

THE IMPACT OF GENIUS LOCI ON URBAN RENEWAL POLICIES

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ABSTRACT

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Historic old cities represent the values of both physical and non- physical traditional culture. Yet, the tangible culture, built environment and historic buildings in heritage districts are the focused issue in the protection process of the current old historic cities authorities, whereas the preservation of intangible cultural heritage has rarely been carried out consciously.

Nowadays, after the successive publication of the Convention for the Safeguarding of the Intangible Cultural Heritage, and the following charters of the ICOMOS, the rising international concentration to intangible heritage conservation of historic zones has become a progressively aware topic in global level.

This paper demonstrates the impact of Genius Loci (The spirit of place) as an intangible character that influences the progress of the conservation and urban renewal of (MOT) Mosul Old Town as a case study, and besides, how the safeguarding intangible heritage can improve the conservation of the tangible heritage, particularly with conserving the Genius Loci of historic areas.

It is affirmed that there is a significant contradiction between results obtained from site intangible elements investigations and those obtained from space syntax investigations, and this leads to say that any conscious renewal policy of old historic districts must take Genius Loci in high level of consideration.

KEYWORDS: Genius Loci, Intangible Heritage, Urban Renewal Policies, Mosul Old Town.

1. INTRODUCTION

In urban spaces, cultural heritage of a community represents more than aesthetic reminders of previous times, it inserts history into contemporary spaces then assists identifying the spirit and identity of a place. Yet, several histories or collective memories stay alive with physical traces. Due to gentrification, colonization, and exclusionary policies, various societies could not protect properties within their cities, consequently they left no physical remains to denote their memories of the sites where their histories took place.

A number of cultural features of communities are presented in other modes such as stories, historical events and cultural activities which are relegated to cultural organizations leading to be incoherent from their environment and losing their importance to share and affect the urban public life.

Currently, in the core of old cities, by utilizing historic constructions as a variety of facilities including markets, workshops, shops, stores, and restaurants emerged mostly, causes original residents to leave the area, consequently Genius Loci or the spirit of place is neglected or even vanished. Thus, historic areas are much more like stages, what to be conserved was just limited to the appearance but not the soul. The imbalance, in fact, reflects the weakness in our system, which, being exclusively concerned with protecting the tangible heritage overlooks the intangible heritage and thus leaves out great many cultural features that are essentially fundamental [Wang, 2008].

2. RESEARCH PROBLEM

In urban renewal projects of historic cities, various circumstances have diverse physical, social, and spiritual notions that may produce various invisible values which might not be characterized in a comprehensive analysis. Consequently, understanding and recognizing the value of the substance of the urban context and its hidden values, including its spirit, demands an objective evaluation and decisions for its conservation and management. Understanding and safeguarding Genius Loci in a historic city is a problematic matter due to the fact that such a character is created from both tangible and intangible features.

The research main question is : Is there any contradiction between results obtained from intangible elements investigations and those obtained from other structural investigations?

3. RESEARCH OBJECTIVE

The research aims to critically study how city heritage planning may include inadequately represented histories and intangible heritage through participatory approaches, and to develop a set of recommendations for a more comprehensive heritage preservation and urban renewal approaches. It looks at possibilities to improve articulating tangible and intangible heritages collectively, in urban spaces; particularly, by examining how stories and memories can help living history in such spaces.

A key thought of the paper is the notion of the Genius Loci, the identity, essence, and spirit of place. Thus, this paper highlights the impact of these notions on the urban renewal policies.

4. GENIUS LOCI DEFINITION

Although Genius Loci has been defined by various disciplines, it is a vague phenomenological concept. The conceptual approach to the meaning of spirit of place emphasizes that it is created through history in a particular place of a town or a city, and requires an individual method of approach in conservation activities [Nezih and Güçan, 2008].

The 16th General Assembly of the ICOMOS (International Council on Monuments and Sites), and more specifically the Youth Forum, the Aboriginal Forum and the Scientific Symposium, have provided an opportunity to further explore the relationship between tangible and intangible heritage, and the internal social and cultural mechanisms of the spirit of place. Spirit of place is defined as the tangible (Buildings, Sites, Landscapes, Routes, Objects) and the intangible elements (Memories, Narratives, Written Documents, Rituals, Festivals, Traditional Knowledge, Values, Textures, Colors, Odors, etc.), that is to say the physical and the spiritual elements that give meaning, value, emotion and mystery to place.

According to Norberg Schulz, the genius loci is the spirit or essence that gives life to people and animates place. In his book,¹ genius loci is described as representing the sense people have of a place, understood as the sum of all physical as well as symbolic values in nature and the human environment” [Jiven and Larkham, 2003]. R. Nezih argued that the “spirit of place” may be defined as; “The substance of place, the formation of the genetic

¹ The culmination of his examination of the genius loci concept is found in *Genius Loci: Towards a Phenomenology of Architecture* (Norberg-Schulz, 1980).

order of place and its interrelations, which forms the urban context, the origin of the place's existence, and a dialectic link in between the place and its inhabitants" [Nezih and Güçan, 2008].

