

**SYMBOLISM KNOWLEDGE AND CITY PERCEPTION
IN SAUDI SOCIAL LIFE**

Thesis Submitted for the degree of
Doctor of Philosophy
in
Architecture

By:
Khalid A. M. Tayyash

Heriot-Watt University
Edinburgh College of Art
Faculty of Environmental Studies
Department of Architecture

**Edinburgh
2003**

EDINBURGH COLLEGE OF ART LIBRARY ✓

This copy of thesis has been supplied on condition that anyone who consults it is understood is to recognise that the copyright rests with its author and that no quotation from the thesis no information derived from it may be published without the prior written consent of the author or the University (as may be appropriate).

ABSTRACT

Architecture is the mirror of people and nations with their own traditions, customs, political and economic systems. It is also an historic document narrating the developments and changes that have occurred in the society. Saudi cities have been affected by a cultural revolution created by tremendous social changes that have taken place during the third decade of the 20th century due to the economic boom triggered by the discovery of oil. These changes have brought about the rejection of the Saudi social, architectural and technical heritage. In addition, the adopted modern architecture fails to respond to the symbolic values of today's Saudi society, which should be vigorously supported by the built environment.

This research intends to find out how people respond to these changes. It also aims at demonstrating the role of symbolism and the methods people use in order to express and appreciate the aesthetics of their indigenous environment. By doing this it seeks to develop a needs-centred architectural framework which will be offered to architects, planners and decision makers.

In order to achieve these aims, the research undertakes a thorough investigation in theories of cultural symbolism and perception. It has also devised an open-ended questionnaire to understand people's attitudes, memories and behaviours towards the built environment. A number of facts and results relevant to the perception of people are observed, analysed and formulated on the basis of the hypothesis that directs this thesis. This hypothesis is supported by reference to a range of literature and theory relevant to this subject area, mediated through the author's twenty years experience in the field. This personal and professional background enables the author to reinforce the discussions that occur in the course of the research by making use of his own awareness of the past and his detailed observations of social life at the present moment. Focusing on qualitative interpretations provides a route towards appreciating the deep motivations that inspired the responses to the answers. A number of steps were taken to interpret the data collected with the aim of deriving the framework sought and to respond to the aims of the research.

DEDICATION

This thesis was like a dream for me for many years and for which my beloved mother Hissah has urged and encouraged me. This dream remained a dream until my wonderful wife Nahid came and changed the dream into reality. We live together with our beloved children Abdulaziz, Dhya and Badr who have been lights in my life and have paved the way towards the realisation of the said dream. With the help of Almighty Allah and with the support of my beloved family who suffered the hardship of travel and expatriation the above-mentioned dream has been achieved. I wish to dedicate my thesis to each of them.

Khalid

ACNOWLEDGEMENT

The efforts made for the preparation of this thesis could not be possible without favour of almighty Allah first and then the support of various people else who helped me very much by encouraging me to solve the problems that I have confronted. On the top of those people whose support I cherish very much is my beloved supervisor Dr. Faozi Ujam and his kind family. Also my beloved mother Hissah Bent Saleh Al-A'ali Al-Salim, my beloved wife Nahid Bent Naif Al-Saif, my beloved son Abdulaziz, my beloved daughter Dhya and my beloved son Badr each played a tremendous role in assisting me to prepare this thesis. I also wish to convey my appreciation and gratitude to all those who contributed to the preparation of this thesis whether by filling in the questionnaires or arranging the interviews, by taking pictures and by typing the thesis. My gratitude goes to Daniel de Iongh for his help in editing and organising the thesis. I thank all those for the best efforts rendered to me and I pray to Almighty Allah and wish success for all.

Khalid

TABLE OF CONTENTS

Abstract	
Dedication	
Acknowledgements	
Table of Contents	
List of Figures and Illustrations	

GENERAL INTRODUCTION	2
Outline of the Problem	3
Theoretical Framework	7
Hypothesis	9
Aims	9
Purposes of the Study	10
Research Methodology	11
Scope of the Survey	13
Area of Study	14
Size of Sample	15
Obstacles	17
CHAPTER 1: DETAILED ACCOUNT OF THE PROBLEM	
1.1 Introduction	21
1.2 Objective Problems	23
1.3 Subjective Problems	28
1.4 Aims: the Aesthetic Retention of Values	31
CHAPTER 2: CULTURAL PERCEPTION	
2.1 Introduction	36
2.2 Environment	38
2.3 Nature and Culture	39
2.4 Cognition	42
2.5 Aesthetics	44
2.5.1 Sensual aesthetics	45
2.5.2 Emotional aesthetics	45
2.5.3 Intellectual aesthetics	46
2.5.4 Aesthetics in culture	47
2.6 Social Dimension	48
2.7 Architecture and Ecology	50
2.8 Architecture and Culture	52
2.9 Adaptation	54
2.10 Perception	57
2.11 Architecture and Perception	59
2.12 Abstraction and Symbolism	62
2.13 Traditional Applications of Cultural Perception	66
2.14 Symbolism	68
2.14.1 Introduction	68
2.14.2 Meaning and Symbolism	70
2.14.3 Transformation	73
2.14.3.1 Objects	75
2.14.3.2 Events	77
2.14.3.3 Literature	78

2.14.4	Types of Symbolism	79
2.14.4.1	Symbolism in social life	79
2.14.4.2	Symbolism in culture	81
2.14.4.3	Symbolism in architecture	82
2.14	Conclusion	85
 CHAPTER 3: CASE STUDY		
3.1	Introduction	92
3.2	The Kingdom of Saudi Arabia	92
3.2.1	The Central Region	94
3.2.2	The Western Region	95
3.2.3	The Eastern Region	96
3.2.4	The South-Western Region	98
3.2.5	Climate	99
3.2.6	Language	100
3.2.7	Law	100
3.2.8	Religion	101
3.2.9	People	102
3.3	City of Riyadh	102
3.3.1	Definition of 'City'	102
3.3.2	Site	103
3.3.3	Location of Riyadh the Capital City	103
3.3.4	Brief History of Riyadh	104
3.3.5	Brief Geography of Riyadh	107
3.3.6	Social Life in Riyadh	111
3.3.7	System of Living	112
3.3.8	Houses	114
3.3.9	Traditional Houses	115
3.3.10	Modern Houses	123
 CHAPTER 4: PILING ANALYSIS OF SURVEY DATA		
4.1	Introduction	135
4.2	Piling	135
4.3	Questionnaire Results	135
4.3.1	Personal Information	135
4.3.1.1	Age	135
4.3.1.2	Gender	136
4.3.1.3	Profession	136
4.3.1.4	Place of residence	136
4.3.1.5	Period of residence	136
4.3.2	Information about the Kingdom of Saudi Arabia	137
4.3.2.1	Important regions in the Kingdom of Saudi Arabia	137
4.3.2.2	Significant natural features of the Kingdom of Saudi Arabia	140
4.3.3	Information about the Cities	143
4.3.4	Information about Riyadh City	148
4.3.4.1	Important city quarters	148
4.3.4.2	Important places in Riyadh	155
4.3.2.3	Important landmarks of Riyadh	160
4.3.4.4	Important buildings in Riyadh	168
4.3.2.5	Aspects of Riyadh that are appreciated	171
4.3.4.6	Aspects of Riyadh that are disliked	174

4.3.4.7	Important roads in Riyadh	178
4.3.4.8	Preferred roads in Riyadh	181
4.3.4.9	Disliked roads in Riyadh	184
4.3.5	Information about Quarter inside the City	188
4.3.6	Information about the House	193
4.3.6.1	The courtyard or garden	193
4.3.6.2	The house style	197
4.3.6.3	Interior features	203
4.3.6.4	Information about building materials	210
4.3.7	Information about the Spaces in the House	213
4.3.7.1	The living room	213
4.3.7.2	The bedroom	216
4.3.7.3	The dining room	219
4.3.7.4	Information about the furniture	223
4.3.7.5	Building fittings or materials	225
4.3.7.6	The kitchen	229
4.3.7.7	The bathroom	232

CHAPTER 5: CATEGORIES

5.1	Introduction	239
5.2	Categories (Objects, Adjectives and Activities)	239
5.2.1	Objects	243
5.2.1.1	Riyadh City	244
5.2.1.2	Najd Area	245
5.2.1.3	Jeddah City	246
5.2.1.4	Dirah Quarter	247
5.2.1.5	Marble	248
5.2.1.6	Courtyard	248
5.2.1.7	Zoo	250
5.2.1.8	Old building	251
5.2.1.9	Private gardens	252
5.2.1.10	Dining table	253
5.2.1.11	Ancillary buildings	254
5.2.1.12	Bathtub	254
5.2.2	Adjectives	255
5.2.2.1	Aesthetic qualities	256
5.2.2.2	Location	257
5.2.2.3	Climatic qualities	257
5.2.2.4	Privacy	258
5.2.2.5	Elevation	260
5.2.2.6	Distinctive architecture	262
5.2.2.7	Self-comfort	263
5.2.2.8	Relating to traditional architecture	263
5.2.2.9	Belonging feeling	264
5.2.2.10	Emotional engagement	264
5.2.2.11	Good design	265
5.2.2.12	Availability of services	265
5.2.2.13	Narrowness	266
5.2.3	Activities	266
5.2.3.1	Commercial activity	267
5.2.3.2	Recreational activity	268

	5.2.3.3	Shopping	269
	5.2.3.4	Tourism	269
	5.2.3.5	Social life	270
	5.2.3.6	Meeting people	271
	5.2.3.7	Horticulture	271
	5.2.3.8	Religious activity	272
	5.2.3.9	Taking food	272
5.3	Dimensions		273
	5.3.1	Function	279
	5.3.2	Recreation	280
	5.3.3	Aesthetics	282
	5.3.4	Commerce	284
	5.3.5	Architecture	285
CHAPTER 6: CORRELATIONS			
6.1	Introduction		289
6.2	First Group		290
	6.2.1	Age and city area	290
	6.2.2	Age and house style	292
	6.2.3	Gender and city area	293
	6.2.4	Age and the quarter	295
	6.2.5	Age and the finishing materials	297
6.3	Second Group		298
	6.3.1	Correlation between questions 5 and 6	298
	6.3.2	Correlation between questions 17 and 22	299
6.4	Cognitive Mapping		300
	6.4.1	Mapping the city	301
	6.4.2	Mapping the house plan	303
6.5	Personal Profile		306
6.6	Conclusion		312
CHAPTER 7: CONCLUSION			
7.1	The Saudi House		319
	7.1.1	The Najd traditional house	320
	7.1.2	The Saudi modern house	321
	7.1.3	Symbols of the traditional house	322
	7.1.4	Human behaviour	325
	7.1.4.1	Contact with the environment	326
	7.1.4.2	Privacy	326
	7.1.4.3	Sitting	327
	7.1.4.4	Sleeping	327
	7.1.4.5	Eating	328
7.2	Conclusion		329
7.3	Recommendations		332

Appendix A (Questionnaire)

Appendix B (Examples of traditional and Modern Saudi houses)

LIST OF FIGURES AND ILLUSTRATIONS

GENERAL INTRODUCTION

0.01	The traditional tent	7
0.02	Camel as traditional means of transportation	7
0.03	Planning of a traditional residential area	7
0.04	Traditional courtyard house	8
0.05	Traditional courtyard	8
0.06	Traditional residential area	8
0.07	Traditional urban texture	9
0.08	Traditional way of life	9

CHAPTER ONE

1.01	Courtyard in the traditional House	24
1.02	Traditional building texture	24
1.03	Traditional courtyard	25
1.04	External apertures for ventilation and lighting	25
1.05	Ornamental door welcoming guests	26
1.06	Decorated place for coffee	26
1.07	Decorated coffee shelves	26
1.08	Door reflecting household status	26
1.09	Decorated window	26
1.10	Gypsum décor	26

CHAPTER TWO

2.01	Caves – the first human dwellings	36
2.02	Use of natural camouflage by birds	38
2.03	Winter rabbit's camouflage	38
2.04	Insect's use of natural camouflage	38
2.05	Example of cognition	43
2.06	Crown of precious materials	45
2.07	Rough stone northern church Soft white Marble for Greek Philosophy	45
2.08	The human heart rejoices at natural scenery	48
2.09	Culture reflected in hair dressing	53
2.10	Shape of roofs in Africa	53
2.11	Style of hair dressing in Africa	53
2.12	Example of paintings believed to have magical powers	64
2.13	Examples of shapes believed to have magical powers	64
2.14	The properties of feathers leathers reflect those who wear them	64
2.15	Dancing as an expression of power or strength	65

CHAPTER THREE

3.01	Map of Saudi Arabia	93
3.02	Agriculture as a traditional means of survival	112
3.03	Fetching water for animals by traditional means	112
3.04	Building with local materials	113

3.05	Multi-storey traditional house	113
3.06	Traditional house plans and sections	115
3.07	Traditional exterior forms	115
3.08	Traditional ornamentation	115
3.09	Decorated door	118
3.10	Decorated door	118
3.11	Decorated door	118
3.12	Decorated door	118
3.13	Decorated interior	119
3.14	Gypsum ornaments	119
3.15	External decorations	119
3.16	Apertures looking into courtyard	120
3.17	Traditional internal courtyard	120
3.18	Daylight from internal courtyard	120
3.19	External façades	121
3.20	Lanes between houses	122
3.21	Discreet house entrance	122
3.22	Gate across entrance to lane	122
3.23	Plan of modern house	124
3.24	Modern reception room	125
3.25	Oriental-style modern living room	125
3.26	Western-style sitting room	125
3.27	Modern dining room	126
3.28	Modern master bedroom	126
3.29	Modern bedroom	126
3.30	Modern kitchen	127
3.31	Modern bathroom	128
3.32	Study room	128
3.33	Corridor in modern house	128

CHAPTER FOUR

4.01	Cities of the Kingdom of Saudi Arabia	142
4.02	Plan of Riyadh City	148
4.03	Qasr Al-Hukum and city centre	149
4.04	Public park	149
4.05	The Diplomatic Quarter	151
4.06	Vegetable market	152
4.07	Akaria Market	158
4.08	Thamammah area	159
4.09	Rest house	159
4.10	Sheep market	159
4.11	Janadiryah area	160
4.12	TV Tower	161
4.13	Riyadh Water Tower	162
4.14	King Khalid International Airport	162
4.15	King Fahd Stadium	163
4.16	Abu Makhrook Hill	163

4.17	King Saud University	164
4.18	Riyadh Zoo	164
4.19	Ministry of Interior Building	164
4.20	King Fahd Road	165
4.21	Darwazat Al-Nasiriyah	165
4.22	Al-Malika Building	169
4.23	Traffic jams	176
4.24	Digging works	176
4.25	Buildings not in harmony	176
4.26	Graffiti	177
4.27	Loss of identity	177
4.28	Dammam Highway	180
4.29	Olaya Main Road	180
4.30	Jissir Al-Khadeej Road	180
4.31	Batha Road	180
4.32	Siteen Road	180
4.33	Prince Abdulah Road	184
4.34	King Faisal Road	184
4.35	Ma'azar Road	184
4.36	Riyadh Ring Road	184
4.37	Sulimanyah Road	184
4.38	Nahda Road	184
4.39	Towers Road	187
4.40	Dabbab Road	187
4.41	The garden	195
4.42	The swimming pool	195
4.43	Ancillary buildings	196
4.44	Garage	197
4.45	Tent in garden	197
4.46	Modern Arabic House	199
4.47	Simple House	200
4.48	Traditional (spacious) house	200
4.49	Western house	203
4.50	Bathroom	208
4.51	Bedroom	208
4.52	Open plan interior	209
4.53	The Deywania	210
4.54	Coloured glass	212
4.55	Arabic seating	215
4.56	Indoor plants	215
4.57	Dining room	221
4.58	Insulation	228
4.59	Central air-conditioning	228
4.60	Floor-mounted stove	231

GENERAL INTRODUCTION

GENERAL INTRODUCTION

Introduction

Man's need for a shelter made him think of constructing a building. The house was the first architectural work performed by mankind, the cave his first chosen shelter. Nostalgia for the mother's womb might have guided the selection of the cave, representing a womb of nature offering maternal comfort and security. It was inevitable for mankind to explore out of the womb and accordingly out of the cave to see the outside life. Therefore primitive mankind was meeting the two desires for unity within nature and diversity of experience. Thus drawings, which represent the outside life became one of the means used by mankind with the aim to fuse security and internal equilibrium with a growing knowledge of the outside environment (Al-Shishtawi and Mousa, 1988 p. 11).

The natural development of mankind was accompanied by a development of mankind's spatial awareness, which is expressed in the form of infinite configurations in terms of the size and shape of space. By referring the house to its primary importance, this indicates that there exists a human space shaped by mankind's conscious and unconscious.

The development of the house commenced with the emergence of society and religion and the connection of mankind to them. This development reflected the tendencies of mankind's interactions with these influences. Through the house he demonstrated his skills and creativities in various areas in accordance with his cultural affinity. But the

basic purpose for constructing the house remained – to achieve security and internal equilibrium.

Outline of the Problem

Architecture in general is a vital process, involved in shaping the identity of society and organising its energies. It is a means for expression and a means of change. If it is employed for the service of society, it does not contribute to society nor express how society meets its requirements (Ibrahim 1981 p. 2).

Architecture, as a means for building a society, cannot be understood as only a mass of buildings and structures. It is a highly combined word with fundamental pillars that are able to move and crystallise cycles of change. It is the mirror of people and nations with their own traditions, customs, manners, political and economic systems, popular geographic and historic characteristics. Architecture also embraces the art of expression as an historic document narrating the developments and changes that have occurred in society.

Man is by necessity connected with his environment, which he shapes in accordance with his customs, traditions and the surrounding climatic circumstances. Therefore the changes that may occur in a culture become reflected immediately in the environment. Saudi cities, for many years, have not fulfilled this role of witnessing such changes.

Saudi cities have been affected by a cultural revolution created by tremendous social changes that have taken place since the third quarter of the 20th century due to the economic boom triggered by the discovery of oil. These changes have brought about the rejection of the Saudi social, architectural and technical heritage. In addition to the loss

of much of the architectural heritage, which bore the seeds of the society's future creative capacities, the existing architectural environment fails to respond to the requirements of today's Saudi society (Shalby, 1988 p. 42).

One expression of this problem is that existing Saudi cities demonstrate clear architectural contradictions that themselves bring enormous changes to Saudi society. It is inevitable that these changes have exerted a clear influence on many core values in the Kingdom of Saudi Arabia although people's retention of their internal values has, to a certain extent, helped the Saudi people resist these influences.

Al-Jawhari (1987 p.40) argues that one of the most important values in limiting the damage to the core values, especially moral and civil ones, held by the Saudi people, is Islam. Islam has helped in positively using the changes to strengthen social relations and ties. This stock of values ought to be vigorously supported by the built environment, which is the scene of social interaction. But rapid changes to the physical texture in the Kingdom's cities poses a predominantly negative pressure on the stock of values and has created various contradictions because of its non-equivalence with these values.

The change in the style of living of Saudi society in the second half of the 20th century is most probably interpreted as a change on the stock of values, which make up the "personality" of the society.

It is not a straightforward process through which the stock of values changes due to changes in the lifestyle, because these values are deep-rooted and could be accommodated in various styles of living. For Saudi society Islam is a way of life. This can be seen in the customs of individuals and groups, in which social and religious values are conserved despite radical changes to the lifestyle.

The state of non-equilibrium generated between the stock of values and the physical conditions imposed by the existing built environment is the main cause behind the problems witnessed today. The characteristics contained in the concept of traditions are principally the intellectual dimensions through which the contradictions were produced.

Many researchers, in trying to define Traditions, agree that traditions are not confined to the old physical heritage but are a set of inherited values containing a comprehensive cognitive stock, which may inspire the future of the culture.

Amos Rapaport (1969 p. 6) defines the tradition as a pattern produced as a result of cooperation within a group over several generations. It is also produced through the cooperation between the maker and user of a building. He adds that without these traditions there would be no shared customs. Robins and Morphy (1995 p. 47), on the other hand, stress that traditions are not values or fixed practices accepted without question. Furthermore, tradition as discussed by Wright (1985 p. 181) represents the policy of the present time enacted through the guidance of strong cultural institutions that can select specific and useful values from the past.

Because we need to have the possibility for directing the track of our social life, Popper (1973p. 213) stresses that traditions provide structure and regularity in our social environment and that traditions provide us with the language of shared communication in the environment. Social value has the quality of continuity despite the variables, especially if a society undergoing social and architectural changes is distinguished by lasting cultural traditions. Nasr (1964 p. 68) confirms that traditions implicitly contain the concept of transfer of values, cognition, technology, configurations and all other verbal and written elements.

Despite far-reaching changes in the built environment, many traditional social values are still functioning well in today's Saudi society. The existing built environment co-exists with the continuity of values, and it is this which has led to various contradictions felt in modernised Saudi cities. The economic boom in Saudi cities, following the discovery of oil, has cast a tremendous influence on the social system. The lifestyle of the Saudi family has started to change. The important change was the transfer from the productive system, practised by the family, to the consumerist system pegged to rises in the level of an individual's income.

Such changes on the economic, political and social levels have led to the adoption of a modern architecture far removed from traditional architecture and encouraged by rising personal incomes. At the same time the Kingdom has become opened up at the international level and Saudi cities have witnessed an internal emigration from rural villages and towns and from countries outside the Kingdom, fuelling the need for modern buildings to lodge both citizens and foreigners. At the same time the role of Saudi society's ambitions could not be forgotten during the stage of transition.

At this stage, decisions were also taken to build official palaces, State buildings and houses for members of the Government in Riyadh, capital of the Kingdom of Saudi Arabia. By that time about one million people lived in Riyadh. The Saudi Government provided each citizen with plots of land and offered interest-free loans and modest technical regulations to help them to build houses on these lands. These circumstances did not encourage the building of traditional houses. Patterns destitute of historical values and roots were generated and society lost contact with the symbolic meaning of the house and complicated problems emerged at the environmental and social level.

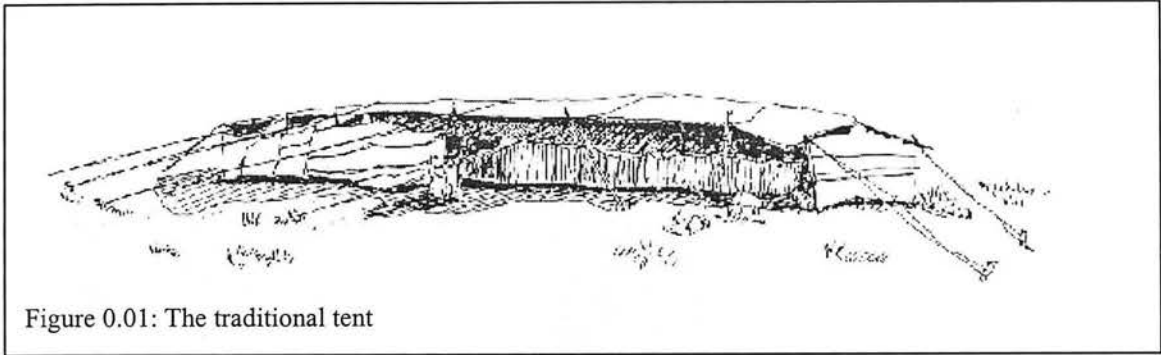


Figure 0.01: The traditional tent

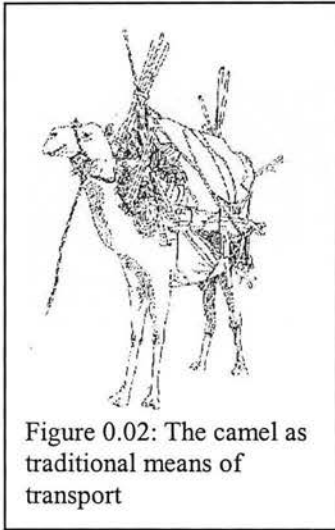


Figure 0.02: The camel as traditional means of transport

Theoretical Framework

The adapting of traditional local people to the environment has created a number of house types whose characteristics are geared towards creating conditions suitable for life under the prevailing circumstances. Such houses are in harmony with nature and its systems. This harmony is clearly expressed

through the use of symbolic features and the selection of materials that suit the social environment and cultural traditions.

The assumptions of this thesis are evidenced in the way that Saudi people have responded over history to the harsh, dry and hot environment before leaving rural life and starting to construct dwelling places in



Figure 0.03: Planning of traditional residential area

cities (figures 0.01 and 0.02). The desert environment in the Arabian peninsula, with its extreme heat and sand-storms, has always had a direct and strong influence on the nature of architecture in the area. The only moderating element in this environment is the sky, which supplies cooling air currents during the night that permeate into the house (figures 0.04 and 0.05).



Figure 0.04: Traditional courtyard house



Figure 0.05: Traditional courtyard



Figure 0.06: Traditional residential area

Recent scientific findings confirm that the courtyard open to the sky regulates the temperature the house (Al-Abdeen, 1984 p. 27). The houses in the Najd area have such a courtyard typical also of the traditional urban houses located in the other hot and dry regions of the Kingdom of Saudi Arabia. In this house type each house is in form of a square open to the internal courtyard space with narrow rooms whose ceilings are high. The windows on the external walls to these

rooms are very small while those windows and doors that connect with the central courtyard are very large. All the physical, social-cultural and symbolic factors show the importance and characteristics of this knowledge transformed into an aesthetic experience (figure 0.06).

The imposition of various alternative architectural approaches relevant to aesthetic qualities that have not emerged from the environment in this manner can cause "rootlessness" in many places and help devastate social-cultural systems, the latter which were the natural product of the indigenous development process (figures 0.07 and 0.08).

Hypothesis

New Saudi cities are suffering from many complicated problems, as summarised by the following points:

- Lack of architectural and cultural identity in the house design and city planning.
- Adoption of an architectural style, which is alien to the environment and not suitable to the cultural traditions existing in Saudi society. In other words this alien style often fails to fulfil the deeply-held requirements of the culture and the need for its continuity.
- The use of building materials that are not consistent with the local climate and construction methods that are inherently expensive.
- An increase in the social and cultural gaps between generations within one society.

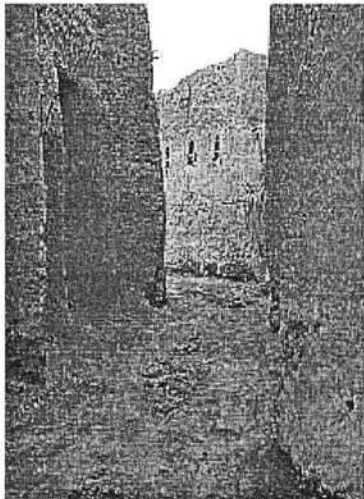


Figure 0.07: Traditional urban texture



Figure 0.08: Traditional way of life

Aims

In order to attain the goals of this research, a number of choices and research methods are presented with the aim of finding how the population perceives these matters, what

are their requirements and their priorities, and what is their way of interaction with these problems.

In consultation with the supervisor of this research, an open questionnaire was prepared in order to elicit the relevant thoughts of a population and show the deep values that influence their engagement with the environment, traditions and customs. The open questionnaire was prepared in a comprehensive way so as to cover social, cultural and symbolic dimensions, while concentrating on the natural and visual images which are under consideration in the study.

This thesis aims to explore attitudes towards the house and city basing its approach on the role of symbolism as the link between the mental and physical environments and as the means through which people express and appreciate the aesthetics of their environment. The goal is not to show the importance of aesthetic qualities of symbolism in architecture alone but to demonstrate the importance of symbolism in cultural and social life. The results confirm the weak interpretations stated in the current architectural attitudes.

Purposes of the Study

This study focuses on a number of main purposes. It limits its investigation to the context of the city in order to specify the problems and how people deal with these problems. It also seeks to clarify the needs and priorities of the people so as to develop a framework for needs-centred architectural decision making. These purposes call for the study to examine the connection between symbolism and architectural aesthetics as is

shown through the social and cultural symbolic values of the local people and reflected in the aesthetic qualities of their indigenous architecture.

This study develops current notions of what the occupant wishes to have in house design by referring to requirements that have a symbolic importance. These issues are raised in questions designed to elicit the symbolic values and aesthetic qualities relevant to a certain building or a place. Through this the buildings and places can be interpreted as records that express the values and cultural social experiences of Saudi society and it becomes possible to evaluate living in or around the building or urban area.

A further characteristic of this study is that **it does not aim to find final solutions to problems experienced only by the buildings that are mentioned, but seeks to outline criteria and recommendations that may help any designing and planning decision maker within the framework of the cultural, social and religious background of Saudi society.** Also the criteria help the decision makers in forming a database of the core values and needs embedded within the minds of the individuals and how these are expressed through physical means that connect the generations of society culturally and intellectually.

Research Methodology

In order to understand people's attitudes, memories and behaviours towards the surrounding built environment, an open questionnaire was prepared. The questionnaire was distributed across the various political, religious, social and economic categories of the people of Riyadh. Although few of the people initially contacted responded, the author received more than 30 completed questionnaires which were then examined. A

number of facts and results relevant to the perception of people were observed, analysed and formulated on the basis of the hypothesis that directs this thesis. This hypothesis is supported by reference to a range of literature and theory relevant to this subject area, all of which was mediated through the author's twenty years experience in studying and designing various urban projects in an engineering office. Also the author has lived among the people whom the survey covers; he is familiar with their tendencies, traditions and way of living. Furthermore the author witnessed at first hand the rapid transition of the Kingdom of Saudi Arabia from traditional mud-built courtyard houses to modern villas. This personal and professional background enables the author to reinforce the discussions that occur in the course of the research by making use of his own awareness of the past and his detailed observations of social life at the present moment.

The questionnaire was designed in a manner that would not fatigue the respondents while seeking to cover a comprehensive and detailed range of topics. The questionnaire is used to provide data to give the researcher a clear notion of how the replies of the people can be shaped within the main dimensions and concepts that specify the frame of thesis. As the questions are easy to comprehend and refer closely to the everyday lived reality of the people, they allow the personal experiences of the respondents to play a tremendous role in enriching the answers. All questions were reviewed with the supervisor of the thesis and only after obtaining his approval was the questionnaire printed in Arabic and distributed. Extracts of the questionnaire are presented in English in the appendices at the end of this thesis.

Scope of the Survey

This study focuses on the examination of people's perceptions of Riyadh city, the Capital of the Kingdom of Saudi Arabia, as well as the perception of the constituents of the image formed of this city in their minds. This image represents the quality of the vivid city, which could be elicited through studying the mental image carried by the city's residents.

This research focuses on the natural environment and the cultural social and symbolic values, which inform the structure of the mental image. In order to get access to the structure of the mental image, this study examines certain related issues to highlight the motivations behind the forms and urban architectural patterns as well as the surrounding spaces. Another aim of this study is to know the reasons why people prefer one building or urban space over another, seeking to relate this to deeper values that express the society's engagement within its environment - such as a profound appreciation of water - and the cultural traditions that have emerged from this sense of value.

The questions in the questionnaire are classified into two groups: personal empirical data (age-group, income and so on) and personal opinions. The latter questions are arranged to represent scales of their environment narrowing down from the scale of preferred areas of the Kingdom of Saudi Arabia, through the level of preferred city quarters and finally to the scale of residential units and specific rooms within. At each level the questions seek to stimulate responses about the respondent's natural and psychological requirements. In addition to the above, the values, customs, social cultural and religious traditions of the respondents are also sought.

Thus this research aims to produce a clear picture of how people today consciously or subconsciously maintain ancient traditions, customs in modern life, and of their reaction towards rapid innovations and developments witnessed by Saudi society at every level of daily life.

Area of Study

This research confines its explorations to Riyadh, the Capital of the Kingdom of Saudi Arabia. Riyadh contains a great diversity of traditional and modern architectural styles; therefore many residents of the city are very aware of the differences between and the impacts of these two architectural approaches.

Riyadh has witnessed a tremendous constructional architectural transition within less than half a century during which the architectural system was revolutionised. Because this change occurred over such a brief period of time, there has been little opportunity for the life of the society in terms of its traditions, customs and symbolic values to fully and comfortably adapt to it. The author suggests that this sudden jump has created a number of problems such as the loss of "personal identity" of a city which was once a unity but now contains more than forty quarters with various building styles and social and economic ways of life.

The study of cities throughout the world regards cities as distinctive phenomena within the other areas of environmental construction. General concepts about the distribution of cities, their functions and development have emerged from research into these phenomena, from ideas of the designation of the ideal location for a city to theories of how it expresses its own identity through its architectural details and textures. These

theories stress that it is very important to study the history of a city, its geography, its population, its size and colour as well as the existing activities.

Riyadh is the capital of the Kingdom of Saudi Arabia and is its biggest and most busy city. The writer lists Riyadh city at the top among other world capitals in terms of development and progress in various activities. The population of Riyadh has multiplied many times and its area has been extended extremely far beyond previously recognised planning limits. People's activities have diversified enormously and developmental projects of numerous types have been recently established , with many more planned for the future.

Size of Sample

About 77 copies of the questionnaire were distributed among the population. The social cultural, religious and age differences across the various quarters of Riyadh needed to be considered, as different quarters of Riyadh tend to accommodate different styles of living. 32 questionnaires were returned, which had been completed and filled. The analysis was carried out on these 32 questionnaires as this number is considered sufficient for the purpose of exploring and extracting the views of ordinary people, their perceptions and reactions towards the issues relevant to this study.

Following the selection of questions the questionnaire was divided into seven parts as follows:

The first part concerns personal information about the respondent such as age, job and social status;

The second part concerns the Kingdom of Saudi Arabia its cities and geography;

The third part concern the city of Riyadh. This part contained most of the questions. This part asked about people's preferred districts, streets, features and buildings of the city;

The fourth part concerns the resident's city quarter;

The fifth part concerns the residential unit. The questions of this part focused on the internal and external spaces of the houses as well as the buildings materials and finishing;

The sixth part concerns the furniture inside the residential unit and its suitability for the occupant; and finally

The seventh part concerns the cognitive schema of the city, its streets, milestones and residential units. The majority of respondents made no reply to this question.

All questions (apart from those in the first part) asked the respondent to write down the reasons behind their responses. They were invited to nominate between one and three reasons.

The questions in general focused on the city landmarks, qualities, distinctive features and other social cultural issues before concentrating on the internal and external spaces of the occupant's daily life, and how these are valued by the occupant so as to build up a representation of the built environment in terms of values and symbols within the occupant's mind.

The questions were prepared to shape the answers in terms of people's requirements, wishes, priorities, social cultural tendency and other important characteristics in their life.

The difference in the population's age, sex, their residence period and location, their social and cultural background and a number of other characteristics has an influence in helping to avoid the deviation from the required goal. The second step was thus to summarise the main information from the answers and sort it out into more abstract categories. This step is considered as the main step for extracting the information and data from the questionnaire.

The third step was to analyse the answers, which had been provided in the form of qualitative data. This calls for analysis that does not rely on standard statistical methods but on the interpretation of the personal answers. In order to achieve this matter a trial has been made to find common dimensions between the answers. Focusing on the qualitative interpretation provides a route towards appreciating the deep motivations that inspired the responses to the answers.

The fourth step involves the correlation of answers. A thorough examination was performed in order to know how the underlying motivations were common among all respondents. In the course of providing the reader with a detailed knowledge of the issues discussed, the analysis is accompanied by pictures selected to illustrate the people's attitudes.

Obstacles

The clearest obstacle faced in the research was that only 32 out of 77 questionnaires that were distributed were received. The low level of response is attributed to the little time that people felt they could spare in assisting this research.

The second obstacle was that some people did not clearly understand the meaning of some questions, perhaps reflecting their educational and cultural background.

The third obstacle was that some answers were ambiguous and some respondents refused to give some information due to personal reasons. Nevertheless the answers received by the researcher were considered sufficient to provide supportive data to the ideas of this thesis.

