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IDENTITY AND HOUSE FORM: PHILOSOPHICAL VIEW

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(Sent for evaluation on (11 July 2012), and was approved on (29 August 2012)

Abstract

Identity is a wide concept; it is difficult to define it in a few words. However, this study looks at the implication of identity for the house form. In this context, it is necessary to develop a comprehensive theoretical understanding for those ideas that relate to both identity and home. For example, identity can be seen as constant continuity of the physical characteristics of the home environment or it may mean a continuity of the collective memory of any group of people. Scrutinising those related concepts will provide us with a wide view of identity and home and how they overlap. This paper is divided into two main sections. The first section deals with the concept of identity, its physical, social, and temporal aspects. In the second section, home as a physical and social concept has been elaborated. The main purpose here is to define the meaning of home and how it can express its users' identity.

1- the meaning of identity: Conceptual Framework

'Since identity consists of concepts, rather than qualities ... it is always to some extent arbitrary, challengeable, and changeable - when people change their minds. While identity does not require agreement, it does require a certain conjuncture or coincidence between what a person claims for himself and where others place him.'
(Klapp, 1969: 6)

Sense of identity is one of the fundamental human needs (Doyal, L. & Gough, 1969: 35).ⁱ Fromm classified human needs into five main categories: relatedness, transcendence, rootedness, sense of identity, and the need for a frame of orientation and devotion. He added that a sense of identification emerges from the needs of human existence. In this sense, individuals and groups will strive to identify themselves to and with other individuals and groups (Fromm, 1955).ⁱⁱ

In the search for the meaning of identity, it is necessary to discuss the different possible meanings that are related to our study. The American Heritage Dictionary (1991) lists three definitions for the term 'identity'. The first is that identity is seen as a 'collective aspect of the set of characteristics by which a thing is definitively recognizable or known'. The second definition sees identity as a 'set of behavioural or personal characteristics by which an individual is recognizable as a member of a group'. And finally, the third defines identity as a 'quality or condition of being the same as something else'.

Being the same as something implies being different from something else. This leads us to what Benswessi calls 'identity of' and 'identity with'. He states that 'identity of' is 'the persistent sameness within oneself ... a persistent sameness which allows a thing to be differentiated from others' (Benswessi, 1987: 18). Stone argues that to have identity similar to a specific group means that you are different from members of other groups. He states that 'identity is intrinsically associated with all the joining and departure of

social life. To have an identity is to join with some and depart from others, to enter and leave social relations at once' (Jones, 1978). 'Identity with' refers to those shared characteristics that create the sameness, therefore 'by saying who we are, we are also striving to express what we are, what we believe and what we desire' (Weeks, 1990).

Brittan (1973) stresses the importance of behavioural and spatial characteristics in the creation of identity. He states 'the notion of identity is not just ... a labelling process, but also ... as an *announcement* on the part of the individual about his interpersonal and structural location, his situation' (Jones, 1978: 64). Therefore, we need to understand 'identity of' and 'identity with' in the context of the first two definitions, where identity is defined in its physical and social contexts.

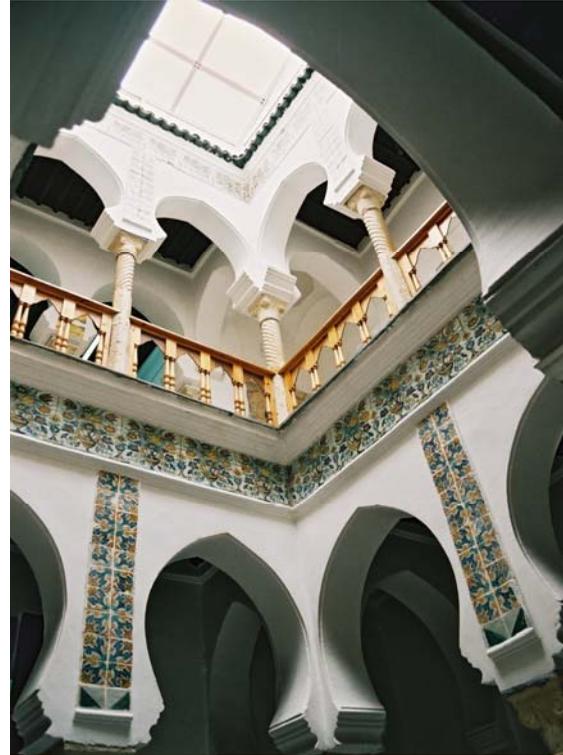
Several theoretical and philosophical writings have elaborated the term 'identity'. Most of these mentioned the difficulties of providing one complete definition for the notion 'identity' due to its many shades of meaning. However, our purpose in this section is not to review this literature but to explore it in order to enable us to consolidate the hypothetical model, which we introduced in the introduction of this study. The approach we follow in this theoretical discussion depends on constructing a conceptual framework able to bind the main ideas and perspectives that elaborate the meaning of identity.

The following discussion will investigate three concepts related to and overlapping with identity. These ideas are: bodily or physical object, values, and collective memory. It is important to mention that we cannot understand the concept of identity by exploring these concepts individually. Rather it is necessary to grasp the overlapping ties between them. In general, the purpose of this discussion is to dismantle the concept of identity into its main components to understand how it works in the home environment.

1.1 The Concept of Physical Object

'The object we make is within a system ... connects us to a larger world. Our product is, in that way, a social affirmation. By the use of style, a fashion, a method, a technical convention, or a symbolic meaning we identify ourselves as part of a social group ... The artefact, apart from its practical purpose, has the power to express cultural ties and maintain old customs ... The thematic

system is our way to socialise, not by bodily movement or words, but through things.' (Habraken, 1985: 79)



the meaning of self in Algerian houses



Craftsmen from Saudi Arabia- A process of housing meaning

The concept of body is parallel to the concept of identity. This view emerged because of the importance of bodily continuity to perform the continuity of identity. However, human beings tend to use things and give them certain meanings to express their image, preference, etc.ⁱⁱⁱ In some literature, home is viewed as the most important object, after the human body, by which people represent personal identity. Dovey supports this view when he states 'the house is commonly experienced as a symbolic body'.^{iv} This view is shared by Despres when she states 'after the body itself, home is seen as the most powerful extension of the psyche' (Despres, 1991).



Faces from Morrocco, representation of self

What is important for this study is the house form. If we see the house as a physical object, therefore, what is the relationship between the form and the physical object? Read, for example, defines the form as 'the shape imparted to an artefact by human intention and action.' (Read, 1966: 30), Swinburne says that a physical object constitutes substance and properties. This view goes back to Aristotle, who distinguished between substances and properties. For Aristotle, the substances are the 'individual things', e.g., one physical object, while the properties 'universal', which can be possessed by many different physical objects. In this sense, the form of physical object emerges

from the forms that are given to its properties or what Swinburne named 'matter' (Swinburne, (1984).

