

March 2020

SAVING THE MEMORIES IN THE FRAMEWORK OF SOCIAL HERITAGE CONSERVATION IN EGYPTIAN VILLAGES

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Recommended Citation

Said, Dalia Shebl (2020) "SAVING THE MEMORIES IN THE FRAMEWORK OF SOCIAL HERITAGE CONSERVATION IN EGYPTIAN VILLAGES," *Architecture and Planning Journal (APJ)*: Vol. 26: Iss. 1, Article 6.

DOI: <https://doi.org/10.54729/2789-8547.1032>

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Abstract

Social memories is a part of our heritage. One of the complex challenges which facing our intangible heritage is how to deal to various forms of social meaning, special memories that form a distinguished culture in our community. Social heritage is heavily related to three factors; time, place and human. The research takes a case study Al-Shakluba village that focuses on the non-materialistic aspects of social and culture heritage that increases recognition with intangible values and plays an important role that how people interact with social and cultural environments and the importance of these values that impact on the ways in which people respond to conservation needs. So the paper records some social practices that depends on intangible memories, experiences and time depth in relation to people connecting to a place or a culture landscape through making a social survey for selected sites and make a questionnaire to recognize the intangible social needs of inhabitants and what their places carry a special memories for them ... So the research submits a strategy to preserve and revive these places and seeking to proposed an action plan for managing the continuously dialogue of social heritage conservation between present and past, memories preservation, identity and sense of place within a balance framework between authenticity and contemporary. The research also submits a strategy to build a critical link between tangible fabric of geography of places and the meanings, memories, cultural traditions and social practices that form part of the suite of associated intangible heritage values and carries the special memories and conserve of social practices in their living during a specific period of history.

Keywords

Approach, Preserving, Memories, Social Heritage, Village.

1. INTRODUCTION

There is no doubt that there was recently a great awareness of conservation the intangible heritage as an approach of preserving the local identities of the places and cities. Intangible heritage has been seen as a repository of cultural diversity and creative expression, as well as a driving force for living cultures. Otherwise it can be vulnerable to the force of globalization, and it suffers from continuously urban, social and environmental transformation. If the word heritage refers to physical inheritance, in a social dimension refers to heritage which passed from one generation to another. In this sense, Heritage includes the story of a people, community, language, customs, and traditions, written and oral literature. And they are the set of principles and spiritual values that, between continuity and change, cemented the common life of a group and gives meaning to everyday life (Calanca, 2010).

UNESCO defines oral and intangible heritage as:

"The totality of tradition-based creations of a cultural community expressed by a group or individuals and recognized as reflecting the expectations of a community in so far as they reflect its cultural and social identity".

"Convention for the Safeguarding of the Intangible Cultural Heritage 2003". UNESCO. Retrieved 2009-09-05.

So the intangible heritage vocabularies- are transmitted from generation to generation, and hence that these events are constantly recreated by communities and groups in response to their environment, their interaction with nature and history, giving them a sense of identity and continuity. The places, human activity and the events affect on formation of the making memory and its link with the interaction between human and place. By considering it is one of the most important features of the intangible relationship between architectural construction and the surrounding environment conditions in terms of the effects and heritage left behind by this buildings and its effect on human memories. So the paper discusses which one would be easier tangible or intangible preservation through submit many questions as: what's the social heritage and its components... what does it mean for us ... do the people seek for preserving of social heritage... How does social heritage contribute in prompt the sense of place for people; what are their reasons for engaging to this social heritage preservation; and how is interest in social heritage affected by their demographic characteristic of the place?

2. WHAT ARE THE COMPONENTS OF SOCIAL HERITAGE?

Social heritage is a part of intangible heritage dimension. It depends on tangible manifestations and visible signs Furthermore, it is the interaction between place and human in the frame of time...The formulation of intangible heritage concept is underlying an evolutionary extension of the meaning of cultural heritage concept that, not an easy definition; it refers to everything about the past, both sense, material, abstract and immaterial (Cfr. D. Calanca, 2009).

The place considered one of the most important components of social heritage and it occupies a special importance in architecture, developmental and humanitarian studies. It carries a various experiences in history, culture, tourism and urban design studies. In the mid of ninetieth century many terms began to appear for express the relation between social feeling and place such as 'sense of place', 'space and place'(Yiu-Fu Tan,1977) and many forms of contemporary practices of place making and place shaping(Ashworth,2015) seeking for create a deep connection between human and place and represented in a range of tangible and intangible elements – historic, symbolic, cultural, economic and physical – that together make a place special and distinctive feature that gave a renewed emphasis to the importance of place which could prompt a sense of belonging and identity. The place considered a wide stage for all events and activities... In the place where established a special relation between human and surrounded urban in different forms this difference might be a cause of appearing e a various forms of spatial and dynamic types of culture and social practices... from the other hand the difference between these practices may be considered a main cause for appearance many different results in various customs and inhabitants behavior.

