncle									
Mother									
Aunt									
Cousin									
Grandfather	✓								
Grandmother									
Wife (ves)	✓								
Daughter		✓							
Son			✓						
Son's wife									
Granddaughter									
Grandson									

No of children 1
 No of males 5
 No of females 2

d Place of work:

local ✓
 in the city of Aswan _____
 in the town of Kom-Ombo _____

e Real income:

LE - 50 per month _____
 LE - 51-65 per month ✓
 LE - 66-80 per month _____
 LE - 80+ per month _____

f Basic household and housing characteristics:

family type category extended
 no of persons in the household 3
 socio economic status of the household _____
 occupation _____
 income YES NO
 educational YES NO
 principal improvement priorities
 dwelling YES NO
 locality YES NO

g Education (level/grade)

YES

NO

can you read?

can you write?

h Mother tongue

which other language do you speak?

i How long have you lived at this address?

1 year

1-2 years

3-5 years

5-10 years

10+ years

j Where did you live before?

homeland: ----- *K* -----

other (state): -----

k How many families are living in the house?

----- *one* -----

2 FACTUAL INFORMATION ABOUT THE MOVEMENT OF THE FAMILIES FROM THE GOVERNMENT HOUSES

a What is the family most important expenditure distribution?

- FOOD HOUSING UTILITIES
- TRANSPORTATION APPLIANCES OTHERS

Could you arrange the above to the important of priority to your point of view?

- 1..... Food.....
 2..... Housing...
 3..... Transp.....
 4..... Utilities...
 5..... Appliances...
 6..... others.....
 7.....
 8.....

b What is the housing priority in the following points? Could you arrange the following in order of importance?

- LOCATION TENURE SHELTER STANDARDS OTHERS

- 1..... tenure...
 2..... location
 3..... standards..
 4..... Shelter...
 5..... others...
 6.....
 7.....
 8.....

c Does the head of the household have any obligations?

to parents or other family members yes/no
 to others yes/no ✓

why?

because they old age .

d Does the head of the household receive any financial support?

from the nuclear family back to previous house yes/no ✓
 from parents or other family members yes/no ✓
 from property or other investment resources yes/no ✓

e What was his attitude towards various responsibilities such as, support of spouse and eagerness to bring them to the new location?

[Empty box]

Need to become financially independent, if supported by family

yes

Maintenance of property or other investment resource belonging to or partially belonging to him, now or possibly in the future.

I would like my sons go to the homeland for having land and house.

3 OPINION, ATTITUDE AND REASONS FOR CASE STUDY GROUP NO 2

a Could you begin by saying the main things you dislike about this house? Answer NONE if there is nothing you dislike

The high temperature and this house could not be suitable for my extended family.

b How you would sum up your feelings about your house? Tick ONE box to show how you feel

Highly satisfied:
Satisfied: :
Neither satisfied nor dissatisfied:
Dissatisfied:
Highly dissatisfied:

[Satisfaction scale with checkmark in the second box]

c How would you sum up your feelings about the estate outside your home? Tick ONE box to show how you feel

Highly satisfied: .
Satisfied: :
Neither satisfied nor dissatisfied:
Dissatisfied:
Highly dissatisfied:

[Satisfaction scale with checkmark in the bottom box]

Why you do feel this way?

it is inhuman at all, it is very crowded and dim.

d Could you state your opinion about the following?

Element of House		Entrance	Guest Room	Bed Room 1	Bed Room 2	Bed Room 3	Kitchen	Fold	Courtyard	Please state and tick			
Area of elements													
Area of the House											large		
											enough		
											<input checked="" type="checkbox"/> small		
Acceptability of conventional characteristics											good		
											<input checked="" type="checkbox"/> acceptable		
											bad		
Finishing	Floors										<input checked="" type="checkbox"/> G	A	B
	External walls										G	A	B
	Internal walls										<input checked="" type="checkbox"/> G	A	B
	Openings										G	A	<input checked="" type="checkbox"/> B
Installations	Sanitary	W.C., lavabo, cesspit.									<input checked="" type="checkbox"/> G	A	B
	Electricity	Types of wires embedded in the ceilings and over the walls.									<input checked="" type="checkbox"/> G	A	B
Sound Isolation	External Windows										G	A	<input checked="" type="checkbox"/> B
	Internal Windows										G	A	<input checked="" type="checkbox"/> B
Heat Isolation							Summer				G	A	B
							Winter				G	A	<input checked="" type="checkbox"/> B

e In this kind of house, what do you think about?

The structural system safe ✓ unsafe
 The privacy good acceptable ✓ bad
 The comfort good acceptable bad ✓

Why? ..it is very hot in Summer time -

f If you have a chance to choose another house which system and where do you prefer?

The same structure
 The traditional system ✓
 Any of them

^{Government} or
 In the location behind
 The lake (homeland) ✓
 any of them

Why this system? it is very comfortable and large houses

Why this location? it is my homeland.....

g What do you think in your house from the following? Please state and tick

	G	A	B
Social and cultural compatibility		✓	
Conventional characteristics compatibility		✓	✓
Technological suitability		✓	
Physical and biological harmony		✓	
Temporal relevance	✓		

h Is there anything else important you want to say that you haven't had the chance to say so far? Please say whatever you feel

No

i Finally, taking everything into account, your home, the estate, the area it is in, your traditional characteristics and your hopes, how would you sum up your feelings about living here generally?

Tick ONE box only

Highly satisfied:
 Satisfied: :
 Neither satisfied nor dissatisfied:
 Dissatisfied:
 Highly dissatisfied:

✓
f

Questions for those households who left the government houses to build for themselves, either on existing land or in the homeland.

To collect the satisfactory needed information, the grouping, order of questions allow additional scrutiny whenever desirable, and also verification of information by means of indirect repetition.

a Why did the family leave the previous government house?

It was unvitable for our need .

Why did they choose this place?

I choosed this place because it is near to my friends and relatives, we have no other place to go, that before 1930

How long did they stay here (approximate dates)

6 years .

b How did the household find a place to stay? Who suggested it or other places?

All my family suggested together the site .

Did he have a choice? yes/no
if so, why this place instead of other possibilities

I had another choice but very far To my relatives .

c Did he like the place? yes/no
If so, for what reasons?

I have no choice but to like it.

If not, why not?

-

d Locality description
indicate population, density, general character of the area, i.e.
predominantly residential or commercial, agricultural or a mix of
these

This area, i.e., the gov. location is predominated by
houses every where. there are very few agricultural
lands and commerials.

Indicate utilities, services and facilities of the new location

In my house I've electricity and water in taps all in
good construction buildings

e Visits to the new location before moving.
When was the first visit made here and why?

No need for visiting this location, it is very near
to my previous house.

How many more visits were made before deciding to come and why?

none.

f

General priorities upon moving to the new stie
What did he most hope to get out of coming here?

My most hope to get out of coming here is to build house up to my needs and also a modern house, safe and good.

How long did he expect to stay here?

I would like to stay here as long as there is no another chance.

What did he most want to spend money on?

I've already spent my all money in this house. I made this money throu 4 years in Kuwait.

What was the most important or the first, second and third most important thing you tried to do upon arriving?

- a.....
- b.....
- c.....