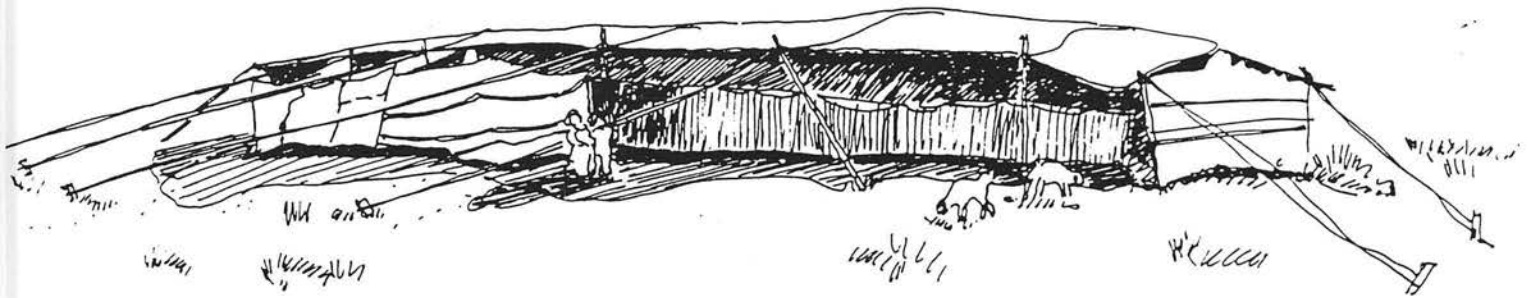


Fig. 0.01 The traditional tent

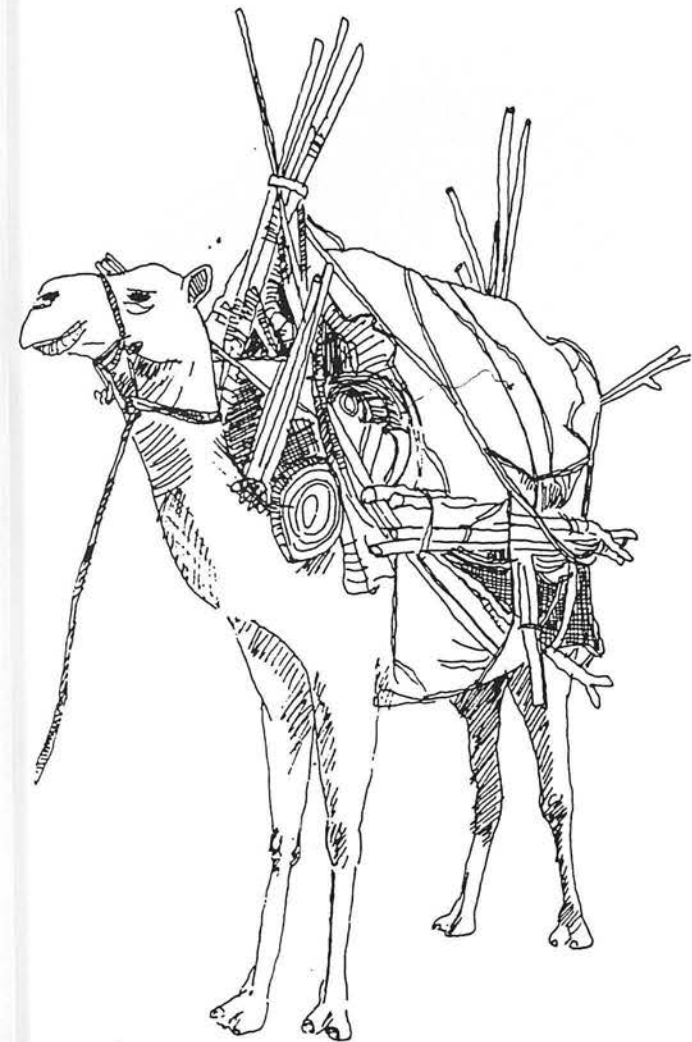
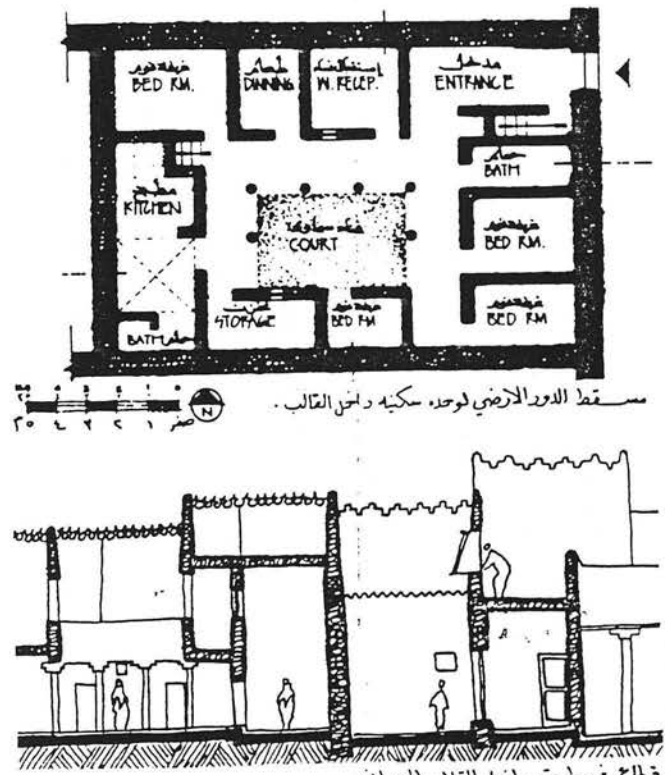


Fig. 0.02 Camel as traditional means of transportation



Horizontal Plan and Section of Traditional House



Fig. 0.03 Planning of a traditional residential area

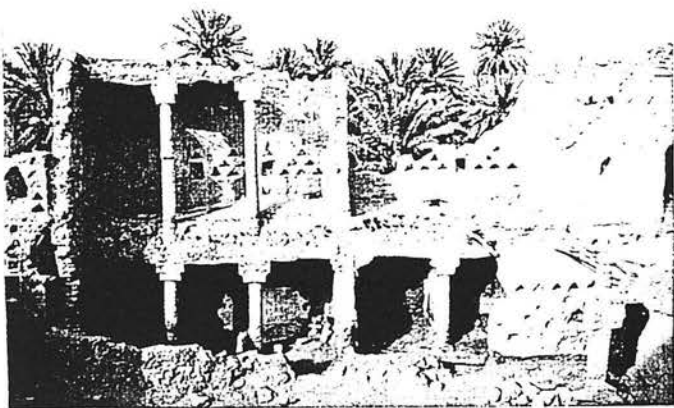


Fig.0.04 Traditional courtyard house

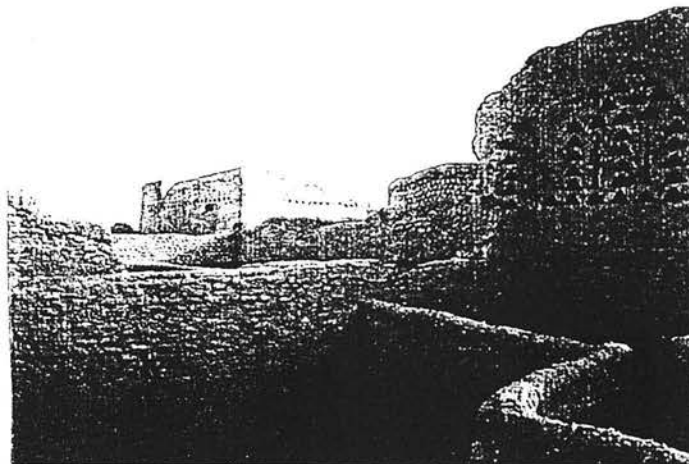


Fig.0.05 Traditional courtyard



Fig.0.06 Traditional residential area

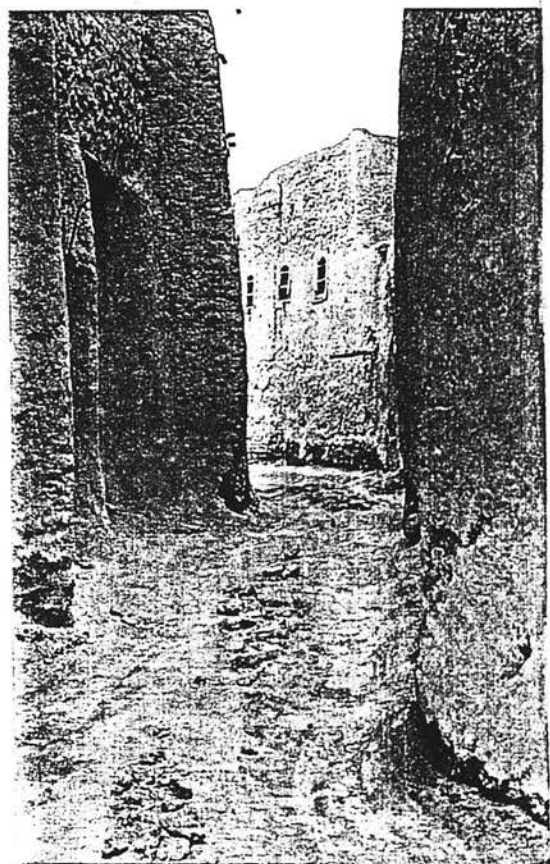


Fig. 0.07 Traditional urban texture



Fig. 0.08

Traditional way of life

CHAPTER ONE:
DETAILED ACCOUNT OF THE PROBLEM

1: Detailed Account of the Problem

1.1 Introduction

1.2 Objective problems

1.3 Subjective problems

1.4 Aims: the aesthetic retention of values

DETAILED ACCOUNT OF THE PROBLEM

1.1 Introduction

Human societies are constantly exposed to forces of change and instability to their continuing behaviour, civilisation and culture. Also the ability of societies to contain the new technologies and to adapt to them is varied. Societies have evolved through adapting to such influences by mediating them through cultural factors such as religion, education, moral values and the economic infrastructure. As aspects of social change often take place in stages, any single impact could be absorbed in a way that does not disrupt the prevailing social values. However, any major social development that may occur to a culture has the capacity to cause uncontrollable changes to the prevailing social aspects and the reciprocal concepts.

Many sociologists focus on social change. The start of modern sociology can be attributed to the search for the reasons and factors of social change, but initially there was little attention paid to the impact of social change on symbolic values and cultural meanings. According to Al-Subie (1989 p. 47) theories of social change focus on three general approaches:

- Recognising that social change cannot be established as scientific truth, but that it is an interpretation of natural social aspects;
- Utilising theories based on the scientific rationale that regards social changes as always changes for the best; and

- Establishing a theory based on the idea that social changes are periodical urban aspects. This promotes the notion of society in terms of a civilisation that reaches periodic peaks but then declines.

In this thesis the notions of social change concentrate on two basic theories in the field of social change at the level of villages which "move" to the urban areas.

The German sociologist Ferdinand Tönnies (1972 p. 8) states that the small rural society is very coherent with strong family ties and harmony. Economic development and demographic expansion tie it to its decline and loss of harmony. Thus Tönnies stands against the urbanisation of small rural societies. The French sociologist Emil Durkheim (1972 p. 48) takes an opposite position, stating that the simplistic concept that urbanisation is the detachment of the values of society is not based on logical grounds because it disregards the human desire for development. Durkheim describes the unity at the simple rural societies as mechanical solidarity which emerges because the roles in simple society are similar across different individuals while the roles of the urban society are dissimilar. The unity of urban society can be described as organic solidarity.

The author believes that the truth is located between these two theories. Urban contexts interpret the values of societies and transform them into complex forces, yet some societies are able to maintain a stock of values by which they challenge the complexity of urbanisation.

Al-Abdeen (1984 p. 28) argues that Saudi society is guided by a number of criteria and systems based on Islamic religion and traditions. These have introduced a number of symbolic meanings and values that are reflected in daily life. The culture evolved slowly and adapted to the surrounding environment and nature. Then oil was discovered. This discovery was a turning point of life of this society, which became less coherent and less

harmonious, as described by Tönnies. Materiality now dominates the thinking of people and all aspects of life have been affected by change. Accordingly the life of people has changed at the level of house or street or city, accompanied by a change of attitudes, traditions and customs. While people have sought to distance themselves from the past, they have lost the symbolic meanings and values of the objects around them. This is the initial state of a society that has no symbolic values or meanings (Al-Abdeen, 1984 p. 28).

In this research the author tries to detect and clarify the values and symbolic meanings of objects of the urban built environment, especially the house, its functions, elements and building materials. In a questionnaire the author seeks to elicit people's awareness of these meanings. Finally the author synthesises these to explore the relationship between object symbolism and Saudi cultural roots.

1.2 Objective Problems

Daghstani (1985 p. 138) argues that the increase of national wealth following the discovery of oil was an important social change, leading to a change in the basic style of buildings and thus to the symbolic meanings and values that had been stored within the system of the traditional city. The building regulations currently issued by Municipalities invite people to discard traditional building methods and adopt a modern building system, based on detached architectural units. Building plots are distributed in a chessboard pattern with 40% of the plot specified as front and back setbacks with the aim of ventilating and lighting the building. These setback areas are subject to many illegal acts.

Contemporary building methods expose much of the building to external climatic conditions. They create areas that cannot be used as a garden or for other social or recreational activities. These become neglected areas, inviting the deterioration of the general infrastructure. Also the setbacks to each side require long frontages, putting

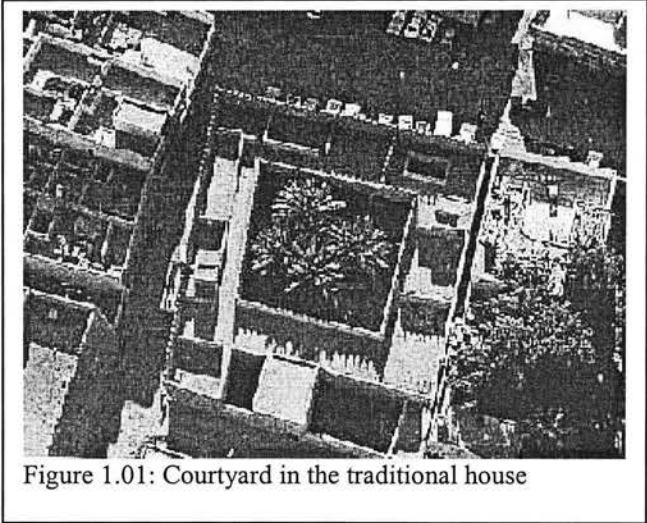


Figure 1.01: Courtyard in the traditional house

stress on the roads, water, electricity, sewerage, telephone and gas services. Therefore, in several ways the detachment of the building units leads to problems in the social environment of residential areas, as indicated in section 1.3.



Figure 1.02: Traditional building texture

As this system has only recently come into existence in the Saudi city environment there remains an opportunity to reconsider the methods that have led to it, i.e. to look for an alternative or to transform the traditional building methods in which architectural masses are merged into one another (see figure 1.01-1.04).

The above recognises that the texture of separate architectural masses is not appropriate to the climatic and environmental circumstances of the Arabian area nor do the characteristics of this imported texture

achieve harmony with the social and cultural traditions (Hazim, 1988 p. 16). The new texture encourages the society to lose many of its symbolic values and meanings that

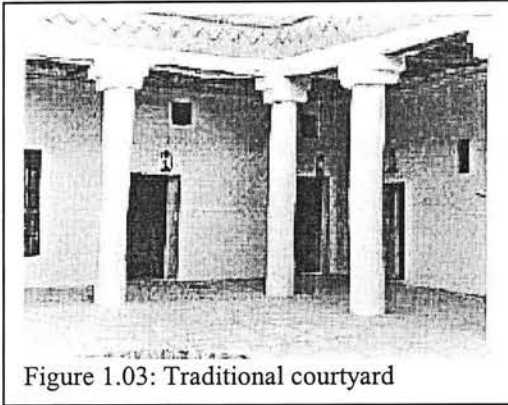


Figure 1.03: Traditional courtyard

were embedded in the form of buildings, meeting areas and social places, which allowed the people to live in solidarity. With the separation of constructional masses, a separation of the society's symbolic values and meanings has taken place inside the residential area (Al-

Nowaissir, 1985 p. 109). This thesis reviews the social problems which have resulted from the imported constructional system.

The traditional building system has been adopted by many historic cities in Arab countries. Its advantages include that it is economic and provides shade as well as alleviating the extremes of light and temperature, providing privacy and safety to internal spaces. Externally, this system provides an important social role for roads, squares and spaces.

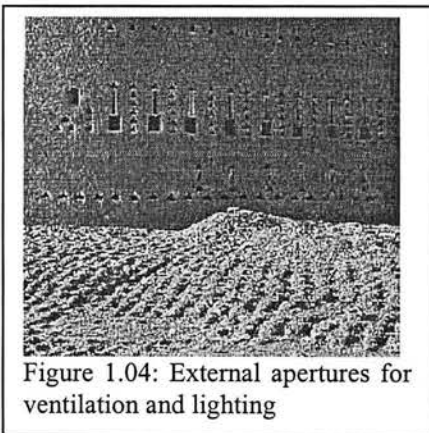


Figure 1.04: External apertures for ventilation and lighting

The design of the house in Riyadh has been exposed to much change. The system of the traditional Arab house, with its living rooms open to the courtyard to meet the privacy needs of the Arab family, has been replaced by a system where the rooms are open to other houses across asphalt roads and noisy areas. In

addition, the internal courtyard in Arab cities alleviates the temperature by means of condensing the moist cold air in the evenings when the effects of high temperature drops and by releasing that cooled air into the daylight hours of the following day. The courtyard, the centre of activity in the house, has vanished in the new approach to residential building designs. Instead, high garden walls are used for providing family

privacy and these shut out the light and air. Typically, these windows are permanently closed to ensure privacy.

The familiarity between the people and their house has been lost. The functions of the spaces of the house have become confused and the values of the distribution of spaces and elements of building have also been lost. Generally many symbolically meaningful elements (figures 1.05-1.10) have been replaced by new elements that have no relation at source to the life traditions or customs of the occupants.

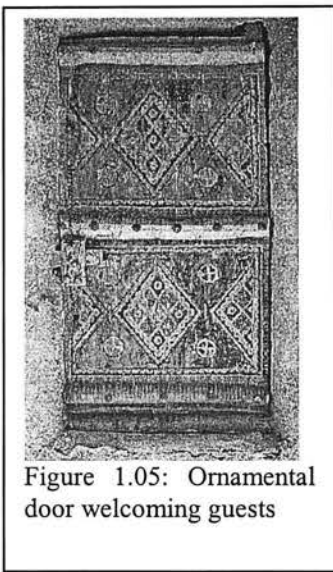


Figure 1.05: Ornamental door welcoming guests

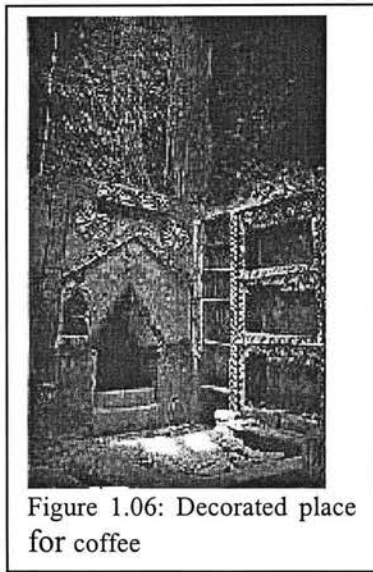


Figure 1.06: Decorated place for coffee

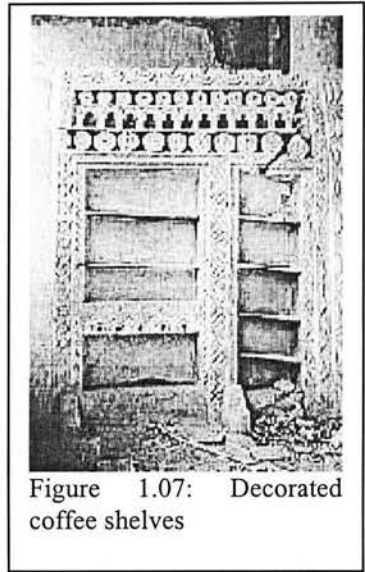


Figure 1.07: Decorated coffee shelves

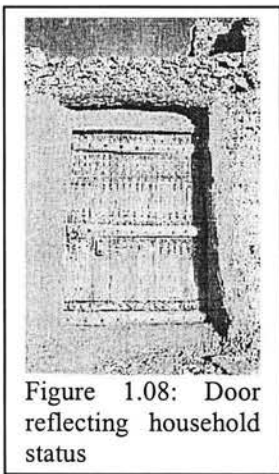


Figure 1.08: Door reflecting household status

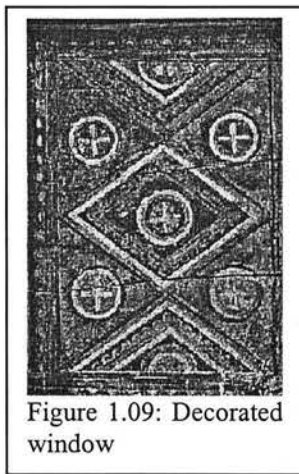


Figure 1.09: Decorated window

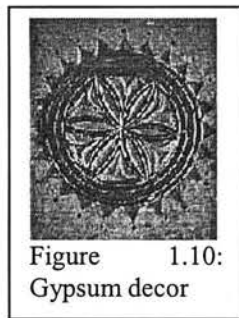


Figure 1.10: Gypsum decor

According to Al-Subie (1989 p. 197) urban growth since 1950 in the Kingdom in general, and in Riyadh in particular, is unlike any that has happened in history. In Riyadh

it has exceeded the administrative capacities and availability of qualified and experienced personnel of the city authority. The authority therefore depends intensively

on recruiting expertise from outside, by drawing-in foreign consultants to design and develop projects that are superfluous to the actual needs of society without considering their future impact on the city, its traditions, culture and heritage. Riyadh's new architecture has been defined by modernisation. It imitates architectural developments that have taken place in the West. It is thus different from the local architecture of tradition.

As individual income has gone up, the desire for ostentation has prevailed in the city. The consultants offices are dominated by the desires of rich people, therefore the designs are made based on the desires of these individuals. In the course of achieving these desires and seeking to achieve modernisation, the modern house now contains a number of spaces that do not practically serve the occupant or which are made only for the purpose of ostentation. Therefore such spaces may become an excessive burden on the occupant and create many social economic problems (Abbas, 1982 p. 35).

The challenge faced by Riyadh city today is the evaluation of the previous period, which could be called the "boom period", in order to allow it to contribute to the cultural, social and environmental characteristics of the area.

The evaluation could be done via seeking the support of technology in reviving the architectural heritage and using it to adopt an appropriate constructional system that retains the meanings of Saudi culture.

Following the discovery of oil and the increase in national income the city of Riyadh has lost its traditional identity which was, in the past, a source of symbolic values and meanings. This thesis attempts to identify the said values, discover the symbolic meanings inside the scope of society, and how they can be communicated within internal spaces. The writer seeks not to avoid change but to confront and acclimatise to it.

Society should be able to accommodate technological development without losing its traditions, customs and creeds and without underrating its values. Nobody should interpret this thesis as suggesting that Saudi people should ignore the influence of Western scientific and technological achievements and their roles in our daily life.

1.3 Subjective Problems

A building, writes Al-Nowaissir (1999 p. 9), besides consisting of a number of elements and spaces which perform functions, is an important source of meanings on which the values of society are based. Its elements may have many symbolic meanings, the value of each being variable according to its context, utility and its impact on mankind and behaviour. Mankind adapts emotionally and materially and this adaptation is the source of cultural identity. Place also provides mankind with the components of life. The identity of the place is determined by means of material factors such as its natural structure and surrounding environment, as well as its subjective symbolic meanings and values.

Al-Nowaissir (1999 p. 10) continues, saying that the nature of place in Saudi Arabia does not recognise spatial borders, which have no certain identity. Place is instead created by means of the functions being performed inside it that produce positive or negative notions. Many such symbolic meanings and social values are based on religious principles and cultural concepts.

The elements and spatial formation of the traditional environment have been based on expressing these fundamental principles, as adapted to environmental factors and the natural land-forms. Thus the unification of building units in the traditional texture

confirms the solidarity and harmony of Saudi society as well as reflecting the social status of its users, the image of people's life and their activities.

In protecting the user from climatic factors and by considering security, privacy and the movement of pedestrians, traditional architecture assists the desire of mankind in searching for the unknown. This runs contrary to what characterises modern plans where the user seldom has a feeling of comfort because of the repetition and similarity of spatial elements.

Al-Abdeen (1984 p. 27) describes it further, writing how the system of quarters and the roads that wound between the houses facilitated the monitoring of those who used any entry and exit points to the residential quarter. Thus the traditional formation of houses helped in ensuring the security of the residential quarter. This system also provided women with flexibility of going out and contacting with the neighbours without compromising their privacy. The woman had a courtyard at the rear of the house accessed through a door providing a place where she could meet neighbouring women. In turn this maintained good social ties among the members of the quarter and developed friendship bonds that continued through many generations.

The change to society and to the traditional environment has also therefore ruptured the social relations among members of Saudi society. The traditional house contained extended families and could lodge three or four generations simultaneously; the isolated modern one divides one extended family into small independent units. The prevailing system serves the small family that may not exceed two generations, thus diminishing the chances of conveying the experiences, activities and stories of old people to new generations and ensuring the strategic depth of civilisation of this society. The source of information, full of legends and stories that are part of the traditions and customs, has

vanished. So many symbolic meanings and values are absent from the life of the young generations.

Shoukri (1983 p. 461) links the promotion of the small independent family, lacking experienced elder members, to many psychological disorders such as: feelings of loneliness, pressures of responsibility, inability to solve some problems, low feeling of security and safety and feeling of mental instability. The present lack of integration between neighbours (by the planning system) causes barriers and removes the feeling that the neighbours are just like relatives. Despite the beautiful houses that are provided with all means for entertaining and recreation, occupants have lost the advantages of living inside a large family house where the responsibilities are shared and members of the extended family help in solving problems (Shoukri 1983 p. 461).

According to Gazi Al-Gusaibi (1981 p. 35) culture has played a role in people's attitudes and their traditions. The general impression of much of society is that development means that they must reject the old and accept the new "solutions", regardless of the side-effects.

The author acknowledges that western culture and heritage contains a number of positive aspects for many societies. It can be a force towards supporting and developing heritage, and the earliest Arabian scholars were aware of and did much to shape this culture. Their interaction with the culture of the west did not compromise their distinctive Arabian personality. Similarly the more recent incursion of western thought should not prevent Saudi people from seeking a similar fusion of east and west, tradition and modernity.

There are many sides to western civilisation, which could be seen to be culturally significant. For example in northern Europe people do not sleep in the afternoon, do not pay visits without a prior appointment, do not eat on the ground or with their hands and,

if they invite one person to a party, they would not expect the guest to invite a further two or three persons. In contrast, the Saudi custom is to sleep in the afternoon, to pay visits without appointment and it is not unusual for a guest to invite additional people with them to a party.

1.4 Aims: the aesthetic retention of values

Saudi society has produced many artefacts that demonstrate strong symbolic values. If these fall into disuse, then the symbolic messages that they convey down the generations will have been lost for the sake of development. Saudi society can develop in all fields while maintaining its distinctive personality, heritage and symbolic values and meanings. It has deep roots and history.

Islam maintains a rich culture of symbolic values and meanings in Muslim life, playing a major role in preserving them and preventing the current social change to affect teachings that have not significantly changed for over one thousand four hundred years. The Holy Quran remains the same without re-interpretations since the emergence of Prophet Mohammed (peace be upon Him). It narrates symbolic values and meanings that determine the relation of the Muslim to the architectural environment. Islam takes care of and encourages the emergence of the family, as quoted in Surat Ar-Rum, Verse No. 21: "And among His signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): Verily in that are signs for those who reflect" and Surat Al-A'raf, Verse No. 189: "It is He who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a

light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord (saying): ‘If Thou givest us A goodly child, we vow we shall (ever) be grateful’”.

Islam determines the relation between the two sexes outside the scope of family while it opens the doors for marriage and prohibits social contact between the two sexes outside the family, unless it is unavoidable, such as in trade, education and medication. Islam also takes care of children in all stages of their life and teaches equality, generosity, good manners and magnanimity. Islam also encourages cleanliness, rights of neighbours, rights of roads and other issues that are relevant to the built environment. Therefore it can be said that Islam maintains and preserves the symbolic values and meanings of the society via encouragement and prevention.

One issue that is significant in communicating the symbolic value of objects is that of aesthetics. Due to the hasty change of this era people’s interest in rapidly-built housing has led them to overlook such things. The houses adopt repetitive rectilinear forms that lack aesthetic sensitivity, are not relevant to Saudi culture by enhancing feelings of identity.

The buildings in Riyadh resemble many buildings throughout the world because their identity is internationalist and not related to the specific cultural context. Every day the city of Riyadh is losing elements of its aesthetics and originality. The loss of symbolic values and meanings of the house, street and square tends to create functional cities with only a superficial relation between the house and occupant. The writer believes that the town is a living entity based on its specific identity. The town grows as any natural phenomenon grows. When alien elements are allowed to alter the town, it is divested from its originality because these alien elements are not from within its environment.

Gradually the individual resident comes to feel a stranger in his own town. Accordingly the individual will seek to escape to an alternative environment, which preserves the symbolic values and principles of this society.

One of the problems of the new international architectural system is the inability of the house to provide sufficient privacy for its occupants. This problem was solved in traditional buildings which were open to an internal courtyard, contrary to the present houses open to the outside. The problem of achieving privacy in a modern house leads the occupant to minimise the natural ventilation and lighting, severely compromising the basic environmental requirements and comfort levels. Thus, according to Dakhil (1985 p. 74) a house without privacy becomes uncomfortable for the occupant.

Other ways to avoid these problems have been proposed. Some people build extra high steel barriers onto their perimeter walls. Some people close the windows permanently. These expediciencies all diminish the aesthetic values of the house.

From the above-mentioned, the writer concludes that the problem of architectural change has affected many intangible factors such as social status, psychological status and values of the society in terms of religion, culture, aesthetics and needs of privacy. The ties that unite these weaken, unless people perceive the importance of detecting and developing the symbolic values and meanings in our present environment.

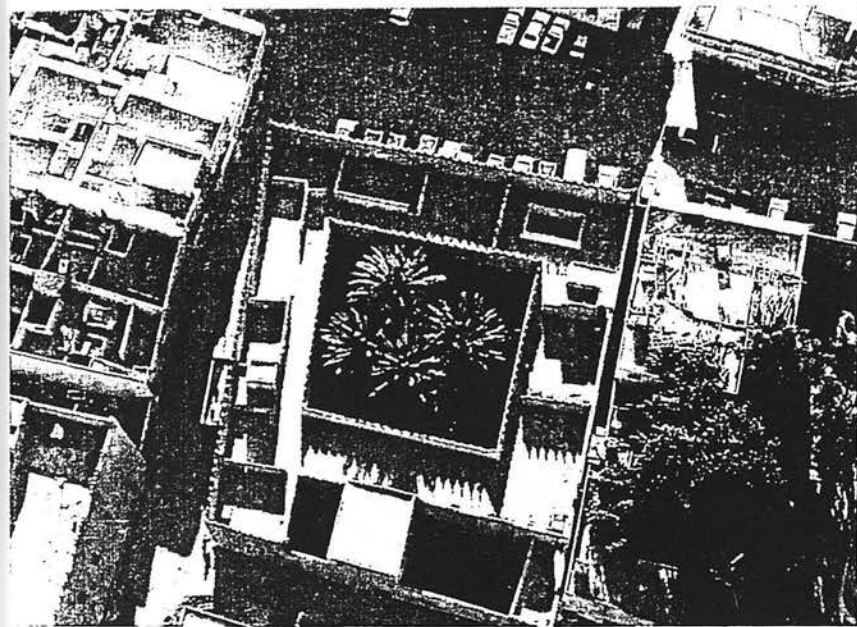


Fig.1.01 Courtyard in the traditional House

Fig. 1.02 Traditional building texture

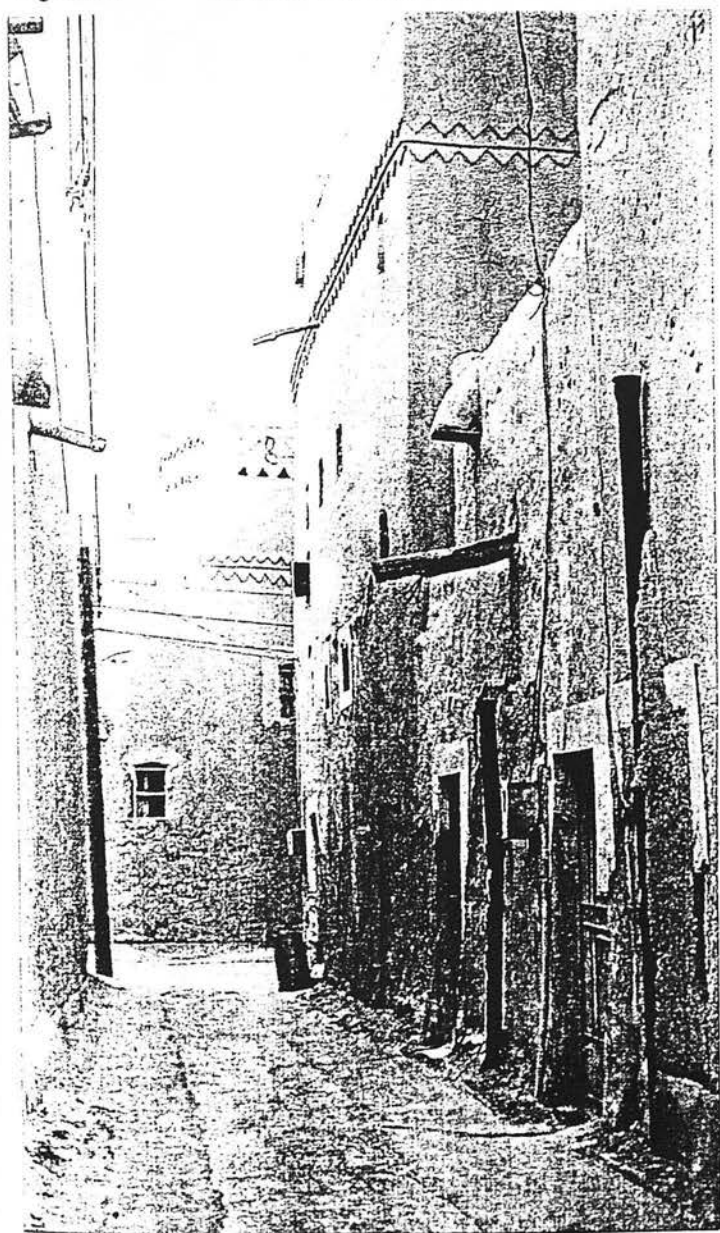


Fig. 1.03 Traditional courtyard

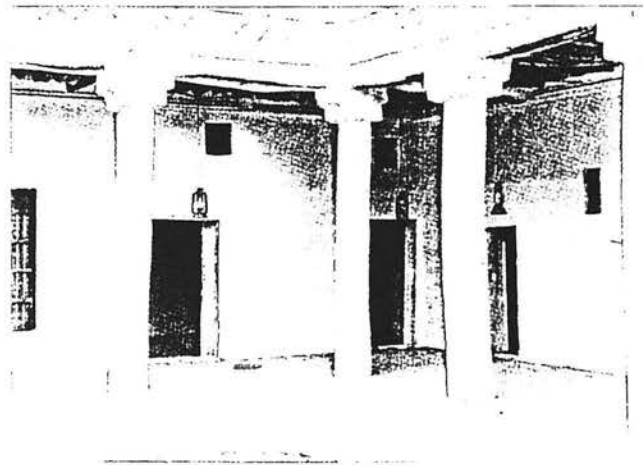
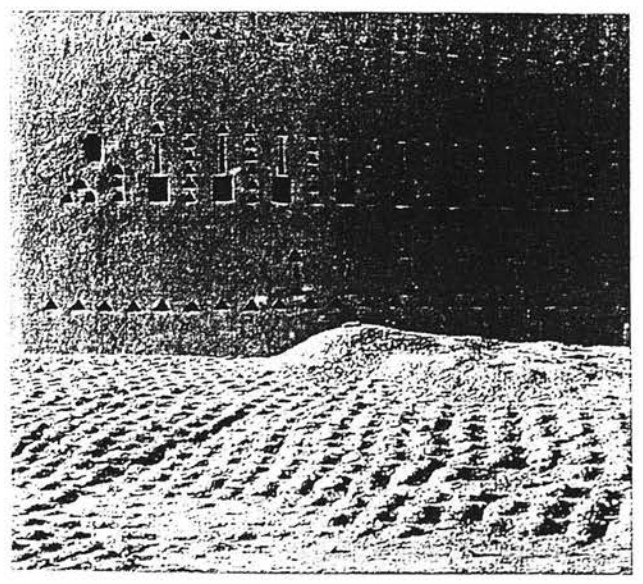