There are two key assumptions in the perspective of relation between people and place; first assuming that people and their environments were an integral and inseparable unit; they could not be defined separately, and indeed are mutually defining. Second; temporal qualities were intrinsic to people-environment relationships, so that homes were conceived of as a dynamic confluence of people, places, and psychological processes (Carol 1987).

The place participated in prompt the interactions between human and the surrounded area through time. Burra charter was revised in 1999 that presented the associations between people and place and mention the reasons for conserving places were including: the deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. The Charter recognized the associations and special connection between people and a place, the importance of engaging those people in conservation, interpretation and management, and the need to be proactive to retain valued associations and meanings:

Article (24.1) « *Significant associations between people and place should be respected, retained and not obscured. Opportunities for interpretation, commemoration and celebration of these associations should be investigated and implemented* ».

Article (24.2) « *Significant meanings, including spiritual values, of a place should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented* ».

3. MEMORY OF PLACE “MAKING MEMORIES”

Memory is defined as "the mental capacity or faculty of retaining and reviving facts, events, impressions, etc., or recalling and recognizing previous experiences"... Memory is a mental capacity condition known by 3R (Recall, Retain, Remember). The sociological proved that collective memory and plays have essential role in the establishment of human societies. Every social group transmits down its experiences through generations, either through oral tradition or writing. Places are considered as a main responsible for making memories cohere in complex ways, where the memory, is naturally place-oriented (Hayde, 1996). "Memory of places" means the places that human beings inhabit and pass through. Those places leave an impact on us, The memory of place can be identified as a particular mode of remembering. It is conceived as a part of lived experience. The place of memory on the other hand can be taken as a particular mode of materiality. The focus doesn't lie on lived experience but on "the formation of memory within a social context, afforded by the power of place. These aspects indicate that memory is always already spatial and "spatiality is inherently temporal, occupying a place in the present but stretching back into the past". So it is considered as combination of lived experience and materiality places the body in focus.

The relationship between man and place started from the normal and natural relation, then reached to intimacy link, sometimes reaching to an adoration relation, which what Bachelard called the term (Topophilia) which literally means love of place, was popularized by Yi-fu Tuan, a human geographer in his book *Topophilia: A Study of Environmental Perception, Attitudes and Values*, published in 1974 and he was linked (yoga). Another psychologist (Casey) appeared to have a view called "Memory of the Place" in which he said that selective memory was very similar to the sieve which selected and saved the impression situation and neglect others. So that The place was considered an inherent part of people's memories of their homes and other environments. Some places reminded people of specific incidents such as birthday ceremonies and holidays; others brought to mind periods or stages in their lives as childhoods. Hence, there was a mental image for every memory, and consequently, images were claimed responsible for constructing and recalling both individual and collective memories (Harvey2005). When we explored the main meaning of "Memories" we should refer to two main points in our consideration: the relationship between memory and human imagination,

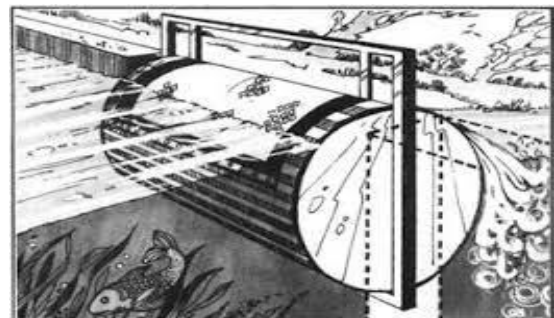


Figure 1: A critic drawing of harvest machine collects the old urban in city

and the constitution of the past as something that continued lives on us. In a serious comic critic painting for L.C.F. Battelle was drew a harvest machine collect and harvest the old pattern including the old memories to replace it with modern urban.

4. COMPONENT OF INTANGIBLE URBAN HERITAGE

The concepts of intangible urban heritage components depend on two parallel direction as “Visual memory” and “Visual image” which refer to the place that usually stimulates the memory to revive the events and can be utilized as a source of a past history of communities that provides a sense of places and define their own collective past while the visual image consider a generator of sense the place and the social construct emerging from involvement between people, and between people and place (Pretty et al., 2003, p. 274) . When we returned to familiar place once after stayed out a period .we noticed the effect was often alienation rather than reassurance. The reason for this was difficult to grasp, because some unknown emotion were shared the sense of places and always involved in the formation of our memories of places (Dylan Trigg, 2012).

The relationship between heritage components required a balance in their representation in the urban environment. In the case of imbalance, there were difficulties that made preservation of heritage a difficult or unclear objective.