This concept enables us to see physical objects from two perspectives. First, any physical object is an independent entity and it has its own identity. Second, groups of individual objects may create one 'unitary object'.^v Both views see the mechanism of creating the form of physical object from two different scales. This mechanism is what Hirsch calls 'bodily unity', which is '... rooted in our primitive, pre-conventional experience of unity. And it seems that only our innate constitution can plausibly account for the specific and complicated conditions that a portion of the world has to satisfy if it is to be experienced primitively as a unit.' (Hirsch, 1982: 262)

Heidegger, for example, introduced the term 'structural unity'. For him identity can be understood as a structural unity, which consists of certain coherent aspects that seek unification (Heidegger, 1960). Hirsch supported the concept of structural unity by introducing the concept of 'unitary object', where the object consisting of several parts seeks to synthesise and unify to produce one unitary object. He developed two main criteria to understand unity. The first is the 'spatial connectedness', where the parts of an object can be connected continuously, which maintains its spatial connectedness. Second is 'dynamic cohesiveness', where the parts of an object tend to remain together under various pressures to maintain the object's cohesiveness (Hirsch, 1982: 236-263).

In this situation, the concept of bodily unity highlights one of the innate mechanisms that enable human beings to identify things. This view, thus, sees that people tend to differentiate between things and look at them as synthesised compositions or as 'unitary objects'. This means that the process of synthesising things is an innate biological mechanism. Its functions are to enable human beings to identify things by relating them to each other and give them specific unitary meaning. This can be linked to what Freud had explained about the process that people will pass through to identify objects in their life stages. He said: 'First, identification is the original form of emotional tie with an object; secondly, in a regressive way it becomes a substitute for a libidinal object-tie, as it were by means of introjection of the object into ego; and thirdly it may arise with any new perception of a common

quality shared with some other person who is not an object of the sexual instinct. The more important this common quality is, the more successful may this partial identification become, and it may thus represent the beginning of a new tie.' (Cited in **Bloom**, 1990: 28).

We see physical objects as forms. Forms, in this sense, are responsible for conveying the meanings of objects. The implicit frame which is usually part of our ability to see objects as units enables us to identify the instrumental or the utilitarian meanings of any objects such as a table, a chair, etc. However, there are also the associational or the cultural meanings which objects may also convey. The later meanings have developed over time and have emerged from the long relationship between people and used objects. This view is supported by Csikszentmihalyi and Rochberg-Halton when they state that:

'Humans display the intriguing characteristic of making and using objects. The things with which people interact are not simply tools for survival, or for making survival easier and more comfortable. Things embody goals, make skills manifest, and shape the identities of their users. Man is not only *homo sapiens* or *homo ludens*, he is also *homo faber*, the maker and user of objects, his self to a larger extent a reflection of things with which he interacts. Thus objects also make and use their makers and users.' (**Csikszentmihalyi & Rochberg-Halton**, 1981: 1)

Sir Philip Dowson explains the importance of social meaning of architectural form. He states 'Architecture is a fabric that clothes society. It should be human and reassuring, and, as when we dress ourselves up, it should be meaningful ... it should communicate' (**Benswessi**, 1987: 72). Habraken goes further and indicates that the objects are usually used by people as devices to create collective meanings. He states:

'The form binds people and defines a social circle simply by being there; what is said about it only tells us something about the relation between people and the form. And about their relations through the form ... the form will exist as long as people agree to have it. It is the role of the form to connect, in its peculiar way, people with diverse opinions, quite apart from whatever other functions it must perform and messages it is expected to carry. In this way we live with our forms and through our forms as naturally as we live with one another.' (**Habraken**, 1985: 83).

Two problems appear from depending on the object only to understand the meaning of identity. The first problem is that the meaning of a physical object depends on how people see and evaluate objects. However, this leads us to another idea, which is the use of objects. Use in this sense plays an important role in generating meaning for physical objects. However, due to changes in lifestyle, the use of objects may change, which leads to change in the meaning of objects.

The second problem is the nature of a physical object, because it consists of parts and these parts may change or at least the relationships between these parts may change, so that the meaning of object may change. To overcome this problem, Swinburne argues that what makes the 'substance' similar to the previous one is the 'matter' that makes up the substance. However, he admits that despite gradual replacement of the matter over time, the substance will remain similar to the previous one (**Swinburne**, 1984: 5). This opinion holds that an object may maintain its identity despite the replacement of some of its constituents.

For example, home as one physical entity can be changed due to changes in lifestyle. Consequently, the elements that constitute home will suffer some changes. The transformations that may occur to parts of a dwelling may produce a completely different dwelling, in the physical sense. In this case, we cannot say that the original dwelling completely disappears because some of the original meanings continue in the transformed one. This can be linked to what Swinburne explained when he said that 'appearance changed gradually with time'. The process of transformation needs continuous observation, and when we are not observing the transformed object, we think that sudden changes have occurred in it (**Swinburne**, 1984: 50-51).

Our attempt to understand the role of physical objects in creating a sense of identity is one step in a series which should be taken to understand identity in general and identity in the home environment in particular. As we have noticed, exploring the concept of identity from the physical perspective led us to ignore many important social and temporal aspects where the meaning of an object is gradually developed and continuously modified.

1.2 The Concept of Values

'Identity [is] ... an integral aspect of a sociology of religion that insists on the necessity of taking into account the various dimensions of man's personality.' (Gopalan, 1978).

Values have an essential role in the construction of individual and group identities. They motivate individuals; constrain groups; and reinforce and reform society and culture.^{vi} It is necessary to understand the meaning of values and how they construct individual and group identities. Values, as Sorokin mentions, stand for 'the qualities of being of use, being desired, being looked upon as good.' (Cowell, 1970). They also include the whole of human actions. Whitehead (1938) shares this view when he states 'our experience is a value-experience' (Cowell, 1970: 45). Swinburne also had said 'A person's character is his way of viewing the world and his dispositions to kinds of action. That is, it consists of his most general beliefs and purposes' (Swinburne, 1984: 63). For him, belief will change only if there is new evidence, while purposes can change overnight (Swinburne, 1984).

Shaker discusses a number of definitions for what she calls 'values premises'. Values, for her, refer to 'the place of human beings in the scheme of things' and they reflect 'the temporal direction and significance of human history'. They also imply 'beliefs about the meaning of life' and 'conceptions of moral worth'. By them human beings can define 'good and bad' (Shaker, 1972: 196-7).

Values then, as a set of concepts, work together to enable human beings to evaluate and control their actions. They help people to differentiate between things and provide them with the ability to say that this is suitable for us and this is not. In this sense, values constitute rules and concepts to generate meanings and mechanisms to mobilise these meanings. Duncan for example, explains that values in housing are 'not autonomous or mysterious in their origin but are rooted in individual consciousness and action' (Duncan, 1981: 1). The purpose of understanding and studying people's values is to enable us to understand how people identify themselves as individuals and as groups in their home environment. Lawrence explains how values work as a communication system. He states 'communication between different groups of people clarifies one or more systems of domestic customs and values in a society at precise points in time'. He adds that 'values, as well as domestic roles, routines and rituals, are not simply expressed

by individuals: they are acquired, nurtured, transmitted, reinforced, or modified by interpersonal communication' (Lawrence, 1991). This interpersonal communication will provide the balance between individuals and social structure.

1.2.1 Mechanisms of Values

In this study we will use Mol's four mechanisms. These mechanisms include objectification, commitment, ritual and belief systems (Mol, 1978: 7). They preserve and generate identity over time by internalising the new identity. This internalisation can be sudden or gradual; also it may be directed to groups or to individuals.