Fig. 1.04 External apertures for ventilation and light



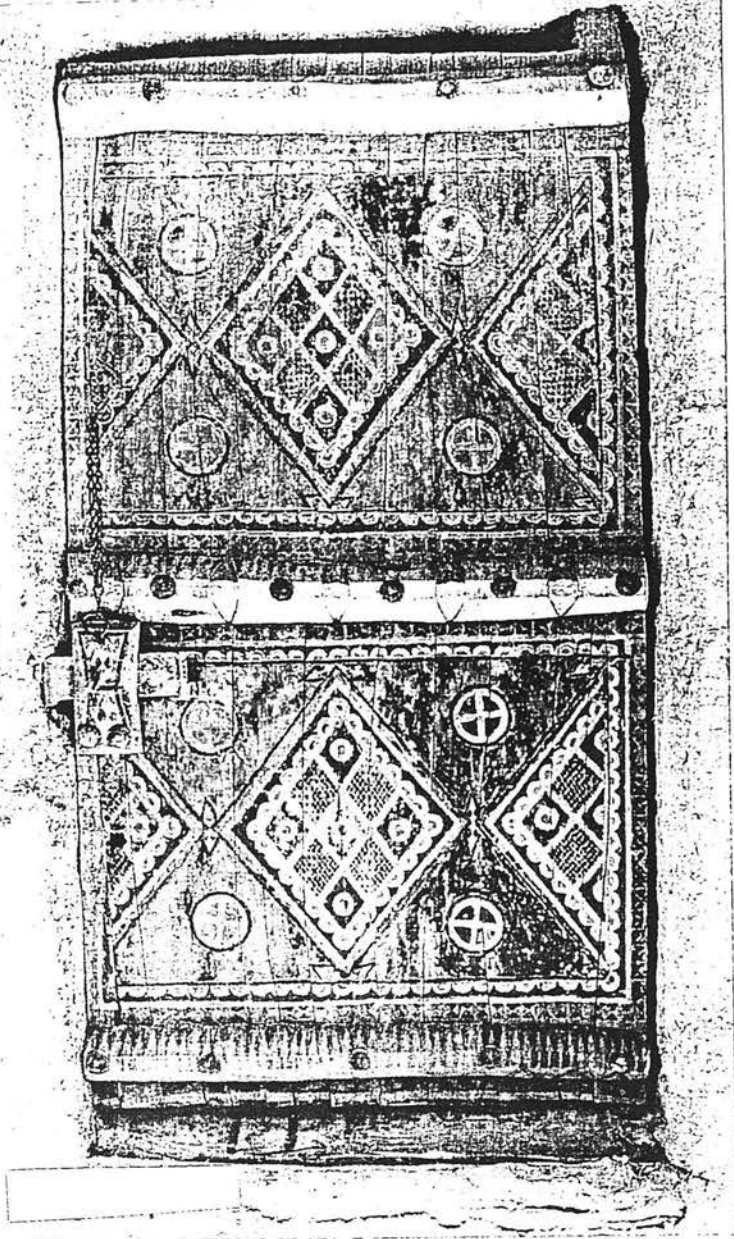


Fig. 1.05 Ornamental door welcoming guests

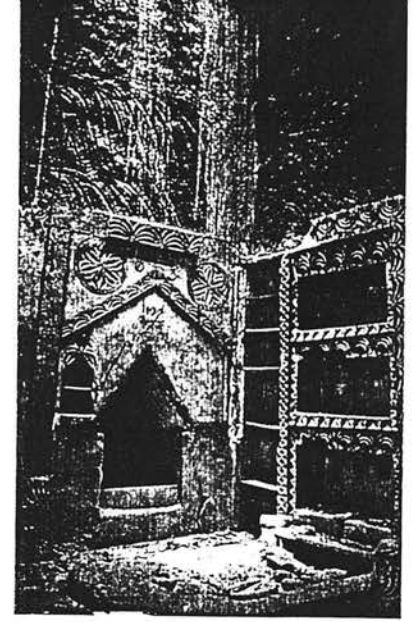


Fig. 1.06 Decorated place for coffee

Fig. 1.07 Decorated coffee shelves

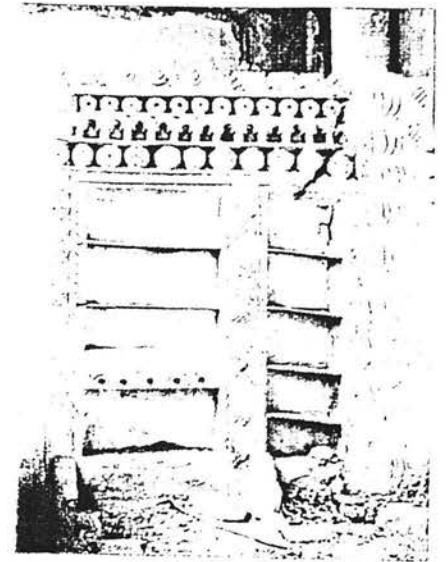


Fig. 1.08 Door reflecting household status

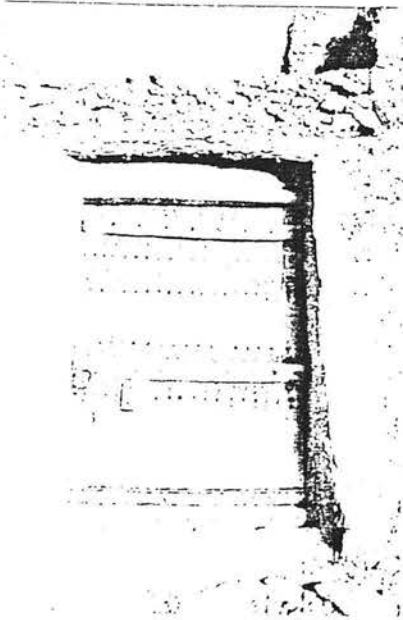


Fig. 1.10 Gypsum décor

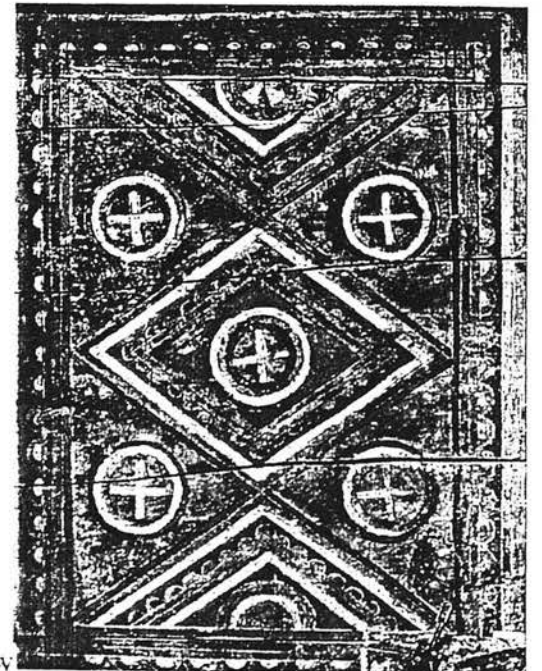


Fig. 1.09 Decorated window

CHAPTER TWO:
CULTURAL PERCEPTION

2: Cultural Perception

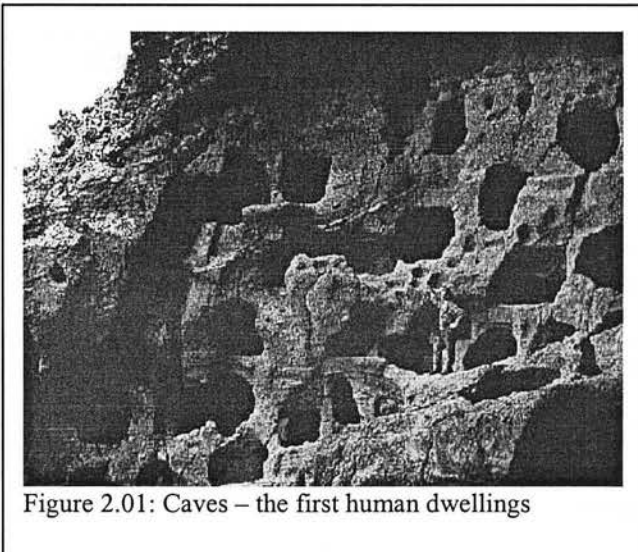
- 2.1 Introduction**
- 2.2 Environment**
- 2.3 Nature and Culture**
- 2.4 Cognition**
- 2.5 Aesthetics**
 - 2.5.1 Sensual Aesthetics
 - 2.5.2 Emotional Aesthetics
 - 2.5.3 Intellectual Aesthetics
 - 2.5.4 Aesthetics in Culture
- 2.6 Social Dimension**
- 2.7 Architecture and Ecology**
- 2.8 Architecture and Culture**
- 2.9 Adaptation**
- 2.10 Perception**
- 2.11 Architecture and Perception**
- 2.12 Abstraction and Symbolism**
- 2.13 Traditional Applications of Cultural Perception**
- 2.14 Symbolism**
 - 2.14.1 Introduction
 - 2.14.2 Meaning and Symbolism
 - 2.14.3 Transformation
 - 2.14.3.1 Objects
 - 2.14.3.2 Events
 - 2.14.3.3 Literature
 - 2.14.4 Types of Symbolism
 - 2.14.4.1 Symbolism in social life
 - 2.14.4.2 Symbolism in culture
 - 2.14.4.3 Symbolism in architecture
- 2.15 Conclusion**

CULTURAL PERCEPTION

2.1 Introduction

“The meaning of environment as used by the author refers to the type of relation between it and its user. The first environment of mankind is the womb of the mother, then the house, school, quarter, village and country. Each scale can be considered as an environment. The whole earth is an environment as the whole universe is an environment. The human activities are also considered as environments such as the agricultural, industrial, rural, urban, health and cultural environment as well as spiritual, social and political environments” (Hamad and Sairfy 1984 p. 14).

The environment of the foetus is not isolated from the external environment. The foetus is affected by the feeding of its mother and her senses. Therefore it is also affected by the external environment via his mother. Even after being delivered the baby carries



hereditary genes and cells determining characteristics such as skin, eye and hair colour and blood group. Already the human being is a product of environment as well as heredity. Similarly, the earliest human dwelling was the cave, evoking the womb of the mother (figure 2.01).

As the chances of interaction with the environment increase, the character, behaviour and tendencies of mankind become more determined by it. The perceived environment expands with the expansion of his experience and knowledge. So the graduation takes place from the environment of womb to the environment of house, including social and cultural factors that cover knowledge, creeds, arts, law, manners and ethics, conventions and other customs acquired by mankind from his surrounding environment. The 1972 Stockholm Conference provided a wide understanding of the environment in a way that now indicates more than natural elements (such as water, air, soil, minerals, resources of energy, plants and animals). The environment could be understood as the balance of material and social resources that are available at a place for satisfying the requirements and ambitions of mankind.

The natural environment represents the resources granted by Allah to mankind. The social environment consists of the basic material environment built by mankind and the social systems and institutions. So the social environment can be seen as the method by which the societies organise their life and use the natural environment to satisfy their requirements. Here the word environment is defined as the “framework under which the human being lives and obtains the needs of his life including establishing relations with other people” (Hamad and Subarinni 1984 p. 15). In this way the environment is not only composed of resources that meet the material needs of human beings but also of the relationship among people as well as traditions, values, manners, ethics and religions. In order to lead a fulfilling life man must be aware of the elements of the natural environment which could satisfy his requirements. The elements of environment can be divided into two sections: alive and non-alive. Living entities have the properties of

growth, movement, sense, feeding, respiration and excretion while the non-alive entities have no such aspects.

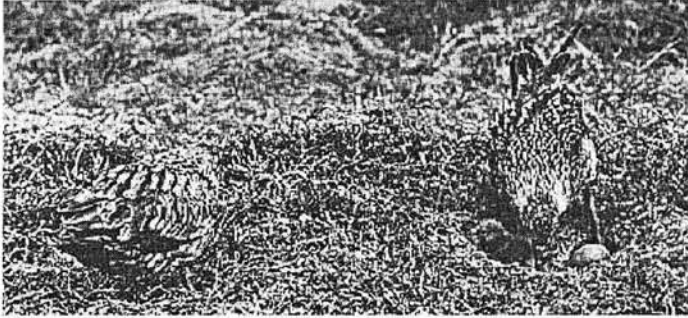


Figure 2.02: Use of natural camouflage by birds



Figure 2.03: Winter rabbit's camouflage

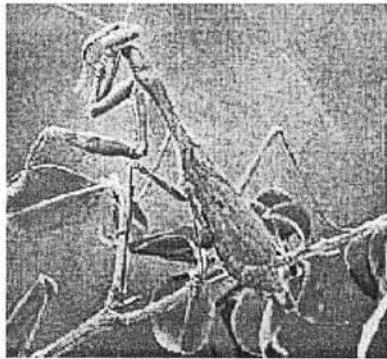


Figure 2.04: Insect's use of natural camouflage

2.2 Environment

The environment plays a major role in determining and locating any settlement as well as the various methods of architectural design. Thereafter the environment exerts a tremendous influence on aspects of the settlement's life ranging from customs and traditions to

the economic and political status of that society.

For instance, people living in the mountains could be considered as isolated, conservative and strong.

This implies a strong connection between mankind and the natural environment and how each one affects the other (Attawi, 1993 p. 51). The natural environment is not a simple single factor, but contains many inter-related elements that together create the total environmental influence. The influence of elements of environment varies from one

place to another and from one time to another. The rotation of the globe around the sun has an enormous influence on the life of mankind, plants and climate. Mankind and animals concentrate around, or move in constant search of, meadows, plants and water resources. The seasons affect the health and activity of mankind. On the other hand stable conditions among the elements of the natural environment are almost non-existent; these have to be created through the deployment of technology in building materials and industrial development.

2.3 Nature and Culture

Khidir (1980 p. 121) states that, although mankind has developed ways to amend the influence of many natural phenomena, man still lacks full control over the elements of nature. Natural factors such as topography, climate and resources remain active in configuring social life, as indicated in the Surah: “Almighty Allah has created everything in the heaven and earth for you”.

Khidir (1980 p. 121) also writes that Ibn Khaldoon indicated the influence of natural factors on mankind, customs and manners. He described the people living in the low lands by saying that “ their bodies and manners are better than the people living in high lands who are interested and immersed in living; their colours are pure, their bodies are neat, their shapes are better, their manners are good and away from deviation and their minds are intelligent”. Ibn Khaldoon also talked about the relation between the temperature and skin colour, blueness of eyes and fairness of hair.

Mankind differs from other creatures in the ability to create suitable conditions in terms of clothing, accommodation, use of heating and air-conditioning. In addition mankind is an important factor of change in the natural environment although the extent of this depends on the nature of the particular civilisation. Primitive societies had a lesser impact on the environment while contemporary engineering and technology allow a greater control over some elements of the natural environment, leading, for example, to the digging of the Suez and Panama Canals that connect oceans, the construction of huge dams on the rivers and the creation of terraced steep hillsides for agriculture. Mankind also brings many changes to the plant cover, soil properties, and species of animals while utilising underground materials such as water, oil and mineral resources.

In Arabic 'culture' means acuity, cleverness and smartness, knowing what is needed. It means knowledge and cognition that is based on good imagination. It also means meeting ones needs skilfully. The most common definitions in use, however, come from western uses of the English word 'culture'. In translation the word loses many connotations it has in the Arabian culture and accepts many other meanings of the English word. Sometimes the concept of culture is extended to cover everything or is narrowed to be limited to the literary and technical creativity only.

The wider concept of 'culture' in the western intellect is its definition, in some social sciences, of the total heritage of a society. This is manifested in all manufactured tools, weapons, houses, hierarchies, rules, sports and technical achievements of that society.

Culture also includes the mental and spiritual product of the society, its written and non-written symbols, views, creeds and spiritual values. In addition, it contains all types of distinctive behaviours, institutions, gatherings, religious rites and organising methods of

the society. Some sociologists reject this definition because it brings the meaning of 'culture' close to the meaning of 'civilisation', they prefer that culture be limited to the intellectual and spiritual side of social heritage. It is true that the extension of the concept of culture to embrace everything is problematic and if this is not done systematically, each researcher risks ignoring many aspects of culture. Limiting it to creativity, for example, could overlook many important activities in the field of intellect, criticism and reformation, i.e. remove many cultural activities from the scope of culture. Therefore it is reasonable to extend the field of culture to cover *all* intellectual and material aspects of civilisation that may otherwise remain outside its scope. The writer deals with culture within the limits of its concept, belief and perception, the latter which impacts on the determination of personality of individuals and of national identity. The close relation between culture and personality is clear. As an individual is born in a society, this helps form his personality. The culture is the basic frame and milieu wherein the personality grows and takes shape (Zaer, 1990 p. 216). Attawi (1993 p. 52) suggests that the study of culture should head the list of social studies as long as social research concentrates on human society. "The animals live within the scope of instincts while mankind lives within the scope of the brain and intellect... From this point the childhood of an animal is shorter than that of a person". Human society, however, is a structure in which persons inherit experiences from generation to generation. Human heritage is thus compiled and civilisations acquire their customs and traditions, in other words, their cultures.

Ibn Khaldun (1982 p. 69) states that mankind is the son of his customs and not the son of his lineage. In early societies culture was transmitted by direct experience and by

adapting to circumstances. The civilisation of contemporary urban societies is different from that of rural societies, for example, in presenting sweets on special occasions, instead of flowers.

Culture showcases inventions and creations with which mankind has augmented his nature and instincts in meeting his biological requirements. His food is based on specific customs of taste. For his clothing, he selects fashions of various colours that may reflect the colours of the environment and culture. Sexual relationship is another biological need which has its own social motives and consequences such as weddings, divorces and the formation of families.

Culture affects the types of social relations and dealings as well as the reactions of mankind such as greeting, joking, gift-giving and showing anger and sadness. Also the culture develops its own implements such as hunting or agricultural and industrial tools. Whether the society is primitive or advanced, the means of production differs according to the environment and to social expectations.

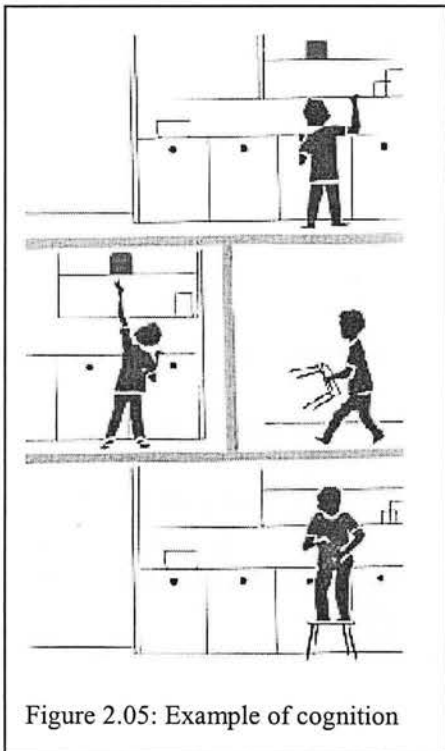
2.4 Cognition

How mankind met his needs for shelter announced the arrival of civilisation on the earth. Mankind looked for shelter from various environmental influences such as climatic factors, from the menace of wild animals and barbarian attacks made by his own kind. In parallel he developed cognition, organising, maintaining and decorating the caves using the environmental resources. These recorded the history of the events that had been

witnessed, supporting a cognition which developed to the outward expression of inner feelings.

Mankind went out in search of food and clothing through hunting, travelling towards the forest or sea or desert or mountains. Upon his return to the cave he put the distinctive signs that might lead him.

This can be considered as a critical developmental step of cognition, which came to occupy a major part in life due to human needs and to the satisfaction obtained from its development.



Mankind's capabilities developed to the stage of agriculture, when people lived in groups near sources of potable water. Their basic needs required dwellings surrounded by walls for the purpose of protection. Mankind also learned to use domesticated animals in agriculture and transport. The writer recognises in early mankind a natural vessel inside whom Almighty Allah enhanced this cognition (exemplified in figure 2.05) that had developed at the beginning for the purposes of survival.

“Mankind has basic ambiguous potentials that are not known to the brain, such as the instinct, inspiration and imagination. These potentials put man in direct contact with immediate facts and enable him to form mental images of which he has no prior knowledge. Many times mankind solves a problem by sensing correct solutions via some

intuitive method and without prior study. These potentials distinguish the skilled architect from technician. Without the above potentials no human art could be achieved and mankind would not manage to connect with the secrets of the cosmos. Contrary to what might be thought we must take care about the increase on the potentials of thinking because this could alleviate the acuteness of sense and undermine the instinct and imagination. These matters are non-rational and non-volitional (Sami, 1966 p. 88). The artist is not only born but must be made. This is not only limited to the 'arts' but applies equally to the rational scientist who never advances without making sure of the preceding step. As Konrad Lorenz argues (Lorenz, 1966 p. 157): "A new base or invented idea might be disclosed suddenly to the scientist. Sometimes the theory might come to the scientist before the proof".

The modernist engineer Felix Candela (1956 p. 73) states that the "engineer does not depend only on the analysis and accuracy of calculations, but also depends on joint inspiration and senses involving all laws of artistic creativity". Construction has reason alone but architecture has meaning. Generally, science studies an existing thing and art seeks to create a new thing. Therefore the great architect needs to find a basic harmony between the rational sense and inspiration. It would be regretful if he or she reduced design to the applying of laws such that tall buildings were constructed solely by the calculation of weights and tensions rather than by utilising the imagination.

2.5 Aesthetics

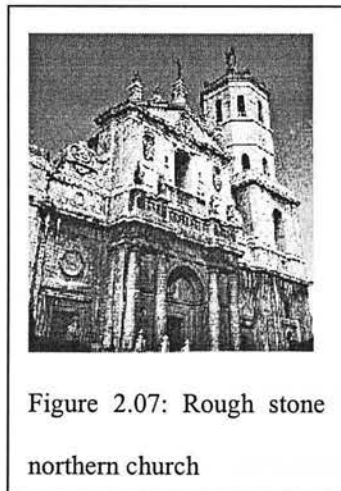
Aesthetics have always been an important subject in the arts and are still being studied and researched. Aesthetics can be a spiritual value or ideal, which has no accurate

specification or definition; the mankind has a wish to serve aesthetic ends. Whether mankind reaches or fails to reach his goal, the intention is there. The aim is to create artefacts that could be admired even if they have no other meaning or benefit. Aesthetics can evoke deep feelings and access to the subconscious of mankind by one of the three methods: *sensual*, *emotional* and *intellectual*:

2.5.1 Sensual Aesthetics

Sensual aesthetics are those that derive directly from the five senses. This type of aesthetics is fundamental, universal and primitive. Each individual, for example, is influenced and attracted by brilliant colours, regular rhythmical music, tactile softness as in silk, the sweetness of nectar or other delicious foods.

2.5.2 Emotional Aesthetics



The influence of emotional aesthetics comes via the meaning, emotions and memories that are excited by a certain object, as if that object were indicating a meaning or order, or reminding us of persons

or past events. Thus it awakens the imagination and can be experienced as an emotional phenomenon or it may summon admiration for the skills of the craftsmen. Emotional aesthetics are not part of the object itself but are associated with it through the human imagination and assumptions. This is not relevant to forms alone, as materials could also

have emotional qualities, which make them suitable for special purposes. A ruler's crown would be appropriate if made of gold and diamond and not of copper or glass; soft white marble correlates to the sensitive Greek philosophy and suits the Greek hill-top temple; while rough stones are good for the cathedrals against the severe weather of North (see figures 2.06 and 2.07). Steel is thus 'the material' of the modern era, as it is the appropriate material for the building of factories and railways.

2.5.3 Intellectual Aesthetics

Sami (1966 p. 16) argues that intellectual aesthetics exist after a culture has reached an advanced stage. It comes about due to paying attention to the figure alone or the harmony of its parts free from any other considerations. This type of aesthetics requires discipline and refinement as well as time. Sensual and emotional aesthetics are then subservient to it. In other words, intellectual aesthetics has the highest status and is 'followed' by the other two types of aesthetics. Ascetic people choose to drop the other considerations apart from the intellectual one.

Sami (1966 p. 16) asserts that: "Intellectual aesthetics does not exist in the mind of the passive spectator".

Whenever the role of intellectual aesthetics is discussed, the perception or admiration of objects has two sources or, in other words, intellectual aesthetics could be divided into two types as follow:

Abstract or Classical Intellectual Aesthetics

Abstract or classical aesthetics means "the admiration of the form alone as an end in an abstract way, which is free of purpose or benefit or any other reason. Neither the

importance of the subject nor the accuracy of its representation nor the excitation of imagination could increase the value of the artistic creation. But what make the artistic task valuable are the technical formation and collection and distribution of figures. When the figure contains a degree of quality and highness, the figure would be equal to the aesthetics itself” (Banham 1955 p. 225).

Functional Intellectual Aesthetics

Functional intellectual aesthetics comes via the perception and understanding that the object might take its form to perform special functions. The recognition is that the figures are good and suitable for performing the functions, achieving the purposes and are made of appropriate materials. The objects represent ways to acclimatise the raw material with the purpose. In this case the definition of aesthetics would be the appreciation of the object on the grounds that it has satisfied all requirements. The aesthetic pleasure communicates an intellectual delight similar to the satisfaction felt upon the detection of truth.

2.5.4 Aesthetics in Culture

Aesthetics has no absolute standards, but has been categorised as related to various viewpoints that are influenced by the surrounding factors. Thus, while consensus may exist that an object has aesthetic value, individuals may disagree about the degree of this quality. Also the relations, emotions and human ties have influence on the extent of aesthetic appreciation of an object. For instance when people say this is beautiful to the eye, they mean that their personal experiences have emotionally influenced their judgement, therefore this object has become aesthetic irrespective of the fact: as the proverb says “the monkey looks like a deer in the eye of his mother”.

There is no absolute aesthetic in the cosmos. Aesthetics are different from time to time and from one society to another. Culture plays a central role in developing ones view of aesthetics although natural beauty is almost always more highly prized than that of human made objects because nature has been created by Almighty Allah (see figure 2.08).

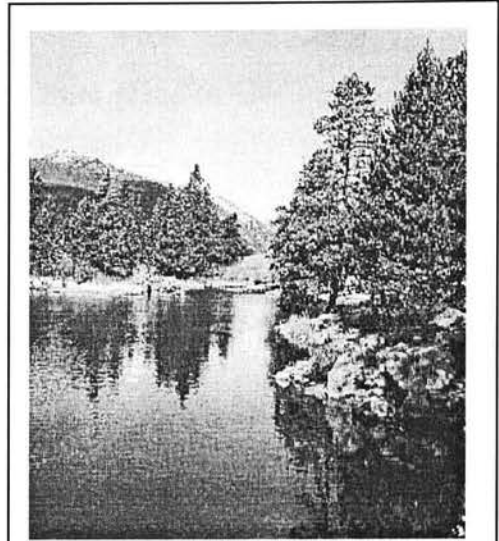


Figure 2.08: The human heart rejoices at natural scenery

2.6 Social Dimension

The scholar Ibn Khaldoon (1982 p. 72) states that: “Human gathering is necessary. The hermits expressed this by saying that mankind is naturally civic or needs to gather. The life of an individual cannot continue without cooperating with other people. For example, preparation of enough wheat for the food of a day would require more crushing, pasting and cooking”. The works cited require tools and containers that cannot be made without the assistance of a blacksmith, carpenter or potter. Even if an individual wishes to eat the wheat in form of seeds, the acquisition of seeds requires collective work such as cultivation, harvesting and threshing. Each of the above-mentioned works would require various machines and industries. Therefore people need to gather and cooperate in preparing food.

To Dr. Abdullah Attawi (1993 p. 52) life also depends on the assistance of other people for protection as well as for making food. Furthermore, by being together, people can defend themselves. One person might have the control and authority and would be

recognised as the ruler, having the characteristics of a King. Thus, Attawi continues, mankind has pursued social life either when moving from place to place as society of collection and hunting or as an agricultural and industrial society.

The expression of mankind as social animal means the establishment of social relations with others within and outside the group. According to Al-Khawili (1980 p. 457) mankind needs to adopt certain types of behaviour, which are in harmony with customs, traditions and tendencies. Al-Juwhari *et al.* (1979 p. 63) add that cultural association distinguishes mankind and determines relations and behaviours with others that are not naturally learned but are derived from experience of others. Diversity and change in accordance with the place and time have thus come to distinguish mankind's behaviour. From this point the author finds that the sociologist's concerns about the society, group or community should not stop at the gathering and processing of numbers but should also include the qualitative dimension as the methods of organising behaviour. This matter is given the term of 'social relationships'. Social relationships between individuals are interactive relationships whose pivot is participation in the society.

The sociologist might discuss a simple, direct case pertaining to, for example, the relationship between a husband and wife within a set parameter like the family, cultural, economic, political or religious system. In sociology such systems are known as social institutions. But the concept of sociology at the present time is reaching beyond this traditional perspective. The society of today is more active and mobile, therefore its values are subject to change.

The study of social events within social institutions is based on the appearance of social 'impasses' where other conditions are taken to be stable. Whenever the events have

exceeded the ordinary scope, it is necessary to stop at the changes and fluctuations that may draw the attention and not stop at stable events that would not require any solution.

Alix Anklas (1980 p. 91) specifies three methods for defining sociology as follows:

- Historic review of classical sociological writings with the aim to know the views of the founders of sociology. The respect of heritage pushes many researchers to seek the support of historical texts through which to utilise the wisdom of preceding generations;
- The empirical method of studying the modern sociological works and subjects;
- The analytical or theoretical method via determining the subject of sociology and its status among the other sciences.

2.7 Architecture and Ecology

According to Islam Almighty Allah created this cosmos as a well-arranged, balanced system the elements of which interact perfectly with each other. Each element has its specific function, which integrates with the functions of other elements so as to perpetuate the cycle of life, growth and continuity. The role of each element is specified.

Jameel Abdulkadir Akbar (1992 p. 354) argues that ecology is the study of relations between creatures and their environment. Many fields have been based on the principles of the ecology. He cites Holling and Goldberg, who advise planners to detect and avoid the damage resulting from their planning decisions instead of trying to prove the success of their planning in a certain area. This approach turns planning criteria upside-down.

Goldberg (1971 p.37) gives the example of a research he and Holling undertook on the island of Borneo: “When the scientists there decided to kill the mosquito, which conveyed malaria, the World Health Organisation sprayed the villages with the insecticide DDT. Although the spray of this promoted the level of health of the people, at the same time it caused other environmental problems that no scientist had expected. There had been a group of animals in those villages, such as cats cockroaches and lizards, which contributed a balance to the environmental system. The cockroaches were exposed to the DDT and when the lizards ate the cockroaches, the substance became concentrated in them. Then the cats hunted these lizards and the cats were poisoned and died. Later it appeared that the cats had an important function in this environmental equilibrium. The cats had been eating the mice, therefore keeping the villages free from mice. When the cats died, the mice increased and the ecological system was effectively replaced by another system. Some other populations, such as lice, which were parasitically living on the mice, increased, causing other health risks. The situation got worse, therefore new cats were dropped by parachute from the aircraft on the villages so that they could hunt the mice and eat them. On the other hand the DDT had killed some insects that had been eating larva of butterflies. So the larva had increased and started to eat away some parts of the roofs of cottages, which collapsed”.

By referring to similar examples Holling and Godlberg conclude that most interventions in the planning field can be described in three ways, as follows:

- The problem has been isolated from its context;
- The goal is usually determined by narrow-mindedness; and
- The intervention, as in the spraying of DDT, is simple and direct.

The regulations issued by the local authorities for organising the affairs of environment are considered as similar, sudden and short-term interventions.

Therefore it would not be a surprise if the results of the interventions are unforeseen.

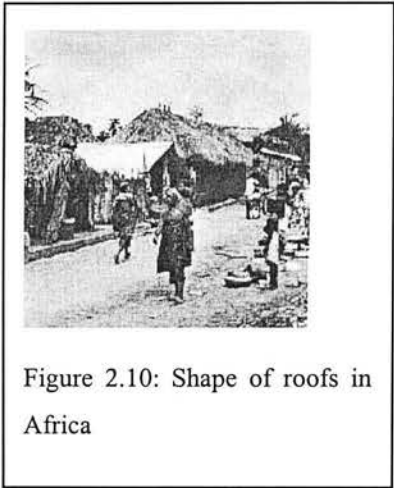
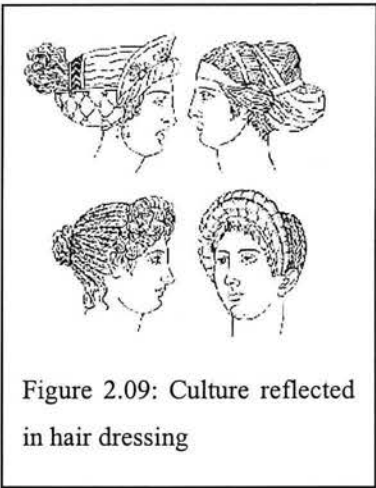
2.8 Architecture and Culture

“Sometimes the word culture is defined as the result of interaction between mankind and environment in the cause of satisfying bodily spiritual requirements. An example of this definition is mankind’s response to the severe desert environment when he abandoned the nomads’ life and established a home in a city” (Al-Abdeen, 1984 p. 27).

The natural and climatic factors hugely influenced the formation of traditional architecture in the Arabian Peninsula as well as the style of living, distribution of population in the regions, forms of architecture and properties of the urban setting. There are thus three main styles of living in the Arabian Peninsula: desert style, rural style and urban style. The farmers and traders who quit the Bedouin life now live in simple houses. Their knowledge about building methods and urban planning is very limited. The majority of the population in the Arabian Peninsula once lived as nomads. These nomad tribes led a life of austerity and deprivation. They moved with their cattle in search of pastures in a severe environment. The best lodging suiting such living is the tent made of camel- or goat-hair.

There are many indirect links between the decorations and ornaments on the façades of buildings and in the way the ladies dress their hair in terms of shape. In Europe the ladies dress and decorate their hair in a way that evokes the shape of their houses. Also

African ladies dress their hairs after the shape of the roofs of the African house (figures 2.09-2.11).



There are a number of wonderful buildings in Arab cities that are considered excellent examples for traditional architecture and traditional planning. The status of these buildings is at present good and the writer suggests that efforts must be exerted for preserving these buildings by means of repair and maintenance so that they may be used as museums, offices, libraries and even as residences. Recently Saudi society has gained a number of benefits from its acceptance of some modern techniques and approaches but any technological progress must be adapted with the requirements of the life of the population and its culture, instead of blind imitation of what has been devised elsewhere. The educational and training systems in the Kingdom of Saudi Arabia can, by teaching the historical and traditional past of the country, revive the important aspects of Arabian life, which have proved their effectiveness through the ages in suiting the conditions of life and living.

So the influence of culture could be observed in its general context on the architecture and construction via climatic factors, international openness, internal and external emigration, modern means of education and learning as well as quoting the other civilisations. Culture has a prominent role in configuring the constructional and architectural environment of cities. Culture is directly related to architecture, which flourishes when the culture flourishes in the society and collapses when the society's culture collapses. However: "The development of architecture at the present time is passing a critical stage of its history in the Kingdom of Saudi Arabia and in some other Arab countries" (Al-Nowaissir, 1999 p. 168).

The style of architecture prevailing today in Saudi Arabia is an international style, which is alien to the local style. In this concern, the writer can discuss western houses in Arabian countries. This aspect first became apparent at the beginning of the 19th century when western culture and civilisation started to penetrate Arabian countries, especially Egypt and Syria. The local governors imposed western ideas upon the country and the local population came to be influenced by European technology and rapidly came to demand European products.

2.9 Adaptation

Hassan Fathy (1988 p. 36) states that climate influences architectural figure in a very noticeable way. For instance, the ratio of window area to the area of wall would lessen near the equator. In hot areas the people avoid the heat of sunshine and this is reflected in the reduction of window size. In Egypt, Iraq, India and Pakistan there are deep loggias, terraces and cantilevers whose shadows cover the walls of building. Large

windows are covered with timber or marble screens that alleviate the direct impact of the sun yet facilitate ventilation. This solution adds a distinctive style to the architecture of hot areas. Today many innovative devices such as sun reflectors have been added to the architectural elements of these regions. In addition to its role in realising comfort and protection from the excessive heat, the aesthetics generated by the architecture can generate comfortable feelings.

Other scholars note that the degree of the roof slope decreases with the decrease of annual precipitation. In Northern Europe and in most areas that are exposed to blizzards, roof-slopes are steep compared to those in areas that are exposed to more sunshine. In the hot countries of the North African Coast the roofs are almost flat to provide a comfortable place to sleep while further south, they are made steep to protect against the torrential tropical rain. It is worth observing that the steep roofs remain useful only as long as the people of tropical regions build their homes of materials such as reeds and canes, which let the air pass through the envelope. Later, as they started using less porous materials such as cement blocks and corrugated metal sheets for the roofs, the house entering became hot and oppressive. The architectural styles of the traditional houses are the outcome of many years of experience acquired by the people for protecting themselves and families from the influences of climate and weather.

Al-Shareef (1985 p. 94) writes: "Similarly, houses had been built in the old Riyadh by the use of mud. Sometimes stones were used in making the foundations of the houses whose descending wooden roofs protected the houses from damaging rain-storms. Also the stems and branches of trees had been used with the mud in making the roofs because

the mud or desiccated bricks were very poor in conducting temperature. The transmission of temperature was minimised by thick walls in Riyadh.

The modulus of temperature transmission [for mud] is 1.3 kilo calories/m² per hour per degree”.

The traditional houses were one or two storeys high, closed from the outside and open around an internal space that facilitated the functions of lighting and ventilation. The outside windows were very small (usually 40x40cm) and located in the walls not exposed to direct sunshine in the summer.

Most such buildings shared their walls with each other, therefore reducing the number of external walls exposed to the sunshine. Also the height of the roof parapet (two meters) and the narrow roads between the houses (2-6m wide) created comfortable external circulation routes.

Many other traditions and customs were influenced by the severe climatic circumstances. A white loose garment easily accommodates the ventilation of the body, the reflection of sunlight and alleviates perspiration. The *gutrah* protects the head and neck from the burning sandy wind. Sleeping on the cool roof-top of the house during summer nights protected people from severe thermal discomfort.