By its distinctive character the place is formed through time, creating the base of both a building and its users. Nevertheless, buildings are constructed out of the "spirit" of place, enhancing the meaning of the place, acting in harmony to produce urban spaces. In this perspective, human beings are responsible for giving "spirit" to place through their touches and their logical experiences between the buildings and the place [Nezih and Güçan,2008]. The genius loci is defined, connected, and perpetuated by the memories and cultural meanings embedded in place [Leung, 2004, pp.14]. Tuan maintains that a sense of place goes beyond aesthetic appreciation – in other words , places are not always comfortable or welcoming [Davis,2007]. Returning to R. Nezih the "spirit of place" refers to the understanding of the physical, social, economic, functional and spiritual relations between the three constant parameters, namely circumscriptions-lots and ownership, place and inhabitants" [Nezih and Güçan, 2008].

4.1. History of Genius Loci

Genius Loci as a term was born in the Nile valley during the Pre-Dynastic period. Lacking the sophistication of modern science, Egyptians characterized the forces of nature as gods.² In Roman mythology a genius loci was the protective spirit of a place. This has often been historically envisaged as a guardian animal or a small supernatural being. With the dawn of rationalism, this spiritual meaning of a place has been more and more negated. The modern movement in architecture tried to analyse the site based on scientific parameters and their optimization like sun angles and circulation distances. The fast growth of cities in the last century, which is still continuing today, and the application of the ,modern formula' quickly resulted in sterile and faceless neighborhoods. First social problems resulted in high-density poor city quarters, but in fact, also the fast growth of the single family houses in the agglomeration result in places with no identity. The genius loci, which was found in medieval and renaissance cities has been lost! [Vogler and Vittori, 2006]

In contemporary usage, "Genius loci" usually refers to a location's distinctive atmosphere, or a "spirit of place", rather than necessarily a guardian spirit. It has been N. Schulz (1982)

² The Garden and Landscape Guide, Birth of the Genius Loci, Available online at: <http://www.gardenvisit.com/> (accessed September 2011)

who re-introduced this topic in the modern context, but the attempts of the postmodernists to reintroduce it into actually built architecture, did not go beyond a naive and formalistic repetition of long surpassed historic concepts. History can never be revived, it can only be understood and be taken as a base of knowledge for future developments. [Vogler and Vittori, 2006].

After the 2002 International Network of Cultural Policy meeting in Cape Town, South Africa and Senegal drafted a report on instruments to safeguard intangible heritage [Deacon et al, 2004, pp.1].

Three relevant findings include giving attention to “traditional and indigenous knowledge”, providing communities with economic incentives ideally other than selling cultural commodities, and seeing communities as “mode of creation and transmission of intangible heritage” [Deacon et al, 2004, pp.6]. The report suggests that communities need to be able to protect their intellectual property and improve or retain their socio-economic status [Leung, 2004, pp.2].

4.2. Genius Loci Characteristics

Because the spirit of place is complex and multiform, ICOMOS demands that governments and other stakeholders call upon the expertise of multidisciplinary research teams and traditional practitioners in order to better understand, preserve and transmit the spirit of place [The Quebec Declaration, 2008].

By virtue of nature genius loci, sites are no “ready-mades”. They just happen, gradually shaped by mutual feedback relationships of nature, human creativity and interactions, and the passing time. Losing such sites leads to lose spiritual ties with the surrounding world. Assurance of continuity is the best way for preserving them. However, globalization does not give a good chance for continuity of habitats as genius loci sites [Markeviciene, 2008].

The genius loci is especially strong when under threat. Urban growth is one major threat to local heritage; UNESCO Director-General Koichiro Matsuura said that “the urgent need for international protection given the threat posed by contemporary lifestyles and the process of globalization” [Leung, 2004, pp.30].

Recognizing that the spirit of place is essentially transmitted by people, and that transmission is an important part of its conservation, we declare that it is through interactive communication and the participation of the concerned communities that the spirit of place is

most efficiently safeguarded, used and enhanced. Communication is the best tool for keeping the spirit of place alive [The Quebec Declaration, 2008].

4.3. Genius Loci and the Intangible Heritage

Intangible culture is to historic areas what the soul is to human being, therefore the UNESCO organization defined Intangible Heritage as non-physical heritage, which includes oral traditions, memories, languages, traditional crafts, performing arts or rituals, knowledge systems, values and know-how [UNESCO, 2003].

For preservation purposes, sites are typically identified as physical morphological structures, consisting of frameworks and elements [Markeviciene, 2008]. The Quebec Declaration states that ‘Heritage is a broad concept and includes the natural as well as the cultural environment. It encompasses landscapes, historic places, sites and built environments, as well as biodiversity, collections, past and continuing cultural practices, knowledge and living experiences’ [The Quebec Declaration, 2008].

Heritage conservation cannot substitute sustenance of traditional habitats, but it plays a crucial role in safeguarding tangible heritage and this way becomes a cradle for emerging future traditions [Markeviciene, 2008]. The determinant character of a historic area can assert itself as its intangible value which is the spirit of it. Any tangible culture must be supported by intangible value and any intangible culture must rely on the tangible to be visualized. In virtue of the intangible heritage, the historic area will be full of energy, when intangible cultural heritage is carefully conserved, the tangible culture is accordingly conserved. Historic area is gradually formed because of inhabitant’s life. So ,only by keeping and improving the living of the habitants there can the historic areas be conserved effectively [Wang, 2008].

Safeguarding measures to ensure that intangible cultural heritage can be transmitted from one generation to another are considerably different from those required for protecting tangible heritage (natural and cultural). However, some elements of tangible heritage are often associated with intangible cultural heritage. That is why the Convention includes, in its definition of intangible cultural heritage, the instruments, objects, artifacts and cultural spaces associated with it [UNESCO, 2003].