Objectification

Mol defined the notion of 'objectification' as 'the tendency to sum up the variegated elements of mundane existence in a transcendental frame of reference whereby they can appear more orderly, more consistent and more timeless' (Mol, 1976:). Gopalan explains the term objectification as a visualisation mechanism of the way in which ideals are conceived (Gopalan, 1978: 123). The process of objectification depends on man's ability for abstract thinking and using symbols. Moreover, we can argue here that the purpose of objectification is to 'project a conception of reality'. It is 'a system of values or a meaning structure in a transcendental realm' (Manju & Sinha, 1978).

Commitment

This mechanism is strongly related to the 'priority-setting'. It consists of two parts. The first is the action or the investment of time, energy, or emotion (Hardin, & Kehrer, 1978). The second is the valuation of the investment. To a group or social identity, commitment is a prerequisite for its functioning (Mol, 1978: 185).

In this sense, if we understand the objectification as a mechanism of generating meanings, commitment should be seen as a way by which people mobilise their collective meanings. Therefore, the degree of commitment can be seen as the sum of identity attributed to a given belief system. In other words, identity can be seen as consisting of a specific system and the commitment is the mechanism that the individual and group have for protecting the belief system by mobilising it over time.

Ritual^{vii}

For Mol rituals consolidate identity. He states that: 'Ritual maximises order, reinforces the place of the individual in his society and strengthens the bonds of a society vis-à-vis the individual. Through repetitive, emotion-evoking action, social cohesion and personality integration are reinforced - at the

same time that aggressive or socially destructive actions are articulated, dramatized and curbed.’ (Mol, 1976: 13).

Durkheim (1965) states that ‘through [ritual] the group periodically renews the sentiment which it has of itself and of its unity; at the same time, individuals are strengthened in their social nature’ (Cited in Manju and Sinha, (1978: 141). Moreover, rituals have the potentiality to restore sameness through their repetitive nature. They ‘re-commit’ certain system of meaning to memory (Mol, (1978: 191). Rituals and commitments to these rituals maintain group identity over time.

Belief System

Hardin and Kehrer argue that belief systems can be seen as ‘the cognitive aspects of identity’ (Hardin & Kehrer, 1978: 85). Belief system is the main mechanism by which other mechanisms gain their existence. Signs and symbols, for example, attained their meanings from the belief system which allows people to communicate through these symbols. It creates the order, the rituals, by which individuals and groups present a common interest and consolidate their collective identity.

Borhek and Curtis (1975) define a belief system as ‘a set of related ideas (learned and shared), which has some permanence, and to which individuals and or groups exhibit some commitment’ (cited in Hardin & Kehrer, 1978: 84). Yet, a belief system consists of constant and changeable parts. They mention seven elements that make up the belief system: values, criteria of validity (the means that are used to determine the validity of any particular statement), logic (the rules that relate each substantive belief to another within the belief system), perspective (related to the concepts of identity of, and identity with, where the group see themselves as different from, or related to, others), substantive beliefs (constant facts), prescriptions and proscriptions (sense of norms), and technology (‘associated beliefs concerning means to attain valued goals’) ((Hardin & Kehrer, 1978: 84-5).

Habermas indicates the importance of a belief system in maintaining levels of communication between the generations of any society. He states ‘a social system has lost its identity as soon as later generations no longer recognise themselves within the once-constitutive tradition’ (Habermas, 1974). We see the belief system in this study as the source that enables people to recognise meanings in their daily life. If the mechanism of objectification is responsible for generating

meanings, the belief system is responsible for these meanings having the meaning they reflect.

1.2.2 Levels of Values

In any society there are certain traditions and experiences handed down from one generation to another. We name them the ‘cultural core’.^{viii} These core values maintain a kind of continuity in the society. New values also will find a place and will interact with continued values. Continuity and change of socio-cultural values cannot be measured easily, but we can describe how and why certain values have continued over time and why other values have changed and modified. Allen Wheelis argues that ‘identity is founded ... on those values which are at the top of the hierarchy - the beliefs, faiths and ideals which integrate and determine subordinate value’ (cited in Mol, 1978: 2). In this sense, we need to classify values to distinguish between dominant and subordinate values.

According to Mol socio-cultural values can be divided into three categories, religious values, cultural values, and social values (Mol, 1978). However, in this study values will be classified into religious values, conventions, and habits. Social values imply those conventions that have developed locally and find agreement by at least one group over a long period, while the individual values are related to those habits by which individuals express their preference and images.

Religious Values

Gopalan sees religion as a ‘product’, which is the sum of the values that by God or developed by human thinking and social interaction, and a ‘process’ by which that product shapes personality (Gopalan, 1978: 124). Lewins argues that religion reinforces identity. He states ‘with a strong religious tradition regional identity is further reinforced by the measure of social control which local religion obtains’ (Lewins, (1978: 25).

In a time of rapid social changes, as in Saudi Arabia, religion can function as an identity anchor. Jones argues that religion supports the identity by regulating the commitment of the individuals in society. Those values are part of the religion. They are considered as religious roles and principles, and have strong impact on the people’s daily life (Jones, 1978: 74). Al-Soliman argues that there is great exchangeability between the religious values and social, economic, and educational values (Al-Soliman, 1991). Most of the time, religious values have a strong relationship

with the organisation of time, space, communication and meaning.^{ix}



House as representation of Body- A simple house form in Al-Jouf, Saudi Arabia

Conventions

Similar to the religious values, there are some values that have power and impact on the daily life of the people (Al-Naim, 1992). These values have the importance of religious values but they may be limited by time and place, which means that they are suitable for specific people in certain time. They can be influenced by life circumstances, for example if the circumstances change they may adapt to meet the new circumstances. They are called 'conventions' or 'Urf' (Hakim, 1994). Hakim discusses the meaning of conventions and he illustrates different views and definitions by Islamic scholars. Generally, most of the definitions agree on certain key phrases such as, 'accepted by people', 'compatible to their way of thinking', 'considered to be of good character', 'a way of doing things', and 'constantly repeated' (Hakim, 1994: 109).

In the Islamic culture, good conventions were accepted as one of the sources of regulation for daily life '*fiqh al mu'amalat*'. But their use should not abolish or cancel a ruling from the *Quran*, or

Sunna (the Prophet's sayings) or a principle of *Shari'a* (the most constant values). The holy *Quran* mentions the importance of the conventions, the translation of the meaning of the verse (7:199) being 'take things at their face value and bid to what is customary [or accepted by local tradition], and turn away from the ignorant' (Hakim, 1986: 144). But, conventions are very dynamic and can be changed with time. Thus, their practice in the Islamic *shari'a* is reflected in specific time and place. This means that we can find certain conventions were used in the past and are not acceptable in the present; or we can find some conventions acceptable in a specific community and not acceptable in another community with different customs (Hakim, 1994: 110).



basic forms- Zaabel fort in Al-Jouf- Saudi Arabia

The conventions, however, can be initiated in several ways, such as the order or encouragement of the local authority, inherited from previous generations, or generated locally by the response to certain circumstances or changes in the environment. Hakim differentiates between two types of conventions, public and private. On the one hand, public conventions are established and followed by a large community or many communities. Private conventions, on the other

hand, are followed locally by one small community or group of people ((**Hakim**, 1994: 111).