EXPECTATIONS AND PRIORITIES FOR ALL CASE STUDY GROUPS

This part can be used for all Nubian cases. Many of the points will be difficult to cover for past residences, and the interviewer should decide in each case on the value of attempting to gather past information in this section, against concentrating on the present. It might be useful to start the conversation with the present case, and having gathered the information to try to go back to previous times.

Members of the household (i.e. parent and children) may differ in their priorities, and the current situation, the interviewer should learn about such possible differences.

- a What is the most important thing you would like to achieve, do, get during this year, next five years, next ten years?

Good health for me and my sons.

- b Where do you expect to live in 10 years from now?

leave tomorrow for tomorrow.

- c What do you think your dwelling will look like?

	Yes	No
Tenure	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Type	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Where	<input checked="" type="checkbox"/>	<input type="checkbox"/>

- d Where do you expect your children to live? What kind of dwelling?

I wish them go to the homeland and build a Nubian house

- e Priorities for expenses and investments at the time:
Can you arrange the following in order of importance?

Appliances

Tools	2
Furniture	1
Vehicles	3

Expenditure distribution

food	1
clothing	3
shelter	2
utilities	4

f Specific Priorities for location

		G	A	B
1	distance to centre of Abu Simble town (the nearest town) and city of Aswan (the large employment centre)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2	population density, land uses and intensity	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
3	other locality attributes: utilities, services, facilities, commercial, environmental quality, community life	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

g Housing Priorities (in general for housing type, location, cost, quality) at this time

		important	not important
1	importance of private open space vs building	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2	importance of private open space and roof vs initial quality of structure	<input type="checkbox"/>	<input checked="" type="checkbox"/>
3	importance of private space vs initial quality of structure vs complete utilities in the unit	<input type="checkbox"/>	<input checked="" type="checkbox"/>
4	importance of improving on-house utilities vs improvement of dwelling	<input checked="" type="checkbox"/>	<input type="checkbox"/>

h Priorities for Standards of Building and Utilities

1 Number of rooms, square metres under roof, square metres for open space (relative importance of private or shared).

2 Utilities (specify relative importance and whether in unit, adjacent or on street = water (piped, tap, truck, ... other) electricity, different fittings (shower, bath, WC, sink).

3 Type and quality of construction: walls, floor, roof, windows, other

Reinforced concrete structure, dried bricks for walls.
See figures in case study group No 32 Chapter 7.

i What is your monthly income: £120.....

Does your wife have an income? yes/no £.....

Do you have any other source of income? yes/no

How much £...../.....

Do you receive money from another member of the family? yes/no

From whom? How much £.....

What is your total income: £120....

g Do you agree to use your money as a payment towards a house?
 yes/no

k What type of house would you prefer?

Materials _____

Roofing _____

Facilities _____

l Credit facilities (For what and how the funds will be used)

mortgage: long or short

long or short term loan

saving or other, explain

is the owner eligible at present to get

any kind of loan for new construction

M Are you prepared to help with the building of the project of self-help in building back home?

on weekdays yes/no

some days yes/no

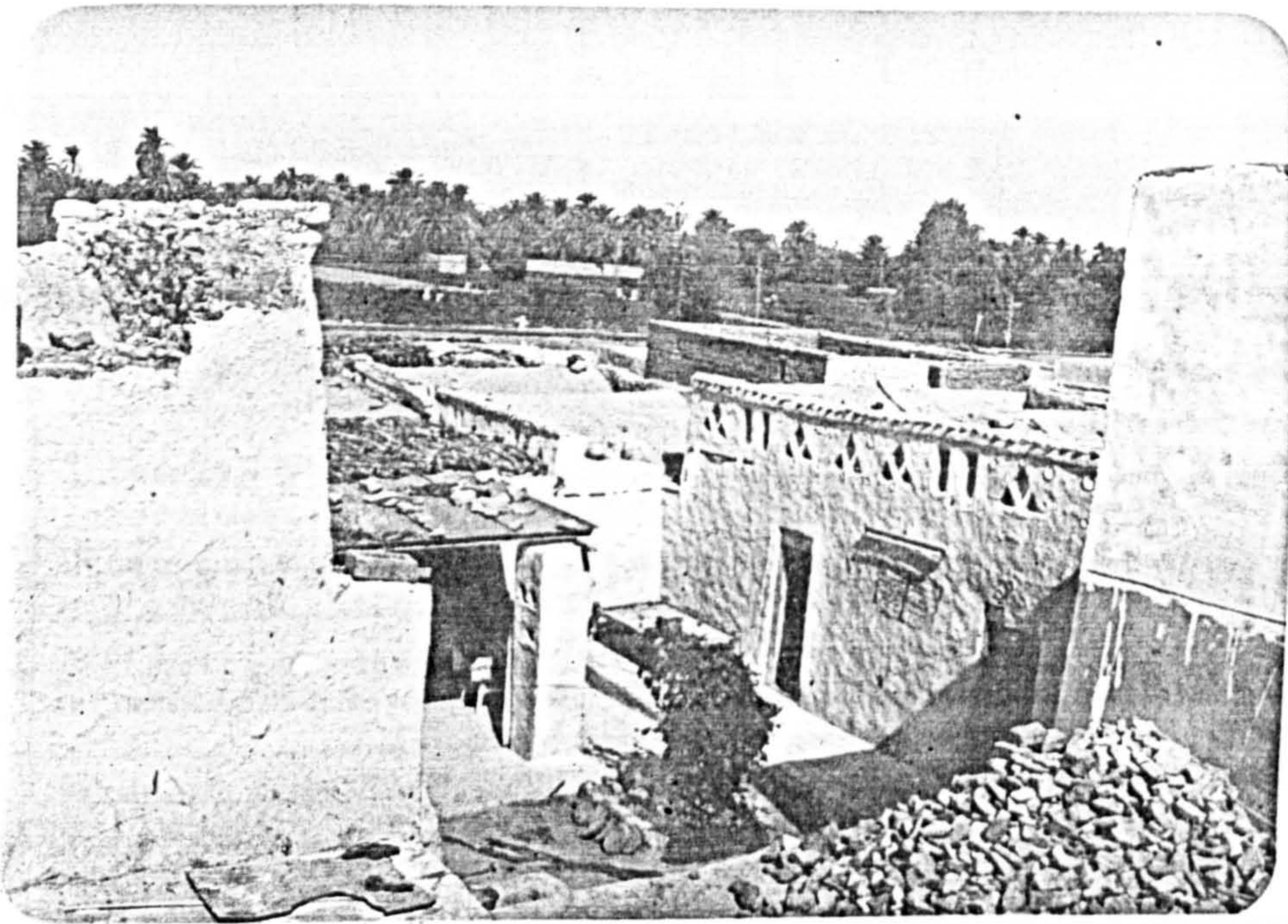
can your wife help as well yes/no

are there some other members of

your family who could help yes/no

have you worked in constuction before yes/no

APPENDIX III: Case Study Group No 3
Nubians with traditional houses near the Government
location



Aerial view of the domestic courtyard



Elevation of the self built houses near the Gov. village

(Pl 35) Different views of examples of the case study group No. 3 .