Consequently, safeguarding both a historic urban fabric and the intangible cultural heritage (its spirit) are interacted each other strongly, that in such areas the intangible heritage should be paid an adequate awareness to tangible heritage, hence, the purpose of conservation can be accomplished successfully only when both of them are preserved properly.

5. TYPES OF INTANGIBLE HERITAGE

Intangible heritage essentially has several characteristics to be preserved under the Convention of the UNISCO including being transmitted from generation to generation; being constantly recreated by communities and groups, in response to their environment, interaction with nature, and history; providing communities and groups with a sense of identity and continuity; promoting respect for cultural diversity and human creativity; being compatible with international human rights instruments; and complying with the requirements of mutual respect among communities, and of sustainable development [Legislative Council Secretariat, 2009].³ As indicated in the Convention, only intangible cultural heritage that is recognized by the communities as theirs and that provides them with a sense of identity and continuity is to be safeguarded [UNESCO, 2003].

Intangible cultural heritage takes many forms: The Convention explains that it may be expressed in a number of domains, including but not limited to: a. Oral traditions and expressions including language as a vehicle of the intangible cultural heritage; b. Performing arts; c. Social practices, rituals and festive events; d. Knowledge and practice about nature and the universe; e. Traditional craftsmanship [UNESCO, 2003]. which also contains (a) folk literature; (b) folk music; (c) folk dance; (d) traditional drama; (e) quyi or storytelling performances; (f) acrobatics and athletics; (g) folk art; (h) handicraft skills; (i) traditional medicine; and (j) folk customs (minsu).

The spirit constructs a sense of historic area while at the same time, historic area nourishes the spirit. The intangible cultural heritage of historic areas consists of three aspects: firstly, the whole pattern of the area which is what makes the area to be itself; secondly, the life of inhabitants, which makes the area living; thirdly, traditional handicrafts, folklore, drama and the like, which are derived from the historic area.

5.1. Methods of Analysis

As indicated by R. Nezir [Nezir and Güçan,2008] there are different methods used in the analysis of urban forms, grouped as methods of urban morphological analyses, architectural

³ Information note prepared by the Research and Library Services Division of the Legislative Council Secretariat on the Convention for the Safeguarding of the Intangible Cultural Heritage of UNESCO, and measures taken to safeguard the ICH in Hong Kong and the Mainland.) available online at: http://www.legco.gov.hk/database/english/data_ha/ha-ich.htm

and urban design analyses, and urban conservation analyses. These have been developed over time from being conventional techniques to contemporary ones with the rapid development of technology.

Typo-morphological studies have been used as a design tool throughout history. They deal with the physical and spatial structure of the built environment and are derived from studies of typical spaces and city structures, based on detailed classifications of buildings and open spaces by type “typology”. They consider not only the various scales of the built environment, but also characterize the urban form with its inhabitants. As Moudon states, “typo-morphology offers a working definition of space and building type, and serves as a rich launching ground for studying the nature of building design, its relationship to the city, and to the society in which it takes place”.

Although these Typo-morphological tools are used rapidly in urban studies ,there is a big conflict because of the shortage of such tools in measuring intangible elements. It is clear that since Lynch states his mental map tool to study the legibility of urban fabric there is a high trend to study and measure these elements so as to reach the spirit of place. Many studies used social questionnaires or inhabitation interviews to collect data from site during pre-survey phase. The pre-survey includes a comprehensive literature review, during which all graphic, historical, verbal and written documents related to the various aspects of the site are gathered. Then, base maps of various scales and survey sheets related to the buildings and social groups are prepared for the collection of data during the field work. Hence, the maps and data sheets assist in gathering the required information on the general characteristics of the site which will provide a foundation for the subsequent stages.

6. THE IMPORTANCE OF THE GENIUS LOCI AS AN INTANGIBLE HERITAGE

Eliade is pointing out, that in all cultures, places have had a deeply mythological meaning. The foundation of a house, a settlement or a town has been a religious act, which is still reminiscence today. Architecture has an eminent role as a key interface and definition of our being-in-the-world. Where natural environment is more and more lost, architecture takes a key role in creating places and in the best case a ‘genius loci’ [Vogler and Vittori, 2006].

The spirit of place offers a more comprehensive understanding of the living and, at the same time, permanent character of monuments, sites and cultural landscapes. It provides a richer, more dynamic, and inclusive vision of cultural heritage. Spirit of place exists, in one

form or another, in practically all the cultures of the world, and is constructed by human beings in response to their social needs. The communities that inhabit place, especially when they are traditional societies, should be intimately associated in the safeguarding of its memory, vitality, continuity and spirituality [The Quebec Declaration, 2008].

Habraken states that the basic necessity of settlement activity of the human being is to define the zones and divide the site with border lines. In addition, Bill Hillier states that the circumscriptions created from the border lines are at the same time sociological separations that not only provide a physical separation of the site, but also create different zones of particular benefits and territories [Nezih and Güçan,2008].

Place and identity are social constructs. When a significant historic site is lost, it is not only the memories it contains that are lost but also the meanings that reinforce the existence of that place and identity. Harvey (1996) suggests that place only occupies space so long as it holds meaning. Thus, once a place loses meaning, it loses purpose, and it ceases to be a place; it “dies”. It dies again when a place is demolished, and again when its history is forgotten. As such, place is constantly battling against the erosion of time. For Harvey, a place will continue to exist if it continues to be relevant to its community, and when a place can continue to hold meaning, a place will maintain its identity [Leung, 2004, pp.8].