Habits

There are several individual values that determine people's daily lives. These values create kinds of rituals in the daily life of individuals and subgroups (families). In this regard, Hakim explains the meaning of habits and stresses the place of the motive in conceiving the habits. He states:

'The origin of habit ... is initiated at the individual level. For every act there must be an impetus or reason. This impetus could be external to the individual, or it could emanate from within. So if the person feels content with his act in response to the impetus (whether it is external or internal), and it is repeated, then it becomes a habit...'. (**Hakim**, 1994: 110)

For Hakim, the habits are different from customs or conventions, because the custom emerges when the individual action, or habit, is spread and repeated by the community. He stated that every convention is a habit, while not every habit is a convention (**Hakim**, 1994: 110). However, unless the habits find their way to become conventions, they will be more exposed to change over time. This is because 'the evolution of values and attitudes is slower than the evolution of behaviour' (**Bernard**, 1993).

One important point should be mentioned: that is that habit is controlled by religious and cultural values. Therefore, if we attribute individual identity to habits, we mean those specific characteristics such as taste, preference and daily routines which can be different from one to another. But shared values, religious and conventional, control the individual values.^x

1.2.3 Values and Continuity of Identity

To recapitulate, the concept of value is wide and includes several types and levels of value. The role of value in defining and consolidating individual and collective identities is essential. It is obvious that the religious values are the most constant and influential factors that maintain continuity of identity over time. However, in the built environment, the social values, or conventions, constitute the most important values because the built environment is dynamic and requires those strong and flexible values that maintain shared ideas and behaviour and at the same time adapt to the new changes that may occur over time.

When we mentioned the concept of the 'cultural core', we indicated that it consists of both religious and social values. This means that core values are seen in this study not as a constant set of rules but as a set of rules working to maintain people's identity in a specific time and place and link them with their past and future. One important point needing to be mentioned here is that in many cases social values have developed from religious values. For example, privacy is a religious principle but people interpret this principle in different ways from one place to another and have given it different forms from one time to another. What is important for this study is that people usually use the most constant values to develop less constant values to cope with the changes that may occur in their home environment.

In relation to the previous concept, the physical object, values work as criteria for selecting, modifying, and absorbing the new forms that may be introduced to any home environment. People's identity, in this case, can be maintained not only through the continuity of the physical objects but also through the continuity of meaning of the physical objects. The relationship between the physical objects and people's value is critical in understanding continuity and change of identity in the home environment. This is because values are very important motives for resisting new forms in order to adapt them to meet local needs.



people living pattern- Al-Ataba, cairo

1.3 The Concept of Collective Memory

‘What a person believes about his identity may be different from what he claims publicly. We only take public memory claims to be evidence of personal identity when we believe them to be honest, to express genuine memory belief.’ (Swinburne, 1984: 9)

‘What this account makes necessary for identity with a “past self” is not that one remembers the actions and experiences of that past self but that one has “memory continuity” with that past self - memory continuity consisting in the occurrence of a chain of memory-connected person – stages.’ (Shoemaker, 1984: 81).

In the previous discussion we have admitted that physical objects are not enough to understand the continuity of identity in the built environment. We have established a need for viewing the concept of identity from different angles. Continuity of physical object, in this perspective, is not enough for the continuity of identity. What is important is the meaning of physical objects. The discussion presented the values as rules and mechanisms of generating meanings in the daily life. The levels of values informed us about the dynamism of generating meanings. However, one important aspect still needs more investigation, and that is the temporal aspect of identity. In the following discussion we will review the role of collective memory in the continuity of meaning over time. Our assumption is that, in any community, the continuity of physical objects cannot reflect a continuity of identity unless the meaning of these objects continues in the collective memory of that community.

The word ‘memory’ refers to what Hunter mentions: ‘what the person does and experiences here and now is influenced by what he did and experienced at some time in his past.’ Therefore, when we talk about ‘a person’s memory we are almost always drawing attention to relationships between his past and his present activities’ (Hunter, 1957: 14-5). Hunter indicates two main accomplishments by which memory of past experiences enables a person to adjust to present circumstances. The first is recalling, that is, ‘of reproducing in the present some absent event from the past’. The second is recognising, which mainly deals with ‘identifying some present event as being familiar from the past’ (Hunter, 1957: 20).

What is important for this study is the role of memory or past experience in the continuity of identity.^{xi} This is because past experience plays an important role in the expression of personal identity and enables shared values to continue in present and future home environments. Blee has mentioned that ‘Traditions and memory represent the projection of identity into the time dimension’ (Blee, 1966). Oliver, for example, finds that in ‘each new settlement the design elements of a past tradition are re-established’ (Oliver, 1975: 26). Lawrence shares this view when he states ‘the personal history of past experience of houses and family life have had a significant relationship with those ideas and images which ... users have used during the participatory design process for their future houses’ (Lawrence, 1983). This means that people will give their new homes already known meanings to maintain certain continuity of their individual and group identities.

The philosophical view that emphasises the importance of memory in the creation of identity argues that the absence of continuity of memory in some particular case involves the absence of personal identity. As the founder of this view, John Lock argues that memory or what he calls ‘consciousness’ constitutes personal identity (Swinburne, 1984: 8). Lock mentions that the capacity to remember makes up the identity over time (Shoemaker, 1984: 77).

Shoemaker introduces the term ‘past self’ which is more to do with ‘memory continuity’ than remembering the actions and experiences of that past. In this sense, memory continuity depends on the ‘memory-connection’ of ‘person-stages’. For example, if two person-stages belong to the same person, it should be that the later contains memories of experiences contained in the earlier one.

Past experience, thus, represents the role of memory in the creation of present and future identity. In this sense, Lawrence finds that ‘the influence of past experience has been strong in ordering the priorities of the residents with respect to the design and construction of their houses’ (Lawrence, 1983: 20-23). Dovey supports this view when he says ‘homes of our past set the ground for our very perceptions of attractiveness and ugliness’ (Dovey, 1985). As we noticed, memory is an important factor in creating a sense of identity in the home environment because, people tend to do what they know rather doing new things. This is strongly linked to what Gill (1972)

said 'we desire what we know; and only what we know can we desire' (Cited in **Benswessi**, (1987: 73)).

Hume in the eighteenth century elaborated the concept of memory. For him 'memory' is a mechanism of producing the identity, not only in understanding it. The concept of 'memory' strongly connects with Hume's view about identity when he mentions that identity can be discovered by 'perception' rather than by 'reasoning'. Perception, in this sense, is a communicative tool to understand and evaluate the built environment. Memory in this regard plays an important role in the environmental cognition and evaluation. Hume said 'the true idea of the human mind, is to consider it as a system of different perceptions ... which are link'd together by the relation of cause and effect ...' (**Hume**, 1967: 261).

As in the memory of individuals, public memory can be seen as a device by which people define and control their personal identity. In this case 'a given group recognises itself through its memory of a common past' (**Morely and Robin**, 1995: 46). Moreover, the concept of 'collective memory' becomes essential for the understanding of identity. As Morley and Robins argue, 'the cohesion of collective identity must be sustained *through time*, through a collective memory, through lived and shared traditions, through the sense of a common past and heritage' (**Morely and Robin**, 1995: 72).

Hunter discusses three phases of memory. The initial phase is the phase of learning and it 'requires time and involves a complex of activities which are themselves derived from previous learning'. The final phase is 'remembering'. It also 'involves a complex of activities whose execution is affected by various circumstances'. One of these influences is the learning phase while the other influence is derived from the present circumstances. The intervening phase 'is that of retaining the interval between learning and remembering ...' (**Hunter**, 1957: 16-9).