APPENDIX III: Case Study Group No 3
 Nubians with traditional houses near the Government

FOR ALL CASE STUDY GROUPS

1 BASIC FACTUAL DEMOGRAPHIC INFORMATION

Interview Ref No:	<u>5</u>
Interviewer:	<u>MOHSEN KASSEM</u>
Date:	<u>July, 86</u>
Village:	<u>near the Government location.</u>
Address:	<u></u>
Household Name:	<u>Mohamed El Meniamy</u>

a Personal details of members of the household interviewed:

Age	1	2	3	4	5	6	7	8	9	Household
0-4		✓								
5-11	✓									
12-14	✓									
15-19	✓									
20-24	✓									
25-44			✓							
45-54		✓								
55-64										
65+	✓									

b Occupation:

	Regular/Irregular	
employee Government		
employee public sector		
employee agriculture (farmer)		
family business	✓	
pedlar		
individual craftsman		
own farm	✓	
unskilled (unspecified)		
student (please state)		
other (please state)		

c Household relations to the head of households:

	1	2	3	4	5	6	7	8	9
Sister	.	✓							
Brother									
Niece									
Nephew									
Father	✓								
Uncle									
Mother	✓								
Aunt									
Cousin									
Grandfather									
Grandmother									
Wife (ves)	✓								
Daughter		✓							
Son				✓					
Son's wife									
Granddaughter									
Grandson									

No of children 3
 No of males 5
 No of females 4

d Place of work:

local _____
 in the city of Aswan ✓
 in the town of Kom-Ombo ✓

e Real income:

LE - 50 per month _____
 LE - 51-65 per month _____
 LE - 66-80 per month _____
 LE - 80+ per month ✓

f Basic household and housing characteristics:

family type
 category Extended
 no of persons in the household 17
 socio economic status of the household
 occupation
 ✓ income YES NO
 educational YES NO
 principal improvement priorities
 ✓ dwelling ... YES NO
 locality YES NO

g Education (level/grade)

can you read?
can you write?

YES

NO

<input checked="" type="checkbox"/>
<input checked="" type="checkbox"/>

<input type="checkbox"/>
<input type="checkbox"/>

h Mother tongue

Nubian Language

which other language do you speak?

Arabic:.....

i How long have you lived at this address?

1 year
1-2 years
3-5 years
5-10 years
10+ years

<input type="checkbox"/>
<input type="checkbox"/>
<input checked="" type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>

j Where did you live before?

homeland: ----- ✓ -----
other (state): -----

k How many families are living in the house?

--- 2 ---

e What was his attitude towards various responsibilities such as, support of spouse and eagerness to bring them to the new location?

My wife was fully support me to build this house. She also has participated in the process of building-itself.

Need to become financially independent, if supported by family

No.

Maintenance of property or other investment resource belonging to or partially belonging to him, now or possibly in the future.

I'd like my sons go to the home land for new houses, Land and investment.

3 OPINION, ATTITUDE AND REASONS FOR CASE STUDY GROUP NO 3

a Could you begin by saying the main things you dislike about this house? Answer NONE if there is nothing you dislike

None.

b How you would sum up your feelings about your house? Tick ONE box to show how you feel

Highly satisfied:
Satisfied: :
Neither satisfied nor dissatisfied:
Dissatisfied:
Highly dissatisfied:

✓

c How would you sum up your feelings about the estate outside your home? Tick ONE box to show how you feel

Highly satisfied:
Satisfied: :
Neither satisfied nor dissatisfied:
Dissatisfied:
Highly dissatisfied:

✓

Why you do feel this way?

There is a big negligence from local Authorities to develop the location.

d Could you state your opinion about the following?

Element of House		Entrance	Guest Room	Bed Room 1	Bed Room 2	Bed Room 3	Kitchen	Fold	Courtyard	Please state and tick			
Area of elements													
Area of the House										large	<input checked="" type="checkbox"/> enough	small	
Acceptability of conventional characteristics										good	<input checked="" type="checkbox"/> acceptable	bad	
Finishing	Floors									<input checked="" type="checkbox"/> G	A	B	
	External walls									<input checked="" type="checkbox"/> G	A	B	
	Internal walls									<input checked="" type="checkbox"/> G	A	B	
	Openings									<input checked="" type="checkbox"/> G	A	B	
Installations	Sanitary	W.C., lavabo, cesspil.								G	<input checked="" type="checkbox"/> A	B	
	Electricity	Types of wires embedded in the ceilings and over the walls.								G	<input checked="" type="checkbox"/> A	B	
Sound Isolation	External Windows									G	<input checked="" type="checkbox"/> A	B	
	Internal Windows									G	<input checked="" type="checkbox"/> A	B	
Heat Isolation								Summer	<input checked="" type="checkbox"/> G	A	B		
								Winter	<input checked="" type="checkbox"/> G	A	B		

e In this kind of house, what do you think about?

The structural system	safe ✓	unsafe	
The privacy	good ✓	acceptable	bad
The comfort	good ✓	acceptable	bad

why? I've built this house on my own way to satisfy my needs

f If you have a chance to choose another house which system and where do you prefer?

The same structure
 The traditional system
 Any of them ✓

^{government} or
 In the location behind
 The lack (homeland) ✓
 any of them

Why this system? All Nubian brothers like this kind because it is or history and culture.

Why this location? Because it is our homeland.

g What do you think in your house from the following? Please state and tick

	G	A	B
Social and cultural compatibility	✓		
Conventional characteristics compatibility		✓	
Technological suitability		✓	
Physical and biological harmony		✓	
Temporal relevance	✓		

h Is there anything else important you want to say that you haven't had the chance to say so far? Please say whatever you feel

No.

i Finally, taking everything into account, your home, the estate, the area it is in, your traditional characteristics and your hopes, how would you sum up your feelings about living here generally?

Tick ONE box only

Highly satisfied:
 Satisfied: :
 Neither satisfied nor dissatisfied:
 Dissatisfied:
 Highly dissatisfied:

✓

Questions for those households who left the government houses to build for themselves, either on existing land or in the homeland.

To collect the satisfactory needed information, the grouping, order of questions allow additional scrutiny whenever desirable, and also verification of information by means of indirect repetition.

a Why did the family leave the previous government house?

It was very small, inhuman and very hot inside with temp. up to 49° in summer time.

Why did they choose this place?

This location is the best among the others, it is any way near my relatives and friends in the Gov. location.

How long did they stay here (approximate dates)

3 years.

b How did the household find a place to stay? Who suggested it or other places?

I've suggested this place side by side with my wife and brothers. I've just put my handie, built a wall to surround a suitable area of land.

Did he have a choice? yes/no

if so, why this place instead of other possibilities

c Did he like the place? yes/no
If so, for what reasons?

I got an opportunity to build a new adequate house up to my satisfactions.

If not, why not?

d

Locality description

indicate population, density, general character of the area, i.e. predominantly residential or commercial, agricultural or a mix of these

These new self-built houses around my house form a new residential zone.

Indicate utilities, services and facilities of the new location

we hardly got connection with Elec. and clean water, we spent 2 years waiting that from local authorities.

e

Visits to the new location before moving.

When was the first visit made here and why?

I came up here many times in 1981 and 82 before making the decision and to determine the building cost and materials

How many more visits were made before deciding to come and why?

f

General priorities upon moving to the new stie

What did he most hope to get out of coming here?

my hope to get here is to build my house - a suitable house with its all means -.

How long did he expect to stay here?

no one can stop my living here.

What did he most want to spend money on?

I've already spent a big money on this house and I'm able to do more.

What was the most important or the first, second and third most important thing you tried to do upon arriving?

- a.... Catch... the land....
- b.... building a surrounding wall
- c..... etc.....