7. THE PRACTICAL FRAMEWORK

Aforementioned, the importance of the intangible heritage represented by its elements is recognized, hence, for the research purpose, it is vital to define its main aspects that are included in the concerned area, in order to clarify the impact of the Genius Loci on the developing planning of the urban historic fabric. Therefore, a review on the theoretical study demonstrates these elements as:

- Memories and Commemorations;
- Legend and Narrative;
- Accident, Festival and Ritual;
- Traditional Knowledge, Name and Occupation; and,
- Value, Texture, Colore and Odor

7.1. The Case Study: Mosul Old Town

In the Old Town of Mosul in Iraq, urban tradition is greatly presented as demonstrated by the traditional alleys, houses doorways, the old heritage public buildings, the "Quntara"

(covering of the ancient alleys), "Shanasheel" (the upper parts in the traditional houses which are carried by the Kabools), the ornamental elements decorating many interior facades of the heritage houses, as well as many of the archaeological components of Assyrian civilization and the ancient city of Nineveh. Mosul Municipality boundary limits contain all above and carries marvellous traditional significance and cultural elements that require to be protected, preserved and rehabilitated, especially, that part of Mosul old city which holds important aspects of Iraq's heritage.

For testing the theoretical framework, a part of the historic fabric of Mosul Old Town has been selected, which is located between the Khazraj (north), Sarjkhana (east) Bab Lekesh (south) and Shahar Soq Streets (west) as shown in (Fig.1, Fig.2). The case study has been elected due to the variety of its building types and their cultural value; land use; and alleys geometric properties and characteristics. It includes several heritage houses of one of the famous families in Mosul with their supplement services, a number of public buildings like heritage public baths and schools, some significant religious building like mosques and churches, and few valuable urban features like alley arches.

In order to recognize the impact of the intangible elements on planning the urban renewal, two procedures have been carried out to derive results for comparison; the first is the outcomes of calculation of space syntax method of the entire concerned site alleys, so as to recognize and identify high integrated spots of the physical built heritage of the historic fabric (Fig.3). On the other hand, a semi-structured questionnaire (including interview) has been distributed to (140) persons of the area residents and (10) specialists academic lecturers to define, distinguish and classify available intangible elements in the related area, (Fig.4).

The questions concentrate on two kinds of information in order to gather data about the most important element of intangible heritage related to the concerned area. The first type is to mention the significant Memories, Commemoration, Legend, Narrative, Accident, Festival, Ritual, Traditional knowledge, Name, Occupation, Value, Texture, Colure and Odor characteristics of the area; while the second is to draw the image of accessibility by describing how specific known buildings in the core of the area could be accessed from surrounding main streets, making the interviewee to indicate names of several spaces, spots, alleys, nodes, buildings and so on, which have a value in his memory. During the field survey, to enrich the collected information and to achieve extra constructive data, a personal interview of the researcher with a number of the participants has been performed.

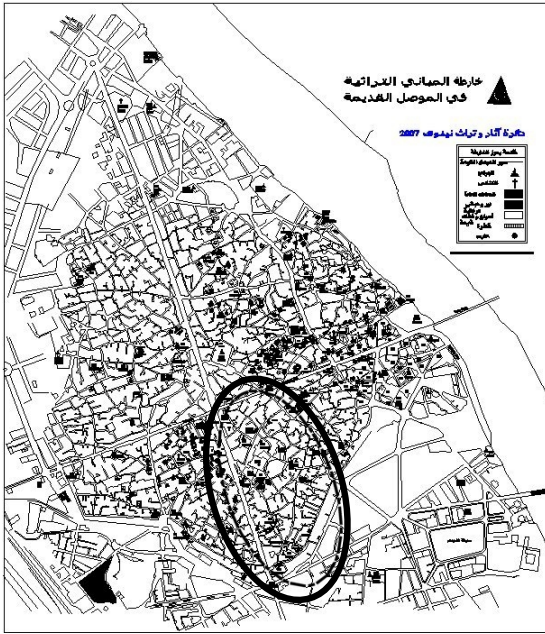


Fig.1- Mosul old city (source: Directorate of Antiquities and Heritage)

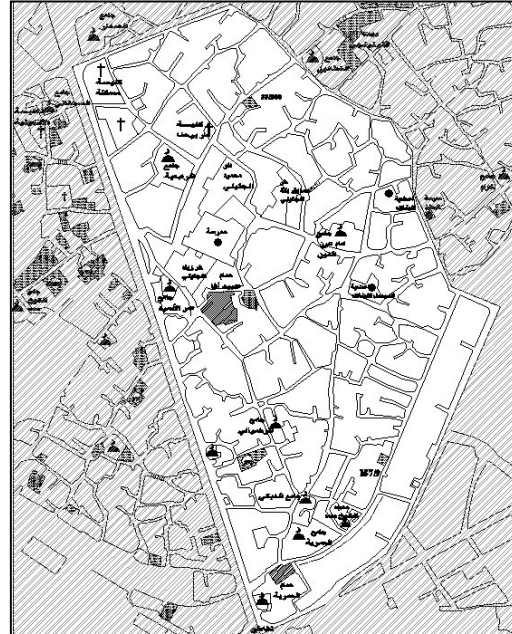


Fig.2- The selected part - The case study of the fabric of old Mosul town.