The memory phases are strongly related to what we mean by the temporal aspect of identity. (Or we can call it recreating the sense of identity). This because 'we recreate, in the here and now, the salience of some event, or experience, or piece of information from our past.' (**Hunter**, 1957: 21). For example, familiarity with the previous home environment represents the initial stage, the learning stage, where people know and use the

meanings of objects to communicate their personal and social identities. While the final stage is the remembering of the previous meanings to mobilise them in the present home environment. The intervening phase is the time that people take to absorb the new images and concepts.

2- home and identity

'Home is demarcated territory with both physical and symbolic boundaries that ensure that dwellers can control access and behavior within. Although this center is clearly distinguished from its surroundings, it is also strongly oriented within it. This orientation is to the compass points, the celestial bodies, the surrounding geography, and the access routes. To be at home is to know where you are; its means to inhabit a secure center and to be oriented in space.' (**Dovey**, (1985: 36).

This section deals with home as an environmental context that people use to express their individual and group identity. The following discussion tries to link the concept of home with the previous discussion about identity, its social and physical realms. As we have said, through the relationship between the physical object and people's values, the built environment in general and the home in particular respond to human needs. However, human needs are many and they have no specific rank or order. They could have different meanings for different people, and their order may change according to the priorities of the individuals or the groups. Nevertheless, there are some essential needs, such as food and refuge or shelter to satisfy basic physiological needs. When a human being satisfies his/her physiological needs, (s)he then looks after psychological needs, such as identity, aesthetic needs, belonging, etc.

Psychological needs play an essential role in defining the meaning of the home and the objects inside it. Rapoport discusses the significance of human needs in defining the characteristics of any culture. He states 'What is characteristic and significant about a culture is this choice, the specific solution to certain needs' (**Rapoport**, (1969: 61). In this sense, the basic needs, such as comfort, light, sitting, and sleeping, should have specific solutions to satisfy them, which are different from culture to culture and affect the house form differently.

2.1 The Concept of Home

'Dwellings reflect the degree to which cultures and their members must cope with common dialectic oppositions, namely, individual needs, desires, and motives versus the demands and requirements of society at large.' (Altman & Gauvain, 1981)

Home is a human phenomenon. As much as people feel at home so they belong to a deep and intimate place and group of objects. Home, as Heidegger described it, is 'an overwhelming, inexchangeable something to which we were subordinate and from which our way of life was oriented and directed, even if we had left our home many years before' (Cited in Relph, (1976: 39). However, the concept of home is very ambiguous; some define it as merely a shelter and some attribute to it cultural and spiritual roles.

Rapoport discusses the cultural dimension and its impact on the house form. He presents five main cultural factors by which the house has attained its form. The first factor is human needs, which will influence the house form differently. The second factor is the family, where differences in the family structure play a significant role in relation to the house form. The third factor is the position of women, where the need to provide privacy for the women greatly influences the house form. The fourth factor is the need for privacy. However, privacy is different from culture to culture and the forms of the house will respond to these differences. For example, in some cultures houses are open and in others they are closed or subdivided, etc. The last factor is the social intercourse, where every culture has its own religious values, customs, conventions, and habits of social interaction (Rapoport, 1969).

Relph states that 'Home is the foundation of our identity as individuals and as members of a community, the dwelling-place of being. Home is not just a house to live in; it is not something that can be anywhere, that can be exchanged, but an irreplaceable centre of significance' (Relph, 1976: 39). Duncan explains how different groups view their houses. The first group, which has collectivistic structuring relations, sees the house as 'a container of women and goods', whereas the individualistic group views the house as 'a status symbol critical to one's social or personal identity' (Duncan, 1981: 2-3). Dovey supports this view when he mentions that home is different from house. Home is not self-contained but emerges from its social and spatial dialectics (Dovey, 1985: 44). Therefore, the 'house is static, but home is

fundamentally dynamic and process oriented' (Dovey, 1985: 48).

Lawrence also differentiates between 'house' and 'home'. He defined house as 'a physical unit that defines and delimits space for the members of a household. It provides shelter and protection for domestic activities.' While he sees home as 'a complex entity that defines and is defined by cultural, sociodemographic, psychological, political, and economic factors'. In the cultural dimension, Lawrence presents home as a unit reflecting cultural and social values and conventions. In this situation a 'range of variables needs to be considered ... more than the explicit and manifest function of housing'. In the socio-demographic dimension, factors such as 'age, gender, household structure, and religion' have a direct impact on the design and use of home interiors. In the psychological dimension, 'the home serves as a means of communication with oneself, between members of the same household, friends, and strangers' (Lawrence, 1987).

Benswessi also argues that designing a house as merely shelter differs from designing a home. Because certain psychological needs should be maintained in the home, 'a home as a harmonious identifiable fabric requires a search for a meaningful form that involves a powerful mental image that extends beyond the functional and structural realities' (Benswessi, 1987: 81).

In the Arabic-Islamic culture there are several differences between *bayt* (house) and *maskan* (home). House is related to the physical entity while home is related to people who live in the house. The difference here is between physical and human, between the products and the use and meaning of the product (Al-Naim, 1997). The differences between house and home have been indicated in the holy Qur'an on different occasions. In verse (24: 29) God says 'It is no fault on your part to enter houses not used for living in ...' (Ali, 1989: 873). In this verse, the word houses is a translation for the Arabic word *boyout* Plural *bayt*, while the phrase 'living in' is a translation for the act of *sakan* or as mentioned in the Qur'an *miskounah*. This is a clear distinction between house, which could be any physical shelter, and home, which only exists if there are people living in it. In another verse, God said 'It is Allah who made your habitations [*boyoutikom*] homes [*sakana*] of rest and quiet ...' (16: 80) (Ali, 1989: 658). This verse clearly indicates that sense of home is achieved through a 'home making process'.

Dovey developed three approaches for understanding the concept of home including home as an order, home as an identity, and home as connectedness. Home as an order consists of spatial, temporal, and socio-cultural orders. In the spatial order, home finds its roots and its forms in the three 'universal structures of environmental experience and action'. Firstly, there is the 'triaxial structure of the human body' by which people distinguish between up/down, front/rear, and left/right. Secondly, there is the 'structure of our actions in space', which includes grasping, sitting, walking, manipulating, looking, hearing, smelling, etc. Finally, there is the 'structure of the world'. These three structures see home as a 'range that can include neighbourhood, town, and landscape' (Dovey, 1985: 36).

In the temporal order, home represents 'a kind of origin; we go "back" home even when our arrival is in the future.' It 'includes not only direct experience of place over time but also familiarity with certain spatial patterns from other places in the past experience'. Therefore, home can 'extend to a familiarity with the past process through which the forms of the environment have come into being'. In the socio-cultural order, people's values and social practices influence the form of the house. Therefore, home should adapt to changing social circumstances (Dovey, 1985: 37-9).

Home as an identity as Dovey explains 'is primarily affective and emotional, reflecting the adage *home is where the heart is*. Identity implies a certain bonding or merging of person and place such that place takes its identity from the dweller and the dweller takes his or her identity from the place'. For him, there are spatial and temporal identities. Home as spatial identity 'is not a matter of the representation of self-image', but 'it also entails an important component that is supplied by the site itself'. While temporal identity is manifested in the memory and past experience which help 'to create our current experience of home' (Dovey, 1985: 39-43).