New constructional technologies introduced since the middle of the twentieth century depend mainly on the use of concrete as the basic material in building. Concrete has qualities highly valued in modern architecture and relates to cleaning, durability, general appearance and structural use in constructing high buildings. But concrete is not like mud in terms of its natural thermal adaptability and protection from the temperature. Therefore the development of new architectural styles was accompanied by the

development of artificial (mechanical) ventilation and air-conditioning, which are very expensive. Also the construction of wide roads according to modern urban concepts presented unpleasantly overheated avenues exposed to the sun, where the thermal discomfort was inadequately lessened by the planting of huge numbers of trees.

2.10 Perception

An outline of the central position that perception has in culture can be understood from the following ancient statements:

- Perceiving the object means that the perceiver is seeing it (*Signals*, Ibn Sinna, 1903 p. 130). In other words, it is the inward acceptance of the perceived object;
- The perception looks at the image of the perceived object from one side (*Rescue*, Ibn Sinna, 1909 p. 295);
- Mental perception means the representation of an image of an object in the mind (*Searching for Self Power*, Ibn Sinna, 1903 p. 45);
- Sensual perception means the representation of image of an object in the senses (*Recovery*, Ibn Sinna, 1881 p. 297);
- Objects call their images to the machines of the senses; if each of the senses active, the one fully perceives the object. The eye only perceives one sensual aspect (*Terms of Ruling*, Al-Farabi). Furthermore, Al-Farabi says “perception is appropriate for the engraving. Also the perceiver is alien to the image. The sense takes the image of the objects, which would be stored in the memory”;

- Sensibility is the acceptance of the image of the abstract object (*Rescue*, Ibn Sinna, 1909 p. 261);
- “The sense organ accepts the image of objects as the wax accepts the image of stamp without steel or gold” (*De Anima*, Aristotle). This indicates, for example, that if the image has been found in a certain material, it would be estimated properly; its perceived nature itself is alien to the image. Finally;
- Sensation is a transitional means from force to action. The perceived object cannot be compared with the action. Sensation means reaction because it is considered as an acceptance of the image of the perceived objects. It is impossible to compare the perceived objects with the action. He also said that the sensation is a reaction or due to a reaction (*Recovery*, Ibn Sinna, 1881 p. 296).

The definition of sensation as the acceptance of sense of the image of a perceived object is a central tenet of Aristotle's. This definition, circulated ever since among the philosophers such as Alexander Ofrodiss, Al-Farrabi and Ibn Sinna remained widely known among the Latin philosophers throughout the middle ages (Dr. Mohammed Osman Najati, 1980 p. 46).

These statements need clarification. What does Ibn Sinna mean when he says that the sense perceives the image of object? Does he mean the external shape of the object as being understood from the word of image? If so, it would be difficult to understand how the sense perceives the image of object. Objects perceived by the sense of touch include information on, for example, temperature; those perceived by the sense of taste include sweet and bitter objects; those perceived by the sense of smell are scents; those

perceived by the sense of hearing are sounds; and objects perceived by the sense of sight are colours and shades.

Ibn Sinna later divides objects into *special objects*, which stimulate the sensual methods of each sense, and *mutual objects* such as the shape, number, movement and stiffness. The senses perceive the characteristics of mutual objects by means of subjectivity. As the sense of touch perceives the touchable objects, it also perceives the shape, number, motion and stiffness of the objects. The resulting sensation of all senses is the perception of the external object in terms of its various special and mutual qualities. Based on the above Ibn Sinna's definition asserts that *sensation means the perception of the images of objects*.

This is a general definition in terms of its result and goal. When Ibn Sinna talks about each sense separately, he replaces the use of 'image' or 'perceived object' with talk about the sensual qualities. Also, for him, sensation has two main qualities, which are the reaction or reactions attributed to the perception of external images. If the above qualities are merged into one definition, Ibn Sinna's general definition resembles that given by today's psychologists: that sensation is a psychological perceptive function (or phenomenon), which takes place due to a reaction between the senses and external objects (Dr. Mohammed Osman Najati, 1980 p. 47).

2.11 Architecture and Perception

The writer suggests that the buildings mankind has constructed must be considered as basic parts of the world. Therefore, taking architecture, especially in an urban context, to

be a phenomenon that impacts enormously on the human senses, a very important question arises: *How does the design of residential buildings, roads and commercial centres (markets) affect our behaviour?*

As Sears (1985 p. 479) points out, the method of building affects social behaviour in that it is a channel of communication and face-to-face interaction among the individuals, although it may physically hinder such communication through the arrangement and coordination of houses and rooms in certain way. The built environment affects the chances of dialogue between individuals, especially by establishing physical elements that separate them. Similarly, the arrangement of seats within a room might affect the behaviour of individuals by establishing set distances between them.

To this Deaux (1981 p. 526) comments that “The above features play an important role in controlling and arranging social interaction. Also the said features may affect on the behaviour of individuals directly or indirectly as well as the perception of all other aspects of environment”.

The natural environment may thus be considered negative or positive in determining the various forms of social interactions between individuals. In the view that the desire for social interaction can change from time to time; it may cause attempts to arrange communications and mingle with others in pre-set situations. The environment may also limit social communications by providing opportunities for privacy when those persons wish to withdraw from social interaction. The student who lives in a room at a University Campus may close the door in order to obtain privacy or may keep it open with the aim to interact with other students.

On the other hand, social behaviour is affected by the issue of territoriality where the social interaction takes place. "Each context for territoriality has its own features that contribute to the determination of the shape and nature of the social communication between the people. Also personal space plays an important role in determining the shape of the interaction" (Dr. Mutaz Abdullah, 1991 p. 38).

The relation between the natural environment and social behaviour of individuals can be modelled in the form of a matrix, which contains the two categories of variables in a way that shows the mutual influence between them. The writer wishes to state the details of this relation via two basic sets of psychological processes, which are privacy and human spatial behaviour (territoriality and personal space), as follows:

Privacy

"Generally privacy can be defined as the ability to control the extent of interaction with other persons. Also privacy contains the stimulants and data about the person" (Razogy, 1989 p. 48). For example two persons talking to each other in a room may lack privacy because of noise coming from the neighbours in the adjacent rooms (lack of control of stimulants coming from outside) or because they may believe that the other persons outside are hearing their talk through the thin wall (lack of ability to control the data going outside).

"Westin assumed the existence of four types of privacy such as solitude, intimacy, anonymity and reserve" (Bsharh, 1988 p. 33). *Solitude* is the psychological desire of a person to keep away from others. Involuntary solitude should not be considered as a type of privacy because it is not based on the individual's desire. *Intimacy* indicates that a couple of people or small group of friends keep themselves away from others. It allows

talking within a limited social context in which feelings may be freely expressed. This type of privacy is available at public places such as clubs. The third type of privacy, *anonymity*, means being free from the monitoring of others in the public places.

Reserve indicates the psychological distance between the individual and other persons whether the individual is actually spatially related to others or not. Westin also assumes that privacy performs four basic functions which are: personal independence (self identity); reactionary alleviation (by means of relaxation and being away from playing the social and traditional roles); self-evaluation; and talking with others.

On the subject of human spatial behaviour researchers into the environment address the question: *How do people use place with the aim to arrange their social interactions?*

In trying to answer this question, the research focuses on two main aspects in connection with the use of place. The first aspect is territoriality and the second aspect is personal space. Each aspect influences the social interaction as well as the extent of each person's perception of this influence, including the evaluation of risks that might be faced by those persons.

2.12 Abstraction and Symbolism

“The development of building materials has great impact on the abstraction in buildings, which occurred before the decorations, ornaments and engravings that provided the said buildings with symbolic value and meaning. Decorations, ornaments and engravings have become as symbolic expression of the ideas and social, economic, political and religious events of the society” (Sami, 1966 p. 86). Modern architecture has introduced

many radical changes, which have established a new architecture that does not highlight the technology of the past in comparison to new and advanced engineering and construction methods. Also, recent developments have revolutionised building styles, tools and means of execution. By means of advanced technology, for example, wide enclosures could be roofed to an extent previously thought impossible.

Theory of Functionalism In Architecture by Each era and civilisation has its own methods in terms of living, customs and traditions. These methods have resulted from certain circumstances and forces, creating regions of shared patterns and worldviews which therefore differentiate its buildings from those of other eras or civilisation. Some architects assume that the emergent shapes have become symbolic and taken on special meanings to the degree that they cannot be changed or replaced. Among today's reasons for not maintaining special shapes are that we do not have extended traditions and symbols in architecture. At issue is the extent of progress and the influence of technology on architecture as well as construction.

Modern philosophers and anthropologists justify the ornaments and decoration used in historic buildings for many reasons:

- Early mankind thought that the ornaments and engravings had a magic force that could protect against enemy attack, bring special powers and guarantee safety. Some buildings are still decorated with certain shapes on the outside doors and on the façades, such as horseshoes or words with certain religious powers” (Tarik Wali, 1993 p. 172) (figures 2.13 and 2.14).

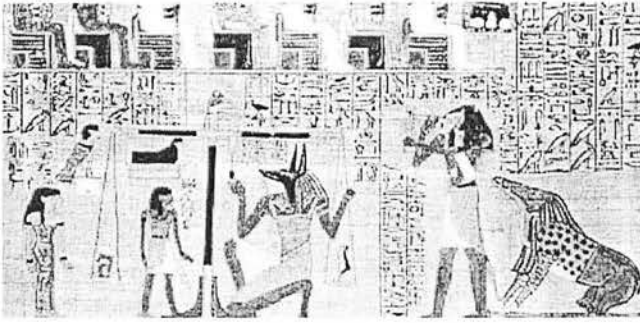


Figure 2.12: Example of paintings believed to have magical powers



Figure 2.13: Examples of shapes believed to have magical powers

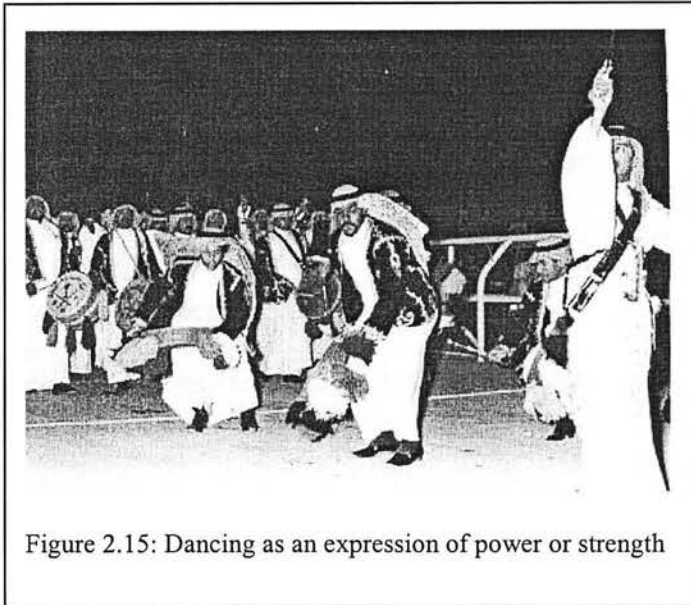
- In order to imitate living entities mankind sometimes used the leather and pelts of animals in decorating himself. This reflected the wish to copy the characters of animals respected by man and united mankind with nature and the environment (figure 2.14).
- Mankind lavished special attention on his artefacts, decorating hunting tools, eating containers, clothes and the entrances to house. These ornaments developed spiritual and symbolic significance.



Figure 2.14: The properties of feathers and leather reflect those who wear them

- Men sought to attract members of the opposite sex by drawing their attention, as some animals and birds do in the mating season. Dyeing the body with various colours is one method used for this.
- Mankind needed to dissipate excessive energy once the effort has gone into creating an object that satisfied purely functional requirements. Many modern buildings lack the decorative shapes and

expressive ornaments that dominate the buildings of past eras. This matter could refer to the scarcity of time in modern life-styles (figure 2.15).



Mankind's attention for certain ornaments transformed into respect and admiration for certain decorative patterns and these became reused consciously. Some ornaments and decoration reflected the laws organising the universe or other meanings, including subjective feelings.

The appearance of ornaments predated the development of logic or art. It could be argued that if art had needed to wait until its internal meaning was logically understood, mankind would never have been able to produce any art.

As mankind developed technologically, the connection with the environment diminished. Increasing cognitive abilities of the mind raised the desire to justify, interpret and formulate the world. Due to this, the instinctive talent of mankind became hindered and subject to the limitations of his intellectual capacities.

Wali (1993 p. 173) then argues that the shapes and ornaments of architecture came from religious symbolic considerations as well as from the people's love of decoration and engravings. Some shapes had originally been constructive elements that lost their function during time and changed into purely ornamental elements or styles. Examples include triglyphs on Greek cornices and battlements on the rooftops of palaces and

mosques. If architecture continued to develop without incorporating stylistic and nostalgic motifs, these elements could have vanished”.

For centuries, while ornamental shapes dominated architecture, these shapes also often served to conceal many defects in building construction. Modern architecture sought to break free from ornaments. Accordingly an abstract architecture has appeared in our modern times, free of much decoration. As the ornamental shapes vanished, their symbolic aspects also disappeared. The abstract building has become destitute of any symbolic or emotional stimulus. From the above we can say that symbolism is opposite to abstraction.

2.13 Traditional Applications of Cultural Perception

Cultural perception has been expressed in many ways through traditional architecture. These can be summarised as follows:

- “The environment influences architectural and constructional designs as well as the life of mankind customs and traditions” Dr. Abdulaleem Khidir, 1980 p. 121). This therefore has a significant effect on the conduct and social and political activities of the people. As symbolism is the result of all these factors, therefore the environment plays a major role in creating the symbolic meanings of a culture.
- “Nature has tremendous effect on human bodies, ethics, customs and traditions” (Dr. Abdullah Attawi, 1993 p. 51). It is dangerous to assume that mankind can ever dominate nature. Natural resources have value for each society, which is

considered a symbol of social progress with regard to the other human and social matters.

- “Culture is the product of social heritage of society, including the industries, tools, arms, houses, arts, mental and spiritual products of that society” (Dr. Saeed Zaaer, 1990 p. 216). Each of the above-mentioned elements has a symbolic meaning and value for the society that reflect a number of customs and traditions as well as the constructional aspects of the society, including the songs, legends, stories and arts.
- “Cognition has existed since the start of human civilisation on earth. In order to achieve privacy, mankind took the cave as a residence, which became decorated by means of engravings and drawings. History and memories were recorded on the walls of that cave in the form of symbols that have value and meanings” (Dr. Eirfan Sami, 1966 p. 88).
- “Aesthetics is a quality, which has no limited criteria. Symbolism plays a role in determining the aesthetics of objects” (Banham R., 1955 p. 117). The emotions and feelings of mankind thus indicate mental concepts. An appreciation of aesthetics through sight, sound or any sense connects what is seen to various cultural attitudes or memories.
- The social order of human beings is symbolic because it is based on symbolic meanings that have been created by mankind. This means that the arrangement of the conscious actor’s behaviour in a coherent order plays a role in forming the values of the society which have influence on the customs, traditions and beliefs of that society.

- Islam teaches that Almighty Allah created mankind on earth and furnished our minds and bodies with seeds of knowledge so as to be developed and adapted with the surrounding environment. Mankind's interventions in the environment sometimes succeeded and, at many times, failed. Human societies live in an ordered universe in which each element plays a certain role. Any defect in any element might affect the performance and production of the other elements of the cosmos. The symbolic order of the cosmos confirms that objects are connected with each other and that the house has a central role in this symbolic order of life.
- Culture plays a guiding role in the architecture of society. The culture is the folklore of any society, including the customs, traditions, arts and architecture and beliefs. Through culture society can create architecture in the form of symbolic values and meanings that are reflected in the elements of houses, roads and quarters.

2.14 Symbolism

2.14.1 Introduction

The traditional architecture of any country is the cultural image of society and embraces the accumulated history of that society along with its adaptations over the ages. The traditional architecture displays the principles and the background of that society. It also reveals the social, economic, religious, cultural and political values. The image of society exists in the core of house, the rooms, nearby streets, roads and quarters. This image is an indicator of the society's correlation with the surrounding environment. The architecture is thus a mirror that reflects the civilisation prevailing through the ages,

including its adaptation to nature. Through this, any small part of a building has a symbolic meaning.

Wali (1995 p. 76) claims that people have unique worlds of symbols and meanings. Their life is under the control of these symbols, especially in connection with the collective activities shared by these people. So each society has its own stock of symbols and meanings by which it can communicate with the surrounding environment. Such symbols help the people to understand and communicate with their environment. Each individual phenomenon in the environment has a symbolic meaning, which enables people to deal with the environment, in other words through symbols that could be understood as a type of humanitarian knowledge, common to the whole of society.

The symbols and symbolic meanings of societies have been generated through the interpretation of the various surrounding environmental elements. The principles of symbols depend on the symbolic meanings of elements through a prior social consensus. The social unanimity is one of the basic principles of contact with other members of the society and with the environment.

In this way a symbol functions as a cipher and a means for communicating something which cannot be expressed in any other way.

During the recent cultural and social development, mankind has become dominated by technology; the symbolic meanings of objects has been replaced by a scientific world-view. Mankind has become more superficial in terms of thinking and acting, losing the symbolic meanings that enable each member of society to connect with the environment and play a role in the community.

2.14.2 Meaning and Symbolism

Ardalan (1993 p. 98) states that the symbol is the device, which enables us to form the abstract ideas. Nasr (1964 p. 21) describes the difference between symbols and relations, stating that the nature of symbols is different to that of the metaphor. The symbol is a lower order reflection of a reality that belongs to a higher order entity. It is a reflection united with the codified objects while the metaphor is an artificial conception made by an individual, which has no entity.

From the above definitions, the function of symbol is to give expression that is subject to verbal and non-verbal social and cultural concepts. Symbols can function at the level of unconsciousness to unite perceived phenomena with a person's hidden values.

The symbolic system contains the people's general acceptance of the symbols. This is fundamental for supporting and maintaining the society. In other words, people can consider a set of common symbols as part of the social spirit that facilitates the continuity of society even when individuals join or leave the society.

Therefore, symbols help people to understand and shape the universe into a form of cultural style that has a meaning, which is embodied naturally. The cultural style could be expressed through written records, symbols, songs, traditional public legends and other environmental structures including creeds, philosophical systems and scientific knowledge.

To Rapoport (1977 p. 52) everything could act as a symbol since it indicates something wider and different and has a meaning for the person or a group of people. This meaning could be expressed through relations, materials, colours, shapes, volumes, finishings or other non-verbal means.

Systems of symbols such as creeds, values and legends help in determining the relation of people with the environment beyond nature. For example, when a Saudi sees an open sky courtyard of a traditional house, his understanding would be different to that of a foreigner because the courtyard contains the symbols that are relevant to the identity, religion, relation of man with woman, privacy, and the relationship of internal and external symbolic meanings and functions of the house. So the symbolic concepts that contain cognitive activities are important sources for the cultural knowledge and cultural contact which transcends the objective data of surrounding objects. The meanings relevant to the internal courtyard constitute a complicated network of messages, which form an image that might be understood as internal courtyard.

This is the way in which people give meaning to the environment and should inspire the way the designer shapes his ideas.

The higher levels of high symbolic meanings are determined by the culture and not by objective physical details. Each society evolves its own unique set of symbols that might not necessarily be understood or acceptable to other societies. These symbolic meanings represent, guide and control the entire society.

In societies that face hard economic and climatic environmental circumstances or limited resources, the symbolic meanings of objects take on a greater immediacy and are more obvious for they determine the importance of objects that are critical to the well-being of the society. For example if nature and natural resources such as water and plant life are given a symbolic meaning, there is less likelihood that they will be ignored or misused. In other words, the symbolic system transfers biological, social and cultural needs of society into values, traditions and other things with directed objectives. Also the symbols

play a tremendous role in educating the people and guide the life of children when they grow up.

To Mostapha (1991 p. 120) symbols and symbolic systems determine the way a human understands the world. They enable people to live together and share spaces with each other with the aim not to do so as simple consumers of the environmental resources. He gives the example that there is no problem in "slaughtering" an animal publicly in Islamic countries because religion allows it, but in other societies this deed contravenes widely held principles of dealing with animals. Yet in the Islamic society, which evolved in an environment with limited resources, everything relevant to food is considered as precious. All precious and important objects are gifts presented by Almighty Allah at various times and are not available at all times. Due to environmental and religious factors, the objects have become differently symbolic in the view of Islamic society than in other societies. Therefore individuals are obliged to hold gatherings and ceremonies in appreciation of Almighty Allah who provides these objects. Over the centuries the ceremonies have continued and their spiritual symbols have remained and been inherited by subsequent generations.

The symbolic values thus strengthen the meaning of unity, merging and interacting with the environment and ensuring the adaptation of people with their environment.

What applies to the sacrificial ceremonies is applicable to so many things in daily life. The current house is different than the traditional house in terms of its symbolic values and meanings. At the traditional house the elements and spaces are relevant to the life of the occupant. Each part of the traditional house reveals the reality of the culture, its abilities, traditions, creeds and way of life. The spaces of the modern house have been

copied from distant civilisations and cultures. The modern house has emerged as a commercial commodity, influenced, as the questionnaire revealed, mainly by artificial show in the design of its spaces and furniture. The basic goal of the occupant of the modern house is to display artificial attributes such as wealth and these essentially do not have deep symbolic values and meanings.

2.14.3 Transformation

Architectural elements of a culture are the outcome of transforming the physical characteristics of the environment into cultural and symbolic features. Here it is suitable to correlate the aesthetic properties that are relevant to the cultural features with their generating origins. The surrounding natural phenomena are the sources of these features but much in modern design ignores this critical point. This puts many pressures on various cultures and societies and causes many undesired changes in the way in which people understand their environment. The idea of relating the conceptual and cultural values is attributed to the school of cultural ecology that teaches how the natural environment is reflected in social values, behavioural styles and cultural development.

Mostapha (1991 p. 122) writes that a certain natural environment affects a certain society by the method in which it suggest a series of behavioural styles and accordingly the superstitions and religious creeds. This is the basis of the development of various cultural groups throughout the world. As the natural circumstances such as climate change, the understanding and responses of people also changes, evolving diverse values and behavioural styles. This is clear in the case of Arabs whose environment mirrors the style of their social life and culture. As the Arabs reside in the dry desert areas, Mostapha continues, they must deal with environmental circumstances such as high

temperature and lack of water. This led to the formation of superstitions that enhance their understanding of water. As a source of life, water is precious, therefore it should not be wasted. In the same way the plants and trees of the desert have acquired religious importance. He relates that all aesthetic shapes and symbolic values have developed in response to the people's understanding of their physical structure, transforming the natural characteristics into concepts. Through this, mankind and the multi-components of environment could be considered as a system of transformation, or a structure, its components moulded into a system of environmental relations.

Similarly buildings are the transforming systems of physical, social, cultural and basic realities that cannot be understood merely through the three-dimensions of buildings. For example, legends are the devices in which certain shapes of nature are transformed into mental structures that evoke the original natural forms. In architecture the various components acquire their place as part of the structure, which includes the understanding of people and the symbolic values. Maintaining the cultural system in architecture implicitly means that the changes done to buildings and designs would be understood from inside the culture as such changes are the results of the social transforming process.

The value placed on the colour green in Islamic culture helps to illustrate this idea. The subjective value of the colour has become part of the intellectual structure of people. The intellectual structure contains the process of social and religious assimilation, which is relevant to the colour and which results from the change to the understanding of people and on the cultural interpretation of colour. Therefore it is important to look critically into other concepts that evaluate and describe architecture as a three-dimensional phenomenon. It is very difficult to understand the history of development of the

symbolic features and its location inside the structure of the entire environment. The architectural cognition could not be reduced to the level of understanding the properties of the three-dimensional aspect of buildings that dominates many designs at present.

Aesthetic qualities represent the characteristics that are relevant to all social and natural levels of transformation. While each level produces its own characteristics, all levels contribute to the understanding of any phenomenon. Cultures have the ability to confirm certain characteristics only when such cultures are understood; in other words a proper understanding of the architectural shape and aesthetic can only emerge from understanding the development processes that generated and convey the symbolic meanings. The meaning of object such as building, cannot be gleaned from its dimensions or visual impact but as an outcome of the adaptive changes within the social and cultural context.

2.14.3.1 Objects

Mostapha (1991 p. 138) says that the way to maintain and develop the symbolism in a permanent state of development is to give concrete embodiment to the creeds or systems that carry the society's views and emotions. He develops ideas of a number of other researchers to argue that people are the masters of symbols; symbolism is their method of communication. Through it they convey messages about themselves, their background and social status. The characteristics of the physical environmental are among many messages about the status of the individual who might be aware of the message but have a limited ability to act towards the change of symbolism. For the people whose first concern is the safety, the changes become more important, especially those relevant to

symbolic barriers that demarcate territorial borders. Also symbols are important because they satisfy the needs for belonging and respect feeling.

The symbols selected by the people from the surrounding area reflect their ambitions and attitudes to the past. For example if a person is looking to be a member of a group, the symbols of the group become important to him. Yet if a person already has full membership of the group – in social, cultural, economic or traditional terms – the symbols of membership become less important. This holds true for people whose basic requirements are for self-actualisation and are aesthetic and cognitive requirements.

Architectural style is composed from meanings. All cultures evolve distinctive attitudes towards issues such as harmony and standardisation. All of these convey meanings. During the recent decades in Riyadh the meanings have vanished except in instances where the connection between the style and meaning has become a social norm. The said norms are tacitly understood by the people of the society although their origins may be unknown. The norm of colours is different from one society to another society. For example in Beijing bright colours are used for the palaces, temples and other ritual buildings. The ordinary buildings are relatively colourless. The colours used are thus subject to the building types and functions. In other cases a certain structure might have symbolic meaning not because of its physical properties but because of the events that had taken place in it. Hence it would become a symbol of these events.

The understanding of symbolic aesthetic qualities requires the understanding of positive and negative notions carried by the people about the symbolic meanings in the built environment. High values relate to the more attractive elements in the environment. In architecture, desired objects thus have positive values and undesired objects have

negative values. The value acts as the connection between the objects and the emotions, reactions, motives and behaviour of a person.

2.14.3.2 Events

Many things in life do not register as part of the life process but nonetheless embrace many symbolic meanings and spiritual values. One objective of architecture would be to develop these things so that the people recognise their contribution to their symbolic stock.

According to Nagatti (1980 p. 166) the psychology of a symbol could be determined by the basic function of an attempt to satisfy a suppressed instinctive motive. Thus dancing as an artistic shape is an example of the symbolic satisfaction of the instinct of sex, even though it does not fully equate to nor resemble the real subject. So the person is always looking for symbolic shapes that express these instincts to dissipate energy, to diminish the stresses of resisting the instinctive motive and to shape the growth of the personality in a social context. In this way symbols can also represent stages of growth of a person.

Al-Swaida (1983 p. 96) talks of a custom that is almost vanishing from the Najd society. Much of its property consisted of domestic animals such as camels, horses and goats. As the animals used to be fed on a shared pasture, each was marked by a brand to enable the owner, tribe or family to recognise their animals. The brand mark was done either burned or cut onto the thigh, neck or waist of a camel or on the ear of a goat

The example above shows that the predecessors of today's people in Najd used the symbols for distinguishing the property of the tribe. But the shape of symbol was expressing something else that took place. The symbol itself had value to its owner, just as each country has its own flag, motto or symbol, which shows its identity and even

today some people bend themselves in respect and greeting to the flags. The price of the flag itself is not much – it is essentially just a piece of cloth. The respect is being paid to the meaning carried by the flag or motto.

2.14.3.3 Literature

At the present, judging by the responses to the questionnaire, when Saudi people regard time, in terms of the days, months or seasons, as passing, they do so through a materialistic lens. They wait for the weekend break from work, wait for the end of the month when the salary arrives and relate the seasons to the purchasing of clothes and other things. They do not look at time through a humanitarian microscope. They do not care for the sunset or sunrise and no longer look for the moon in the middle of the month. In the past each time had a certain public proverb. The people were aware of the stars. They knew when the stars would appear or vanish. By the movements of stars the people used to know the climatic phenomena. They used to say that “If Mizan Star appears the people would drink water with cups”, i.e. they would be able to drink water directly without cooling because the weather has started to get cold. This correlation of lived time with the environment and the sensitivity towards natural changes has vanished. People instead look for the weather forecast bulletin on TV or the newspapers.

To the writer the above scenario is considered an opposite transformation. The social ties with the environment have been transformed into materialistic ties, which dictate directives on us and are followed without feeling how each human individual has a part within nature as well as the universe. Yet the passage of the days is no different to that in the past; the change has taken place in the attitudes of the people due to their being detached from nature.

This research now reflects on how to change the social life of Riyadh by reconnecting it with its symbolic values and meaning, which are already existing but dormant and require to be detected. It also proposes ways to develop the concept and meaning of symbols to connect them with the deep awareness of society, the life-style of which is still dominated by latent symbolic meanings and values.

2.14.4 Types of Symbolism

Symbolism is usually most clearly expressed in traditional societies relatively untouched by urbanisation or modern technology. These societies live within a simple framework that has evolved certain limited environmental elements and religious creeds. Those societies used to depend on the objects and notions that have been inherited from their ancestors. In these societies the symbolism plays an effective role and it has a strong sacred meaning.

This sub-section breaks symbolism into three categories: symbolism in social life, symbolism in culture and symbolism in architecture.

2.14.4.1 Symbolism in social life

Symbolism in social life plays a basic role. All societies lived as per a certain method of life, which is controlled by forces inside the structure of the society. The said structure has resulted from many adaptations over many generations. For example the way of eating in Eskimo society is different from that of the tribes of African or South American jungles. Each society has its own way of eating, which it has acquired and conveyed from generation to generation.

Mansour (1984 p. 607) describes the protocol for preparing and drinking tea of the Japanese people. It is a ritual controlled by strict regulations whereas most other

societies present and drink tea without any equivalent ceremonial protocol. The Japanese protocol for drinking tea has symbolic value and meanings of which all people are aware and which have become part of the traditions and customs of the Japanese people.

In Saudi society, according to Sheetta (1985 p. 220) there are other methods and customs whether for drinking the coffee or for eating. These have also been accumulated over time and represent the social life of the previous generations. This is most evident still in celebrations such as Eids, wedding days and death occasions but has been disappearing from as a daily activity in Saudi life.

The ceremonies, which represent the symbolic value of event, are very important for the continuity of events that make life interesting, meaningful and joyful. The complicated technologies of today only appear to add stress and many people now yearn to return to the past because of its simplicity. They surmise that primitive societies that are living within a traditional simple framework based on nature and the environment are enjoying a more fulfilling life. Today's Saudi society has lost its method of holding symbolic ceremonies that would bring meaning to life (and make mankind feel very comfortable) and that they belong to their cultural and social environment. Many respondents spoke of hoping to lead a simple primitive life. Due to this feeling a new aspect has recently appeared in Riyadh society, which is the aspect of escaping the city by means of establishing rest areas in the surrounding districts.

The aspect of rest areas carries deep symbolic meanings. It indirectly shows that society is far from satisfied with its monotonous life inside the city. Therefore society uses the rest areas as a symbolic evocation of the primitive simple life of which it is proud.

2.14.4.2 Symbolism in culture

Some symbols are highlighted in culture that gives them strong defensive structures. For example some societies have codified the word 'country' and associate it with the word 'mother' to urge the people to defend the country under any circumstance. In other words the country of an individual is put very close to his basic natural emotions and reactions. The love of mother is said to be the strongest human emotion.

Hamouda (1987 p. 73) writes that the symbols that could be distinguished in the environment would strengthen the meaning of security. Therefore there would be no fear for raising a suspect within the said environment. In the case of conducting an unknown environmental test, it is very important to obtain and process a lot of alien information. Processing of additional information is not economic because it can waste energy. This might be one of the reasons that make the people feel anxious when they face strange environments and ambiguous symbols.

The importance and value of the symbolic structures of cultures is ignored widely in the simple methods and criteria typical of urban planning and development throughout the world. As the symbolic structures have strong relation with the cultural identity, it is important to look at the contribution of continuity and experience throughout all times. Contact with the past is the central element to the meaning of identity and is embedded in cultural patterns such as festivals that bring people to an awareness of their unity and historic eternity. In the same way the built environment is the symbolic identity of any society or group. All environmental elements contribute to the identity of the group and its culture. The units of place would be assumed as being made as the basis of information about a set of characteristics as a schema of elements with deep meanings.

One of the main resources for eliciting this type of meaning is the language, because the language is an external representation of the people's cognition.

Although there is only one real world, the languages and cultures within it create a collection of interpretations about its very dissimilar regions. Each person carries a proportional pattern of world-knowledge, arranged and classified in the form of tens of thousands of words, organised around their verbal meanings. The person uses that pattern in daily life unconsciously for understanding the great universe or 'outside world'. One might say that the world has been built unconsciously through the language of society.

The significance of language is that it is not used only for daily communication but can enable the individual to understand and interpret all events that are taking place in the environment. Also the language helps to store the meanings, significance and deep values that are relevant to the environment and passed from generation to generation. The morphology of the physical environment as a social artefact is equivalent to language as a combined unit that expresses cultural patterns and world-views.

As with language, architecture has a reciprocal relation between the people and the culture. Learning of language is the learning of culture for the culture and language are one structure. This applies equally to the patterns expressed by all features of the built environment.

2.14.4.3 Symbolism in architecture

Nagatti (1980 p. 61) argues that when people think or talk about the surroundings that they do not carry the physical elements in their mind but are only carrying the symbolic meaning of these elements. Symbols are products of the imagination of mankind and

enable people to make abstract ideas, original patterns and to manipulate vital information about various phenomena in the environment. For example, instead of thinking about the meaning and significance of water, it is more powerful and effective to consider water as a holy entity or something taboo because of its holiness.

The environment in the mind is important and it can affect the mind. As the external environment is the process of objective demonstration of the symbols and subjective values, in the mind it is represented in the form of meanings and connections. As the external environment comprises an holistic structure of its contents, there is a harmony between the structures of symbols and their codifications in the mind.

In the traditional urban structures the individual elements form a unity that expresses the common values. Each element plays a role not only in the structure of physical environment but also in the social/cultural interpretations. One of the strongest elements that confirms this is the element of 'house'. The house plays significant roles with multi-structures and social relations. For example in the Arab society the house has a significant role in facilitating the social and religious occasions in which a great number of people are participating. The traditional houses were places where the wedding parties and funeral wakes were held. Many relatives, friends and neighbours would participate in all official ceremonies (celebrations and parties) and non-official ceremonies (activities of preparation). These events saw exchanges of social roles. The ordinary people had a chance to take on the role of leaders in managing the various activities, preparing the food and decoration. The younger people used these events as opportunities in which they could show themselves and their abilities as well. The person might experience a good grounding in these events for confirming the continuity

of social "feeding" through expressing the cultural values and social relations. These types of events would suit the structure of traditional houses while performing the cultural social abilities that could not otherwise be performed in daily life. The modern settlements and urban developments have failed in understanding the network of the continuous reciprocal relations. Their buildings have limited the cultural/social environment and have underrated the symbolic meanings of the environment as well.

One example given by Wali (1993 p. 37) is that halls for holding the wedding ceremonies have been established, leading to the creation of new types of ceremonies. The role of the house has been reduced to being a venue for sharing meals, while this had previously been only one part of the whole process.

The replacement of social dynamic symbolic processes has led to the minimisation of other relevant events, which had traditionally strengthened cultural ties and social cohesion. The effective participation of the people in the process of creation and unification has changed dramatically and become only the non-committal attendance for taking an already prepared meal. This shows that the urban environment ignores the symbolic values and does not seek to preserve the cultural activities of the society. The cultural processes of behaviour, in combination with the typology of the buildings, are in fact symbols, which contain the unique real abstract meanings of miscellaneous phenomena. In other words the various thoughts and acts of society, at the deepest level, reflect a unique entity because the origin of these things is one, which is the embodiment of the first meaning.

The spontaneous symbolic meanings parallel the structure of the visible objects such as buildings and the characteristics of general harmonious shapes such as height, depth,

opening or closing, exciting or withdrawing. The meanings are there whether understood by somebody or not. The symbolic effectiveness arises in terms of the dynamic developmental processes that happen in the interaction of a person with the social physical environment. In many societies the actions of daily life are still considered as part of ritual traditions that provide symbolic meanings for the elements and areas inside the environment. The actions usually encapsulate and trigger a complicated understanding about the place and imbue it with many meanings, such as to make the house in the Saudi society not only a place for daily life but also a holy, religious place.

Rites and legends form the initial operative structures of each society. Therefore these rites should be considered as a frame for the development of psychological tools and means by which the individuals could control the area and time. The analysis of rites and legends could provide a comprehensive understanding for the diversity of shapes that might be considered by the conception and natural representation upon the establishment of relations between the importance of reality and importance of mind.

The environmental harmony and symbolic meaning are two faces of one coin. When the environment is in harmony, this means that the symbolic systems are working properly and are effective in reconciling the cognitive understanding of people about the artificial environment.