Social memories, for example, represented an important form of intangible inheritance that created repetitive life patterns and was claimed as structuring physical ‘spaces’(Christopher, 1979) realizing such patterns was essential before imposing any new element to an existing space, any new changes in the existing patterns could change the identity of the place.

The research presents one of preservation experiments of social place in the countryside of north wales where a family of farmers had lived “Mary Jones” and her husband. She was, 'A woman of the peasant class, spending her whole life just like any other farm woman, content with the usual monotonous humdrum existence of ruraldom, taking little interest and no part in public affairs, social, political, or religious... She provided meals for all poor people in this countryside and welcomed for all people in her home to educate them the instruction of Jesus religion. She was known for her compassion for the lost and she transformed the whole character of the extensive district for 38 years. The people heard about her and came from everywhere where the house became inconvenient to receive so many people. She refused to leave her house where it occupied a special value around the surrounded people and carried many memories for her .it became a spiritual place for all people in countryside as fig (2). After she died the people called to preserve of her house and turned it as a spiritual place for prayer at the village and became a small church...But in the 1960's the house was also much altered and extended by William Clough Ellis (1883-1978) – W. C. Ellis is the creator of the fantasy village of Portmeirion. Sadly, he largely gutted the old interior, removing the wood panelling and the original built-in four poster bed, and constructing the large, somewhat out-of scale mullioned windows (pike, 2015).

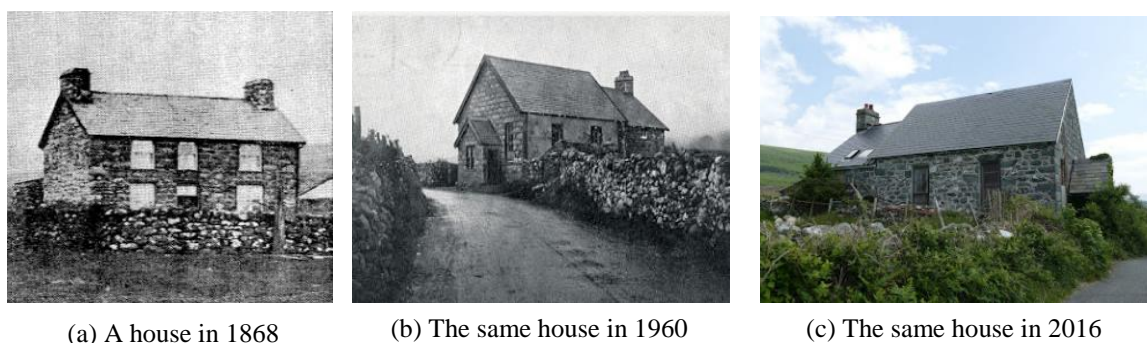


Figure 2 (a, b, & c): Mary Johnson house throughout centuries

So the research discussed the issue of which one easier tangible or intangible preservation: logically the preservation of physical and tangible environment was more easier than but other opinions said that it was realized that shared intangible heritage could form good bases for strong unity between different groups of people, which was hardly ever the case when dealing with just pure physical remains that sometimes it could be a source of disputation between people and places where the man who carried these vehicles over time to preserve them and protect them from the variables agents. On the other hands the problem of intangible heritage ownership seems much

easier than the tangibles; this might simply have been the case because intangible heritage is transferred by people, individuals and groups through time and from one generation to another, and thus own by them, not by countries, and thus lacked the political influences that guide, to a great extent, the tangible heritage practices. Here, the intangible heritage was normally pointing to groups and communities or places in particular (Ehab, 2015).

5. MATERIAL AND METHODS

The research held many visits to the selected village "Alshaklubah" and made a social survey through interviews with inhabitants. The field work for village Survey was conducted in August and September 2018 by researcher, following an intensive preparation period to analysis the urban pattern and the traditional methods of construction and main characteristic points in urban then the research recorded some social places in the village which in need for preservation plan and the villagers needed to conserve on it therefore the research asked some questions; what did these places mean for villagers, why did they need for preserving of these places, what did these places carry from culture and spiritual values for people in the village through making an questionnaires and focused the light on some social events and memories related with some places which were bad need in urgent intervention.

5.1 Case study: Al-Shakluba Village

The study presents one of the oldest villages in the north Egypt. It was a famous fisher's village (Al-Shakluba Village). It is a very special characteristic pattern in urban structure and culture urban landscape. The location of Al-Shakluba village is so critical where is located on the southern bank of the Borollos lake. This lake is connected to the Mediterranean by the Burullus outlet and it is considered one of the important natural sanctuary and reserve in Egypt according to Report of the Egyptian Environmental Affairs Agency there are 33 species of fish, 23 species of reptiles, 112 species of birds, and 18 species of mammals live in and around the lake.