3 Type and quality of construction: walls, floor, roof, windows, other

[Empty rectangular box for handwritten response]

i What is your monthly income: £..250....

Does your wife have an income? yes/no no £.....

Do you have any other source of income? yes/no no

How much £...../.....

Do you receive money from another member of the family? yes/no no

From whom? How much £

What is your total income: £..250....

g Do you agree to use your money as a payment towards a house? yes/no

k What type of house would you prefer?

Materials _____
Roofing _____
Facilities _____

l Credit facilities (For what and how the funds will be used)

mortgage: long or short long
long or short term loan
saving or other, explain
is the owner eligible at present to get
any kind of loan for new construction

M Are you prepared to help with the building of the project of self-help in building back home?

on weekdays yes/no
some days yes/no
can your wife help as well yes/no
are there some other members of your family who could help yes/no
have you worked in constuction before yes/no

EXPECTATIONS AND PRIORITIES FOR ALL CASE STUDY GROUPS

This part can be used for all Nubian cases. Many of the points will be difficult to cover for past residences, and the interviewer should decide in each case on the value of attempting to gather past information in this section, against concentrating on the present. It might be useful to start the conversation with the present case, and having gathered the information to try to go back to previous times.

Members of the household (i.e. parent and children) may differ in their priorities, and the current situation, the interviewer should learn about such possible differences.

- a What is the most important thing you would like to achieve, do, get during this year, next five years, next ten years?

make money - good health - long life that for me, my wife, father and sons.

- b Where do you expect to live in 10 years from now?

Same this house.

- c What do you think your dwelling will look like?

	Yes	No
Tenure	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Type	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Where	<input checked="" type="checkbox"/>	<input type="checkbox"/>

- d Where do you expect your children to live? What kind of dwelling?

here or in the home land, it is up to their hope in the future.

- e Priorities for expenses and investments at the time:
Can you arrange the following in order of importance?

Appliances

Tools	3
Furniture	2
Vehicles	1

Expenditure distribution

food	2
clothing	4
shelter	1
utilities	3

f Specific Priorities for location

	G	A	B
1 distance to centre of Abu Simble town (the nearest town) and city of Aswan (the large employment centre)	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
2 population density, land uses and intensity	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
3 other locality attributes: utilities, services, facilities, commercial, environmental quality, community life	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

g Housing Priorities (in general for housing type, location, cost, quality) at this time

	important	not important
1 importance of private open space vs building	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2 importance of private open space and roof vs initial quality of structure	<input checked="" type="checkbox"/>	<input type="checkbox"/>
3 importance of private space vs initial quality of structure vs complete utilities in the unit	<input checked="" type="checkbox"/>	<input type="checkbox"/>
4 importance of improving on-house utilities vs improvement of dwelling	<input type="checkbox"/>	<input checked="" type="checkbox"/>

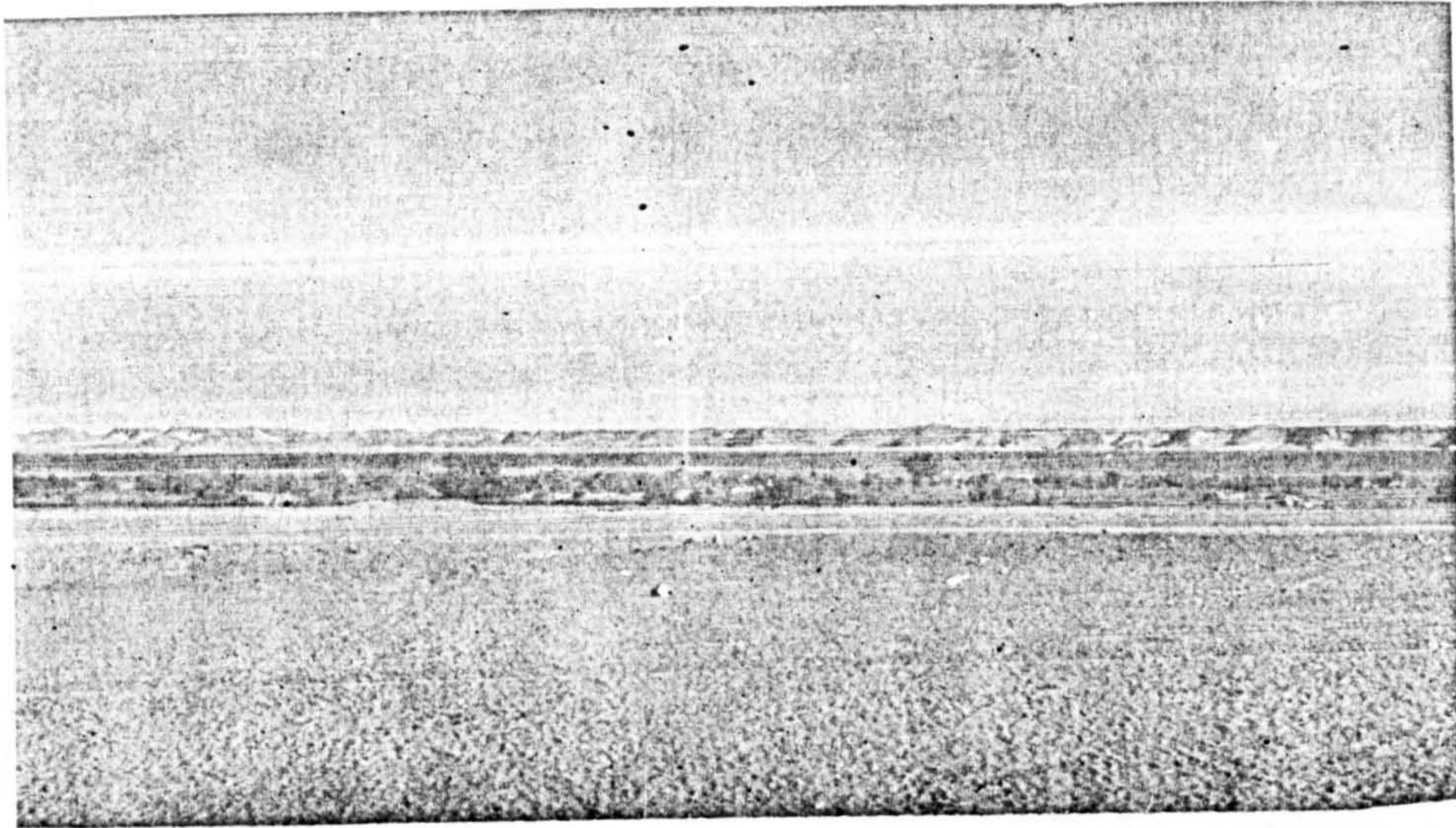
h Priorities for Standards of Building and Utilities