2.15 Conclusion

This chapter clarifies a number of influences such as social structure, nature, culture, cognition, and aesthetics and the relation of these things with the architecture in any environment. The environment determines the location of city and various methods of design of architecture and has tremendous influence on the life of mankind in terms of

customs, traditions and manners. It also influences the business and political activities of mankind. So the environment has a major influence on the ordinary life of a human being.

The environment has another role in formulating the requirements of mankind so as to enable societies to adapt to the environment symbolically. The environment compelled mankind to build residences to meet various requirements and this evolved through many attempts towards an appropriate solution that might reconcile human requirements with the laws of the natural environment. So the environment is considered as the initial source of requirements, which had been transformed into symbolic meanings with the development of mankind's cognitive abilities.

Water is one of the environmental elements about which cultures have different views. Water in Riyadh means many things that are lacked by the residents in Riyadh. It means humidity in the desert climate, greenery, life and refreshment. Water is desired in Riyadh for the life of mankind

The sun is another element of nature. In Saudi Arabia the sun is readily available throughout the year. Saudi society becomes glad and happy during the few cloudy days, in contrast to the people of Edinburgh for whom sunny days are welcomed and celebrated. The people of Riyadh sit under air-conditioners throughout the day, therefore this hinders their business and life. These direct influences have always been embedded deep in the mind of mankind.

Nature has a major influence on mankind. The Arab scholar Ibn Khaldoon (in a presentation in 1982 p. 38) says that that nature has influence on the bodies, customs and manners of the people. He describes how people living in the low lands of the flat desert

are healthier in their bodies and more refined in their manners than the people living in the high lands. Their colours are pure, their shape is fine, their manners are good and they are well educated. He mentions the connection between the heat of sun with the darkness of the skin and that between coldness and fairness of skin. He describes the people living in tropical areas by saying that they are quick to be happy in contrast to people living in cold areas, thus showing the influence of nature on mankind's attitudes. Mankind may not be aware that nature has a role in creating customs and acts, but through research this can be revealed. The many aspects of nature surrounding mankind such as plant-life, animals and resources, play a major role in formulating the activity, including the customs and traditions, of mankind. So the industrial society is different than the agricultural society, each with its own customs and traditions being formulated by the surrounding nature and available natural resources.

Culture is the product of the social heritage of society, including its industries, tools, arms, houses, arts, mental and spiritual products. Each such element reflects a number of customs and traditions as well as the constructional aspects of the society. Each society has myths, which are a mixture of imagination and reality. For much of the time the imagination dominates reality and is conveyed from generation to generation until it becomes part of the heritage of society. The love story between Qaiss and Laila in Arab literature, for example, is similar to the love story between Romeo and Juliet by William Shakespeare in many characteristics. Yet Arab and Western literature allege that their story is the original and the other story is just an imitation. In fact the story is a set of partly true and partly imaginary events that have circulated for thousands of years

symbolising how virgin love can cause the death of the lover. Such stories might also exist in Chinese or Indian or South American literature.

One other clear example of the continuity of symbolically meaningful traditions in human life can be found in the society of old Najd. There, dances and songs were recited during the harvest season or while pounding the bonds of wheat and during the locust season. Today all the work during the harvest season is performed by the machines. Despite this, the dances and songs have remained as symbols of the past and a simple life that was led by the society as well as the spirit of solidarity, harmony, intimacy and love. This spirit dominated the society in the past, although its functional purpose has vanished with the arrival of technology and machines.

To give a more personal example of how symbolic meaning can be generated by experience, the writer recalls that when he was small boy he used to refuse to go to the school and sometimes his grandfather used to hit him with a long stick, which made a sound when being shaken in the air. The writer went to the school after being punished with that stick. Despite the many years that have passed, the shape and sound of the stick still remind him of that punishment; seeing the stick brings back detailed memories of the school. The connection between the school and stick has become a symbol resonating over many years.

Throughout evolution mankind has been searching for cognition in order to improve his society's well-being. The symbol dates from the first means of expression for mankind who drew pictures of creatures on cave walls. Symbols used for understanding later developed. Symbolism is a vehicle for cognition, it collates a depth of information about

any object which could not otherwise be perceived in one moment. Much of this information is stored in our mind and is recollected when that object is mentioned.

Further to this, aesthetic needs still encourage people to bring beautiful items to their houses as symbols expressing a range of profound ideas. For example the survey made by the writer shows that the majority of people prefer the material of marble for covering the facades of their houses as they think that marble is the symbol of softness, colour and natural shape.

The social dimension plays a role in creating symbolic meanings. In most societies symbols reflect various aspects such as traditions, customs and religious ceremonies. Symbolic meanings are in the form of interactions between the nature of environment and beliefs and play a major role in the society.

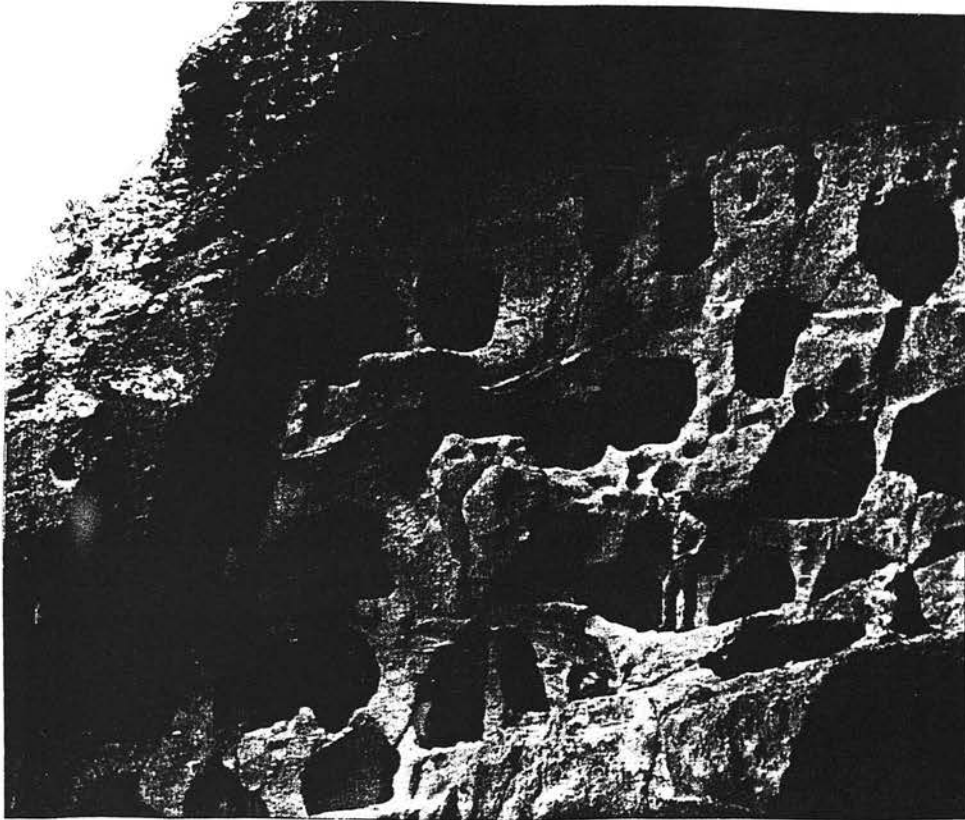


Fig. 2.01 . Caves – the first human dwellings

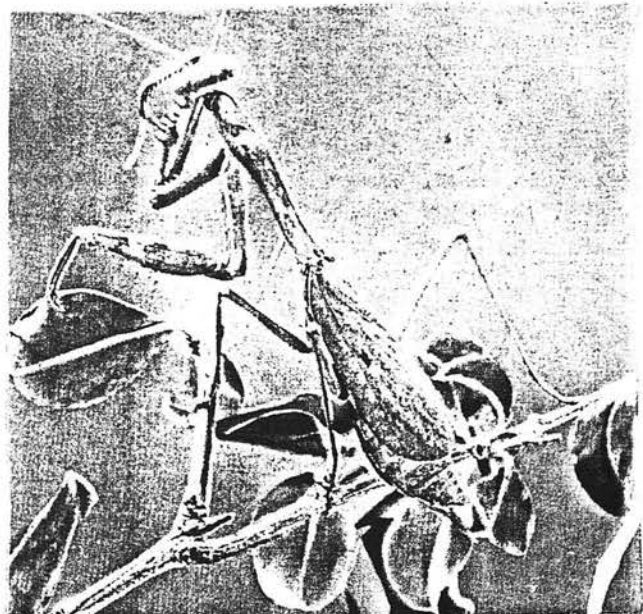


Fig. 2.04 Insect's use of natural camouflage



Fig. 2.03 Winter rabbit's camouflage



Fig. 2.02 Use of natural camouflage by birds



Fig. 2.07 Rough stone northern church Soft white Marble for Greek Philosophy

Soft White Marble is good for Greek Philosophy

Fig. 2.08 The human heart rejoices at natural scenery

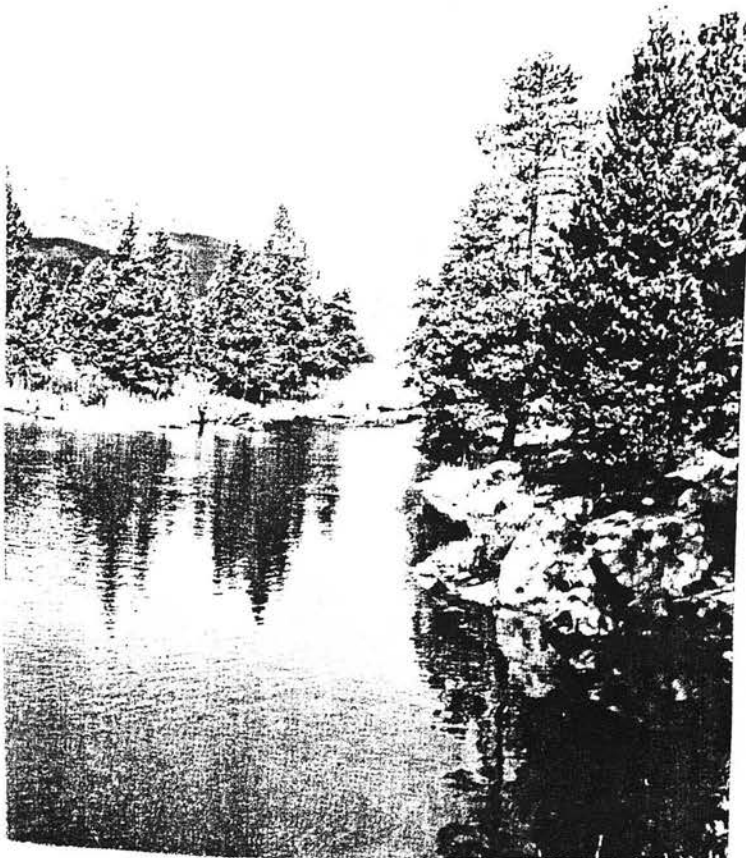


Fig. 2.06 Crown of precious materials





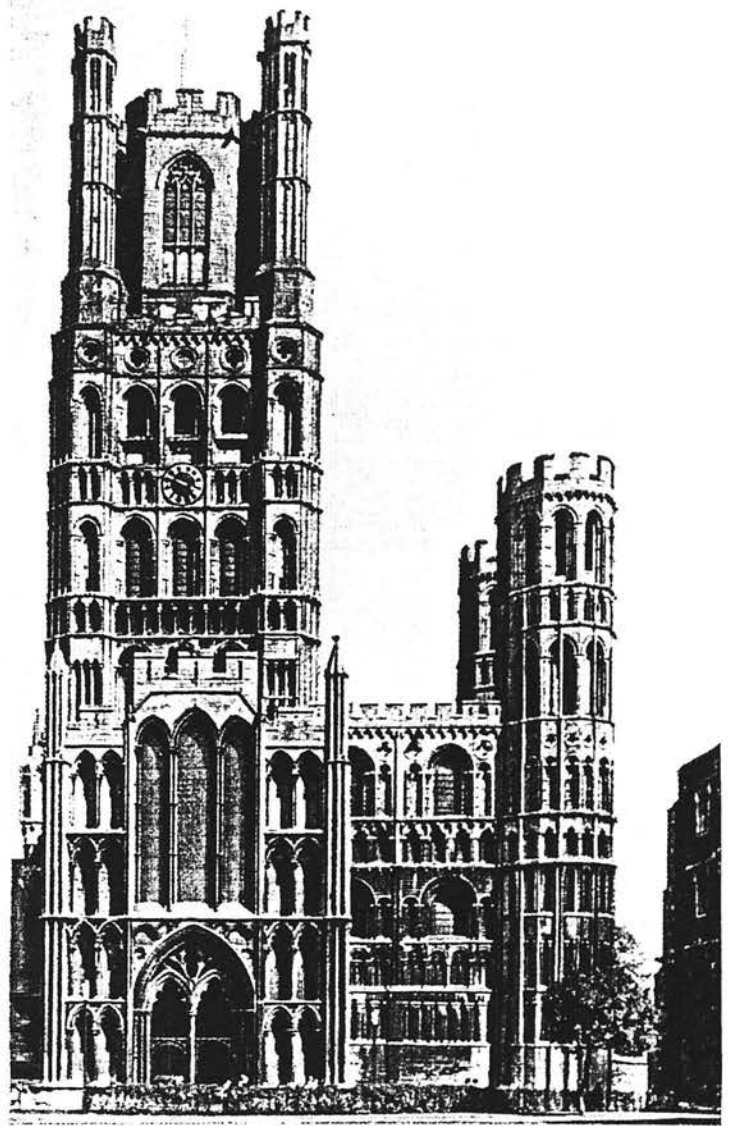
Fig. 2.09 Culture reflected in hair dressing



Fig. 2.10 Shape of roofs in Africa



Fig. 2.11 Style of hair dressing in Africa



Culture effects on people through its building or even simple matters such as hair dressing.

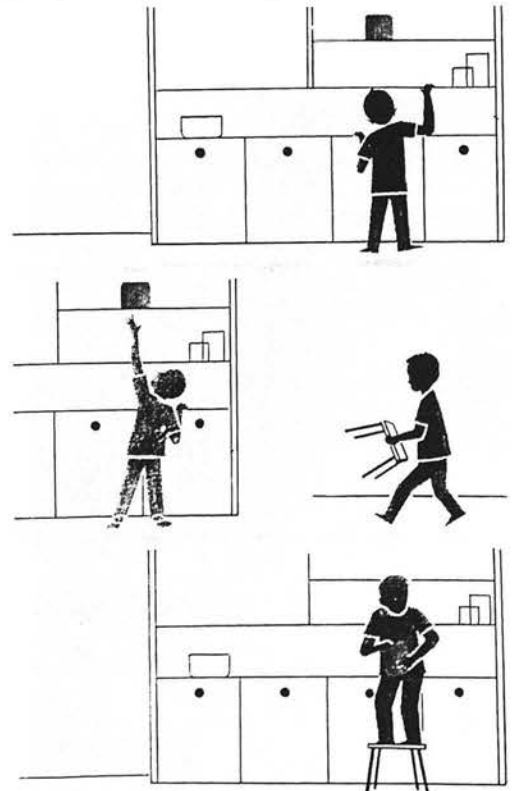


Fig. 2.05 Example of cognition



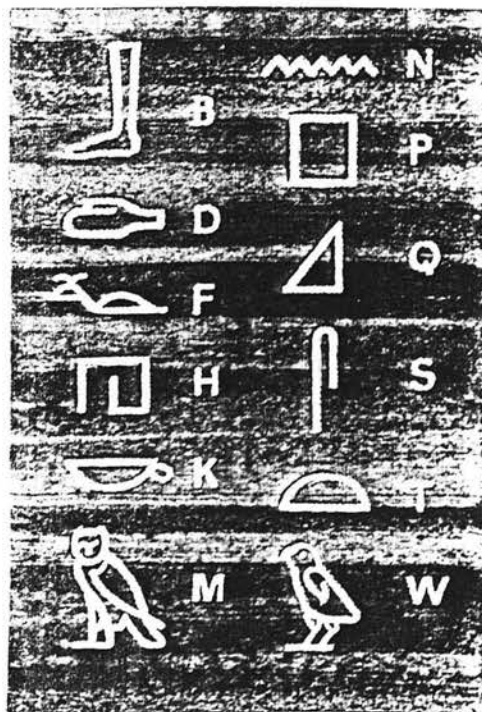
Fig. 2.12 Example of paintings believed to have magical powers

Fig. 2.15 | Dancing as an expression of power or strength



Fig. 2.13 Examples of shapes believed to have magical powers

Fig. 2.14 The properties of feathers leathers reflect those who wear them



CHAPTER THREE:
CASE STUDY

3: Case Study

3.1 Introduction

3.2 The Kingdom of Saudi Arabia

- 3.2.1 The Central Region
- 3.2.2 The Western Region
- 3.2.3 The Eastern Region
- 3.2.4 The South-Western Region
- 3.2.5 Climate
- 3.2.6 Language
- 3.2.7 Law
- 3.2.8 Religion
- 3.2.9 People

3.3 The City of Riyadh

- 3.3.1 Definition of 'City'
- 3.3.2 Site
- 3.3.3 Location of Riyadh the Capital City
- 3.3.4 Brief History of Riyadh
- 3.3.5 Brief Geography of Riyadh
- 3.3.6 Social Life in Riyadh
- 3.3.7 System of Living
- 3.3.8 Houses
- 3.3.9 Traditional Houses
- 3.3.10 Modern Houses

CASE STUDY

3.1 Introduction

Writing about the social life and philosophy of life of any society should be accompanied by a brief study of the historical, social and cultural circumstances of that society. This study should throw light on the important features of that society's relationship with the environment and life, marking out the important events in the development of that society since its settlement. The social life including the customs, traditions, folklore and architectural styles are the result of the accumulated experiences that the society has acquired during its development. The nature of economic activity and location also play a role in the social life of the people. The area of Saudi Arabia has attracted many people over its history because of its religions and its strategic location between the three continents of Asia, Africa and Europe. Many western people and travellers had already come to this area before the discovery of oil. This chapter focuses on various geographical, historical and political characteristics of the Kingdom of Saudi Arabia in order to give context to a more detailed study of the city of Riyadh. This is intended to assist in interpreting the city's images and symbolic meanings which arise in the subsequent chapters.

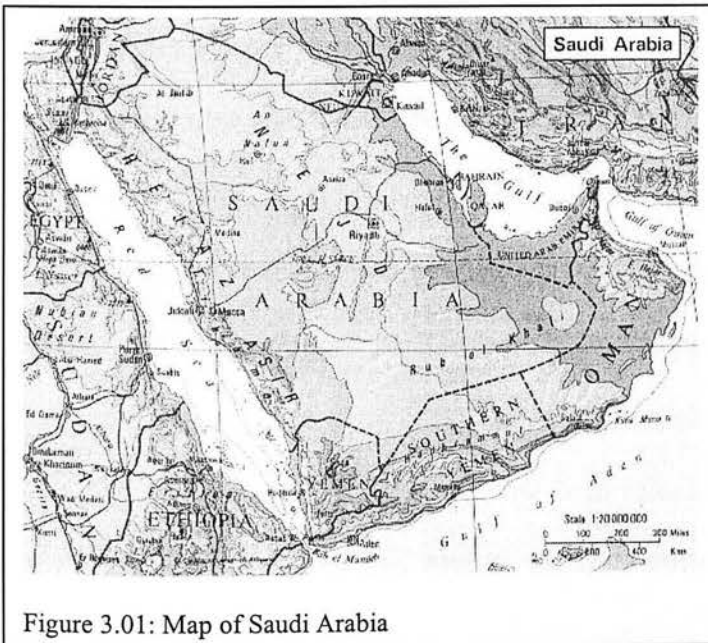
3.2 The Kingdom of Saudi Arabia

Occupying four-fifths of the Arabian Peninsula, the Kingdom of Saudi Arabia is the largest country in the Middle East. In South-western Asia, the country is at the crossroads of three continents: Europe, Asia and Africa.

On the West it is bordered by the Red Sea and on the east by the Arabian Gulf. To the South there are borders with Yemen and Sultanate of Oman: To the East lie the United Arab Emirates, Qatar and the island state of Bahrain. In the North Saudi Arabia has borders with Kuwait, Iraq and Jordan.

The country's area is estimated to be some 2,331,000 km² (Al-Shareef, 1973 p. 32) (with 'estimated' being the correct term, as only the borders in the north, the border with Qatar and a part of the border with Yemen are precisely demarcated). There is a 700 km² neutral zone between Saudi Arabia and Iraq in which no permanent structures or military establishments may be established. Bedouin people from both countries have access to the area, which is divided equally according to a 1975 agreement.

Between Saudi Arabia and Kuwait lies another intermediate zone covering about 5770 km². Saudi Arabia administers the south-east half but the oil revenues from the area are split between the two countries (figure 3.01).



The Kingdom of Saudi Arabia has a varied topography including, besides the well known deserts, a green, mountainous area in its South-western corner.

Al-Suwaida (1983 p. 357) describes the desert saying that despite appearances, there is

considerable life there, especially after winter rains. Plants such as desert camomile, scarlet pimpernel, heliotrope flourish there, as do porcupines hedgehogs and rabbits.

Saudi Arabia's terrain is varied but on the whole it presents a barren and harsh appearance with salt flats, gravel plains and sand dunes with few lakes or permanent streams. In the south of the country lies the famous Empty Quarter (in Arabic, *Rub Al Khali*), the largest continuous sand desert in the world. It is linked to another large sandy desert, the Nafud, in the north of the country. In the South-west, there are mountains rising to over 9,000 feet and rain is common there (Al-Suwaida, 1983 p. 358).

3.2.1 The Central Region

The Central Region of the Kingdom of Saudi Arabia includes the capital, Riyadh, and a number of other important towns north and west of the capital, such as Buraidah, Unaizah and Hail. This is the heartland of the country, and in Arabic is known as *Najd*. It is also the most traditional and, in general, the most religiously conservative region of the country. Outside Riyadh, in the towns and villages of the Najd, westerners are not as common as they are in the east or in Jeddah and are therefore objects of interest. The town of Buraidah also lies in the Najd, which is the only place in Saudi Arabia where all women, including foreigners, are required to be veiled.

Though Riyadh is the capital of the country, it is only in the past few years that it has become the real centre of the Kingdom's government. Technically Riyadh was always the capital but until the early 1960, the Ministries, Embassies and administrative centres were located in Jeddah. They have now been relocated to Riyadh. As a matter of fact, until the Embassies moved to Riyadh, the only airline allowed to fly into the city was Saudia Arabian Airlines. That has now changed with many international carriers serving Riyadh, as well as Jeddah and Dhahran.

Riyadh has predictably undergone a major transformation since the discovery of oil. In 1932 the city was only 8.5 km². Very little of what can be seen in Riyadh today is over 50 years old and a great deal is less than 20 years (Zaki Fariss, 1990 p. 24).

Riyadh (which is the plural of an Arabic word meaning garden) enjoys a winter climate that is cool and pleasant with moderate temperatures. Rain is not unusual in the winter, nor are sandstorms. Summer is dry and hot, but without the uncomfortable humidity of Jeddah or Dhahran.

3.2.2 The Western Region

As far as non-Muslims are concerned, Jeddah is the most important city of Saudi Arabia's Western region, known as the Hijza. Jeddah is by far the most cosmopolitan city in the Kingdom having been the main port for Makkah since early Islamic times. Indeed, until well into the twentieth century, thousands of pilgrims annually arrived at Jeddah port on their trip to Makkah and Madina. The Hijaz came under nominal Turkish control in the sixteen century, though local rulers kept a great deal of power and influence. The first foreign consuls arrived in Jeddah in the first half of the nineteenth century (Al-Hamdan, 1990 p. 26). King Abdul Aziz and his troops took control of the city in 1925 and, afterwards, foreign representatives to his court lived in Jeddah rather than Riyadh. The Embassies remained in Jeddah until the mid-1980s when they were all transferred to the Diplomatic Quarter in Riyadh. Nonetheless, there is still a large number of foreign consulates in Jeddah a city that retains its importance as the commercial capital of the Kingdom and is still the main port of entry for the millions of pilgrims who visit the Holy Cities each year.

Most of Jeddah's historic sites were located along the old city walls, which were demolished in the late 1940s. The old city is now a protected area, the buildings of which cannot be demolished unless they are absolutely beyond repair and can be replaced with something of similar size and architectural style. Within the old city, many of the traditional houses are built of coral taken from reefs in the Red Sea. Within the old city the Sharbatly House and the Naseef House represent the traditional homes of two of Jeddah's merchant families and both have been restored to their original state. The Municipality Museum is opposite the National Commercial Bank headquarters in the old city. It is the only remaining building of several which comprised the British Legation in Jeddah during World War I.

3.2.3 The Eastern Region

The Eastern Province, bordering the Arabian Gulf and containing the towns of Dhahran, Alkhobar, Dammam, Qatif, Hofuf and Jubail, is where oil was first discovered in Saudi Arabia in the 1930s. Before the discovery of oil, Dammam and Alkhobar were tiny fishing and pearling villages. There was no Dhahran at all. Dammam has since become the administrative centre of the province and lies at one end of the Dammam-Riyadh railway. Trains leave daily for Riyadh at 7:30 am and 4 pm, the journey taking between four and five hours and the train passing through Abqaiq and Hofuf, the main town in the Al-Hasa oasis. Alkhobar is more westernised than Dammam. The first recorded settlement was in 1923 and, because of its location next to the early ARAMCO (Arabian and American Oil Company) camp, it grew rapidly. In the earliest days of oil shipment from the Kingdom, oil moved from a pier at Alkhobar to Bahrain, where it was

processed. Today, Alkhobar is at one end of the King Fahd Causeway, a 25km feat of modern engineering that links the Kingdom to the island of Bahrain.

Dhahran is the town that ARAMCO built. The city consists of the ARAMCO compound, the airport (soon to be moved to an ambitious new site some 60km north), the US Consulate and the King Fahd University of Petroleum and Minerals. Some 13km north of Dammam is the town of Qatif, one of the centres of the Eastern Province's large Shi'ite Muslim communities. The town was first settled in about 3500 BC and for centuries was the main town and port in this area of the Gulf. In fact, some early European maps label the present-day Arabian Gulf as the 'Sea of Elcatif'. Qatif and the nearby island of Tarut are historically among the most interesting sites in the Kingdom.

About 90km north of Dammam is Jubail. Until the mid 1970s it was a small fishing village but it then became one of the Kingdom's two newly-created industrial cities, the other being Yanbu on the Red Sea Coast. The industrial city of Jubail is a complex of petrochemical plants, an iron works and a number of smaller companies, plus a Saudi Royal Naval Base.

The town of Hofuf is the centre of the Al-Hasa oasis, one of the largest oases in the world. Until about a century ago, most of the dates sold in Europe came from here and the area remains one of the world's largest producers of dates. Hofuf itself contains an old fort and one of the most interesting *aswaq* (markets; plural of *souk*) in the Kingdom. Because of the enormity of the oasis and the number of picturesque villages scattered through it, a leisurely drive through this fertile environment is an entertaining way to spend an afternoon.

3.2.4 The South-Western Region

The Asir, as the south-western corner of the Kingdom is known, is an area of mountains, wet weather and green landscapes. The mountains of the Asir are part of the same geological fault as the Great Rift Valley in Africa. The highest point in Saudi Arabia is Jebel Soudah, reaching a peak of 2910 meters near Abha, the administrative centre of the region. Probably one of the earliest mentions of the area is that of the Roman general, Aelius Gallus, who was sent in 25BC to conquer the south Arabian incense-producing regions that are today in Yemen and Oman. His troops moved along the main caravan route, which was east of the Asir mountains. They conquered Najran, about 280km east of Abha, but failed to reach the incense areas as a lack of water forced them to turn back at Marib in Yemen.

The Ministry of Information (1990) states that until King Abdul-Aziz conquered it in 1922, Asir was an independent Kingdom. Because of its location, Asir has always had close ties with Yemen and this is reflected not only in the customs of the people but also in their architecture. The most distinctive features are the shingles protruding from the sides of the houses; they deflect rain away from the mud walls of the buildings. Abha is the capital of the Asir and its cool weather, mountains and beautiful scenery make it a popular weekend resort. Within Abha itself, there is the Shada Palace, built in 1927 as an office/residence for King Abdul Aziz's governors. After being restored it was reopened as a museum in 1987.

As Abha's weather is cool, air-conditioning is seldom needed. The hills are covered with trees and the mountain scenery is spectacular. Just outside Abha is the Inter-Continental Hotel which operates tours throughout the area and to Asir National Park, Najran and the Red Sea Coast. The Asir National Park is an enormous tract of land stretching from the Red Sea to the desert east of the mountains. It is in fact a series of small, non-contiguous

parks, each having its own camping ground and picnic area. The park falls naturally into two parts: the plains to the South-east of Abha and the mountains to the North-west.

About 280km east of Abha is Najran, one of the most interesting and least visited towns in the Kingdom. Close to the Yemeni border, it extends along the Wadi Najran and has been inhabited for about 4000 years, most of that time spent as an important trading centre. The Yemeni cultural influence is very strong here both in architecture and in social attitudes.

3.2.5 Climate

Riyadh Municipality information describes Saudi Arabia as one of the driest countries in the world, with rainfall averaging less than 5 inches per year. Distinct seasons, in the European or American sense, do not exist. The climate is principally determined by the Southerly shift in wind patterns during the winter months which brings rain and cool weather. Other factors such as latitude, proximity to the sea and altitude also affect the climate. In the Empty Quarter, the great south-eastern sand desert, ten years may pass with no rain. The Asir Highlands in the south receive monsoon rainfalls that may exceed 255mm (10in) per year. Jeddah, on the shores of the Red Sea, has a hot and humid climate year round. Taif, on the other hand, and Abha, enjoy more temperate weather.

Summer is hot with temperatures in some areas reaching 49° centigrade (120F). Winter is cooler with an average temperature of 23° centigrade (74F) in Jeddah and central and Northern parts of the country, and snow and ice sometimes occur in the higher elevations in the South-west. In areas where there is little ground cover, a north-westerly wind blows for most of the summer months and may, especially in the Eastern part of the country, whip up violent sandstorms. Between October and May the weather is

generally pleasant with cool nights and sunny days. Night temperatures in the coastal areas may dip down to 5-10° centigrade. From April to November, on the other hand, temperatures are considerably higher and human life without air-conditioning would be very unpleasant indeed.

3.2.6 Language

Arabic, like Hebrew, is a Semitic language. It is spoken and understood in various forms by millions of people throughout the Middle East and beyond. It is one of the official languages of the United Nations. Classical Arabic, the language of the Muslim Holy Book, the Quran, is used only in writing and rarely in speech.

A standardised modern Arabic is used for newspapers, for television and, with local variations, for conversation. The language is written in a flowing cursive style from right to left. The alphabet consists of 28 letters, all consonants. Vowels are expressed either by positioned points or by inserting letters in positions where they would normally not occur. The letters take different shapes depending on their place in words.

3.2.7 Law

As Saudi Arabia is an Islamic State, all law is based on the Holy Qur'an. It is called Sharia law and governs both criminal and civil cases. The Qur'an itself is considered the constitution of the country and provides ethical values and guidance. Executive and legislative authority is exercised by the King and the Council of Ministers within the framework of Islamic law. The Kingdom's ministries and all other government agencies are ultimately responsible to the King.

3.2.8 Religion

Islam, along with Judaism and Christianity, is one of the world's three great monotheistic religions. Islam is the official religion of the Kingdom of Saudi Arabia and its tenets are enshrined as law. The public practice of any religion other than Islam is not allowed in Saudi Arabia. About 85% of the population are Sunni Muslims and the remaining 15%, primarily on the east coast, are Shiite Muslims. The sexes are strictly segregated in public although educational and job opportunities for women are increasing" (Ministry of Information, 1990).

Muslims, the followers of Islam, believe in one God, Allah in Arabic, and that Mohammed was His last Prophet. Many beliefs of both Christianity and Judaism are also part of Islam. About one billion Muslims live in the world and they include many races and cultures on every continent. Saudi Arabia occupies a special place in the Islamic world as the birthplace and heartland of Islam. It is to the sacred Kaabah, a black cube of stone in the square of the Holy Mosque in Mecca

that Muslims turn in prayer five times a day. Every Muslim must pray these five prayers and, in Saudi Arabia, offices and shops are obliged to close during those times. Exact prayer times are published in daily newspapers and occur at dawn (*fajr*), midday (*duhuhr*), mid afternoon (*asir*), sunset (*maghreb*) and evening (*isha*). The Holy Quran is the sacred scripture of Islam, revealed by Allah to His Prophet Mohammed (pbuh). Islam consists of adherence to the Quran and the duty to believe and follow what are called the Five Pillars of Islam.

3.2.9 People

The overwhelming majority of Saudi Arabian are Arabs, descended from the indigenous tribes and still today maintaining tribal affiliation. The number of expatriate workers is large, with the bulk coming from Egypt, Pakistan, India and the Philippines. The economy is almost totally dependent upon foreign labour, through efforts are beginning to be made to lessen this dependence.

3.3 City of Riyadh

3.3.1 Definition of 'City'

Cities are established to perform various functions that would be recognised by those who are strangers to the cities. When one studies the functions of cities, one looks at them as alive creatures that can eat and breathe, as imagined by F. Ratzel at the end of the 19th century. This study does not consider their internal function because that is the result of civil life. One should ideally consider the external functions for the sake of which the cities have been established and which bring life, development, wealth and activity to the cities.

Shafartz (1953 p. 85) categorises the functions of cities as follows:

- Political functions;
- Cultural functions;
- Economic functions; and
- Administrative functions (especially as the capital).

According to Beaujeu Garnier (1968 p. 107), one more function is the military one. This is not so relevant today but was responsible for the establishment of many cities in the past.

3.3.2 Site

Wehaibah (1980 p. 70) states that cities are established on certain sites so as to access necessary resources although the manner of these changes as time passes. The type of function for the sake of which the city has been established would be determined by the nature of place where the city is. The factor which controls the growth of city and assists in changing the functions of the cities is the situation. In order to evaluate the importance of situation of a city, one should go back to its foundation date and study the local environment as well as the prevailing social and economic conditions of that time. Without this one cannot understand the reason for selecting a certain place for establishing a city. Many cities were established at places that would no longer be appropriate for the establishment of modern counterparts despite the progress of engineering sciences.

3.3.3 Location of Riyadh the Capital City

The factors that determine the location of national capitals are many. Among these are distinctive locations whether they are central or marginal. Initially, the preferable location for the capital is in the centre of the State. Madrid is located in the centre of Spain, Moscow is in the centre of European Russia, Ankara is in the centre of Turkey and Riyadh is in the centre of the Kingdom of Saudi Arabia. The central location of the

capital may protect it from the danger of land attack or may be for upholding equilibrium between the parts of the State.

Wehaibah (1980 p. 86) also writes that being in the centre of a nation is now more important than being located in attractive places, because everything is subject to the ease of transportation. In countries where the rivers are used for transportation the capitals will be located on the banks of rivers such as Cairo and Khartoum on the bank of River Nile, Warsaw on the Bank of Phastolla River and Brazzaville on the River Congo. The capital therefore occupies a strategic centre if it has been connected with the world by means of all modern transportation.

In some cases centrality is determined by calculating the point equidistant from the borders although this may not relate to the distribution of population and resources. When Australia was established, its capital was located in the South-eastern corner where rain water was available.

3.3.4 Brief History of Riyadh

Al-Jassir (1966 p. 9) writes that Riyadh City occupies a distinctive location in Najd region in the centre of the Arabian Peninsula. Riyadh was established on the debris of Hajar city, which was the capital of the Yamammah region. The origin of the tribes settled in this place ended with Samm, son of Nuhu and from whom the tribes of Thamod, Tassam and Judais descended. The latter two tribes settled between Witer Valley (now Batha area) and Al-Ard Valley (now Hanifa Valley). The city of Hajar was developed between these valleys.

Hajar remained as the capital of Yamammah during the era of wise successors and the era of Beni Umayyah. It vanished completely during the era of Beni Al-Abass and was mentioned no more even when Yamammah was invaded by Al-Ekhaidareen in the year 253H (867AD) when Alkhudramah had become the base of the Yamammah region, replacing Hajar city. When the creepage of human weakness saw the decline of the Abassi succession in the third Hijri century, Hajar City began to vanish gradually. A period of drought led to the complete eclipse of Hajar City, whose people dispersed into small villages such as Migrin, Maakal, Ewood, Baniyah, Siyleaa, Jabrah and Khuzab. In addition to the above, Hajar City was invaded. In the year, 1099H (1687) Al-Zaraa tribe ruled the village of Migrin, which had become as the base of Yamammah region.

In the 12th Hijri century, Riyadh first appeared and the name of Hajar was confined to a well located on the western bank of Al-Witer Valley (now Batha), now located between King Saud and King Faisal Roads. Riyadh had undergone an estimated 35 invasions between the years 1159 and 1187H (1746 and 1773). Imam Abdulaziz Bin Mohammed Bin Saud Bin Migrin entered Riyadh after the 35th battle. By the year 1240H (1824) Riyadh had become the base of the Saudi State (second phase) until the 14th Hijri century. The above phase also witnessed wars, riots, turmoil and internal disputes.