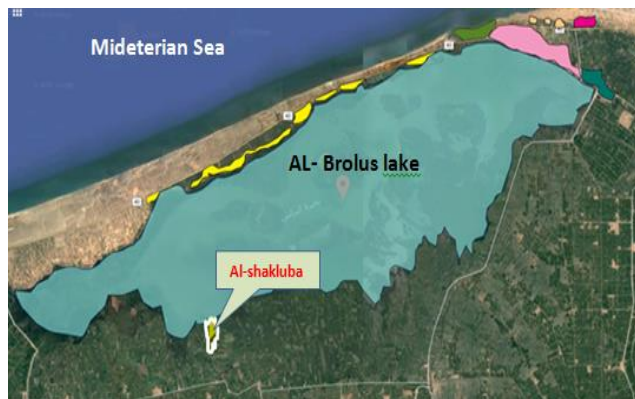


Figure 3: Google map of the location of Shakluba village

The presence of the village within the boundaries of the borders of lake which considered a natural reserve making it rich in Biodiversity and form a great advantage of the village where it is considered the only village that is directly connected to the lake from the south side as fig. (3) The name of Shakluba was back to kind of fish called "Shoklub" that were been in the lake in past centuries. In the same time the name also reflected the most common career in the village that fishing where most of people depended on it in their living. It was located between 31.40north, 30.76 east. It was followed by Kafr - Elsheikh government.

The total area of the village about 80 acres, the number of population about 8387 Person and the rate of population growth is 2.3% which considered a slow rate compared to the Delta villages, which reached to 2.56% during the period (2006-2017) - according to the Ministry of Planning and Follow-up administrative reform. The way of life in the village is still characterized by primitively and virginity where charming natural and the inhabitants are mainly depends on the lake on their living.

5.1.1 Historical Background of Village Development:

The village had undergone many development stages of urbanization across different ages, which in turn led to many changes in shape and character of urban fabric. The maps of the village urban in 1940 showed the original form of urban fabric where was formed of a strip of linear mass on the eastern side of the water canal "Bank 9 - Mandoura Bank" it was a branch of the lake that divided the village into two parts east and west. In 1960, construction began to the opposite side of the waterway, then the dwellings were directly located on the bank. The urbanization continued to grow and the urban growth was increased where the main character of the village disappeared

gradually and disappearance of many streams and water channels that permeated the urban fabric and interspersed the buildings from both sides. It replaced by roads and corridors. The urban became a network of compact fabric. So the research recorded the forms of change in urban fabric as fig.(4) where the mass and urban extension became more dense and heavy.