Home as connectedness is 'a schema of relationships that brings order, integrity, and meaning to experience in place - a series of connections between person and world'. In that sense there are 'connectedness with people', 'connectedness with the place', 'connectedness with the past', and 'connectedness with the future' (Dovey, 1985: 43-44).

Despres presents four interpretations for the meaning of home, including territorial, psychological, socio-psychological, and phenomenological. In the territorial interpretation, the concept of control and security determines the territorial satisfaction. In this sense, 'dwellers are allowed to exert control over the space and behaviours which take place within it'. In the psychological interpretation, home is defined as a 'symbol of one's self'. In the socio-psychological interpretation, home represents the symbol of social identity. In this sense, it will play an essential role in the inhabitants' self identity and connect it with the larger community. And finally, in the phenomenological interpretation, home is seen as a dynamic process or 'a process that can only be experienced along time and that peoples' particular life events influence their experience of home' (Despres, 1991: 99-101).

Sixsmith lists 20 categories for the meaning of home. These categories are happiness, belonging, responsibility, self-expression, critical experiences, permanence, privacy, time perspective, meaningful places, knowledge, preference to return, type of relationship, quality of relationships, friends and entertainment, emotional environment, physical structures, extent of services, architectural style, working environment, and spatiality. However, Sixsmith classified these categories into three modes of experiencing the meaning of home including the personal home, the social home, and the physical home (Sixsmith, 1986: 287).

In the personal home, home represents the 'centre of meaning and a central emotional and sometimes physical reference point in a person's life which is encapsulated in feelings of security, happiness and belonging' (Sixsmith, 1986: 290). For him, there is a distinction between a sense of belonging and 'those aspects of home that contribute in some way to the person's self identity'. On the one hand, self expression can be created in the home through the structure, layout, home exterior, decoration, furniture, etc., where 'the home becomes a place where the person can just "be themselves"'. On the other hand, the understanding of home and experiencing it creates 'strong ties between that environment and the person. These can become integral parts of the person's history and sense of identity and continuity' (Sixsmith, 1986: 290-291).

In the social home, the relationship between people and home is characterised by 'the place being home'. In this sense, 'home is not only a place

often shared with other people but is also a place allowing entertainment and enjoyment of other people's company, such as friends and relatives' (Sixsmith, 1986: 291-292). In the physical home, the 'physical entity embraces not only the physical structure and style of architecture but also the human space available'. In this sense, the physical home will 'act as a focus of the person's activities, memories and experiences, indeed their sense of identity' (Sixsmith, 1986: 292-293).

2.2 Home as an Expression of Identity

'Home occupies a psychological role and is used to display aspects of identity. People enjoy the opportunity for self-expression. They attribute meanings to domestic space and show their values and creativity in decorating the front of their houses.' (Jin, 1993).

Home can reflect a wide diversity of environmental and cultural experiences. The house form is generated gradually as a result of interactive forces between the dwellers and the physical environment. Individuals and groups tend to express their identity in their houses over time. Altman and Gauvain understand the home as a dynamic dialectic process. They introduce two pairs of opposites to understand the meaning of home, the identity/communality dialectic and the accessibility/inaccessibility dialectic. They argue that the home not only serves to express the self, either as an individual or in relation to the community, but it also serves as an important device for the people to regulate their openness and closedness. Home, therefore, is seen as partially 'reflecting both the unique identity of its occupants as well as their communality with broader culture' (Altman, & Gauvain, 1981: 286).

Dovey also sees home as a dynamic dialectic. He developed three dialectics, spatial, social, and appropriation. The spatial dialectic, for example, can be between inside and outside. In that sense home is seen as 'a room inside a house, a house within a neighborhood, a neighborhood within a city, and a city within a nation'. The social dialectic represents identity through the oppositions of self/other, identity/community, and private/public. Finally, appropriation is 'a dialectic process through which we take aspects of our world into our being and are in turn taken by our world' (Dovey, 1985: 44-48).

2.2.1 Home as a Individual and Collective Medium

Cooper sees the house as symbol of self (Cooper, 1972). In that sense, Kron has written that: 'Personalizing is the human way of adapting to environments. Making them fit us physically and psychologically and socially. It serves two important functions: one, to regulate the social system in a house - direct traffic, keep the peace (and the quiet), and thereby control privacy; and two, to express identity, tell the world - and ourselves - who we are.' (Kron, 1983: 45).

Despres shares this view when she discusses three main needs that should be fulfilled in any home: physical security and health, privacy, and social status. Physical security is one of the fundamental needs of the human being, but this need is used psychologically to reflect certain meanings for users and to send messages to others. In that sense, 'the experiential quality of home as spatial dialectic between the interior private world and the outside public world has been used to explain the meaning of home as refuge' (Despres, 1991). In that sense, houses in the past had functions more than shelters; they worked as symbols of the community status.

The family uniqueness and an identity will be reflected in the creation of individual homes. Accordingly, 'home environment is integral to and reflects a variety of social and cultural values regarding individual and family identities' (Jin, 1993). Altman and Guavain state that 'the uniqueness and identity of a family is often reflected in the construction of individual homes'. They add that 'a family's identity is often symbolized by the number and variety of rooms in its home' (Altman and Guavain, 1981: 296).

Moreover, we can argue here that the families will strive to preserve their social and physical symbols in their home environment. Therefore, analysing the traditional kinship system will not only provide us with development of social structure in the contemporary residential settlements, but also it will enable us to understand the degree of persistence of the families to preserve their social and physical symbols. This view is supported by Duncan when he said that home 'is an extremely important aspect of the built environment, embodying not only personal meanings but expressing and maintaining the ideology of the prevailing social order' (Duncan, (1981: 1).

The importance of social status stems from the desire of a human being to express her/himself and

inform others about her/his socio-economic status. Throughout mankind's history, this psychological phenomenon was one of the most important mechanisms that influences the house form. However, every culture has its own customs and conventions regarding the social status and the meanings that individual and group give to the home were different from culture to culture.

The relationship among the individual, group and social identities, motivates individuals to express their identity by informing the new members in the society about their socio-economic status. In that sense, if an individual, on the one hand, belongs to a 'impermeable' social network and her/his socio-economic status is known to all members, there is no need to use the home decoration and furniture to display her/his social status. On the other hand, if the individual is a member in a 'permeable' social network and (s)he needs to interact with new member of the community, in this case home, decoration, furniture arrangement, etc., will be used to inform those new members about her/his social status (**Bernarad, Bonnes, and Giuliani, 1993**). Jin shares this view when he says: '... the form of houses varies between different socio-cultural groups. Different socio-cultural groups have different tastes, perceptions, and use of space. The categories to be use to describe self, personality, and social identity vary between the groups.' (**Jin, 1993: 191**).

2.2.2 Home as a Physical and Social Image

The question that this part tries to discuss is why the house form is used to express individual and group image. From the previous discussion we find that the house is strongly connected with the everyday life and used to express individual and group identity. It is an ongoing process which refelects people values and taste over time. Habraken supports this view when he indicates that each period has its way of producing things and the process of production depends on the social structure (**Habraken, 1985**). Nasar shares this view; in his study of home styles in Los Angeles and Columbus, Ohio, he found that, in each city, the respondents showed consistent patterns of response towards home style. He argues that 'style is dynamic' in the sense that the interaction between the object characteristics and individual's representations of the past experience create the individual experience of objects (**Nasar, 1993**). The perceptual identity in the house, thus, can be seen as a process of representation of self through the house form.