Hamad Al-Jassir (1966) reports that in 1259H (1843) Imam Faisal Bin Turki ruled Riyadh and he was succeeded by his son Imam Abdullah in 1282H (1865). In the first year of his reign, he built the palace now known as Al-Masmack. Since 1240H (1824) Riyadh has remained the Capital of the Kingdom of Saudi Arabia.

According to the Riyadh Municipality (1987) Riyadh City had been surrounded by a wall constructed by Dahham Bin Dawass in the year 1160H (1747). This was damaged at Safar 1309H (1891). Many of the governmental offices remained outside Riyadh until

the construction of the Ministries building and governmental offices in Riyadh during the time of King Saud in the year 1375H (1955). Since that date Riyadh has become the modern Capital of the Kingdom of Saudi Arabia. King Abdulaziz Al-Saud constructed a wall around the city in the year 1319H (1901), which had many gates. It was removed in the year 1370H (1950) due to the expansion of the city. Al-Murabaah Palace was also constructed by the middle of the 14th Hijri century in the northern side of the city. Its name Al-Murabaah is Arabic for “surrounded by four square towers”.

The above indicates that Riyadh had undergone many conflicts and wars throughout its history. As there is no evidence or trace of these conflicts, which could be taken as a guide for knowing the origins of the history of this city, the researcher must rely on the stories of those who witnessed these periods, even though some of the said stories are imaginary and very exaggerated. The agricultural and commercial activities of Riyadh as well as the availability of resources, have always given this city high status and, due to these reasons, many tribes have attacked it. When the attackers failed to capture the city because of its strong fortification, they burned and damaged the farms and vegetation.

Today Riyadh is the capital and representative city of the Kingdom of Saudi Arabia. It is the headquarters of government and houses the Ministries and Embassies of many countries. Riyadh has taken enormous steps towards development and progress so as to take the lead within modern cities and has witnessed a technological renaissance across many fields.

3.3.5 Brief Geography of Riyadh

Since ancient times the geography had been defined as the description of earth and mankind. Geography studies mankind's activities and styles of living interrelation to where he has gone. In this way, geography can be considered an important branch of human cognition. Geography has developed and is still developing in many fields due to the expansion of mankind's activities and problems.

Location of Riyadh

As the Capital of the Kingdom of Saudi Arabia Riyadh is located in the centre of the Kingdom in the Eastern part of the heart of the Arabian Peninsula, specifically on the latitude 38 (24° north) and on the longitude 43 (46° east), at 600m above sea level. Riyadh and its countryside form one of three main areas for the urban centres and developmental complexes in the Kingdom. The other two main areas are the Western area (Jeddah) and the Eastern area (Dammam). In terms of its relation with the other main urban centres Riyadh is the central pole, which connects the Western and Eastern areas. In view of the above the three developmental complexes in the country form a pivot crossing the Kingdom from East to West. Most of the population and the industrial and commercial activities are located in this pivot of urban activity. The location of Riyadh is also central in terms of its functional aspects. Due to this strategic location Riyadh has been selected as the Capital of the country and headquarters of the Government and it has performed this role since the unification of the Kingdom of Saudi Arabia by its founder, His Majesty King Abdulaziz Bin Abdulrahman Al-Faisal Al-Saud.

Riyadh as an influential area

Riyadh has become as an important centre locally, nationally and internationally. Within the framework of its local function, the study that was conducted for preparing a general plan of the city resulted in the determination of two areas. One area is very close and adjacent to Riyadh and the other extends to cover the whole region of Najd (Doxiadis, 1970 p. 60). It reaches 350 kilometres to the north-west, 150 kilometres to the east (Khurais area) and 500 kilometres to the west (Afif area). This area contains many important developmental centres such as Hail, Buraidah, Unaizah, Alkharj and Al-Aflaj. The area immediately adjacent to Riyadh extends to cover Salbokh, Jubaileyah, Mehmal in the North and Salmeyah and Yamammah in the South. It also covers most of the low lands from Muzahimyah to Marrat and the high hills through which the road leading to Khurais passes. In this area there are some special places such as follows:

- Dareyah, with its long history and archaeological remains and architectural style which reflects the qualities of the site at the present time;
- Alkharj, with its gardens, farms and experimental farms as well as its sources of underground water;
- The lowlands, extending from Muzahimah to Marrat, their natural views and fertile farms; and
- The flat plateau through which Khurais road runs.

Aspects of Surface

According to Al-Shareef (1973 p. 37) Riyadh is located 600m above sea level on a plateau, which is part of the great plateau of Najd. Riyadh's plateau extends in the West towards the Twaig Hills and the zone of the Dahna Desert on the eastern edge. The

plateau slopes smoothly towards the east and Riyadh is located on its 25 kilometres wide west side. Its surface is cracked due to the erosion of water, which carved out a network of deep valleys. Also Riyadh is located on the east bank of Hanifa Valley (previously named Al-Ard Valley) that runs north-west to south-east. Hanifa Valley is considered a very important valley in Najd area. This is because the storm waters, following torrential rainfall, drain into Hanifa Valley forming many streams such as Gubirah, Abir and Nimmar. Batha Valley (previously Al-Witer Valley) runs parallel to the old city of Riyadh. Thus Riyadh is located at the crossing of three main valleys. These water sources help in distributing wild flowers, gardens and palm trees as well as other gardens in the past. This is why the city has been given its current name (Riyadh). The valleys are dry throughout most of year but can flood suddenly during February and March. Many small dams have been constructed on a number of adjacent valleys to channel this water for irrigation, preventing the possible occurrence of floods and preventing erosion. The surrounding network of valleys around Riyadh poses some difficulties to the city's developmental and constructional expansion in future and are valued for their greenery and natural views.

In the East of Riyadh there is a hilly edge, extending from Dammam road in the north to Alkharj road in the south. Between this and the valleys the remaining area surrounding Riyadh is flat with a number of hills whose heights range from 10 to 30m.

The climate of Riyadh

Riyadh, as other adjacent places, has a continental climate where the weather is generally hot and dry. The daily temperature can vary tremendously. The weather is fine and temperate from November until April and the temperature starts to increase during

the remaining six months. The relatively low humidity helps make the high temperature bearable.

From May to September the weather is hot, reaching 40° or even as much as 45° centigrade, while the minimum temperature could be a 24° centigrade even during the hot months. This big difference in the temperature (more than 20° centigrade) means that the night of summer at least feels 'cold' to some extent.

Al-Mokharij (1981 p. 10) writes that the cold period extends from December until February. Sometimes the temperature may be less than zero. It is worth mentioning that the lowest temperature ever recorded in Riyadh was -7° centigrade. The temperature around Riyadh has increased recently because of the rapid developmental growth of the city, and accordingly the heat of pipe exhausts, air-conditioners and other mechanisms has increased, in addition to the networks of roads whose construction materials are mixed with tar.

The quantity of rain falling in Riyadh is low; the average from 1966 to 1977 was only 131.2 mm. June to October is a dry period during which there is no rain. The wettest months in the year are March and April during which the rate of rain reaches 23.5 and 44.2 mm respectively (Al-Mokharij 1981 p. 11).

Humidity is very low ranging from 25% during the hot period to 50% during the cold period. Al-Mokharij mentions a study conducted by Mohammed Bin Abdullah Bin Saleh, which assesses the possibility of living out of doors in Riyadh: "an analytic study conducted on the outside temperatures hour by hour, rate of humidity, sunshine and speed of air, concluded that only about 4141 of the total recorded hours (8760 hours [covering an entire year]) can be considered as comfortable". The actual human experience with the climatic circumstances cannot be measured accurately, despite being

important for the constructional development. The simple way for assessing the various climatic conditions under which mankind can work efficiently is the use of a climatic graph, based on the collection of humidity and temperature circumstances. By this way cities can be categorised in terms of their general suitability for human activity (Bomont, 1976 p. 26). The conclusion is that the general climatic circumstances of Riyadh are reasonable if one exempts the months of June, July, August and September.

The wind-speed does not exceed 50 knots (93 km per hour) per hour. Also it is easy to predict the direction of wind except during the month of April when it changes irregularly. The prevailing wind during the period from December until May blows from south to south-east, but from June it blows throughout the next six months from north or north-east (Doxiadis, 1970 p. 65).

3.3.6 Social Life in Riyadh

Human societies naturally undergo some change and instability along with their permanent behavioural and cultural styles. The ability of societies to adapt to changes is different. As social transformations gradually take place, the influence of change can be reduced and more easily controlled, but any major technical development can cause a rapid change on the social aspects.

The notion of social transformation has been one of the central concerns of modern sociology. According to Al-Subie (1989) the notion of social transformation can be discussed in three general approaches as follows:

- A claim that social transformation does not exist at the level of scientific fact, but it is a dimensional interpretation of some natural social phenomena.

- A claim that society is based on its transformations.
- A notion that social transformations are periodical cultural phenomena that initially elevate the respective society culturally but then lead to a period of relative cultural degradation.



Figure 3.02: Agriculture as a tradition means of survival

3.3.7 System of Living

The life of people of Saudi Arabia before the discovery of oil can be described as austere. Life depended on local resources for satisfying the daily needs of food and basic needs (Al-Subie, 1989 p. 51) (figures



Figure 3.03: Fetching water for animals by traditional means

3.02-3.04). The main food available was in the form of dates, milk and wheat. There was no house without an enclosure for breeding cows, goats or poultry. Also there was a store in the house used to hold a quantity of dates, rice, wheat and firewood intended to last for a year.

The storage of dates inside the house was important. In the store room below where the pots of dates were kept small gypsum ditches would be made in the floor for draining off the molasses

leaking from the pots. The height of the date store was usually one metre from the ground so as to let the molasses drain through a cavity at the bottom. In those days the

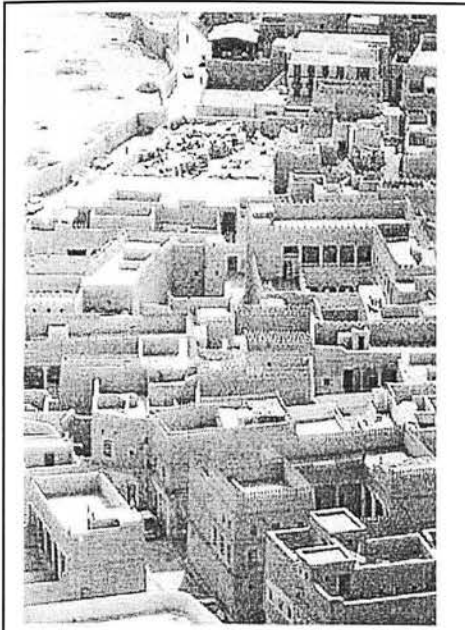


Figure 3.04: Building with local materials

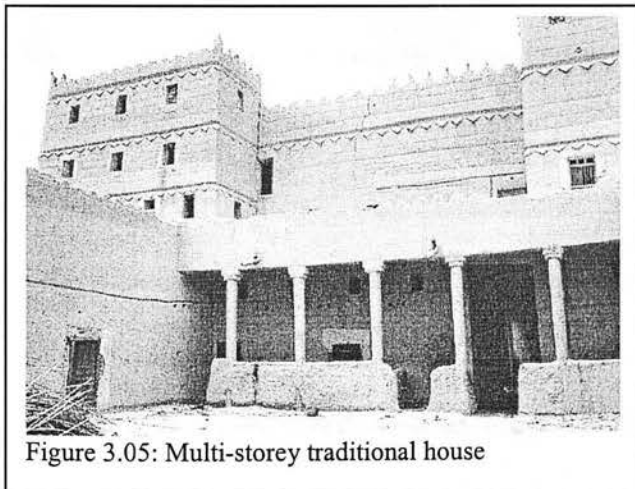


Figure 3.05: Multi-storey traditional house

molasses was used in making many types of food.

The floor was also paved with canes which had been woven by means of fronds (*Dawwarah*).

The daily feeding system was mainly dependent on the milk and dates. The purchase of meat from the market to be cooked in the houses was very infrequent, especially as the preparation of food was done only once a week on Friday (except among the rich).

Supper was the basic meal and presented

immediately after Magrib prayer.

The supper meal consisted at most times of rice and fats. If some family member cooked meat within the meal, its sauce would be distributed among the family members (Al-Suwaida, 1983 p. 277).

The preparation of sacrificial meat

followed a highly ritualised custom. People used to cut the meat, slice, salt it and desiccate it by hanging on a rope.

The breakfast, which was immediately after dawn prayer, consisted of Arabian coffee and dates or sometimes of hot milk and bread. The cost of living was suitable to the

economic circumstances prevailing by that time. The average rate of domestic expenditure was 7 – 10 Saudi Riyal per month.

3.3.8 Houses

The availability of money, large families and many workers on fixed wages have influenced the system of house-building. The traditional local style has diminished. The old buildings of mud have been replaced by buildings built with cement blocks and gypsum. Later, especially since the year 1370H (1950), the modern style of building has been adopted (Al-Shareef, 1973 p. 300). Most of the features and qualities of the old buildings vanished as people started to make wide openings looking onto the main roads and streets. Also the narrow roads, zigzagging lanes and public towers have vanished. All of the above were among the important aspects of the traditional style of building. The State, through offering soft loans for people to develop their houses in accordance with the appropriate health requirements, also encouraged the modern architectural style by the construction of modern houses. Also the widespread availability of bricks and tiles, the importing of more cement from abroad and the availability of building materials and sanitary fittings have played decisive roles in encouraging the modern building process.

The establishment of electricity generating stations helps to radically change the style of residence and style of living, bringing changes to many of the prevailing social and economic concepts. The use of electric lamps, fans and air-conditioners has made obsolete the habit of sleeping on the top roof at night and has reduced the value of maintaining shading screens over the windows. The gas stove has replaced the fire-place

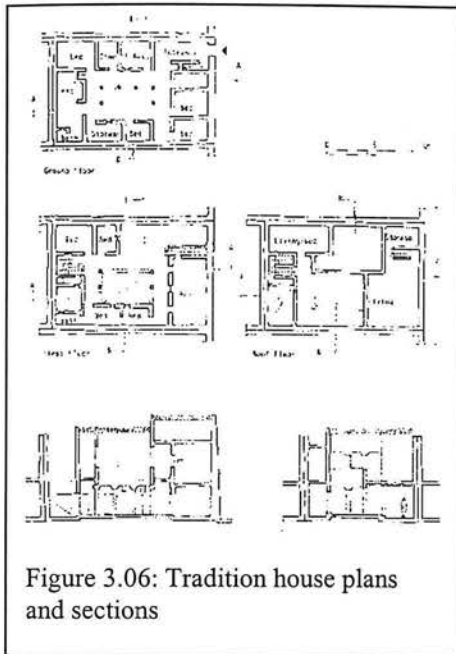


Figure 3.06: Tradition house plans and sections

and accordingly the chimney on the ceiling of the sitting room is no more needed, nor is the bellow, kerosene and branches of palm trees used for fueling the fire.

3.3.9 Traditional House

Components

The traditional house usually consists of the following:

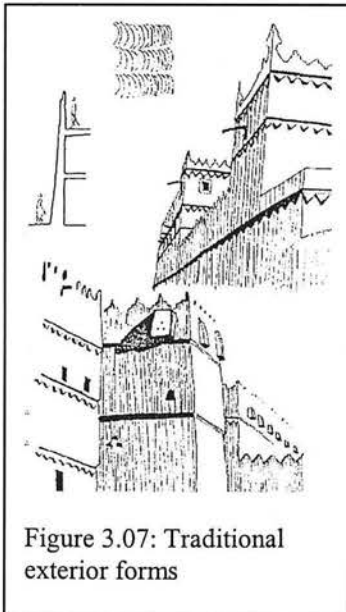


Figure 3.07: Traditional exterior forms

Entrance (Almadkhal)

This is immediately after the gate. It is called the open space or stomach of the house (figures 3.06-3.08).

Lounge (Alwajar)

This is open on to the open space. The burrow and coffee tools are in it. There is also a chimney-hole (*Bagdair*) in the ceiling, to exhaust the smoke coming from the coffee fire. There is a small cover on the top of the

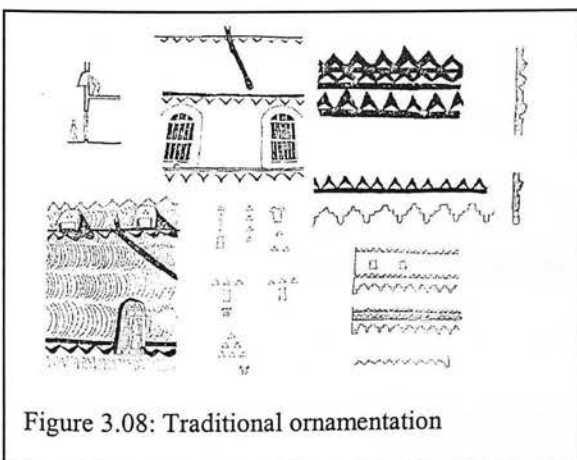


Figure 3.08: Traditional ornamentation

chimney, which is closed and opened as necessary.

Hollow (Alsafah)

This is open on to the space. It is very large and centred by one or two columns. The function of the hollow is to store the

fodder for animals such as straw, *Bur* weeds , and millet. The date silo is built in the hollow.

Date Silo (Al Gessah)

This was made of soft stones fixed by means of gypsum. The dates silo was roofed with stone. It had a door, which was not more than a metre high inside. In the silo, the dates were stored so as to be protected from small beetles. In the bottom of the date silo there was a small (10cm diameter) bore connecting to a hole where the molasses were collected for eating. Dried dates were kept in another container or silo (Al-Washmi, 1986 p. 13).

Courtyard (Al Hawsh)

The courtyard would be independent and had a separate door leading to the house. Some of the courtyard was roofed and some was left uncovered. There was a place in the courtyard for keeping the animal food and a container for water in a basin of stone or copper.

Staircase (Bait Al Darag)

This was a small space under the stairs. It had a door and was used as store for small household valuables.

Washing Place (Al Sahrog)

This was the place for making ablution.

The upper floor consisted of the following:

Guest Lounge (Al Rawshan)

This was the sitting place exclusively for guests while the occupants of the house usually sat in the *Deywania* (see below). The guest lounge consisted of a burrow (*Dallah*) and a

Fagrah, a small cabinet recessed into the wall where books, Qurans and other artefacts of the house were kept. In the guest lounge there are windows and a *Turmah*, a small wooden screen fixed to the walls above the external door through which the owner of the house can see who was at the door. The *Turmah* might be found elsewhere, such as at the entrance step. The matting of the guest lounge was of better quality than that of the *Deywania* and cushions and suitable furniture were provided as well as pegs for hanging the *Bishits* of guests.

Vault (Al Mosbah)

This was like a hall to which the stairs would lead. There were terraces and straw mats used by the family for sitting (Al-Suwaida, 1983 p. 358).

Rooms (Al Dor)

Various rooms were built for keeping the family items such as furniture, clothes, mats and food. A separate room was specified for sleeping. If the family was rich or a farming family, it would specify another separate room, divided into 50cm high stone basins for keeping each type of seed such as *Legaimi* and *Samma*.

Kitchen (Al Mogad)

This was called the stove. There was a shelf in the kitchen for keeping dishes, cooking pots, jars and some containers. The cooking pots occupied three positions were put with three new positions for cooking *Gurssans*. At the corner of the kitchen was a small basin for keeping firewood that was brought from the meadow such as sorrel, *Artta*, *Sammar* or from palm trees such as *Assban* and *Karab*, along with roots or the droppings of animals such as the camel. Some pegs would be fixed in the kitchen for hanging items.

Lavatory (Al Magsal)

This was also called *Al Burgh*. It was at a corner of the house, usually looking on to a space at the plot outside the house. It collected excrement in a pit to be later used as fertiliser in the farms.

External shape

The external walls of the house were of mud mixed with straw. Decorated shapes of mud might be added to the wall-heads of the house and some terraces might be put on the top of wall in a beautiful way. House construction in adobe bricks was not as common as were houses built of mud. Building in vines is more difficult than the building by adobe bricks but it did not need any saturation.

3.3.9.3 Wells

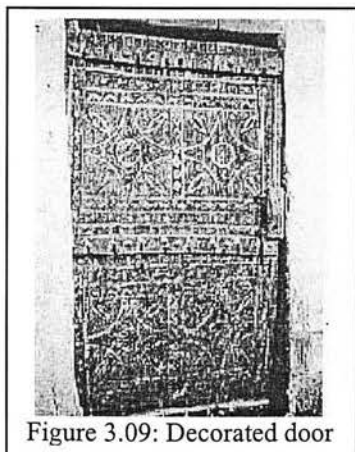


Figure 3.09: Decorated door

These were usually made inside the house. In most of the countries the house would have a well from which the water for animals and for washing the clothes could be fetched. The well was common in the houses of rich people.

3.3.9.4 Ornaments and Louvres

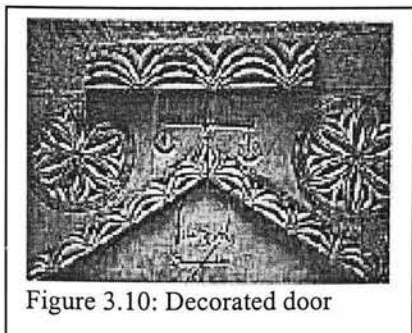


Figure 3.10: Decorated door

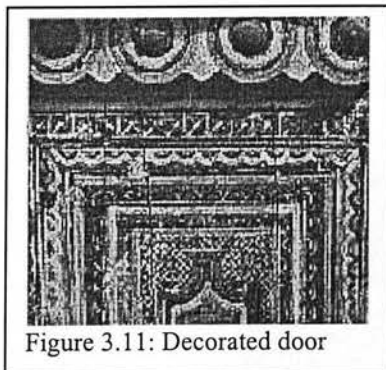


Figure 3.11: Decorated door



Figure 3.12: Decorated door

a) Ornaments

Ornamental works would cover the walls, roofs, lintels and doors. The various pigments would be used for making calligraphic and geometrical patterns that celebrated the building features (figures 3.09-3.12).

Ornaments on the woodwork

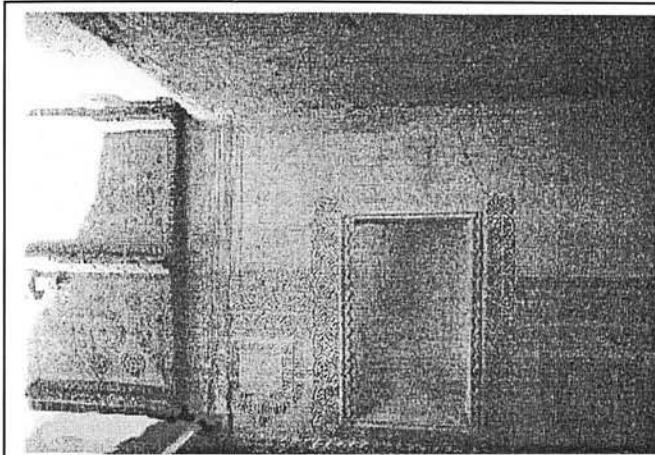


Figure 3.13: Decorated interior

Blue pigments, mixed with water and gum, was used especially on wooden doors and lintels.

Ornaments on internal walls

Gypsum was used to make prominent ornaments in the



Figure 3.14: Gypsum ornaments

form of circles (ranging from 40-80cm diameter) and squares, especially on the walls of the lounges and on the oriel windows with the aim of displaying the household's wealth. Inside the

rooms the ornaments would be in the form of figures engraved in the gypsum, either simple geometrical patterns or others representing features of the environment such as palm trees (figures 3.13 and 3.14).

Ornaments on external walls

The external walls would be decorated with equilateral triangles and the terraces in

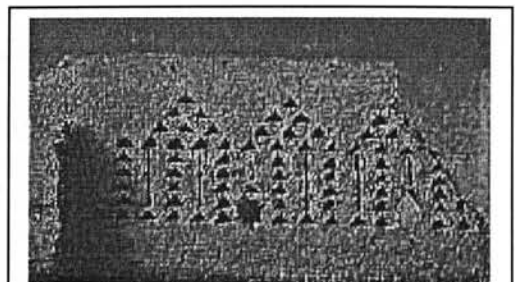


Figure 3.15: External decorations

pyramidal patterns. The ornaments consisted of mud mixed with straw. Sometimes the terraces were plastered with gypsum (figure 3.15).

Method for the construction of terraces

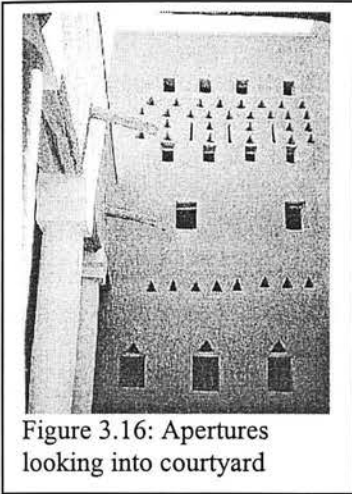


Figure 3.16: Apertures looking into courtyard

The building worker situated one adobe brick opposite another one, forming a shape of triangle. Then the bricks would be plastered by mud and gypsum. After this another adobe brick would be placed and repeated around the building. The triangular ornaments on the walls would be made of mud adobe. The building worker would form each block with his hands until finishing one full row of triangle-shaped ornaments (Al-Washmi, 1983 p. 28) (figure 3.16).

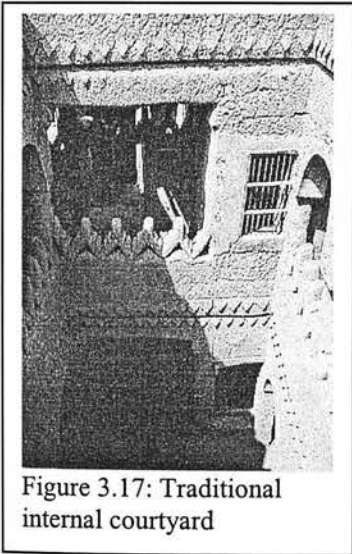


Figure 3.17: Traditional internal courtyard

b) Louvres

The louvres might be made for ventilation, lighting or decoration and overlooked the external space. The louvre is a small narrow bore in the form of triangles with equal sides in either a 40x35cm or a 50x70cm rectangular

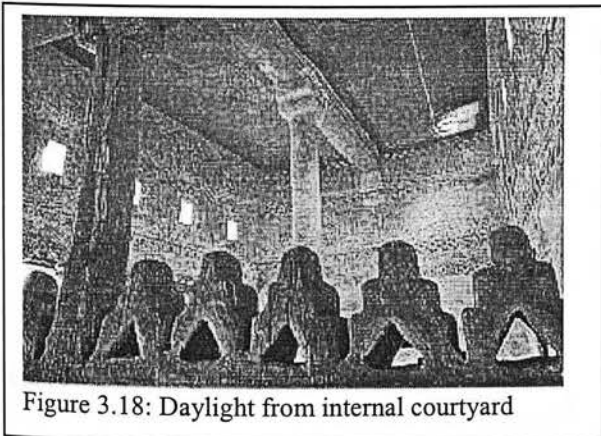


Figure 3.18: Daylight from internal courtyard

aperture. The windows overlooking the inside space of the house were used for air and lighting (figures 3.15-3.17).

Lighting

Lamps were used for artificial lighting. Cavities near the ceiling exhausted the

smoke from these lamps. Natural lighting passed through triangular cavities, apertures, windows and the doors. Also the space inside the house looked like uncovered sky aperture around which give light around the courtyard during the daytime (figures 3.17 and 3.18).

Ventilation

According to Al-Abdeen (1984 p. 22) the idea of using the small louvres on the top of rooms and in the ventilation was based on the notion that hot air always rises. Currents caused by the entry of fresh air via the doors and louvres would help in driving out the hot air through the upper apertures. This natural ventilation pulled out the smoke of incense and coffee from the rooms. The *Turmah* (aperture) on the external wall of Masmak Palace building is in the form of a protruding aedicule made of timber and mud called *Al-Mizgar*. It was also used for defensive purposes. Such apertures were common on the external walls of palaces and forts, usually above the doors and main gates to enable defenders to watch and challenge any invaders.

Niches and Shelves

Niches and shelves formed in small recesses in the internal walls were used for keeping

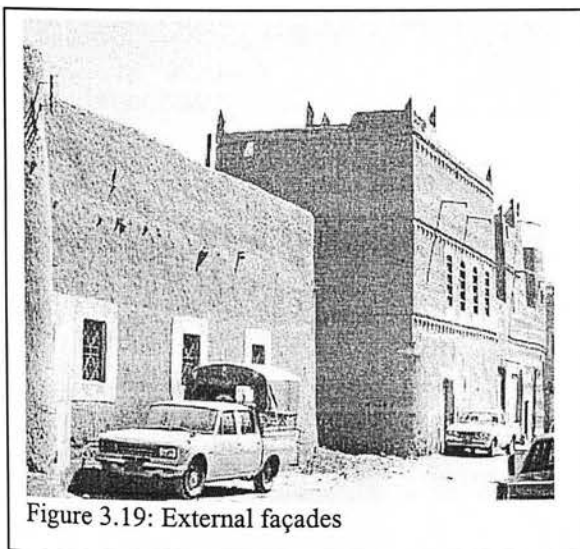


Figure 3.19: External façades

tools and other items in daily use such as the lighting lamps, *Waddak* or *Sirraj*.

c) Louvres and Shutters

The width and height of windows vary from one building to another according to its function, its importance for that building. Either one or two shutters would

be used for a window. The shutters were made of timber. Some iron bars would be used over the windows for security (figures 3.19 and 3.20).

3.3.9.5 Doors

Doors were diversified according to their type and function and the status of the place where the door was fitted. Main doors were different from those to internal rooms and stores, and were decorated with pigments.

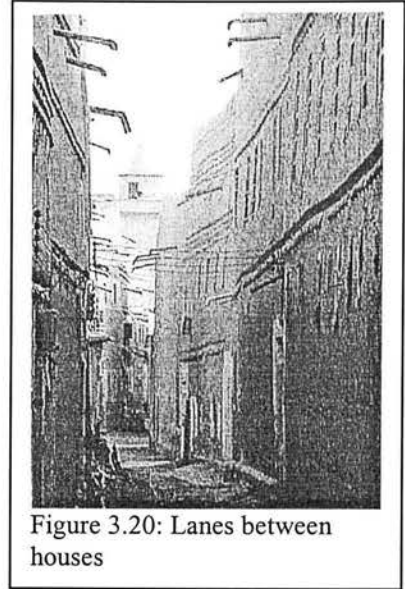


Figure 3.20: Lanes between houses

Dakhil (1985 p. 19) explains that *athyl* timber was one of the main constituents of door slats, jambs or brackets. *Athyl* timbers are very strong and long, therefore are much used in the building of houses. The best timber would be free of knots, lobes and many discolourations. The doors comprised 15-20cm wide vertical wooden slats. Three wooden jambs would be fixed to the outside and two to the inside, one on the top and the other one on the bottom, with cross-braces fixed between them (figures 3.21 and 3.23). Alternatively the door consisted of three jambs with two reinforcing cross-braces between them. The jambs were fixed to the slats by means of 7-15cm long manually shaped iron nails. The slats would be fixed by means of two horizontal struts made of palm branches.

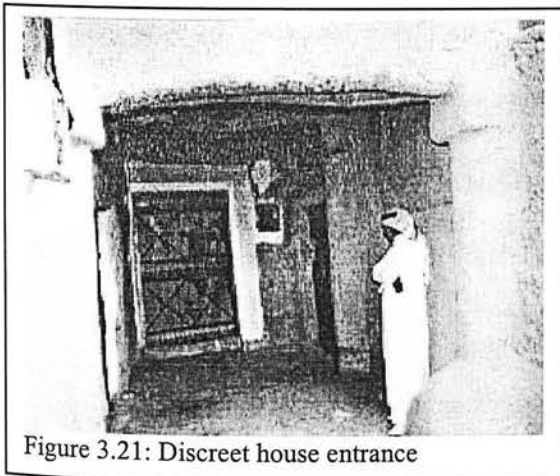


Figure 3.21: Discreet house entrance

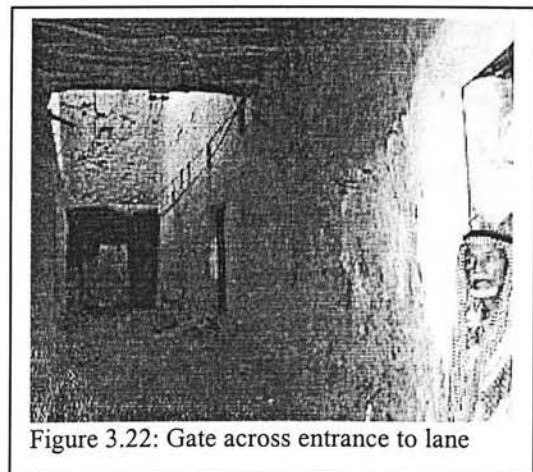


Figure 3.22: Gate across entrance to lane

3.3.10 Modern Houses

Al-Tassan (1986 p. 42) writes that the modern house has been affected by urbanisation, in particular during the recent decades. It is now clear that the transfer from traditional to modern status has caused an urban conflict and contrast in terms of all social and architectural meanings. Al-Abdeen (1984 p. 25) goes further, pointing out that modern house design is not in concurrence with the social requirements nor with Islamic teachings nor suitable for climatic conditions. In the new design, internal courtyards which provided fresh air, have been replaced by a garden surrounding the house and enclosed by a high fence. The garden cannot be considered as a private place because it is exposed to the eyes of the neighbours. Besides the high temperatures during the day make people use the garden only during the night. So most of the activities are performed inside the house. The important element in making the decision of design of the house is the role of its users who are supposed to act effectively in controlling the residential unit and contribute effectively in connection with organising the environment around them. In each society people need to distinguish themselves so as to be recognised by the society just as they select their clothes, cars, furniture and house. The house has therefore been used as a means of expression in allowing its occupants to make a personal impression within their surrounding area. Mousalli, Shaker and Mandily (1977p. 6) agree that the influence of change and urbanisation in the Kingdom of Saudi Arabia has been reflected in various ways. For instance, old wooden screen windows have been replaced by modern glass windows, facades have been made with various colours and sloping roofs have been added.

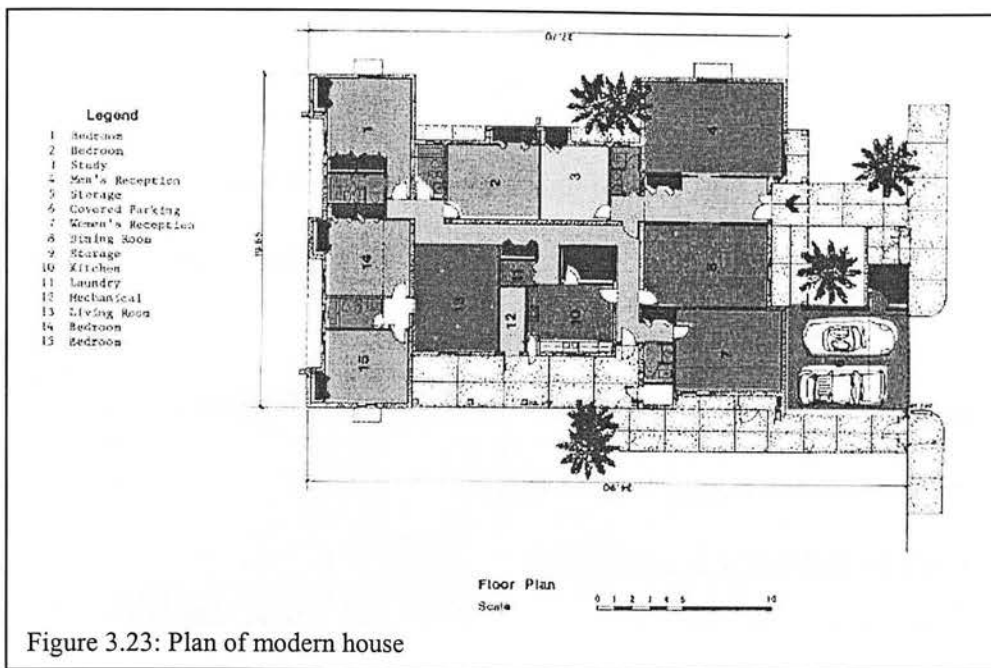


Figure 3.23: Plan of modern house

The designs of houses have completely changed the Saudi lifestyle. One of the qualities of the modern house is that its rooms are designed to serve special functions and have specific furniture for that end. In contrast, the rooms of traditional houses performed multi-functions (figure 3.23).

Components

a) Gate and Entrances

The symbolic importance of the gates is confirmed by their having a high level of ornamentation. Most villas in the Kingdom of Saudi Arabia have two gates, one for men and one for the whole family. The people use gates with different colours and features. The design of gates must be made in a way to maintain privacy. On the other hand, visitors especially ladies, should not be seen by others while waiting at the gate.