1 Number of rooms, square metres under roof, square metres for open space (relative importance of private or shared).

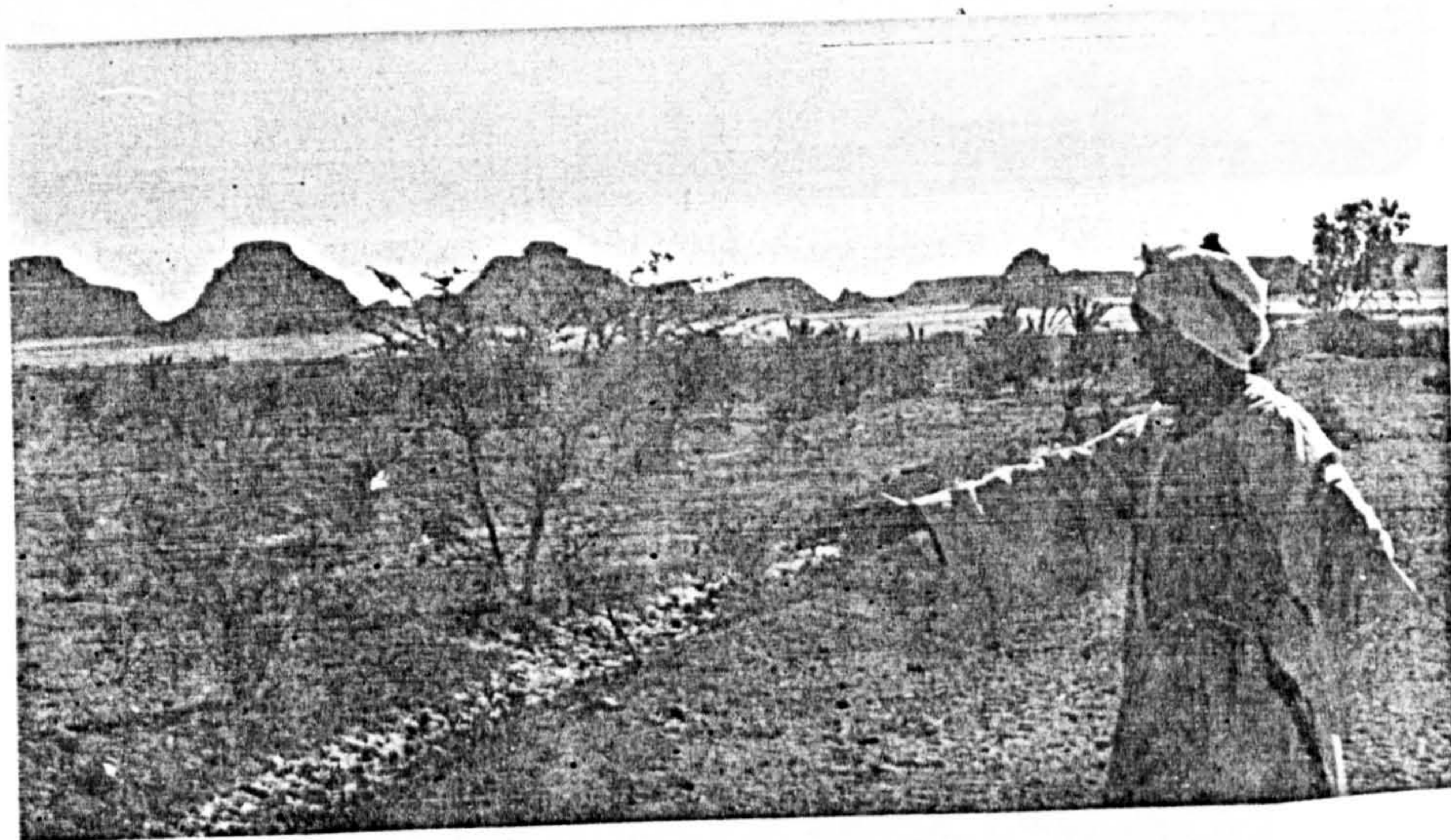
7 rooms, 143 m² under roof, 68 m² for open space.

2 Utilities (specify relative importance and whether in unit, adjacent or on street = water (piped, tap, truck, ... other) electricity, different fittings (shower, bath, WC, sink).

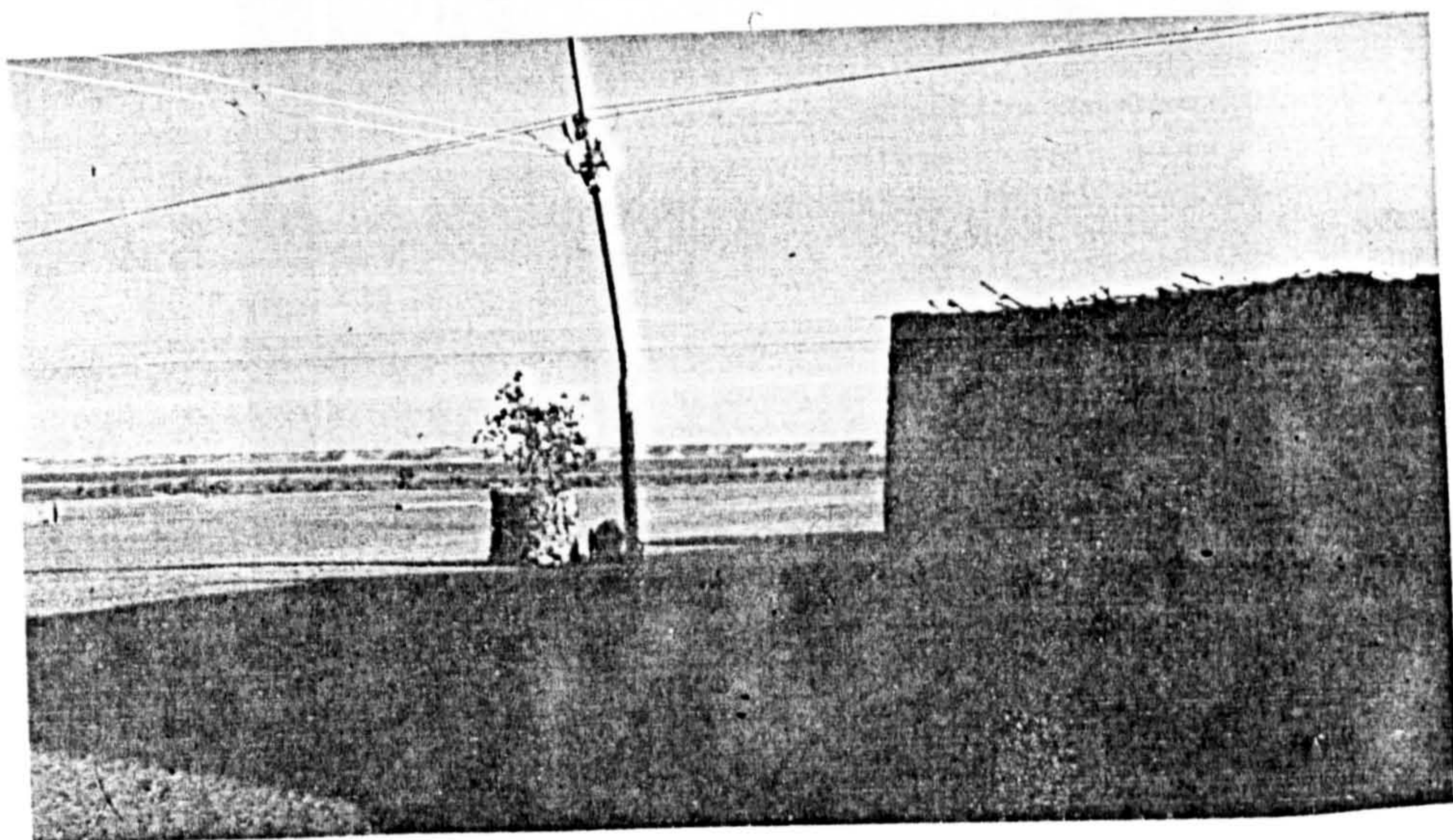
APPENDIX IV: Case Study Group No 4
Nubians with houses in the homeland