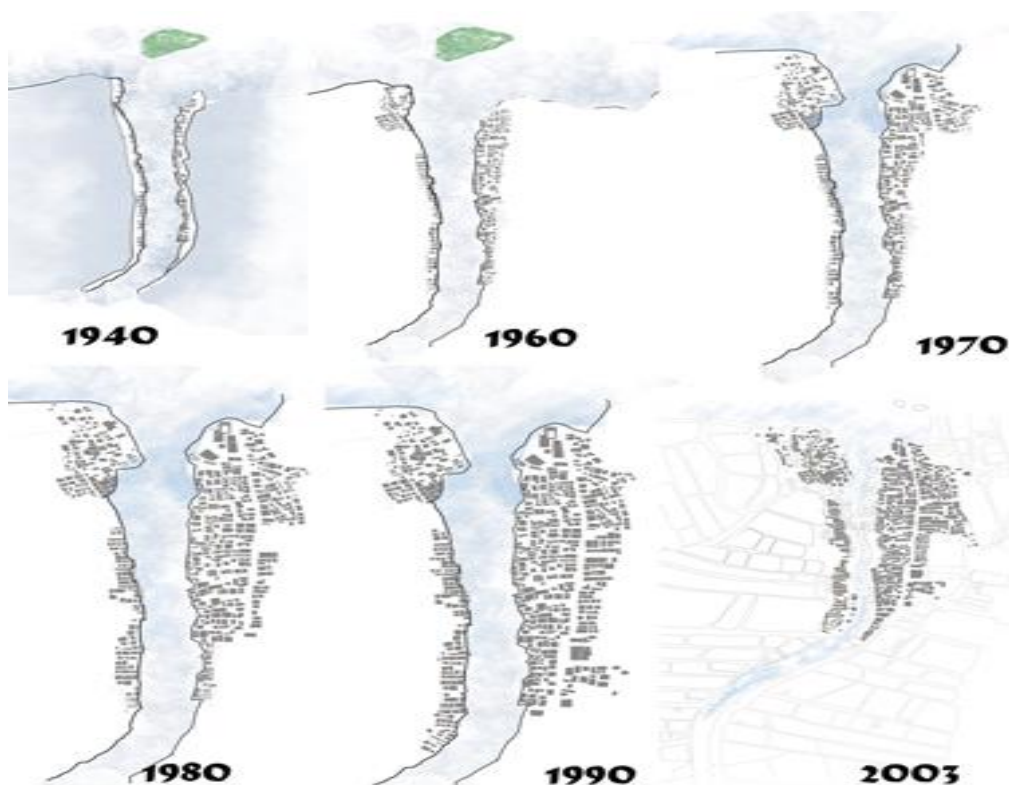


Figure 4: Show the urban changes and mass extension from 1940 to 2003

Source: Kafr Elsheikh City Council edited by researcher

5.1.2 Analysis of the Urban Morphology:

Shakluba is distinguished by complex cultural landscape. It had many overlain and interwoven values some well-articulated and others needed more meditation to explain it. The urban morphology of the village was exposed to many phases of changes over decades especially in the last 30 years where the urbanization began violently to change many distinctive features of nature and urban construction in the village. By analysing the urban components of the village, "residential blocks, open spaces, streets and water network" form the fabric of the village. The research recorded many forms of gradual deterioration in urban component according to contemporary needs as following:

A. Water Network:

Water network represented an important value and played a key role in drawing the basic grid for planning the village where there was a main waterway running vertically along the village and divided it into two parts east and west banks as fig.(5) . Its length about 1000 m (3.305ft) inside the village and there were also a set of vertical channels around it where most of the houses inside the village laid and overlooked on the water channels and had a characteristic view. The water channels represented in the lake or main channel, watercourse or sub-channels that permeated the fabric drawing a special image of urban structure of the village and it was allowed for each person to put his boat in the waterway beside his house in safety way.

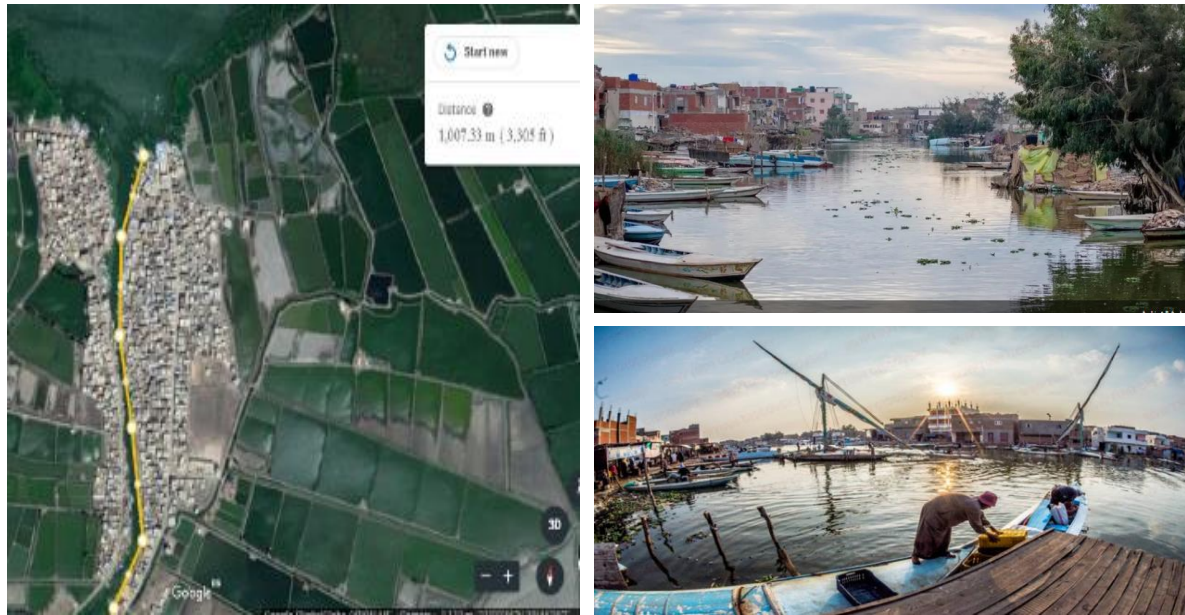


Figure 5: The main channel divides the village

Source: researcher

B. Street Network:

The roads of the village distinguished by random planning and vernacular form of distribution the blocks. These phenomena backed to contribute the residents in organizing the planning. For that the street network lost its pattern and main features. The width of the streets from 5 meters and the small street 3 meters while corridors were about one and half meters sub-connected from street. It was closed corridors and formed a semi private space to collect the entrances of the buildings as fig. (6). The main street in the village was a vertical street width about 6 meters parallel to the main channel and passed through the village from north to south and considering the main axis for controlling the movement of motorized and sighted inside the village and gather the services, which combines (fish market- wood carpentry plaza - cafe for fishermen).