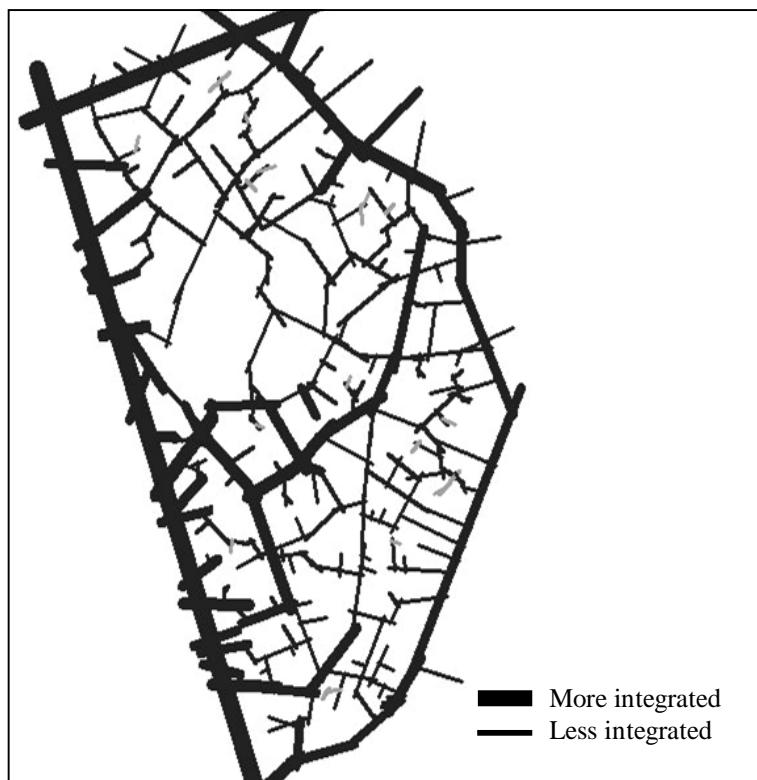


Fig.3- Space syntax analysis – The level of integration

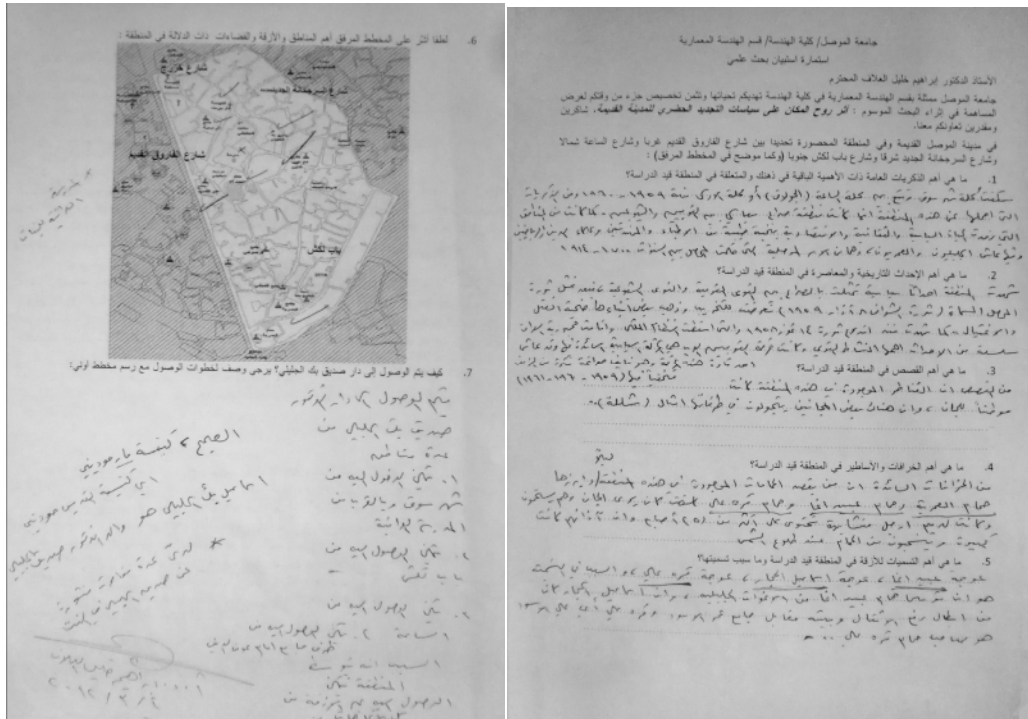


Fig.4- Sample of the questionnaire

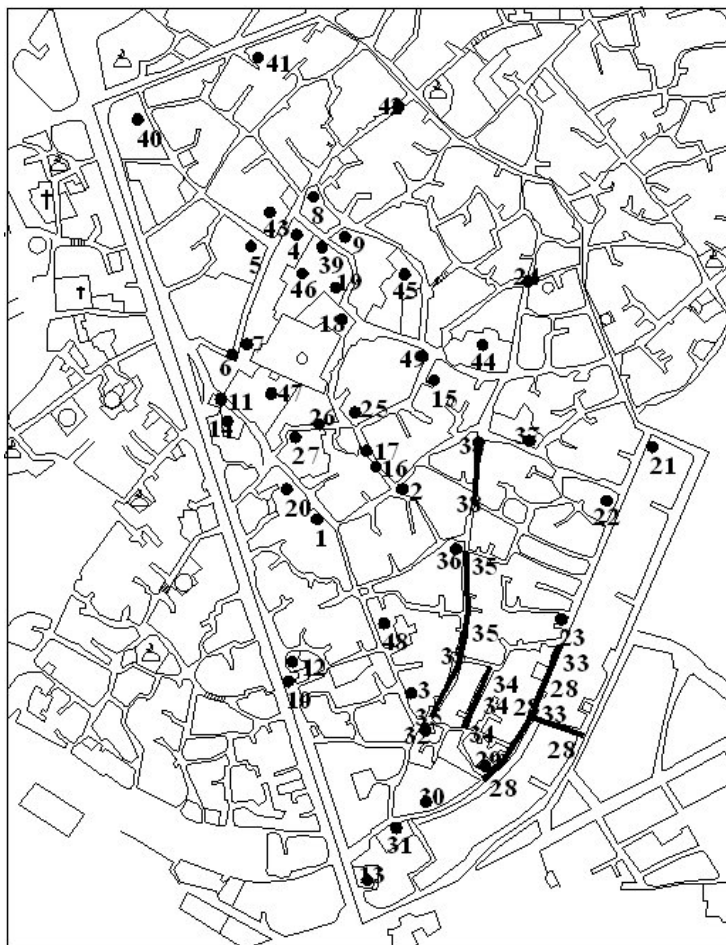


Fig.5- The area features which have been frequented in the participants answers

	Element No. 44	Element No. 5	Element No.27	Element No.35	Element No.26	Element No. 34
Element Name	Al-Imam Own	Al- Arabeea	Obaid Agha	Al- Barodjea	Obaid Agha	Al-Qamel
Element Type	Tomb & District	Alley & District	Public Bath	Alley	Arch	Alley
Memories, Commemoration	104	96	17	6	5	5
Legend, Narrative	28	-	148	5	-	-
Accident, Festival, Ritual,	112	105	-	6	116	-
Traditional Knowledge, Name, Occupation	18	20	15	88	-	-
Value, Texture, Colure, Odor	-	-	3	-	-	97
Frequency	262	221	183	105	123	102

Table. 1- Sample of intangible elements mentioned in the investigation

After collecting the questionnaire information, an amount of data has been obtained. It was noted that there were a number of site related features have been frequented in the answers of the participants. A table of these elements and its frequency has been created (Table.2) to demonstrate the important ones and to use them in the comparison process.

In addition , a map for locations of these features with series numbers has been indicated (Fig.5), and their frequency have been drawn in order to illustrate their concentrated spots (Fig.6). Each of these features has been mentioned in correlation with one or more intangible elements in the participants answers.

8. DISCUSSION

By calculating the space syntax analysis, and abstracting the questionnaires data, the results of the two processes were as shown in (Fig.3) and (Fig.6) respectively. In the concerned site, it can be noticed that:

For the space syntax analysis, there are several routes of high value of integration, in general, those have links with the outer main streets, with few alleys in the core of the concerned area as shown, and, normally, the integrated level gradually reduces when the alleys are more close to the central part.