The homeland and the Aswan Lake

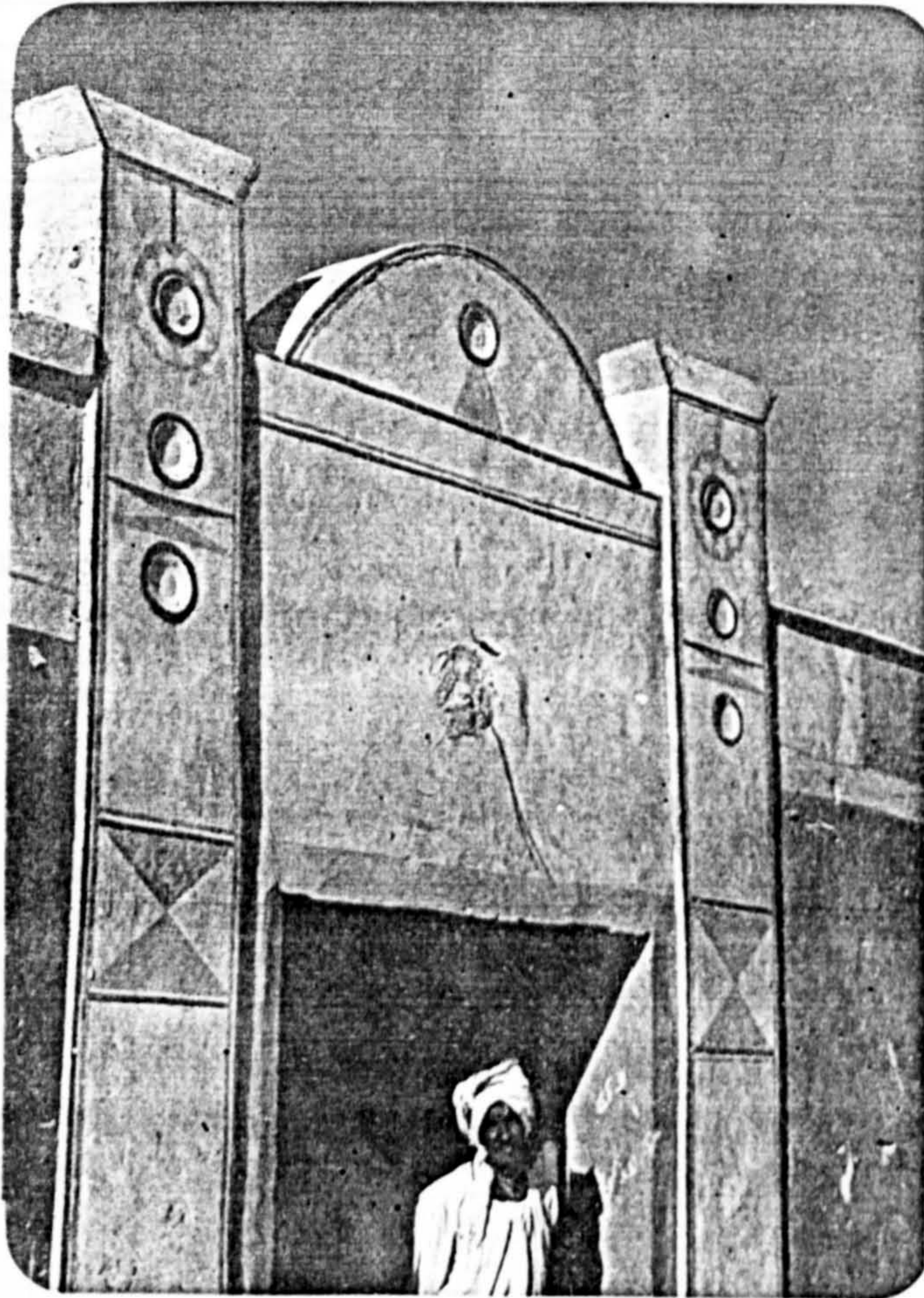
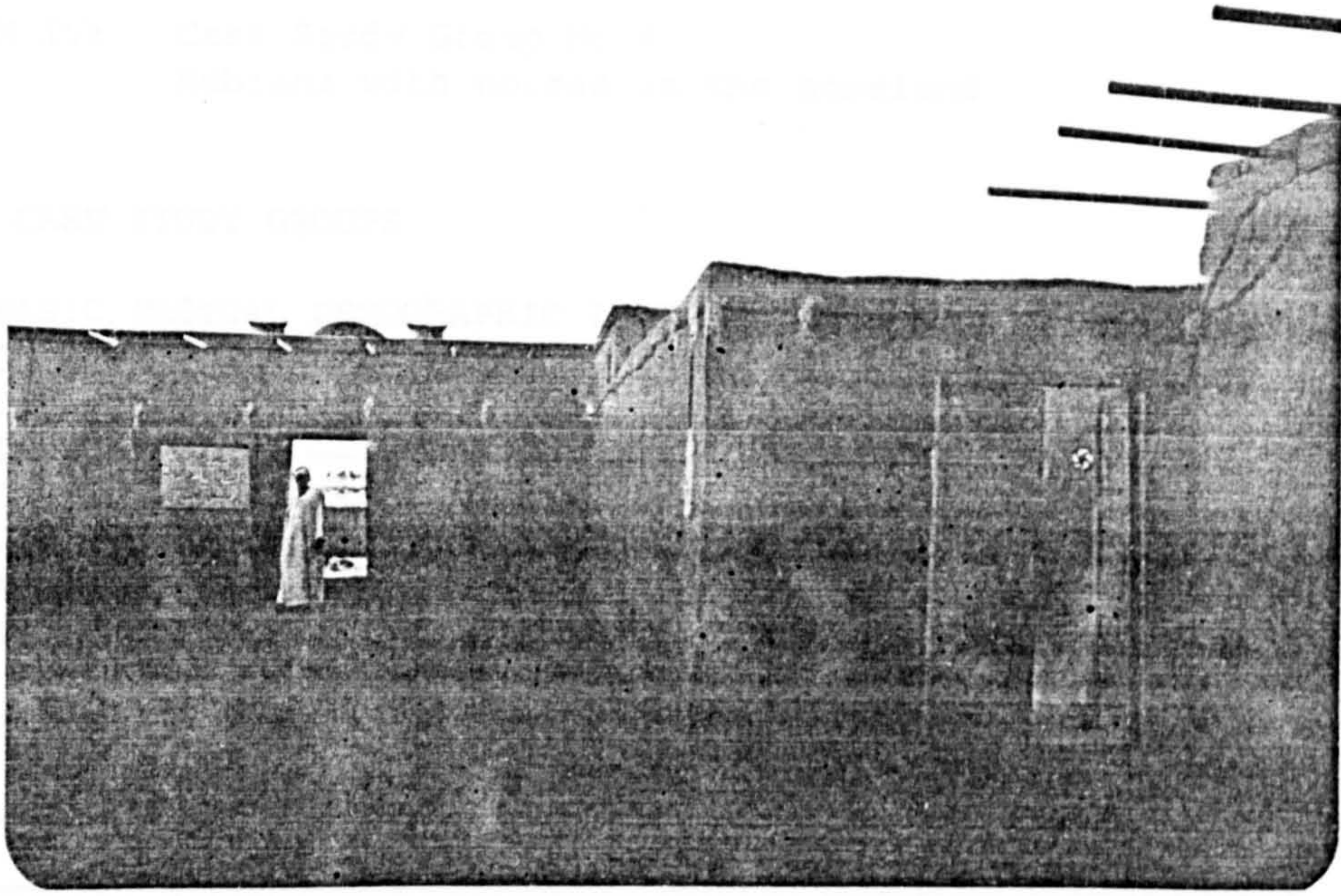


The new palm trees



Part of a house land and lake

(Pl 36) Different views of the homeland



Views of
(Pl 37) An example in case study No 4 .