Figure 6: Analysis the Street Network
Source: Researcher

C. Solid and open spaces:

The distribution of residential blocks and open spaces in the village were formed in random way the accumulation in residential areas were so dense and compact especially in the district that overlooked the lake and water channel where contained a large number of residential blocks. It

distributed as a random form and disappeared most of public spaces and open areas that permeated the residential block as fig. (7) and created a new extension of the village in west and south directions.



Figure 7: Analysing the component of urban network
Sources: Researcher

5.1.3 Social Memories and Old Places:

In the framework of studying and analysing the characteristic of urban fabric of the village the research recorded two sites of old houses in the village that carried a special social meaning among people as fig. (8). It occupied a spiritual and psychological importance related to these places. It had been suffered from demolish and losing many parts and some elements of structure as a trail to help villagers to save their past memories from escaping on their minds across the time.

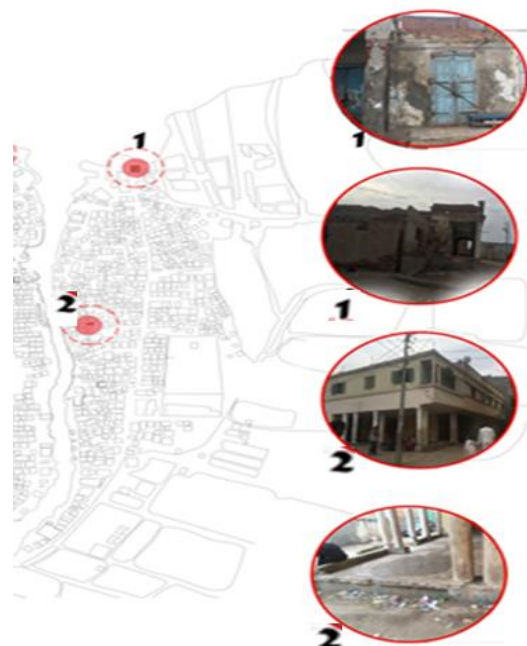


Figure 8: Sites of old houses in village

- 1- Food house
- 2- T.V. house

A. T.V house

Television house: one of the oldest houses in the village, which occupied a special value in the souls of the villagers where it carried on their memories a characteristic sense and many past events... The house was located in southern bank of the lake "Al-Borolos" and also overlooking on main channel that passed through the village as fig. (9), the importance of house backed to the mid of last century about 1960 where it was the first house that had a television in the village where all the villagers were meeting in this place to watch television and spent their evenings.

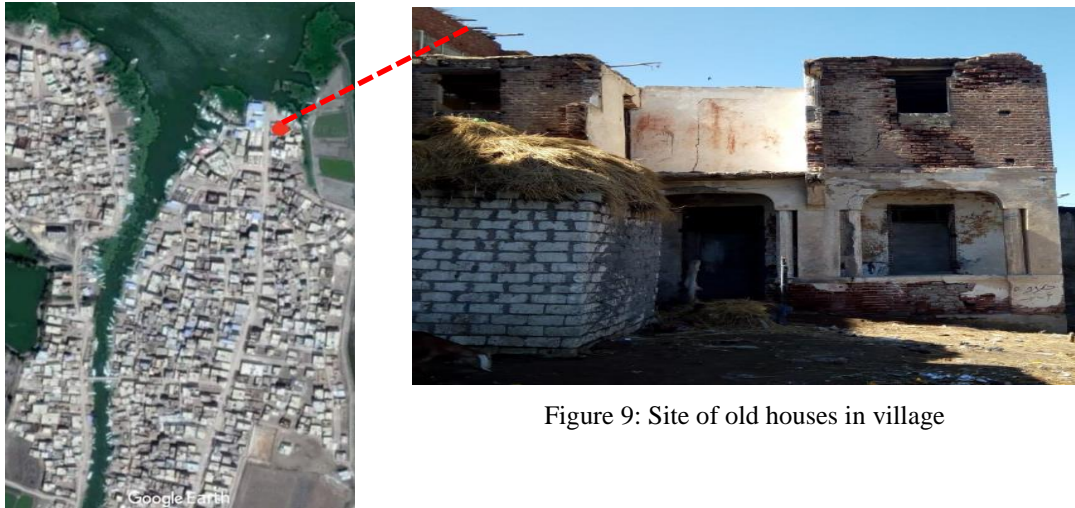


Figure 9: Site of old houses in village



Figure 10: Plans and elevation of T.V house

Source: Researcher

B. Food House

The second house "Food house" was located in the eastern part of the village and overlooked the main canal that passed through the urban "Mandoura channel" the house consisted of 3 parts as fig.(11) including narrow corridors contained ground floor and had a number of rooms and kitchen with an old oven and bathroom as fig(12) and had a back stairway leading to the roof . The house was opened with a main gate overlooking the street to open a large lounge and eating hall and the kitchen was overlooked directly on the water canal for easy access to water for various purposes. Most parts of house were destroyed and left some remains of the debris and parts of rooms corners that determined some of the features of the place. Food house had carried a very spiritual position and characteristic values on the memory of villagers. This place was opened to invite all people of the village to eat "Iftar meal" during the month of fasting "Ramadan" as a kind of reward and