In contrary, for the intangible elements analysis, as frequented features mentioned by the interviewees, in different parts of the case study area, there are high concentration spots distributed, accordantly, as follows :

- Memories and Commemorations link to public historical events, e.g. (Persian failed attempt to occupy Mosul - Althalma alley, No.33 has been frequented by 83 participants), or to the most famous person and his tomb (Al-Imam Own, No.44 has been frequented by 262 participants).
- Legend and Narrative link to public baths, e.g. (fairies appearing, No.27 has been frequented by 183 participants), and arches of alleys, e.g. (night closure No.6 has been frequented by 92 participants).

Freq	Element	No.	Fre q	Element	No.	Freq	Element	No.
105	عوجة البارودجية	35	42	مسجد الصابرين	18	10	مسجد الجليلي	1
22	مسجد محمد البلقي	36	92	مدرسة علي بن ابي طالب	19	11	مسجد محمود البكري	2
103	اعدادية الموصل	37	93	منطقة تحت الدار	20	10	مسجد كعب بن مالك	3
52	عوجة الحمز اوية	38	23	جامع بلال الحبشي	21	51	المدرسة الدينية	4
33	خان الخيل- عائد لدار الجليلي	39	21	جامع ملا سليم	22	221	جامع الاربعية (عوجة الاربعية)	5
142	كنيسة الساعة -عوجة الكنيسة – منطقة الساعة	40	10	مسجد حسين الحجار	23	92	قناطر بيت الجليلي عدد 2	6
10	موقف سيارات متعدد الطوابق	41	112	منطقة عوجة الثلاث بلاليع و قنطرة الثلاث بلاليع	24	63	مدرسة النجاح	7
116	قنطرة السرجخانة المهدومة حاليا - عوجة مقابل جامع القطانين	42	12	مسجد يوسف بك بن عمر باشا	25	133	حمام قره علي - مهدومة حاليا - محلة قره علي	8
63	بيت الراهبات	43	132	قنطرة عبيد اغا - عوجة عبيد اغا	26	34	دار احمد اليامور	9
262	مرقد الامام عون (مزار ابن الحسن)	44	183	حمام عبيد اغا	27	31	باب عراق	10
96	دار صديق بك الجليلي	45	62	محلة شيخ محمد	28	62	قنطرة شهر سوق	11
145	دار محمود الجليلي	46	85	جامع محمد الاباريقي	29	32	جامع الجويجاني	12
34	دار زياد الجليلي	47	64	جامع العمرية (منطقة العمرية)	30	10	جامع البشير	13
82	جامع الرضواني – مدرسة الرضواني	48	52	حمام العمرية	31	94	جامع عمر الاسود	14
14	دار قصاب باشي	49	25	مسجد الدكة	32	40	مسجد الصوفية	15
			83	عوجة التلثة	33	30	قنطرة ابن الحلبي	16
			102	عوجة القمل	34	41	قنطرة الامام عون	17