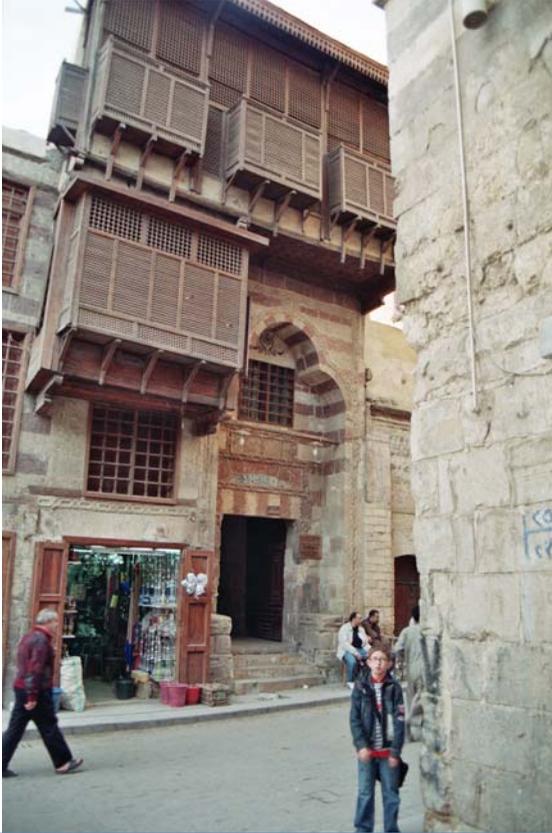
Altman and Chemers have found that residents of the middle class suburban home tend to add the family initials to screen doors. Moreover, the identity themes reflect American suburbia, where the houses have similar designs. In these suburban areas, the residents tend to express their personal identity by repainting their houses in different colours (**Altman, & Chemers, 1980**). Habraken also found that tenants of the public housing in Chile tend to paint their parts of the large building facades, while in Cairo people tend to paint around their windows. The purpose of this painting is to express their identity in their territory (**Habraken, 1982**).



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This supports the argument by Rapoport that most people tend to express their perceptual identity by using the semi-fixed elements (**Rapoport, 1981**). There are some fixed elements in the home facades, for example, reflecting the impact of socio-cultural values on the expression of certain uniqueness and identity. In this connection, Altman and Gauvain point out that homes in the Middle East have blank walls facing public streets. Also, they show that the windows of the upper floors in the Moslem communities in West Africa are placed so that they cannot see neighbouring homes (**Altman and Gauvain, (1981: 308)**).

Home decoration and furniture arrangements are widely used to reflect individual and social identities. People rarely participate in activities 'without meaning and without goals'. Therefore, Kron sees 'decoration' as 'personalization'. He says 'personalizing is marking your environment to let people know where your boundaries begin and end, and putting your personal stamp on a space and its contents' (Kron, 1983: 44).



Houses of Cairo

Despres says 'Placing objects with special meaning or specific aesthetic properties within or around the home, arranging the furniture, as well as maintaining the home are all territorial behaviours most often referred to as personalization' (Despres, 1991: 99). This will indicate that 'decorations can be symbolic of a state of mind in the same way that territorial marking is a symbolic of "ownership and intended use"' (Kron, 1983: 218). Altman and Gauvain find that, although the decor and furniture arrangements of American homes reflect and symbolise the desire of the dwellers to differ from others, the middle class homes have similar furniture arrangements (Altman and Gauvain, (1981: 293).

Shared values influence the arrangement of the furniture and the interior decoration and reflect the identities of individual and community. Lawrence

finds that the past experience plays an important role in the planning and decoration of home interiors. He states 'the position of some furniture in the future houses of the users has a relationship with the spatial organization of the present apartment of each family' (Lawrence, 1983: 20-23).

In this sense Kron has written that 'the home and its decoration is not always a symbol of one's personality; it can also be a symbol of group membership, or a combination of personality and membership in varying proportions' (Kron, 1983: 73). Jin found that the Society Hill residents in Philadelphia follow a typical way in their home decoration. He states that 'The individual home is considered and decorated as part of a whole neighbourhood' (Jin, (1993: 186).

Moreover, the classification of the home into front and back, requires a continuous care of the stage region, the front, where visitors enter. It is part of the process of reflection of social status. The living room, for example, is 'the centre ring of symbolic interaction where the id is overruled by the superego - where "I" meets "them" more than halfway, where we show how well we have internalized the aesthetics and values of our class' (Kron, 1983: 92).

2.2.3 Home, Use, and Identity

Francescato defines the word 'use' as 'any interaction of people with their residential environment, including perceptual, affective and symbolic processes that may not necessarily be related to actions' (Francescato, 1993). Arias states that 'use gives meaning to housing, and at the same time meaning guides how housing is used' (Arias, (1993: 1). Moreover, Studer elaborates on the definition of 'use' and he argues that 'use suggests overt behavior, the employment of objects or ideas to facilitate an action' (Studer, 1993).

Francescato has said that 'Housing is a system with multiple customers'. In that sense, home can reflect different meanings for different people. For example, home is understood by its users differently from planners, bankers, developers, etc. Therefore, we need to know customers in order to know the meaning of home. Home, thus, is 'bound to have a variety of meanings, depending on the goals it meets for different groups or people' (Francescato, 1993: 37-9). In our case, the user is the customer. Accordingly, we need to investigate the relationship between the 'use' and the

‘meaning’ of home and how they generate individual and social identities.

The meaning of home stems from its users, because meaning is implicit in use. Therefore it is convenient to see ‘use as manifesting *effective* behavior, and meaning as manifesting *affective* behavior’ (Studer, 1993: 30). Meanings that users give to their home and the objects inside it, thus, reflect their preferences, images, and needs. In other words, they reflect their personal and group identities.



House as Symbol- Baniyazgen-Algeria

Therefore understanding the users’ meaning becomes central in order to understand the meaning of home. Rapoport has written ‘in the case of housing, giving meaning becomes particularly important because of the emotional, personal and symbolic connotation of the house and the primacy of these aspects in shaping its form as well as the important psycho-social consequences of the house’ (Rapoport, 1968). Habraken also has stated that ‘The house ... can only be judged from inside. We must go in to use it’ (Habraken, 1985: 90).

Goffman introduces the concepts of ‘front region’ and ‘back region’ to make a distinction between two domains in the home. The front region, on the one hand, is the area where the visitors are presented (Goffman, 1959). It is like a stage ‘where actors present images they wish to convey to an audience’ (Altman and Gauvain, 1981: 312). On the other hand, the back region is more private and it is unavailable to the guests.

Lawrence argues that, if spatial form and use of domestic space has a social meaning, then it is necessary to understand the constitutive rules or conventions, which make this meaning possible. He stresses the importance of the classification of spaces and their associated activities, the social

conventions and customs that are associated with the use of the spaces, the social roles, routines, and rituals. He adds that the use of space influences the classification and grouping of the domestic spaces inside and outside the home.



self representation in Istanbul neighbourhoods-2011

For Lawrence, the classification of domestic spaces and the demarcation of activities inside them are defined by cultural, socio-demographic and psychological dimensions. These three dimensions determine the organisation of the spaces inside and outside the home and establish the relationships between different spaces and how and where they are located in the home environment. We can attribute the classification of domestic spaces to various factors such as privacy and preference. In the case of privacy, certain behaviour will influence the association or demarcation of specific spaces in the house. This can be attributed to the separation between the male and female spaces, which will classify the house into male and female spaces. The preference depends on the people’s lifestyles, e.g., some people prefer to eat in the kitchen while others prefer to eat in the dining or living rooms. In this case, we can see the kitchen associated with or demarcated from the dining or the living rooms. In addition to privacy and preference, there are other criteria that can interpret the classification and usage of domestic spaces, such as social roles, routines and rituals.