charity during this holy month that prepared a special food for all people every day where they were gathering to eat, which due to increasing the relation between each other and strengthen the feeling of solidarity and cohesion and it always prominent reminded them of the month of mercy, blessing and generosity. Although the owners of old houses left the place but they are still keen to holding this event every year. They brought special cookers to cook the food for people through fasting month. This event was so printed in their villagers mind and carried special memories full of mercury, peace and secure. .



Figure 11: Site of old houses in the village



Figure 12: An Old oven and kitchen in old house
Taken by researcher

5.1.4 Data Analysis:

The Methods of collecting the data depended on repeated visits to the village and made social surveys through interviews the inhabitants. The visit worked for Shakloubh village Survey was conducted in August and September 2018 by researcher, following by intensive preparation period for analysis the data and determined the social and spirituals needed of villagers for preserving of some sites that had special memories in their minds. The survey was conducted according to some criteria to divide the samples for two sections and examined 57 family in the village firstly 20 family of them included houses, neighbors and people were so closed to selected sites and other samples were chosen randomly from the inhabitants in the village distributed in all village.

The survey selected the age group of the sample over 18 years for ease memorizing memories either through cohabitation or stories that had been told by the old people.. Where the interview included some questions about urban changes that occurred in the village fabric and the changes in the shape of water network that were been lost and its impact on the fishing career and their impression towards this type of urbanization, the change of building materials, village urbanization and absence of distinctive signs in the village as a preparation phase to restore these values in inspiration and memories of village sons then the questions and inquiries were focused on the selected houses and what they meant for them, what they carried in their memories towards these house and the research recorded some results as:

- Most of people in the village depended on fishing in their living and it was considered an inherited crafts from past fathers and they are so keen for preserving on border line of lake from the other hands the lake consider a main and valuable resource for them and they needed an urgent intervention to regulate the relationship and prevent depletion of the lake resource.
- Most of people in the village complained from many forms of deterioration and urban neglecting in addition to absence the role of government agencies.
- All inhabitant in the village whether lived so closed to selected house or laied out away from it are so keen to preserve of the sites where it carried many social memories for collecting the people in festivals and social events.
- The nature of life in the village and the influence of natural factors made people felt tender and had more fine emotion towards and the other people and places.
- Socio-demographic attributes were considered as one of the key generators of social and culture values of the place and tended to generate the identities...so the intangible aspects of heritage represented in cultural activities, maintaining the cultural heritage of the place and the identity of the society.
- Memory' emphasizes on social groups' awareness of their identities and their keen on preserving the past roots which extended through time from past to present, Hence, there was a mental image for every place, and consequently, images were responsible for constructing and recalling both individual and collective memories.
- Although the village was exposed to major and dramatic urban changes and Infringements in physical urban components but there were some people still need to preserve of many social meaning and non-physical values and keen to saving it from time changes.
- Most people felt worried about rapid urban development and the renewal urban projects which were derived from modern and contemporary needs that threaten the main characters of village
- The rapid urbanization of the village form a major challenge to tangible and intangible heritage conservation practice where the preservation of distinguished place and its value required an understanding the experiences and memories of inhabitants and clarify the ways in which their connections with the place were evident in tangible and intangible ways, and submitting the conservation actions plan for saving the social memories from escaping out from people minds across time.

5.1.5 The Strategy - "Memory-Management Process":

The research submitted an action plan to build a link between tangible urban fabric and the meanings, memories, cultural traditions and social practices that formed part of associated intangible heritage values and carried the special memories and conserve of social practices during a specific period of history.