The entrance hall inside the residence is the place where the visitors are received, taking off their furs, *Abayah* and shoes before proceeding to the lounge. The hall is considered as a transitional place between the internal and external areas of the house. Therefore,

because Islamic teachings emphasise maintaining privacy, the entrance is important and great attention should be paid to it at the design stage.

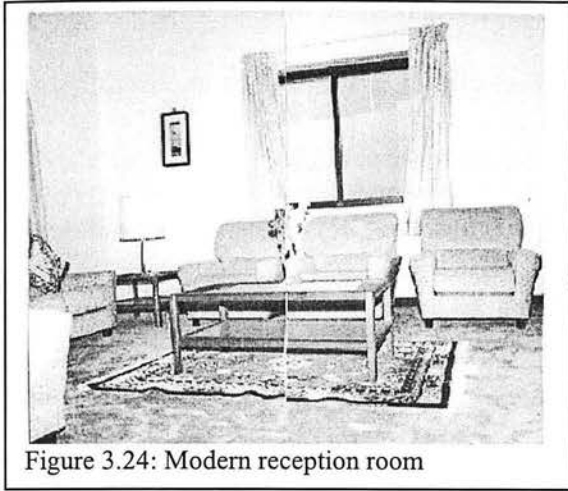


Figure 3.24: Modern reception room

b) Reception room

Usually the reception room for male guests is located beside the main entrance. It is considered as a symbol of the economic status of the family and is often the most lavish area in the house in terms of furniture and decoration. As per the

traditions visitors must be gathered in one group and this requires the reception room to be arranged in a way that can let the visitors to talk and relax with each other. Seats are put around the tea table. These rooms are usually separated from the family rooms and at the same time located near the kitchen to facilitate serving the visitors. In addition to the above, the windows are to be put in suitable places so that privacy of the family is not affected. Some houses contain more than one reception lounge (figure 3.24).

c) Living Room

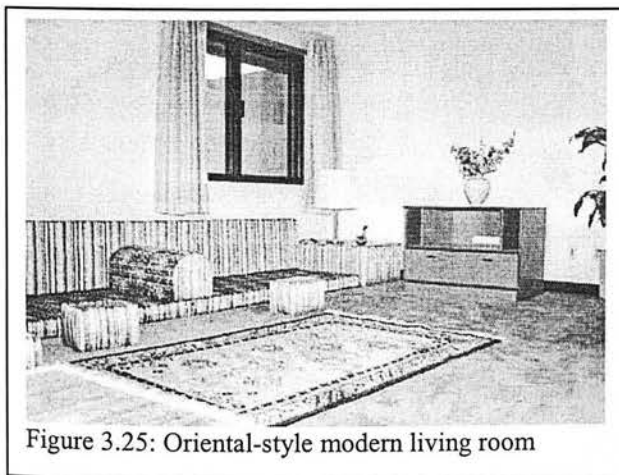


Figure 3.25: Oriental-style modern living room

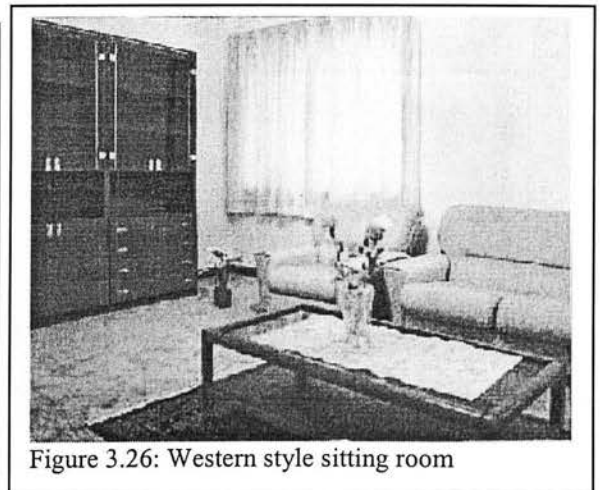
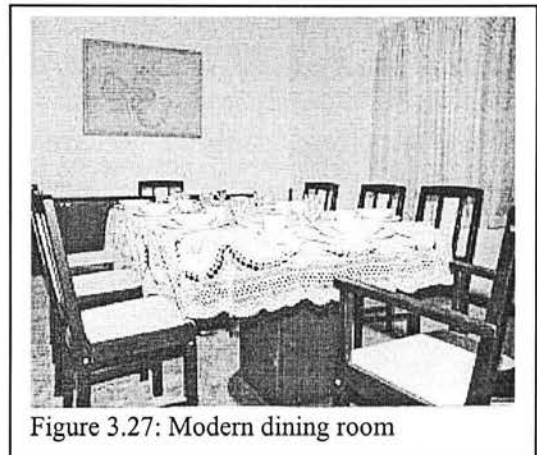


Figure 3.26: Western style sitting room

This could be considered as the heart of the house where all family members used to come and relax but nowadays everybody has his or her own room, which contains all of that person's items and concerns. The living hall is considered as the only place where the children can play and the family members can watch television and video and talk. Usually the living room is located in the centre of the house so as to facilitate access to it. Privacy of the house begins from the living hall place. The living room is most often furnished in a modern Arabian or a western style (figures 3.25 and 3.26).

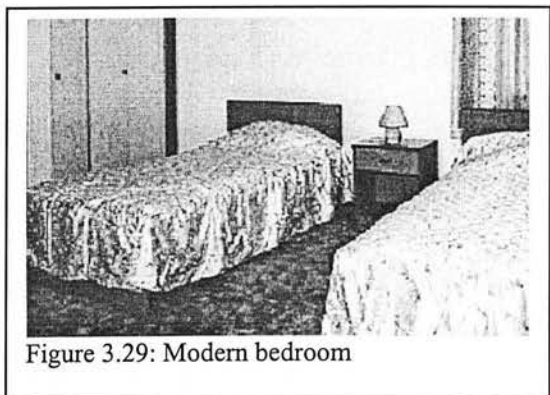
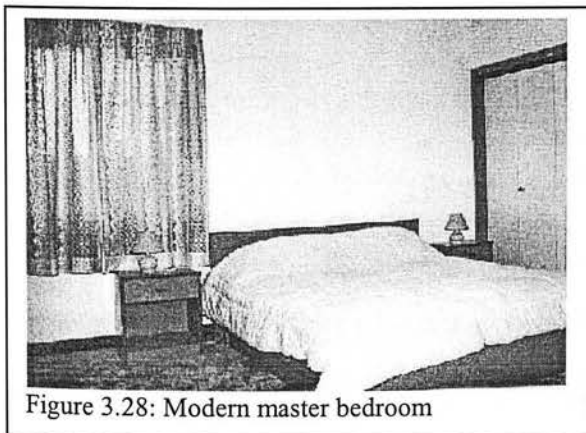
d) Dining Hall

This is in form of a rectangular space. It is furnished in a western style most of the time, with a table around which there are chairs. In households that serve food in the oriental style



there is no need for such furniture. The dining hall is connected directly with the kitchen and men's lounge for easy access (figure 3.27).

e) Bedrooms



The separation between the two sexes while asleep is required under Islam. In Saudi society, this leads to a special design for the

sleeping suites. As people sleep at different times in the night and afternoon therefore this place must be separated from the living hall and from the reception lounge so as to avoid inconveniences and afford full privacy. Usually there are extra bedrooms in the modern house that can be used by the guests, grandfathers and grandsons. The windows must be properly situated for the sake of maintaining privacy family (figures 3.28 and 3.29).

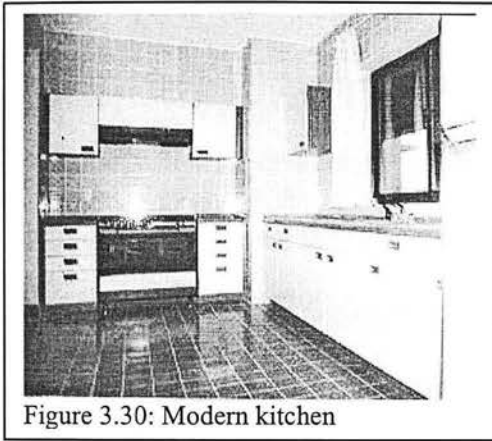


Figure 3.30: Modern kitchen

f) Kitchen

The main social events in Saudi society include the performance of banquets and parties for celebrating religious ceremonies, for at weekends or wedding parties. These bring people very close to each other. The guests bring along many types

of food to be prepared. The kitchen area must be large to enable the friends and close relatives to come together for making food. Usually the kitchens are made near the living hall and reception lounge for men for the sake of rendering easy services (figure 3.30).

g) Storage

The Saudi house contains continuous supplies of cooking staples such as rice, flour, oil, sugar, tea and coffee. A larder would be specified in the kitchen or near it for storing these items in a small room for foodstuffs and some cooking tools which cannot be stored in the kitchen. Some houses contain two larders, one for the materials used for long periods. This larder is preferred to be near the kitchen or quarter of housemaids or ancillary buildings. The second larder is for storing the daily-consumed materials, which is located near the kitchen or living hall.

Sometimes the house contains other rooms for storing cushions, blankets and excessive items etc., that might be needed in case of hosting relatives overnight as per customs and traditions.

h) Toilets

These rooms also take into consideration the concept of privacy. There are three types of toilets: beside the reception space; within the family's private areas; and beside the bedrooms, the latter being placed such that the individual may use them without being seen

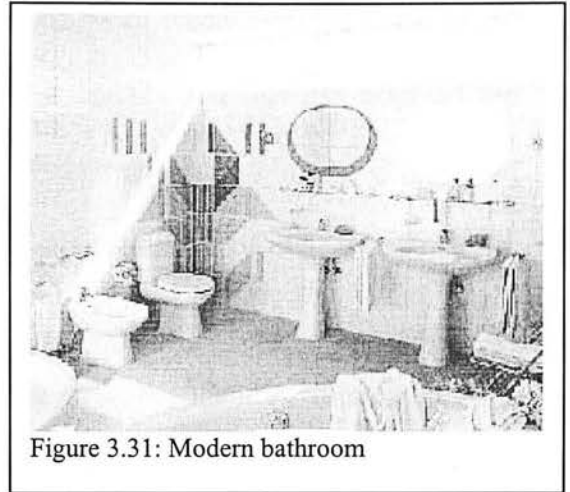


Figure 3.31: Modern bathroom

from the reception or living room. The relatives and family members would be allowed to use the toilet adjacent to the living hall without effecting the privacy of the house (figure 3.31).

i) Staircase

The need for each part to maintain its function forces people to live in residences of two storeys. The stairs

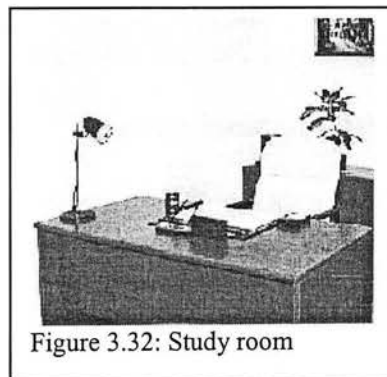


Figure 3.32: Study room

different corridors or hall areas connected by the stairs represent areas with different intentions as concerns privacy within the house. Some villas contain two stairs. The area below the stair could be used as store or a rest corner.

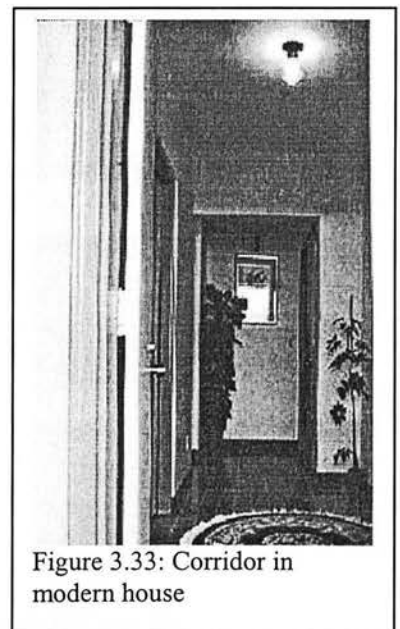


Figure 3.33: Corridor in modern house

Remarks about Modern Houses

“In Saudi society the shape of settlement and residence must concord with the Islamic teachings, which demand full privacy in the houses, especially in terms of women’s activities” (Kilical, 1985 p. 47). Yet a significant element of recent economic and urban transformation has been a change to the traditional features and this has affected the relations and interactions of the people with the environment. Psychological changes on the expectations of Saudi society in terms of the existing surround of their living and the outside world have consequently also taken place.

In a married couple seeking a new house, spouses must work together while making the design of their home due to their different requirements and needs. Usually some changes may be made only once the villa has been designed by an architect or has been purchased from a contractor. Only rarely do the couple have the opportunity to cooperate with the architect about the programming steps and design.

As the sexes must be separated as per the Islamic teachings, it is preferred to have two entrances for a villa. Usually there is a transitional area between the front door of villa and the entrance leading to the street and it could use the following to distinguish between the two sexes:

- Changes in the level of building
- Changes in the direction
- Changes in the lighting and colour
- Changes in the materials and used colours (Darouian Abbas, 1982 p. 67).

The entrance hall must provide privacy for the family in a way that no one standing at the entrance gate could see those who are sitting at the family hall. As the many

entrances leading off the hall may confuse people, the hall should not have too many of these. Because the family rooms and living rooms are the hearts of the house they ought to be located in the centre. The house should then make natural light available here, as from a courtyard from where it is easy to access any part of the house. The centre is the focus of the private realm of family life. This area must be large to meet all requirements and activities of the family members.

The living room, kitchen, entrance and garden must be considered while making the design. Also the living room must be sufficiently spacious so that all family members can perform various functions such as watching television, can allow the children to play and have a corner for taking food. The living room in the house must provide full privacy regardless of the nature of relations with the visitors. Every visitor has a feeling towards the level of privacy and knows how the said privacy could be penetrated.

Family gatherings and parties are still usually held as per the traditions of the society. Therefore the reception lounges for men and ladies must be spacious and designed in a way that if the doors are opened or removed, the said reception lounges would look as one place. Also there must be easy access for these lounges from the kitchens and dining hall. The dining halls are usually used for guests, therefore they must be spacious in a way to serve family gatherings and big banquets. A direct relationship between the reception lounges and kitchen must be achieved without compromising privacy.

As ladies spend a long time in the kitchen the location and size of kitchen is important. The kitchen must be close to the dining hall, living hall and reception lounge. At the same time the avoidance of food smell is preferable. Also special importance must be attached to the external louvres, which can be used for looking at the garden, ventilation

and natural lighting. Also the number of internal doors must be reduced while the convenient means of services must be increased. The location and size of windows and doors is important for women because they can watch their children easily while preparing food.

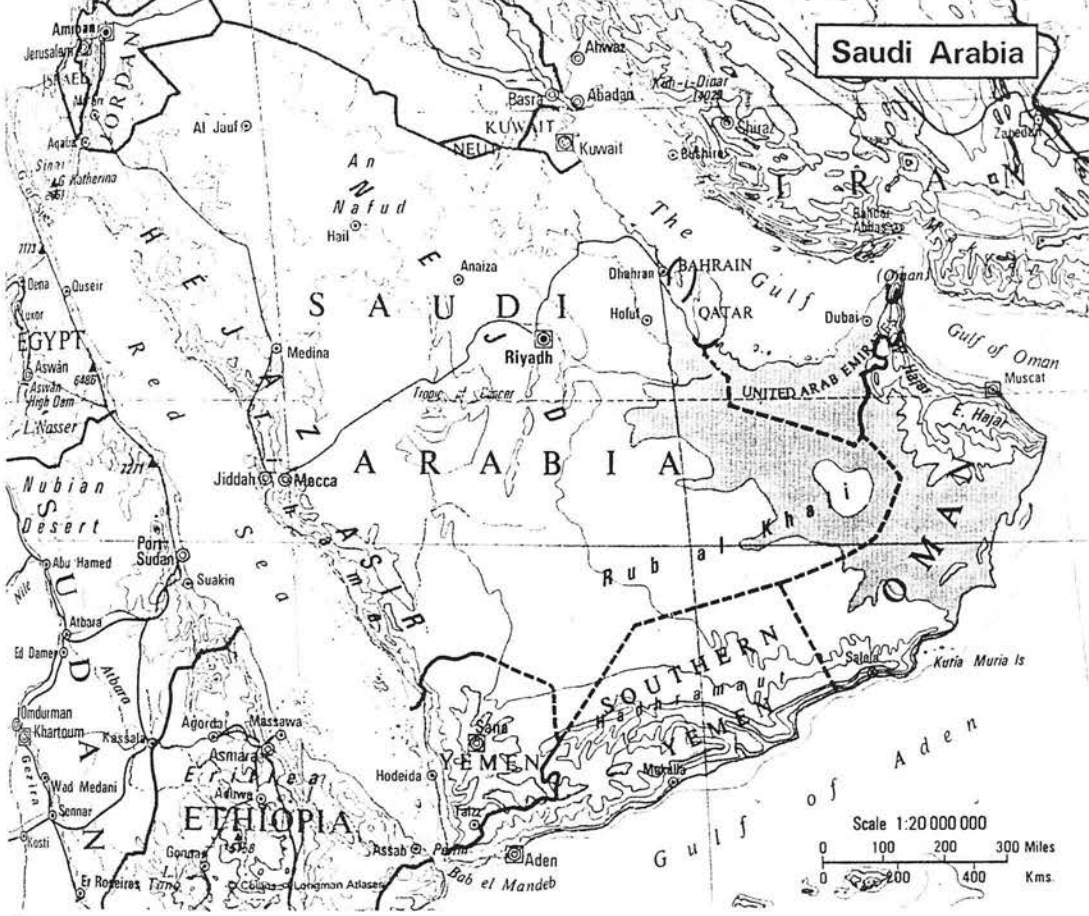


Fig. 3.01 Map of Saudi Arabia

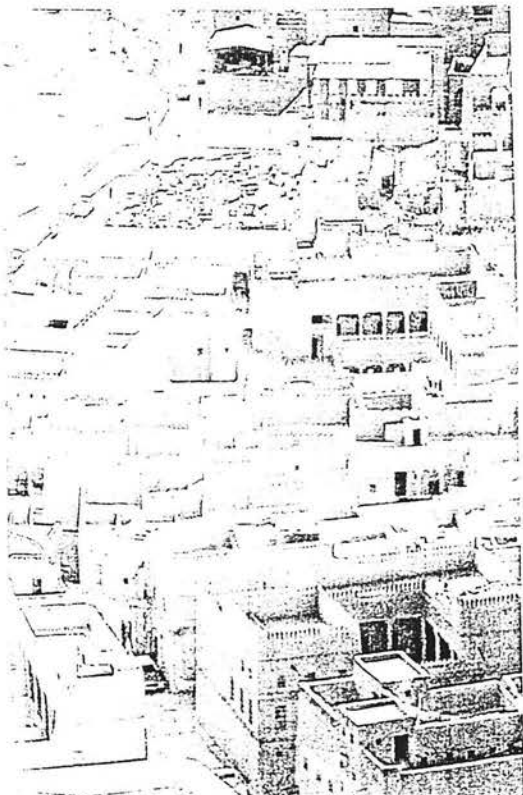


Fig. 3.04 Building with local materials

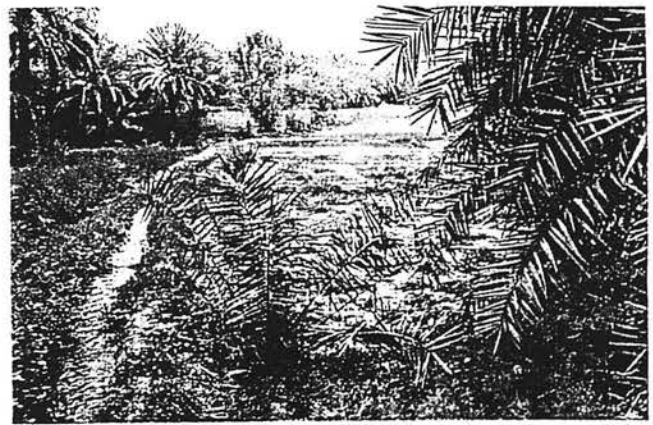
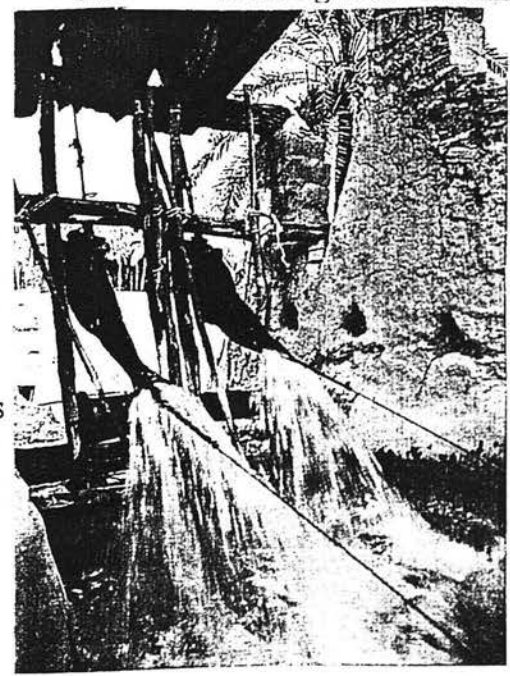


Fig. 3.02 Agriculture as a traditional means of survival
 Fig. 3.03 Fetching water for animals by traditional means



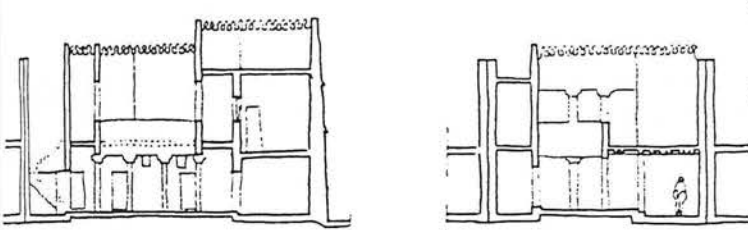
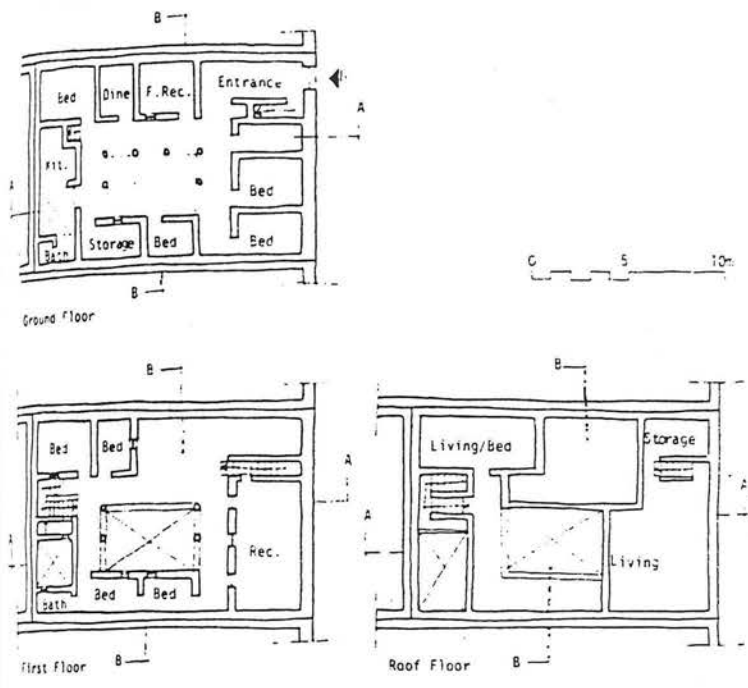


Fig. 3.06 Traditional house plans and sections

Fig. 3.08 Traditional ornamentation
Source: Al Bena Magazine, Issue No. 43

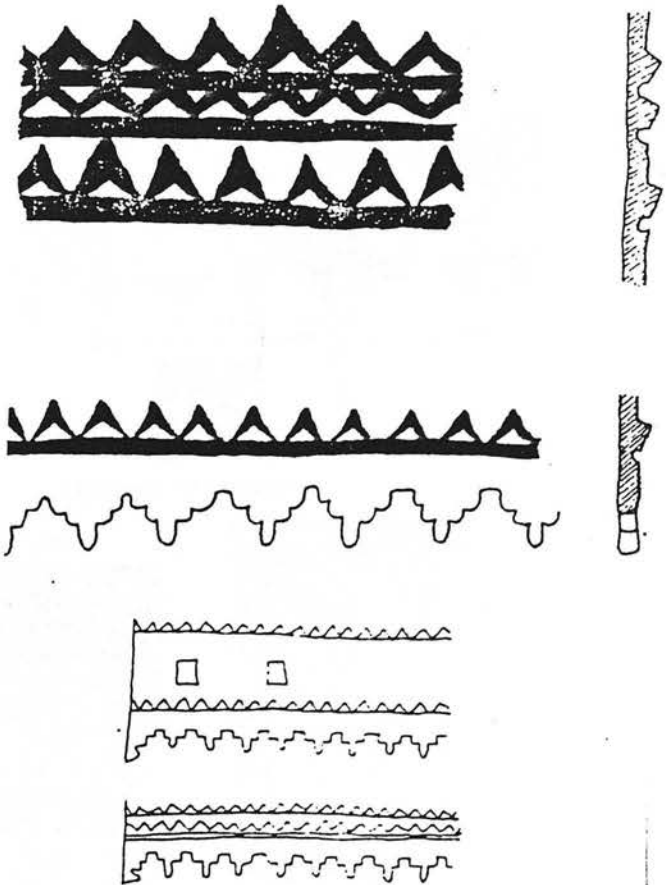
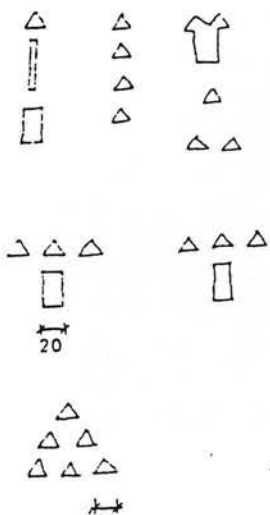
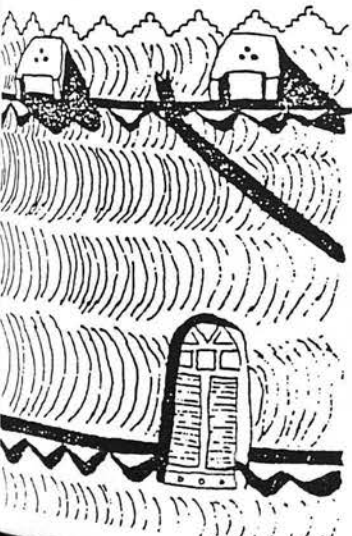
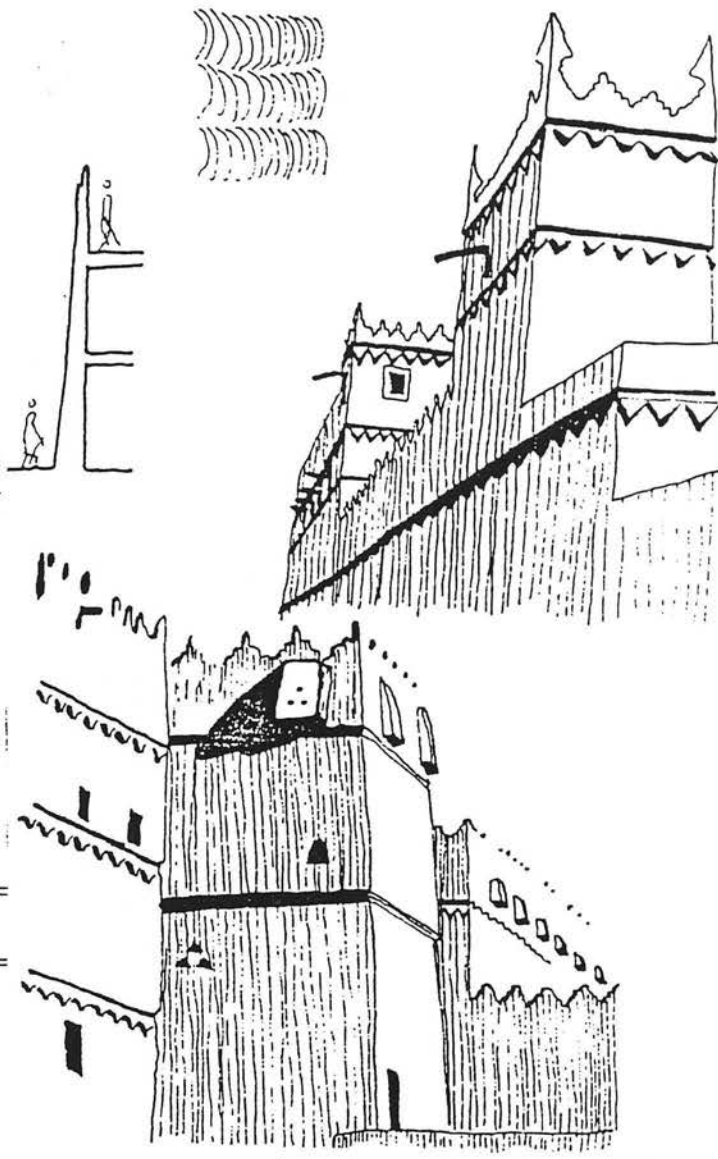
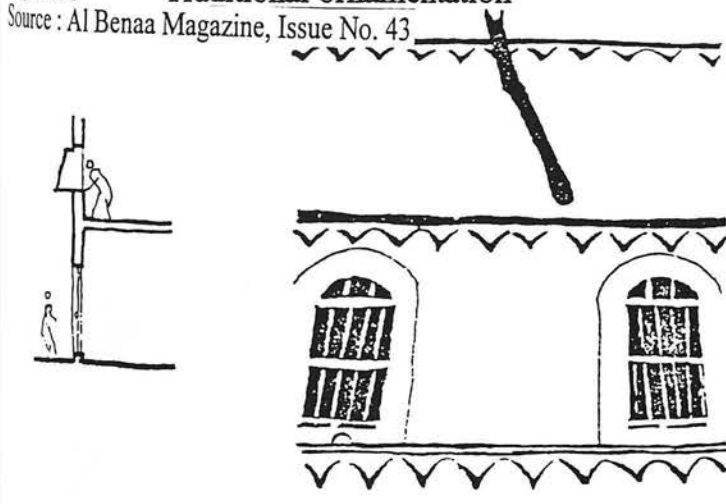


Fig. 3.07 Traditional exterior forms

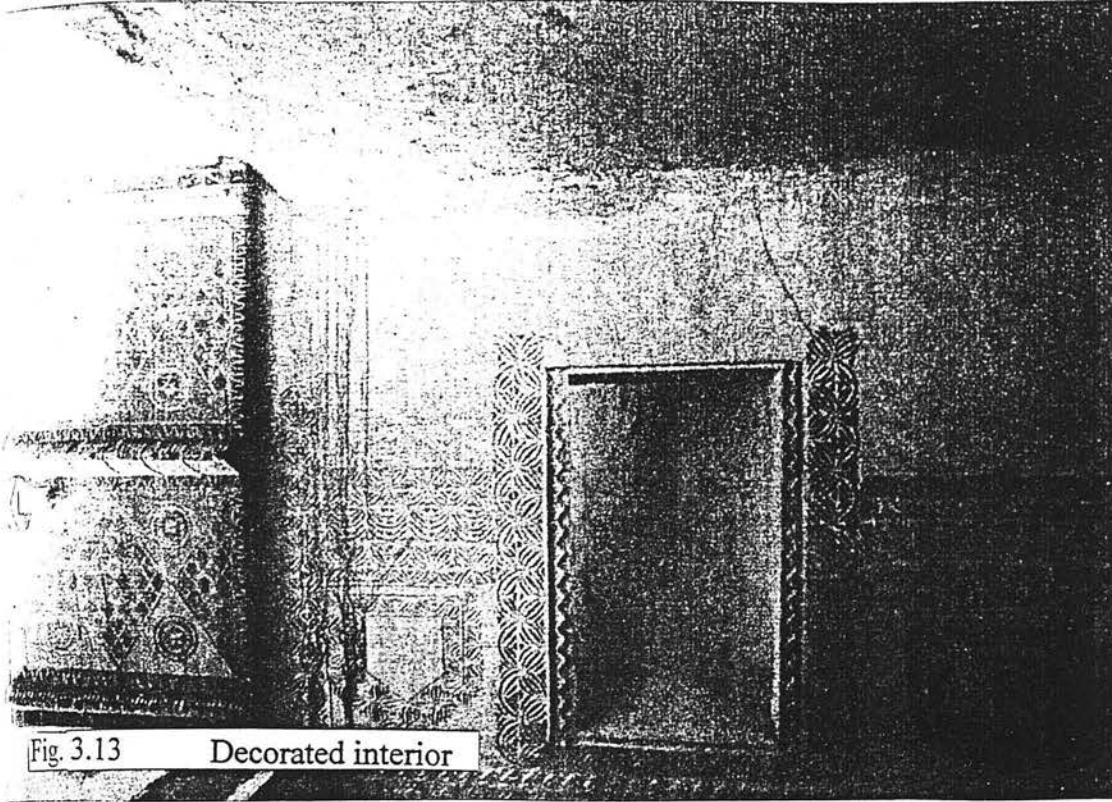
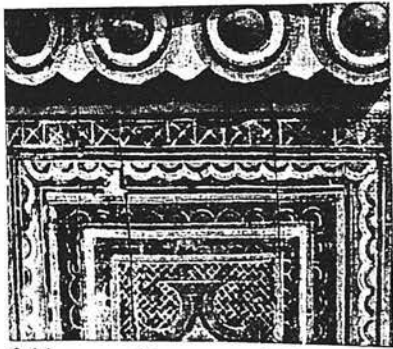


Fig. 3.13 Decorated interior



3.11 Decorated door

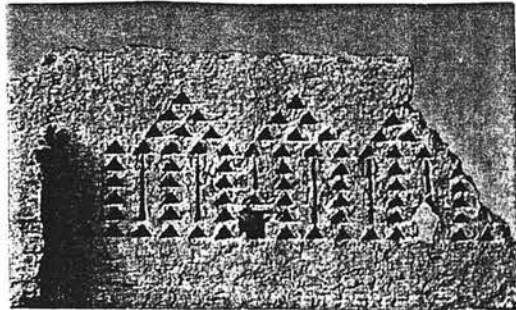


Fig. 3.15 External decorations

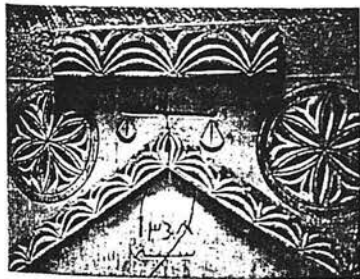


Fig. 3.10 Decorated door

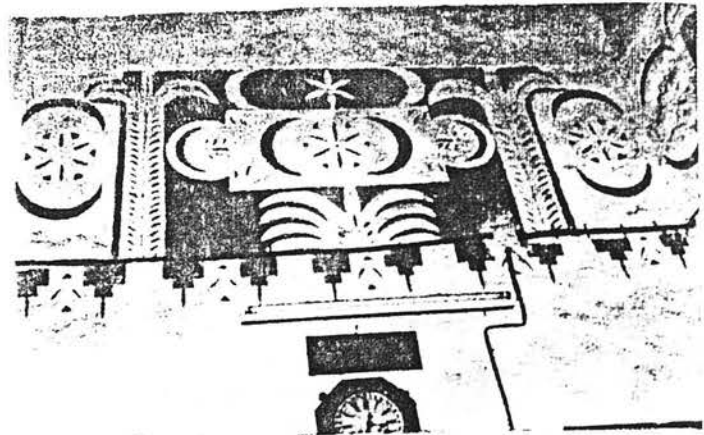


Fig. 3.14 Gypsum ornaments

Triangled shape Apertures

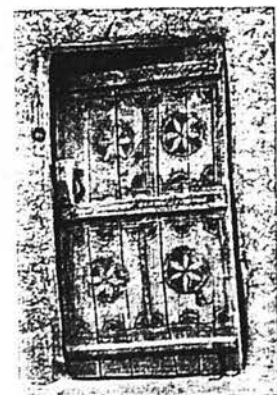
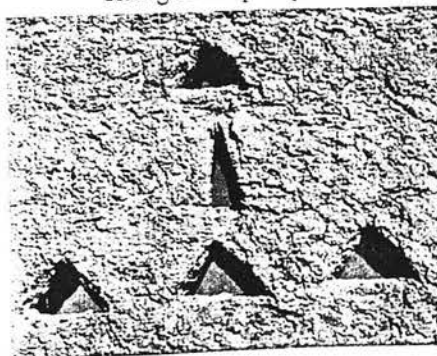