Table.2- The mentioned features and their frequency

– Accident, Festival and Ritual, link to religion construction and spaces, e.g. (Alrabeea alley, No.5 has been frequented 221 participants, Imam Own Alley No.44 has been frequented by 262 participants, Alomaria destrict No.30 has been frequented by 64 participants, Shaikh Ahmad destrict, and Alkaneesa Alley No.28 has been frequented by 62 participants).

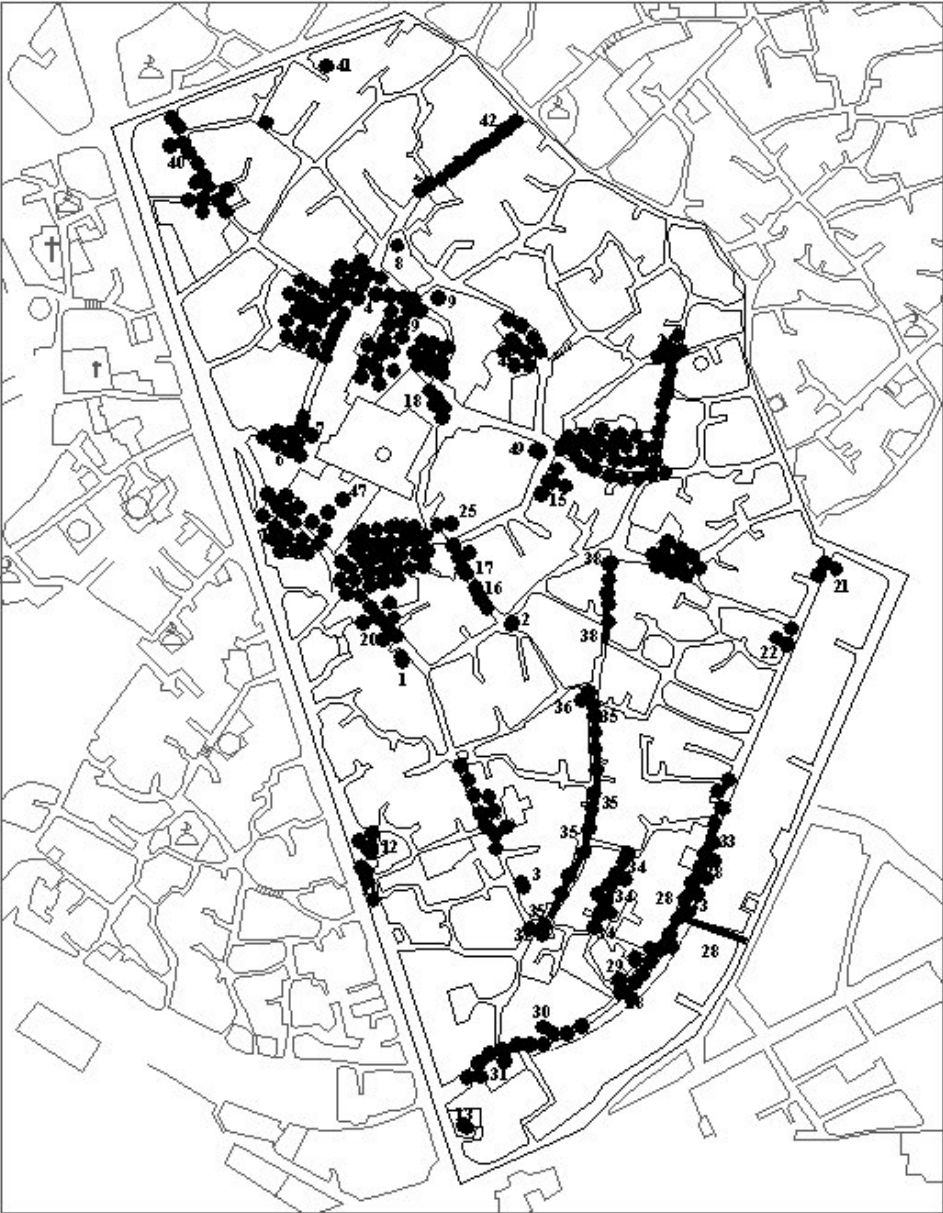


Fig.6- Illustration of the concentrated spots of the intangible features

– Traditional Knowledge, Name and Occupation link to human skills, e.g. (Barodjea alley - an alley of small traditional industry of gunpowder, No.35 has been frequented by 105 participants) or as a result of house location of a famous person in the alley (Al-Hamzawia

alley, No.38 has been frequented by 52 participants) or for unusual case (Thalath balalee alley–three water channels of three alleys meet in an underground well, No.24 has been frequented by 112 participants).

– Value, Texture, Colore and Odor link to an alley has a name due to a specific case, e.g. (Al-Qamel (Lice) alley due to its narrow width and it was so dirty at the past, No.34 has been frequented by 102 participants).

– Some factors link to the whole area and no specific spot has been indicated, such as the social and political events e.g.(kill accidents of Al-Showaf revolution).