The strategy was considered a framework of the continuous dialogue between present and past, memory-management, and guidance for preservation of intangible culture that discussed the history and place as a sort of invisible connection and sense of engaging from both cultural and social contexts in the frame of "Convention for the Safeguarding of the Intangible Cultural Heritage" 2003. So the strategy suggested some criteria for preserving the intangible urban components which affected deeply on preservation process as: time factor, environmental changes and social human value as fig. (13). These three compounds constituted the so-called conservation equivalence of urban heritage, and also constitute the heads of an equilateral where the relationship between them required a balance in their represent the conservation process will be achieved through previous fact

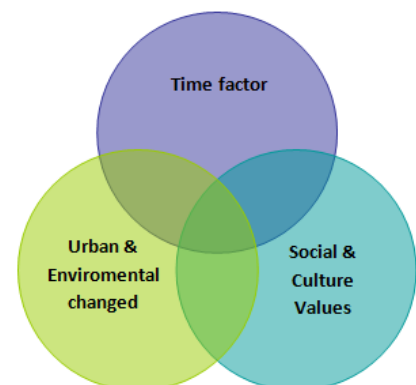


Figure 13: Component of urban heritage conservation

A. Time Factor

The preservation of intangible heritage was a complex process consisting of many layers of time. So it is necessary to achieve the goals of preservation through studying the ways of Time values which defined "time-sensitive values" which referred to the usages and described a product or event that had to be delivered by a particular time, or information that was only useful for a particular period and helped people to bring the memories in determined time and managing the intangible and tangible values as an integrated plan as a whole for heritage practice.

- It made a clear relation between cultural heritage and the concept of 'time' which considered the fourth dimension of urban components "lynch" and referred to a wide range of meanings and events and using the time as a concept and criteria in practical terms for preservation of urban heritage.
- Take a consideration that the criterion of time continuity should be achieved in human values towards the intangible urban environment where the preservation of urban heritage as a temporal concept in urban was associated with the things that happened in determine time and it was so difficult to back it again or repeat events happened in past time.

B. Environnement and Urban Changes:

The village had exposed to major and dramatic urban changes which considered a major challenge to tangible and intangible heritage conservation practice. So the process of changes in cohesion and coherence fabric and characteristic pattern should be gradually and rationally which gave the people an opportunity to preserve their urban identity and their civilized values towards the rapid environmental urban construction.

- The concept of change in the urban environment was the aim to make changes that ensuring the harmony and continuity of old urban style with its physical and non-physical properties, and facing the contradict of rapid urban development and the urban renewal projects and the changes which almost be radical and fast, which due to loss of many physical elements and social identity.
- Controlling the changes of urban component properties was a necessary plan criterion that must be emphasized in cases of rapid growth of old and coherence fabric in some villages and cities. This control gave an opportunity to control the rapid and size of change, thus avoiding errors and evaluating the stages of urban development.
- Maintaining the cultural heritage of the place and the identity of its society and it must be realized that without the physical image, that enhances both collective and spatial memory, the changes happened to the intangible cultural activities would probably lost and diffusion the main features of it.

C. Social and Human Values:

The preservation of values is the third compound of the equation of urban heritage conservation as article (24.2) convention of intangible heritage 2003. By conduction many interviews with the villagers to know their views about the selected houses and its importance in their spiritual...The survey recorded that inhabitants of the village usually looked for ways to follow up thier past memories through preserving of social and culture values and their repercussions in the urban environment and they are so keen on preserveing of these houses as a part of preserving the identity of the village and the memory of the place, which held many feelings and impressions to convey to their children and to future generations in the hope of rehabilite it. So the conservation process included many suggests standared of intervention for preserving the physical image and sense of place through:

- Conservation the physical appearance of the heritage site including all details of the place for the purpose of preserving the physical image and spiritual value (Pretty, 2003).
- Restoring the main parts and restoring the missing and demolition parts of food house and rehabilitation was as a resturant to introduce an oriental food and all types of fishes all over the year a on the bank of lake for inhabitants and visitors. Therefore rehabilitation the T.V house to become a culture and social center for meeting the people of village and sharing various activities as fig. (14).



Figure 14: A Suggested idea for restoration and rehabilitation the old house as a culture center “source: researcher”

6. RECOMMENDATION:

The recommendation depends on the strategy for saving the social memories and intangible heritage and submits some additional items as:

- Revive the memory of the place, including details, tales and people to create a strong bond between man and place and deepen a sense of belonging.
- People are well understanding of the value of places which require us preserve on it that carries their experiences and memories and clarify the ways in which their connections with the place are evident in tangible and intangible ways.
- Strengthen the relationship with the place and draw its features and marks of people who have left their print on the place and we should recognize their biography and nature as pioneers and founders.
- Recall and preserve the physical image that calls a mental image of the past, in order to augment the preservation of intangible aspects of heritage represented in cultural and social activities.
- Social heritage and cultural history are so related with each other as important as the political and religious history of the place and the community. Citizenship and belonging cannot be achieved without a deep understanding of the past events and history and the shape of their relationship.
- Addressing the continuous and rapid changes of urbanism which contributes to the elimination of the identity of the place.
- The story of the place industry should turn into a national project adopted by schools, universities, municipalities and cultural forums in order to reach a close history of our lives.
- Preserving the mental image of the past as well as the visual image and restoring its details, in order to preserve the other aspects of our heritage whether cultural and social activities.

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