Domestic space does not correspond to a specific function; rather its use is attributed to socio-cultural values and the role of male and female in the society. In this regard, Lawrence introduces four interrelated oppositions to enable us to classify the domestic spaces, ‘front/back’, ‘public/private’, ‘day/night’, and ‘clean/dirty’. The oppositions front/back and public/private will imply that the house is classified into spaces overlooking the street, and other spaces which

overlook the back yard. For example, those spaces which are exposed to the guests, public spaces, are located in the front, while those spaces which are hidden from the visitors, private spaces, are located at the back. However, the classification of domestic space either in the front or in the back depends on the social image and meanings that people attribute to that space.

The oppositions day/night and clean/dirty are also influenced by social images. For example, we notice that the dirty spaces, such as the laundry, are associated with certain spaces, such as the kitchen, and demarcated from others, such as the living room or reception areas. Moreover, we can see domestic spaces as intended for day activities, such as entertaining, talking, etc., or night activities, such as sleeping. This classification will determine the location of space either in the front or in the back, in the public domain or in the private domain. In addition, this will divide the house into groups of domestic spaces interrelated to each other and governed by socio-cultural values (Lawrence, 1982).



Cappadocia- turkey- 2011- Houses in the mountain

In this connection, Bernard discusses the flexible usage of space inside the dwelling. He argues that space cannot be fixed to one function because there are several semi-fixed elements, such as furniture, which 'would enable the change in usage of rooms in relation to life cycle, and allow for new choices'. For him, the usage of space can change for two reasons. The first reason is attributed to the design of the space, where space is exposed to change after its users' experience. The second reason is that space will lose its functional value at some point in its life cycle. The second reason is common and frequently occurs in the domestic spaces due to the changes in people's lifestyle and the changes that occur to the family such as growing children, divorce, marriage, etc (Bernard, 1993: 168).

Bernard discusses the importance of rituals in the preparation and eating of meals in France. He argues that the preparation and eating of meals indicates changes in lifestyle. Bernard found that a large number of people prefer to eat the mid-day meal at home, whatever the distance or difficulties. As we noticed, carrying out activities in domestic spaces is strongly governed by the implicit constraints, social values, conventions, social roles, rituals, and routine. However, there is another dimension which influences the usage of space. Technological development introduces several habits and changes in lifestyle which, in consequence, changes the usage of space and indeed introduces new domestic spaces (Bernard, 1991). In this sense, Kose found in his study of the Japanese house that the mechanisation of the household work and mass media and TV has changed the lifestyle of the Japanese family (Kose, 1993).



Neighbourhood in Bursa- Turkey-2011

3- conclusion

The two main concepts of this study, identity and home, have been introduced. We have found that these two concepts are interwoven and complement each other. While identity is a very subjective phenomenon, home has both subjective and objective aspects. The objective aspects of home deal with physiological need, while the subjective aspects are responsible for the psychological need. Identity in this sense represents the psychological side of home and deals with the home making process.

Identity has been discussed from its three main sides, physical, social, and temporal. As a philosophical, psychological, and physical concept, identity is a very wide issue. It was clear from the beginning that the notion 'identity' is an ambiguous concept. Therefore, to define its boundary was one of this study main goals, and we

have tried in it to develop a general boundary for identity.

As with identity, home is a very wide concept. Although most literature has common conceptions about home, still it has no clear definition. Home as a physical entity is different from sense of home which could be felt in a very small room inside a house as well as in a whole city or country. This wide range of homes makes the subject difficult and ambiguous. What is important for this study is identity in the private homes.

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Footnotes

ⁱ Human need can be defined, as in Doyal and Gough, as 'a *motivational force* instigated by a state of disequilibrium or tension set up in an organism because of a particular lack'.

ⁱⁱ Also, Rutledge summarises several studies about human needs. He illustrates the Robert Ardrey, Abraham Maslow, Alexander Leighton, Henry Murray, and Peggy Peterson theories. The need for identity was a common need in these studies, which indicates that searching for identity is innate in human beings (**Rutledge**, 1985). Chadirji lists three basic needs for human beings including, utilitarian, symbolic, and aesthetic needs. The need for identity is considered part of the symbolic need. (**Chadirji**, 1995) and (**Chadirji**, 1995).

ⁱⁱⁱ For example, Read discusses how utilitarian objects became sacred ones (**Read**, 1966).

^{iv} **Dovey, K.**(1985) 'Home and Homelessness', In I. Altman and C. M. Werner (Eds) Home Environment New York, Plenum Press, pp. 33-64. He adds that 'There is evidence that this kind of symbolism, whereby the meaning of body, house, and world are gathered in the form of the house is widespread in the indigenous world'.

^vFor example, a table is one 'unitary object' consisting of several individual objects. Table in this sense, has its own 'implicit frame' by which we are able to define the table whatever design it takes. See (**Hirsch**, 1982)

^{vi}For example, in a study made by William Christian on a valley in northern Spain, he found that religious places have an important role in creation the sense of identity and guide people to form their community. **Mol, Hans** (Ed) (1978). Also, Lewins (1978), found in his research of Italian and Ukrainian communities in Australia that religious beliefs had a direct influence on ethnic identity and group identity.

^{vii}American Heritage Dictionary (1991) defines the term 'rite' or 'ritual' as a 'prescribed or customary form for conducting a religious or other solemn ceremony'.

^{viii} The phrase 'cultural core' in this study is seen as a set of high values, mostly religious, but also it constitutes some changeable values, conventions, which have the strength of the religious values but in a specific time and place. This is why we consider the cultural core as containing the most enduring, but not constant, values.

^{ix}For example, in terms of the organisation of time, we can see the impact of one of the most essential daily rituals, the five prayers, on the daily life of Saudi society.

^xFor example, the way we dress in Saudi Arabia is a public convention. In this sense, we use dress to express our social identity. However, society stresses using this dress and forces the individual to dress similarly to all community members. On one occasion my father was angry with me because he saw me wearing a different style outside the house. He told me that I should follow tradition in my dress. In this case, individual and subgroup identity is controlled by group and social identity. Moreover, physical aspects (the form of dress in this case) that are used to reflect certain traditional socio-cultural values still have their importance in contemporary Saudi society. One important point should be clarified regarding this example. That is, the dress (in term of its form) was developed and several improvements were added to it to suit the change in life circumstances. This means that even if the conventions continue, some changes and improvement may occur to them.

^{xi} We can relate this concept to what John Locke called 'bucket theory'. This theory sees the mind of new born baby as a '*tabula rasa*', 'an empty slate'. Gombrich in his discussion of this theory has said 'nothing could enter this mind except through the sense organs. Only when these "sense impressions" became associated in the mind could we build up a picture of the world outside.' He added that 'without a pre-existent framework of "fitting system" we could not experience the world', **Gombrich, E. H.** (1979, 1984: 1).