APPENDIX IV: Case Study Group No 4
Nubians with houses in the homeland

FOR ALL CASE STUDY GROUPS

1 BASIC FACTUAL DEMOGRAPHIC INFORMATION

Interview Ref No:	<u>3</u>
Interviewer:	<u>MOHSEN KASSEM</u>
Date:	<u>JUNE 1986</u>
Village:	<u>QUSTUL</u>
Address:	<u>/</u>
Household Name:	<u>Mohamed Khalil M-Sua</u>

a Personal details of members of the household interviewed:

Age	1	2	3	4	5	6	7	8	9	Household
0-4	✓									
5-11	✓									
12-14										
15-19	✓									
20-24	✓									
25-44		✓								
45-54	✓									
55-64										
65+										

b Occupation:

- employee Government
- employee public sector
- employee agriculture (farmer) - ✓
- family business
- pedlar
- individual craftsman
- own farm
- unskilled (unspecified)
- student (please state)
- other (please state)

Regular/Irregular	
✓	

c Household relations to the head of households:

	1	2	3	4	5	6	7	8	9
Sister									
Brother									
Niece									
Nephew									
Father									
Uncle									
Mother									
Aunt									
Cousin									
Grandfather									
Grandmother									
Wife (ves)	✓								
Daughter	✓								
Son			✓						
Son's wife									
Granddaughter									
Grandson									

+ wife's sister

No of children 1
 No of males 1
 No of females 0

d Place of work:

local ✓
 in the city of Aswan
 in the town of Kom-Ombo

e Real income:

LE - 50 per month
 LE - 51-65 per month ✓
 LE - 66-80 per month
 LE - 80+ per month

f Basic household and housing characteristics:

family type category nuclear
 no of persons in the household 7
 socio economic status of the household
 occupation YES NO
 income YES NO
 educational YES NO
 principal improvement priorities
 dwelling YES NO
 locality YES NO

g Education (level/grade)

can you read?
can you write?

YES

✓
✓

NO

h Mother tongue

Nubian language

which other language do you speak?

Arabic language.

i How long have you lived at this address?

1 year
1-2 years
3-5 years
5-10 years
10+ years

✓

j Where did you live before? *Kem Onko the gov. village.*

homeland: *✓*
other (state): *Kem Onko*

k How many families are living in the house? *only one*

e What was his attitude towards various responsibilities such as, support of spouse and eagerness to bring them to the new location?

I was willing to come here again since I located in the Government house, my wife was willing as well. I did not find any objection from my sons despite of they will leave the urban life to the land without suitable services.

Need to become financially independent, if supported by family

Yes

Maintenance of property or other investment resource belonging to or partially belonging to him, now or possibly in the future.

yes.

3 QUESTIONS TO NUMBER OF FIRST NUBIANS WHO STARTED BACK TO THE HOMELAND

a Information about the abandonment of house

1 quality of construction good/acceptable/bad ✓
2 did they make any alteration to the Government type ✓ yes/no
3 number of type 3 area per person 5

b If the family built the dwelling themselves:

1 Where did they get the materials?

from the same location

Where or from whom did they hear about them?

2 The first group came up here including myself have found the raw materials which encourage us to build their houses.

3 What was the total actual cost and time of the dwelling unit?

LE about 400

4 Is the new place a dwelling type? what is the quality of construction Yes/NO

The dwelling built from wall clays and roof from mud and mud, there will occur the high temperature.

No of rooms 7 area per person 23.112

c Describe the utilities in the unit i.e. water supply, sewerage, electricity

We put the lake's water in jar and keep it for some time, then we drink it safely, But there is no Elect. and Sewerage

d At the time of arrival to the homeland description of job at arrival

1 how many household heads got it and how long after arrival or between jobs

to me, I have another agricultural land in Kom-Oukso, my old son look after it. I started to re-claim the land, which soon became fruitful, we produced a lot of watermelon.

2 What and where is the job?

The job is farming and it is very near.

3 If self employed, describe in detail how the activity was chosen

-

How household head set up and got it started?

-

What help he received from whom and under what conditions?

From the neighbours and relatives under the ways of relationship

4 Did the household head like the job? If so, what did he like about it?

Yes, I like my job, I born in family all of them are working in agricultural fields.

If not, why not?

-

5 Social relations at time of arrival to the homeland

a With whom was the household head most friendly?

- relatives to the new nuclear community ✓yes/no
- friends made in the vicinity of the dwelling ✓yes/no
- work friends, initial contacts ✓yes/no

b When the households head moved to the new land?

- did he lose contact with old friends yes/no ✓
- form new relationships ✓yes/no

c Did he keep in close contact with?

- relatives in the previous location yes/no ✓
- neighbourhood, friends ✓yes/no
- did he want to keep in contact with them ✓yes/no

6 Description of the self-built process in building the new house.

a General description of the new house (by the interviewer)

There are a guest area consist of guest room and dining room, -
in the other domestic court there are two bed rooms and
kitchen, bathroom and w.c. Generally it's large, one floor house
with wall as high as 4 meters.

b Did the family build the dwelling themselves? If yes, give details of time used for different components.

NO

If not, did they have the general contractor to do the work (including the purchase of materials, contracting of labour) and to deliver the finished dwelling? who were the workers?

The household head called the workers to build the
only some walls (the outer walls) they are cheap they
came from Sudan's borders.

If some parts were subcontracted and the rest self-built, which parts? who was employed, on what conditions, and time? how did they find the works?

The rest was self-built

What work was done by the family members themselves?

All the inside walls and roofs.

Did they get any unpaid help? what kind of help?

Yes, they got a free help from neighbors and relatives and friends.

Did they get any help that was not paid in money (for example in kindness or exchanged for other services)?

only from point of kindness which will be exchanged.

4 OPINION, ATTITUDE AND REASONS FOR CASE STUDY GROUP NO 4

a Could you begin by saying the main things you dislike about this house? Answer NONE if there is nothing you dislike

None.

b How you would sum up your feelings about your house? Tick ONE box to show how you feelings

Highly satisfied:

Satisfied:

Neither satisfied nor dissatisfied:

Dissatisfied:

Highly dissatisfied:

Vertical grid with 5 boxes, the top one contains a checkmark.

c How would you sum up your feelings about the estate outside your home?

Tick ONE box to show how you feel

Highly satisfied:

Satisfied:

Neither satisfied nor dissatisfied:

Dissatisfied:

Highly dissatisfied:

Vertical grid with 5 boxes, the top one contains a checkmark.

Why you do feel this way?

because I own a good land and a suitable house in my homeland.

d Could you state your opinion about the following?