Aforementioned, it can be said that there are many different aspects in the outcomes of the two processes. The intangible elements analysis does not correspond with the physical analysis in many parts of the area as shown in (Fig.7).

9. CONCLUSIONS AND RECOMMENDATIONS

Comparing the final results proves that there are wide differences in many aspects between intangible features analysis and space syntax analysis, which indicates that, within the urban fabric, those intangible elements do not relate to physical or synthetic objects in the same high degree that is related to the sub-community's memory of the inhabitants and users.

Final results highlight the impossibility of adoption of information derived from physical analysis in the process of developing renewal strategies for the historic cities in isolation of the sub-community contribution in the decision- making on such processes.

Planner awareness for urban intangible aspects plays a vital role in safeguarding any historic fabric, since such an environment has an implicit structured characteristics created by social commensality on various periods and, subsequently, the memory of the sub-community that lives within, thus it cannot be ignored or neglected in any urban renewal processes for these sites.

In the historic urban fabric, despite of the deep relations among tangible and intangible heritage elements in the residents memory, it does not mean that the intangible ones cannot establish individual memorial structure for its sub-community in a way that it will exist with the destruction of related physical building or alleys.

In most cases, there is a correlation between intangible inhabitants' memory and the built heritage, consequently, any insufficient decision or negative intervention for such features leads to destabilize and threaten these aspects in the memory. Hence, the urban renewal plan

should pay attention to this correlation by encouraging and enforcing the useful and essential ones.

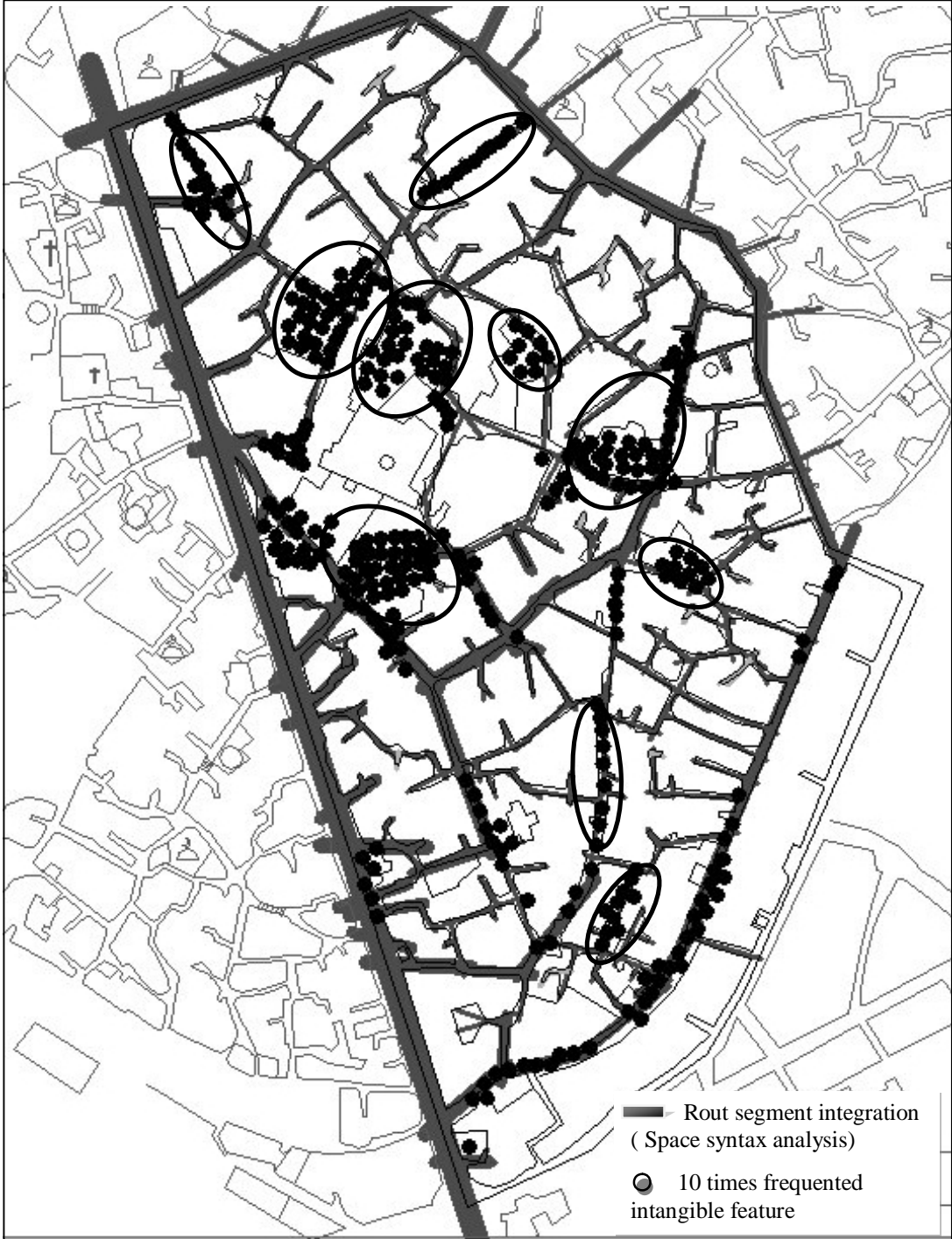


Fig.7- Non-correspondence between the Intangible heritage elements and Space syntax analysis

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