Element of House		Entrance	Guest Room	Bed Room 1	Bed Room 2	Bed Room 3	Kitchen	Fold	Courtyard	Please state and tick	
Area of elements											
Area of the House										<input checked="" type="checkbox"/> large <input type="checkbox"/> enough <input type="checkbox"/> small	
Acceptability of conventional characteristics										<input checked="" type="checkbox"/> good <input type="checkbox"/> acceptable <input type="checkbox"/> bad	
Finishing	Floors									<input checked="" type="checkbox"/> G A B	
	External walls									<input checked="" type="checkbox"/> G A B	
	Internal walls									<input checked="" type="checkbox"/> G A B	
	Openings									<input checked="" type="checkbox"/> G A B	
Installations	Sanitary	W.C., lavabo, cesspit									<input type="checkbox"/> G A B <input checked="" type="checkbox"/>
	Electricity	Types of wires embedded in the ceilings and over the walls.									<input type="checkbox"/> G A B <input checked="" type="checkbox"/>
Sound Isolation	External Windows									<input type="checkbox"/> G A B <input checked="" type="checkbox"/>	
	Internal Windows									<input type="checkbox"/> G A B <input checked="" type="checkbox"/>	
Heat Isolation							Summer			<input checked="" type="checkbox"/> G A B	
							Winter			<input checked="" type="checkbox"/> G A B	

e In this kind of house, what do you think about?

The structural system safe ✓ unsafe
 The privacy good ✓ acceptable bad
 The comfort good ✓ acceptable bad

Why? .. because .. it is my design and my self-built ,

f If you have a chance to choose another house which system and where do you prefer?

The same structure
 The traditional system ✓
 Any of them

government or
 In the location behind
 The lack (homeland) ✓
 any of them

Why this system?

Why this location? .. it is my homeland

g What do you think in your house from the following? Please state and tick

	G	A	B
Social and cultural compatibility	✓		
Conventional characteristics compatibility	✓		
Technological suitability			✓
Physical and biological harmony	✓		
Temporal relevance	✓		

h Is there anything else important you want to say that you haven't had the chance to say so far? Please say whatever you feel

no.

i Finally, taking everything into account, your home, the estate, the area it is in, your traditional characteristics and your hopes, how would you sum up your feelings about living here generally?

Tick ONE box only

Highly satisfied:
 Satisfied: :
 Neither satisfied nor dissatisfied:
 Dissatisfied:
 Highly dissatisfied:

✓

OPINIONS, ATTITUDES AND REASONS FOR CASE STUDY GROUPS NOS 2,3 and 4

Questions for those households who left the government houses to build for themselves, either on existing land or in the homeland.

To collect the satisfactory needed information, the grouping, order of questions allow additional scrutiny whenever desirable, and also verification of information by means of indirect repetition.

a Why did the family leave the previous government house?

My wife left the gov. house because it was very small and the whole environment was unsuitable at all

Why did they choose this place?

Because is near our previous land.

How long did they stay here (approximate dates)

~~we~~ we are here from 1920

b How did the household find a place to stay? Who suggested it or other places?

The household collaboratively with his friends adopted their first period in homeland, by meaning of they spent about 5 days in unavailible shelter untill building the first house.

Did he have a choice? yes/no

if so, why this place instead of other possibilities

c Did he like the place? yes/ no
If so, for what reasons?

all land in homeland are good. This is enough for me to be just in the homeland.

If not, why not?

d Locality description

indicate population, density, general character of the area, i.e. predominantly residential or commercial, agricultural or a mix of these

the dominated active is residential & agricultural area.

Indicate utilities, services and facilities of the new location

there is ~~are~~ not any of the gov. services except some reclamation facilities, we need badly the gov. subsidize.

e Visits to the new location before moving.

When was the first visit made here and why?

The first visit was 20 days before having the final decision -- to come here.

How many more visits were made before deciding to come and why?

only one.

f General priorities upon moving to the new site

What did he most hope to get out of coming here?

I wish some subsidize from the gov. to encourage more Nubian to come here to this very fruitful land.

How long did he expect to stay here?

for ever.

What did he most want to spend money on?

All my money to enjoy living here.

What was the most important or the first, second and third most important thing you tried to do upon arriving?

- a. Arrange our self as a new collaborative community
- b. distribute the land among us i.e. every one
- c. have got about 500m² as a house plot.
- d. then every one started to build his own house.

EXPECTATIONS AND PRIORITIES FOR ALL CASE STUDY GROUPS

This part can be used for all Nubian cases. Many of the points will be difficult to cover for past residences, and the interviewer should decide in each case on the value of attempting to gather past information in this section, against concentrating on the present. It might be useful to start the conversation with the present case, and having gathered the information to try to go back to previous times.

Members of the household (i.e. parent and children) may differ in their priorities, and the current situation, the interviewer should learn about such possible differences.

a What is the most important thing you would like to achieve, do, get during this year, next five years, next ten years?

① complete the building in this house ② increase my agri. land
③ build a new house for my son's family.

b Where do you expect to live in 10 years from now?

NO body knows the future,
But, I wish living here in this house.

c What do you think your dwelling will look like?

	Yes	No
Tenure	3	
Type	2	
Where	1	

d Where do you expect your children to live? What kind of dwelling?

I hope they would be here, the same type.

e Priorities for expenses and investments at the time:
Can you arrange the following in order of importance

Appliances

Tools	2
Furniture	1
Vehicles	3

Expenditure distribution

food	1
clothing	3
shelter	2
utilities	4

f Specific Priorities for location

	G	A	B
1 distance to centre of Abu Simble town (the nearest town) and city of Aswan (the large employment centre)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2 population density, land uses and intensity	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
3 other locality attributes: utilities, services, facilities, commercial, environmental quality, community life	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

g Housing Priorities (in general for housing type, location, cost, quality) at this time

	important	not important
1 importance of private open space vs building	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2 importance of private open space and roof vs initial quality of structure	<input checked="" type="checkbox"/>	<input type="checkbox"/>
3 importance of private space vs initial quality of structure vs complete utilities in the unit	<input checked="" type="checkbox"/>	<input type="checkbox"/>
4 importance of improving on-house utilities vs improvement of dwelling	<input checked="" type="checkbox"/>	<input type="checkbox"/>

h Priorities for Standards of Building and Utilities

1 Number of rooms, square metres under roof, square metres for open space (relative importance of private or shared).

there are 4 rooms, the area of the house 625 m², 250 m² open to sky and 375 m² roofed.

2 Utilities (specify relative importance and whether in unit, adjacent or on street = water (piped, tap, truck, ... other) electricity, different fittings (shower, bath, WC, sink).

would like for running water and current elect. and generally gov. interest.

3 Type and quality of construction: walls, floor, roof, windows, other

I prefer this kind of walls, floor, roofs and windows.

i What is your monthly income: £.....30..

Does your wife have an income? yes/no £.....

Do you have any other source of income? yes/no

How much £.....

Do you receive money from another member of the family? yes/no

From whom? How much £

What is your total income: £.....

g Do you agree to use your money as a payment towards a house? yes/no

k What type of house would you prefer?

Materials clay
Roofing wood and mud
Facilities good

l Credit facilities (For what and how the funds will be used)

mortgage: long or short

long or short term loan

saving or other, explain

is the owner eligible at present to get any kind of loan for new construction

M Are you prepared to help with the uilding of the project of self-help in building back home?

on weekdays yes/no

some days yes/no

can your wife help as well yes/no

are there some other members of your family who could help yes/no

have you worked in constuction before yes/no