Fig. 3.12 Decorated door

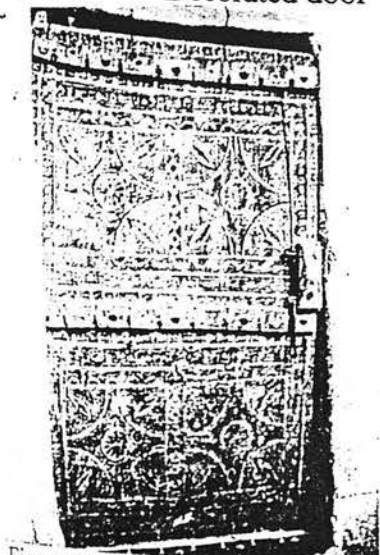


Fig. 3.09 Decorated door

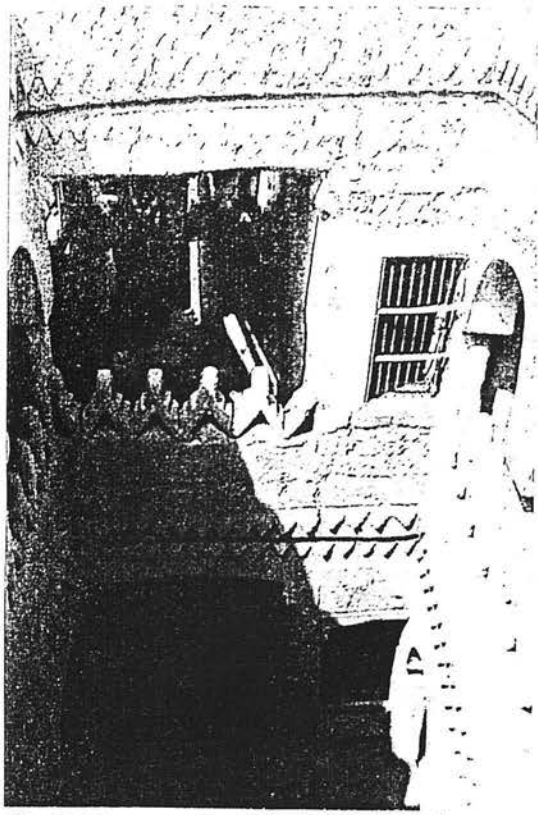
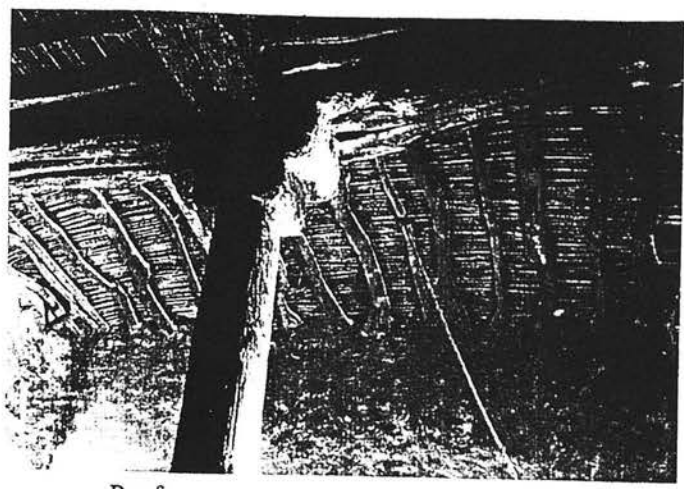


Fig. 3.17 Traditional internal courtyard



Roofs

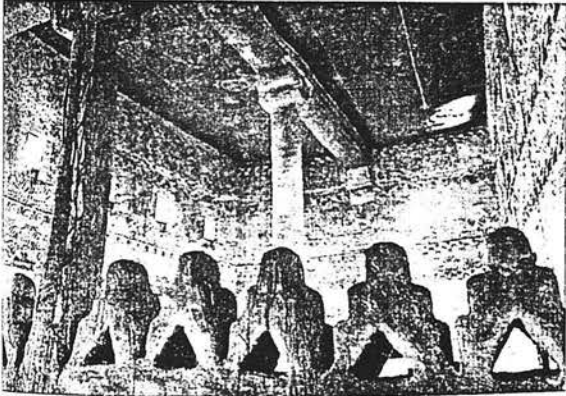


Fig. 3.18 Daylight from internal courtyard

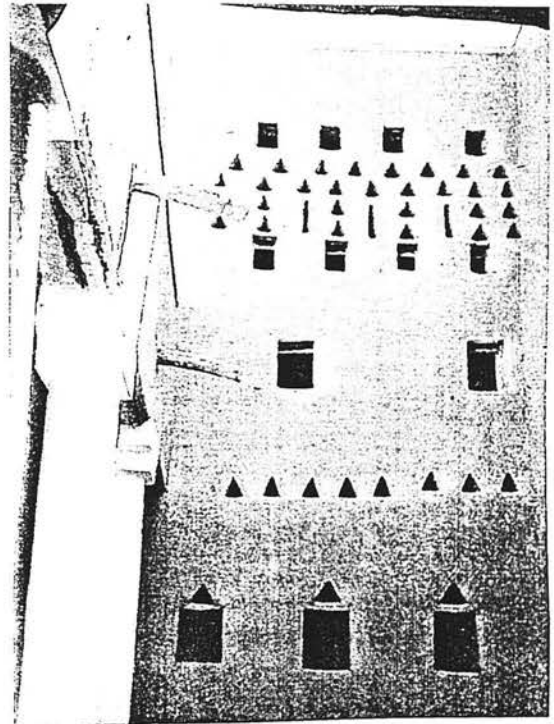


Fig. 3.16 Apertures looking into courtyard

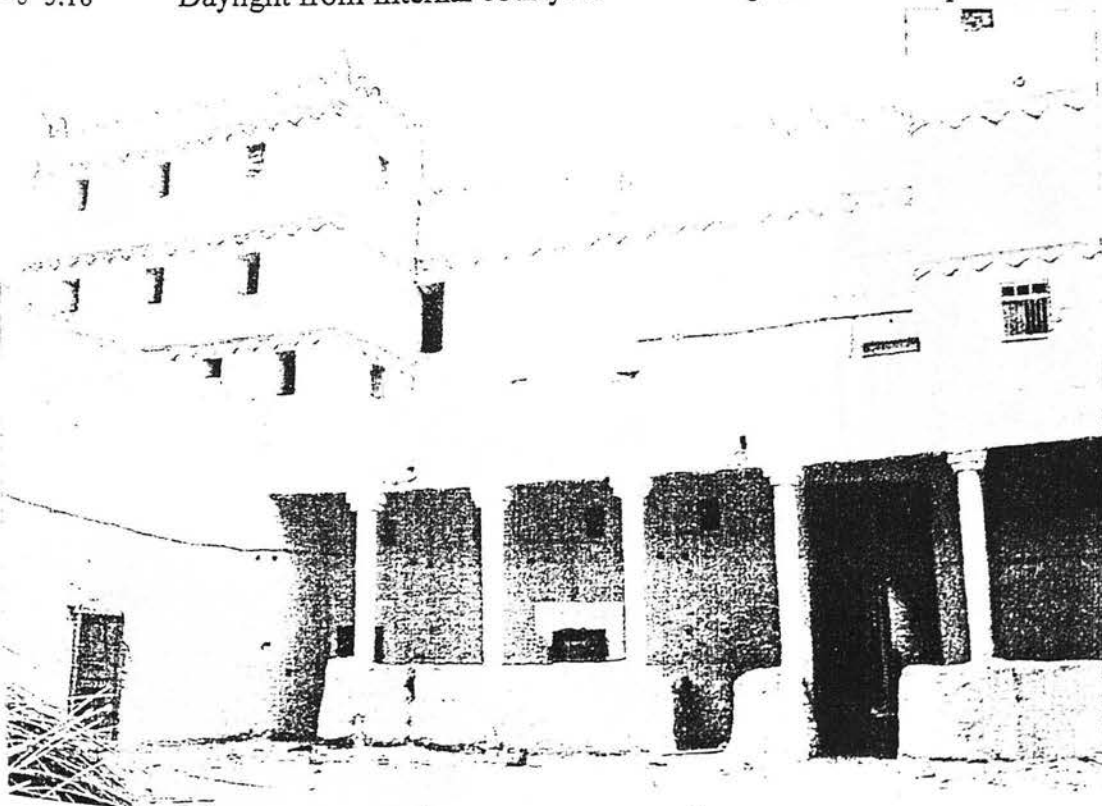


Fig. 3.05 Multi-storey traditional hot



Fig. 3.19

External façades

Fig. 3.20

Lanes between houses

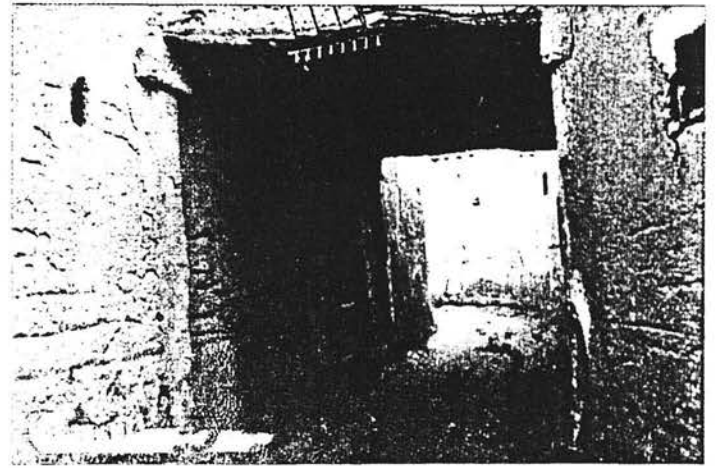


Fig. 3.21

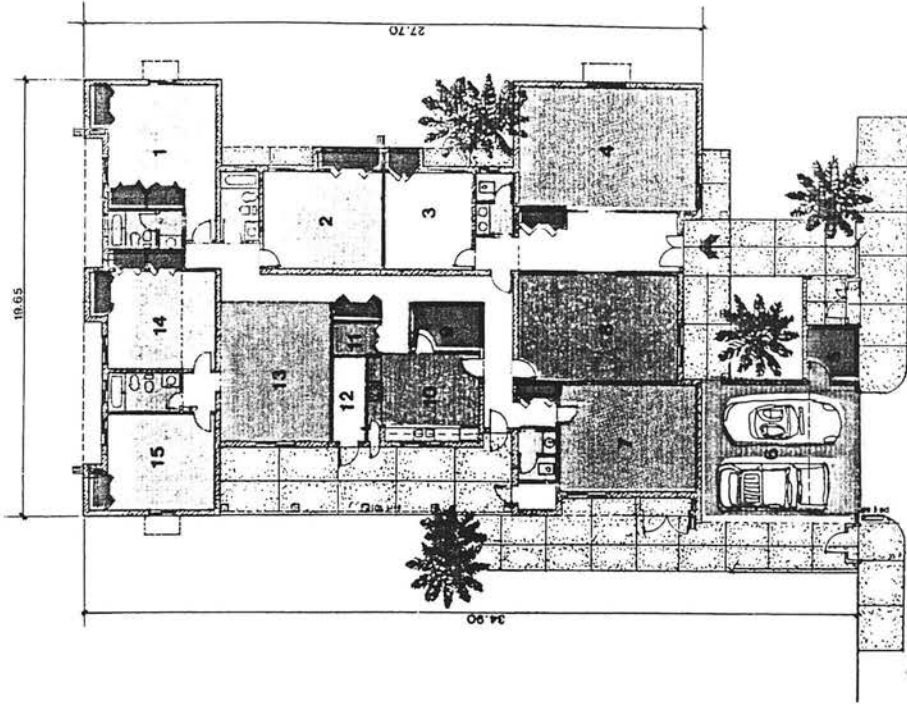
Discreet house entrance



Fig. 3.22

Gate across entrance to lane

- Legend**
- 1 Bedroom
 - 2 Bedroom
 - 3 Study
 - 4 Men's Reception
 - 5 Storage
 - 6 Covered Parking
 - 7 Women's Reception
 - 8 Dining Room
 - 9 Storage
 - 10 Kitchen
 - 11 Laundry
 - 12 Mechanical
 - 13 Living Room
 - 14 Bedroom
 - 15 Bedroom



Floor Plan
Scale 0 1 2 3 4 5 10

Fig. 3.23 Plan of modern house

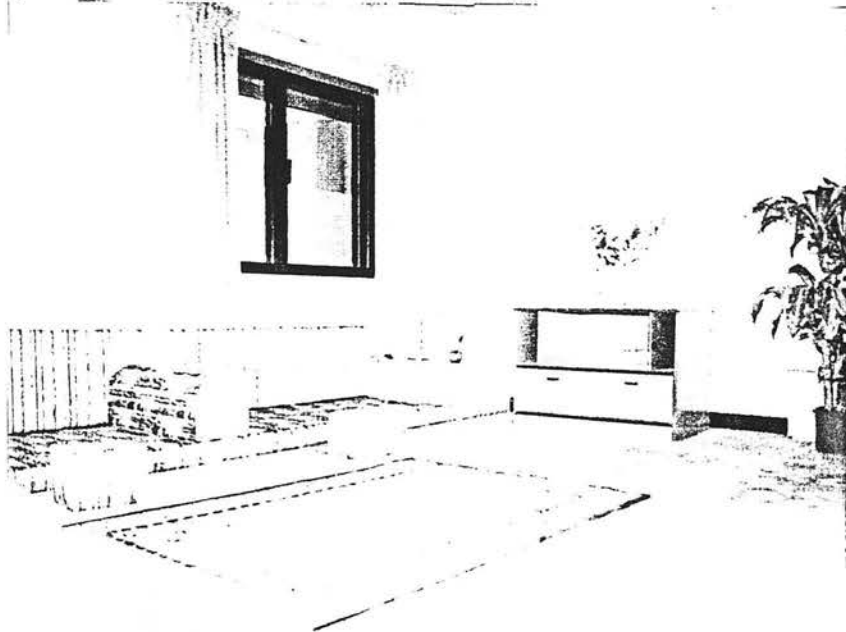


Fig. 3.25 Oriental-style modern living room

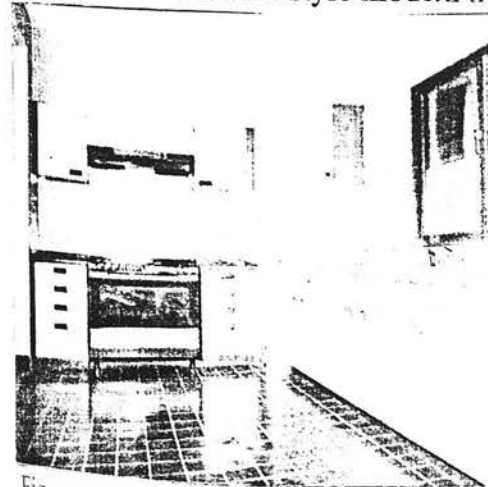


Fig. 3.30 Modern kitchen

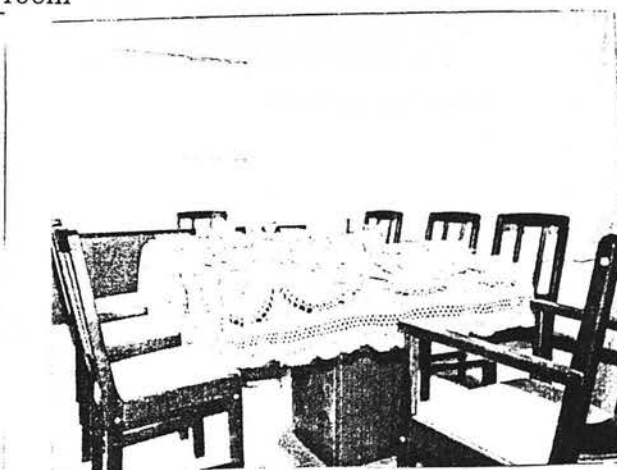


Fig. 3.27 Modern dining room

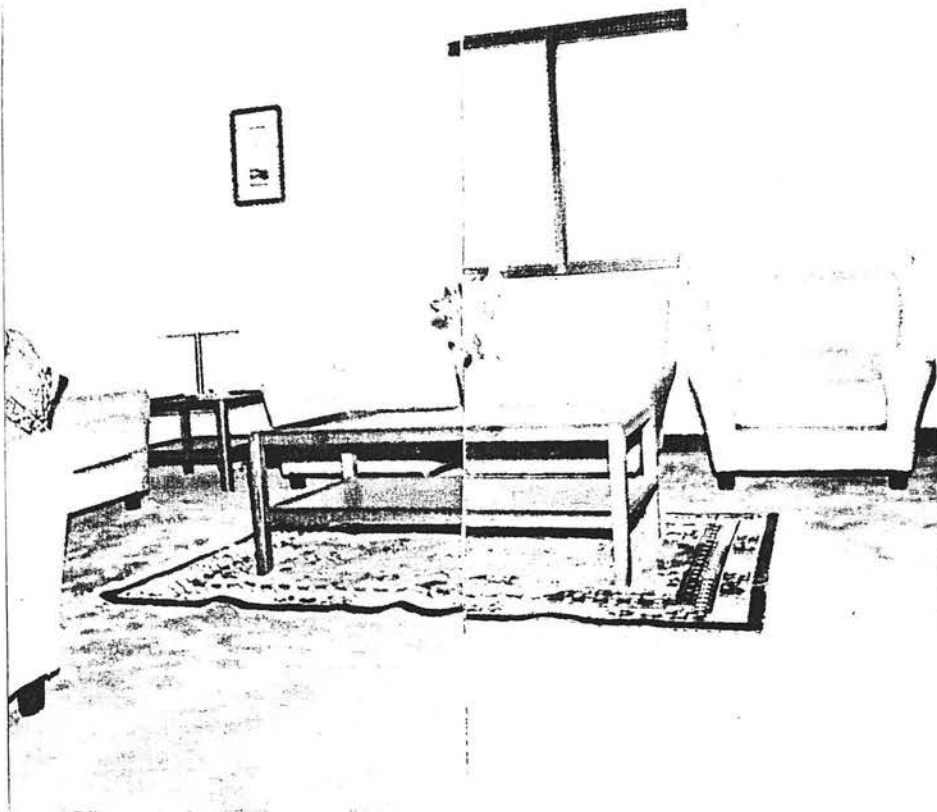


Fig. 3.24 Modern reception room



Fig. 3.33 Corridor in modern house

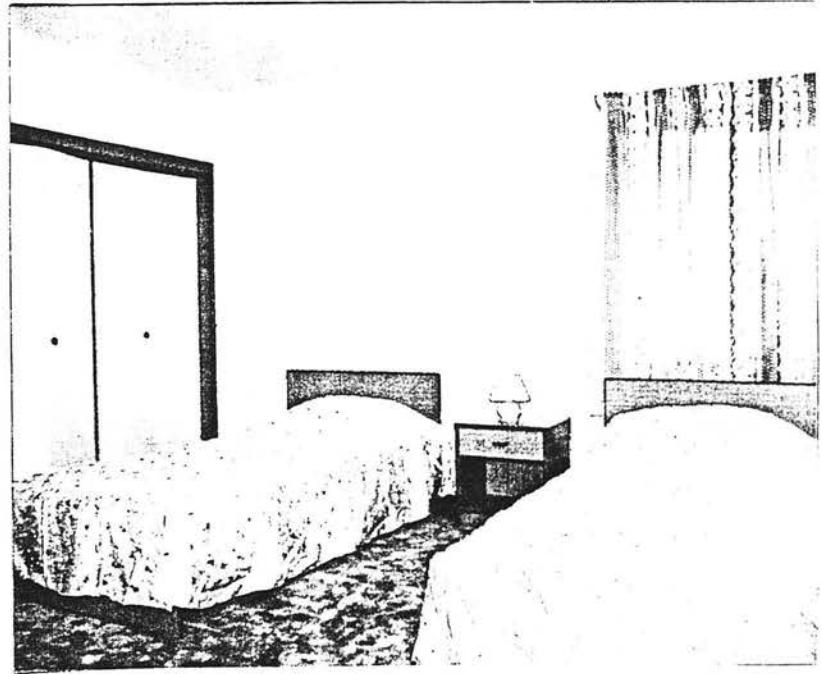


Fig. 3.29 Modern bedroom

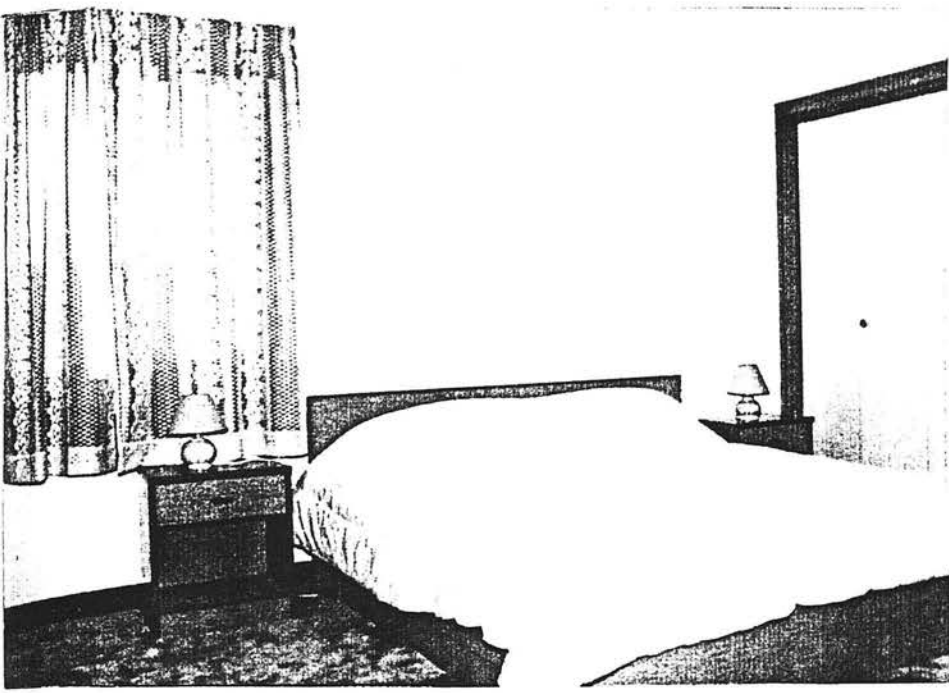


Fig. 3.28 Modern master bedroom

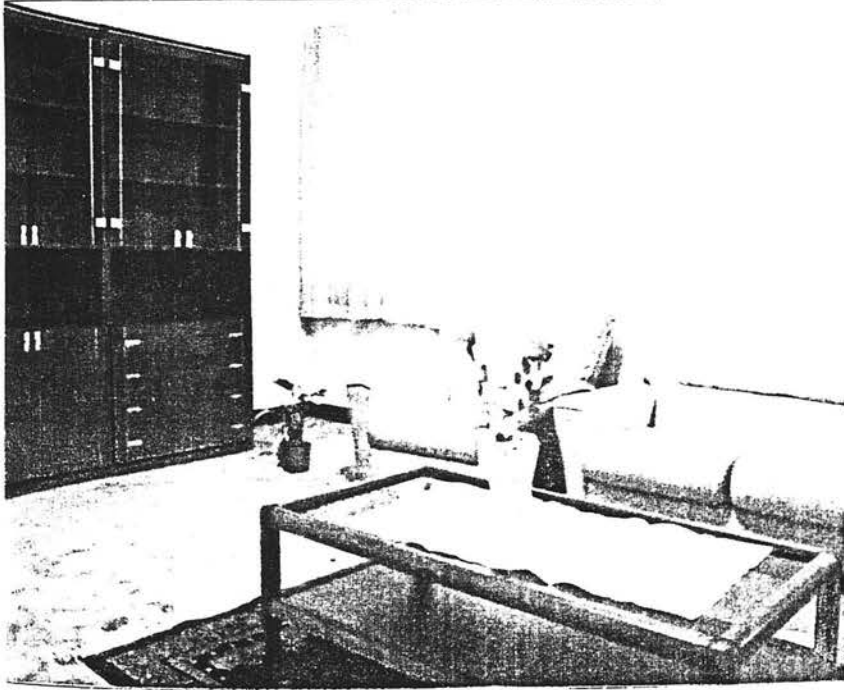


Fig. 3.26 Western-style sitting room



Fig. 3.32 Study room

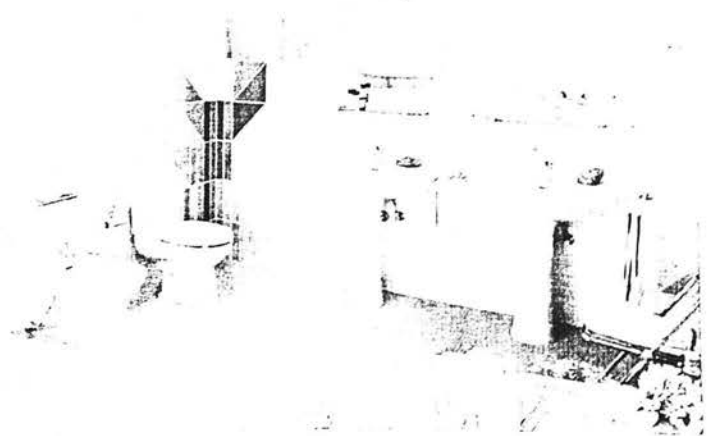


Fig. 3.31 Modern bathroom

CHAPTER FOUR:
PILING ANALYSIS OF SURVEY DATA

4: Piling Analysis of Survey Data

4.1 Introduction

4.2 Collection of Answers

4.3 Questionnaire Results

4.3.1 Personal Information

4.3.1.1 Age

4.3.1.2 Gender

4.3.1.3 Profession

4.3.1.4 Place of residence

4.3.1.5 Period of residence

4.3.2 Information about the Kingdom of Saudi Arabia

4.3.2.1 Important regions in the Kingdom of Saudi Arabia

4.3.2.2 Significant natural features of the Kingdom of Saudi Arabia

4.3.3 Information about the Cities

4.3.4 Information about Riyadh City

4.3.4.1 Important city quarters

4.3.4.2 Important places in Riyadh

4.3.4.3 Important landmarks of Riyadh

4.3.4.4 Important buildings in Riyadh

4.3.4.5 Aspects of Riyadh that are appreciated

4.3.4.6 Aspects of Riyadh that are disliked

4.3.4.7 Important roads in Riyadh

4.3.4.8 Preferred roads in Riyadh

4.3.4.9 Disliked roads in Riyadh

4.3.5 Information about the Quarter inside the City

- 4.3.6 Information about the House
 - 4.3.6.1 The courtyard or garden
 - 4.3.6.2 The house style
 - 4.3.6.3 Interior features
 - 4.3.6.4 Information about building materials
- 4.3.7 Information about the Spaces in the House
 - 4.3.7.1 The living room
 - 4.3.7.2 The bedroom
 - 4.3.7.3 The dining room
 - 4.3.7.4 Information about the furniture
 - 4.3.7.5 Building fittings or materials
 - 4.3.7.6 The kitchen
 - 4.3.7.7 The bathroom

CHAPTER FOUR: PILING ANALYSIS OF SURVEY DATA

4.1 Introduction

This chapter reviews the results of the questionnaire and each question is dealt with separately and briefly based on the answers received from 32 residents of Riyadh who completed the questionnaire.

4.2 Collection of Answers

The questionnaire contains about 26 open questions. In order to summarise the information, schedules have been used to show the number of times in which the answers were repeated in the 32 copies of the questionnaire. The answers are discussed in the order in which the questions were asked, starting with personal information and data. The answers are also sorted out in accordance with the number being granted to each answer.

4.3 Questionnaire Results

4.3.1 Personal Information

4.3.1.1 Age

The respondents are divided into four groups of various ages. In this division it is age differences are considered in limits of ten years.

Age	Under 26	26-35	36-45	46-55	Total
Number	6	13	10	3	32
%	18.8	40.6	31.3	9.4	100

Table (1)

4.3.1.2 Gender

The distribution of gender in this survey is as follows: 23 male and 9 female.

The below schedule shows the distribution method of sex in number and percentage.

Gender	Male	Female	Total
Number	23	9	32
Percentage	72	28	100

Table (2)

4.3.1.3 Profession

The survey group contains a number of professions. Each profession is classified as indicated below:

	Student	Translator	Accountant	Engineer	House-wife	Instructor	Teacher	Government	Business	Total
No	2	1	2	3	3	2	10	7	2	32
%	6.2	3.1	6.2	9.3	9.3	6.2	31.2	21.8	6.2	100

Table (3)

4.3.1.4 Place of residence

The places of living of the people are classified as indicated below:

	Olaya	Malaz	Rabwa	Ruwda	Dirah	Mursalat	Muroog	Nasiryah	Murabaa	Manfoha	Total
No.	5	3	3	5	2	2	3	2	3	4	32
%	15	9	9	15	6.3	6.3	9.4	6.3	9.4	12.5	100

Table (4)

4.3.1.5 Period of residence

The below schedule shows the number of people whom the survey covers divides into three groups as per their period of residence.

Period of Residence	Less than 5 years	5-10 years	10-15 years	15-20 years	Over 20 years	Total
No.	3	9	12	7	1	32

Percentage	9.4	28.2	37.5	21.9	3.2	100
------------	-----	------	------	------	-----	-----

Table (5)

From the personal information of the respondents the author can reach the following conclusion: all respondents are educated adults and most have lived in Riyadh for a long period. This means that they are aware of the city and have experienced its development.

4.3.2 Information about the Kingdom of Saudi Arabia

4.3.2.1 Important regions in Kingdom of Saudi Arabia

Q (1): State the important regions in the Kingdom of Saudi Arabia that have their own distinctive characteristics, and give 3 reasons for the selection of each region.

Below is a schedule showing the answers to this question.

Regions	Frequency	Reasons	Frequency	Total
Najed	115	Riyadh is located in this region	19	
		Its location in the centre of the Kingdom	7	
		Ministries are in Riyadh	6	
		Agricultural areas	5	
		Availability of modern buildings	4	
		Government centre	3	
		Geographical location	3	
		The biggest region in the Kingdom	3	
		Population density is high	3	
		Availability of recreational places	2	
		Commercial centre	2	
		Availability of embassies	2	
		Personal correlation with the region	2	
		Civilisation of grandfathers	2	
		The city where I was born	2	
		Residency of the Saudi State	2	
		Political factor	2	
		Economic factor	2	
		Containing many markets	2	
		Over populated	2	
		Royal family is located in Riyadh	2	
History of grandfathers	2			
Its population is not mixed with foreigners	2	81		
Hijaz	98	Availability of Holy Places	23	
		Its location near the sea	15	
		Commercial centre	10	
		Availability of main sea current	10	
		Tourist areas	6	
		Availability of the first and second capital of Muslims	3	

		Geographic location	3	
		Religious factor	3	
		Availability of recreational places	2	
		Its location as a resort	2	
		Islamic and historic correlation	2	
		Commercial activity	2	
		Climate is moderate in this area	2	85
Eastern Region	91	Availability of oil	17	
		Location near the Gulf	9	
		Availability of sea breezes	7	
		Close to the Gulf States	7	
		Close to the Arab Gulf	7	
		Availability of industrial cities	5	
		Commercial centre	3	
		Tourist areas	3	
		Availability of recreational places	3	
		Availability of industrial sea ports	2	
		The land is flat	2	
		Economic factor	2	
		Its correlation with the neighbouring states	2	
		Its location among the Gulf States	2	71
Southern Region	66	Full of hills	7	
		Tourist areas	6	
		Climate is moderate in the area	6	
		Its location as a resort	5	
		Containing beautiful areas	5	
		Producing plants and greenery	3	
		It is cool in the summer time	3	
		Area of torrential rain	3	
		Agricultural production	2	
		Agricultural areas	2	
		Containing more green places	2	
		The soil is fertile and good for plantation	2	
		Sensitive area because it is close to Yemen	2	
		Availability of military bases	2	50
Northern Region	59	The soil is fertile and good for agriculture	7	
		It is close to the Northern border with Jordan	6	
		Climate is moderate	4	
		Producing plants and greenery	3	
		Most of its population are from Badiay (nomads)	3	
		Containing many pastures	3	
		Very important because it is near Iraq	3	
		The land is flat	2	
		Very close to the border of the Kingdom	2	
		It is a rainy area	2	
		Very important because it is near Al-Sham area	2	
		Many Arab tribes are there	2	
		Availability of military bases	2	41

Table (6)

Through reviewing the answers of the above question, we could conclude the following points:

- a) The reasons for selecting Najd area are not emotional, but rather materialistic. They include the availability of services, having the main Palace of the Saudi Royal Family, being the capital of the Kingdom, the headquarters of the

Government and its Ministries. Najd area was the launching point for the unification of the country. The late King Abdulaziz Al-Saud launched his campaign from here to the other sides of the Arabian peninsula and united all these areas to become as the Kingdom of Saudi Arabia.

- b) Hijaz area has been famous because of its religious status. Muslims throughout the world know the two Holy Mosques that are located in this area. Qiblah is the daily orientation of all Muslims in performing their prayers and this is towards the Holy Ka'abah. Qiblah has a symbolic meaning as the gathering point for all Muslims throughout the world. In addition, the location of the area on the sea makes its weather moderate. Therefore the area can be used as a recreational and touristic place.
- c) The Eastern Region is the area of oil, the main source of the economic power of this country. The exploitation of oil has changed the history of the whole Arabian peninsula. It has turned the Kingdom of Saudi Arabia into a developing country while before it was a semi-desert area where people were suffering from hunger, disease, illiteracy and poverty. The people who attended the transitional period are in a state of economic imbalance, which has influenced their life, work and houses. The Eastern Region is also famous for its proximity to the Gulf States, its location on the Arabic Gulf and for having Dammam Islamic Sea Port, the second sea port after Jeddah Islamic Port.
- d) The Southern Region area is widely known for its good climate. Due to this, it has become a touristic resort for many years. But as the services in the area are poor, the tourism has not developed in it. The customs and traditions of the people living in this area are closer to the traditions and customs of the people living in the south of the Arabian peninsula than those of other parts of the Kingdom of

Saudi Arabia. The area still maintains many of its traditional architectural characteristics and ways of living.

- e) The Northern region has no specific object. It is an extension of the Najd area. The traditions, customs and architectural characteristics are similar to those of the Najd area. Most of the people in this area are *Badus* who have contacts with the neighbouring countries such as Iraq, Jordan and Syria. Its land is pastoral. Its climate is cool during summer season and very cold during the winter season, sometimes accompanied by the fall of snow.

4.3.2.2 Significant natural features of the Kingdom of Saudi Arabia

Q (2): Mention briefly three natural or geographic features of the Kingdom of Saudi Arabia

The table below shows the answers to the above question.

Feature	No. of Times
Availability of oil	13
Availability of all types of climates, hot, cold and moderate	7
Availability of all types of negative topography such as valleys	7
Availability of all types of topography such as mountains	7
Link between Asia, Europe and Africa	7
Its wide geographical area	6
Its strategic location in the map of middle east	6
Availability of mountains such as Sarwatt and Asir mountain pass	5
Geographic location at the west of Asia	5
Availability of beautiful deserts	4
Sea coasts and places of recreation	4
It has coasts to the east and west	4
Its location at the important sea points	4
Availability of agricultural places	4
Its religious status in the Islamic world	4
Beautiful coasts	3
It has huge reserves of oil	3
It has sandy shores	3
Availability of natural gas	2
The dominant area	2
Availability of wide desert such as Al-Rubie Al-Khali	2
It has extensive areas good for plantation	2
Availability of some archaeological places	2
Availability of ground water	2
Al-Sarwatt mountains	2
Desert nature	2

Table (7)

The answers of the people relevant to the natural and geographic features of the Kingdom of Saudi Arabia are focused on a number of issues such as the availability of oil, diversity of climate and the mountainous topography. Also the strategic location of the Kingdom of Saudi Arabia between the continents and the countries of Middle East gives it a certain importance. It is observed that the occupants focus on the economic and strategic factors as well as on the climate. Through reviewing the answers of this question, the author concludes the following points:

- a) The economic factor is the very important for Kingdom of Saudi Arabia. The feature of oil comes first by a large margin over the other factors.
- b) The climate is variable from place to place. The variability of climate encourages people to travel from one area to another area at various seasons of the year. Most people travel to Taif and the Southern region for tourism.
- c) The Kingdom of Saudi Arabia is a large country, containing all types of negative relief such as valleys and the positive relief such as mountains. This helps to diversify the life, traditions and customs from area to area.
- d) The location of the Kingdom of Saudi Arabia between Asia and Africa, as well as its wide landmass, is considered good for commerce. Also its control and supervision over two main water passages (the Red Sea and the Arabian Gulf) makes it contact with the world beyond easy.
- e) The religious status of the Kingdom of Saudi Arabia has major influence. The two Holy Mosques are located in the Kingdom of Saudi Arabia. Saudi Arabia has a number of religious and historic milestones that are held precious by each

Muslim. The seasons of pilgrimage and Omrah have commercial, social and cultural influence on this country, in particular in the area of Hijaz.

f) The territories of the Kingdom of Saudi Arabia have globally significant reserves of oil, by which the people in Saudi Arabia feel safe and secured. The cycle of growth of the population is faster here than in any other country (Annual Statistical Book for 2000, Statistics Dept., Ministry of Finance).

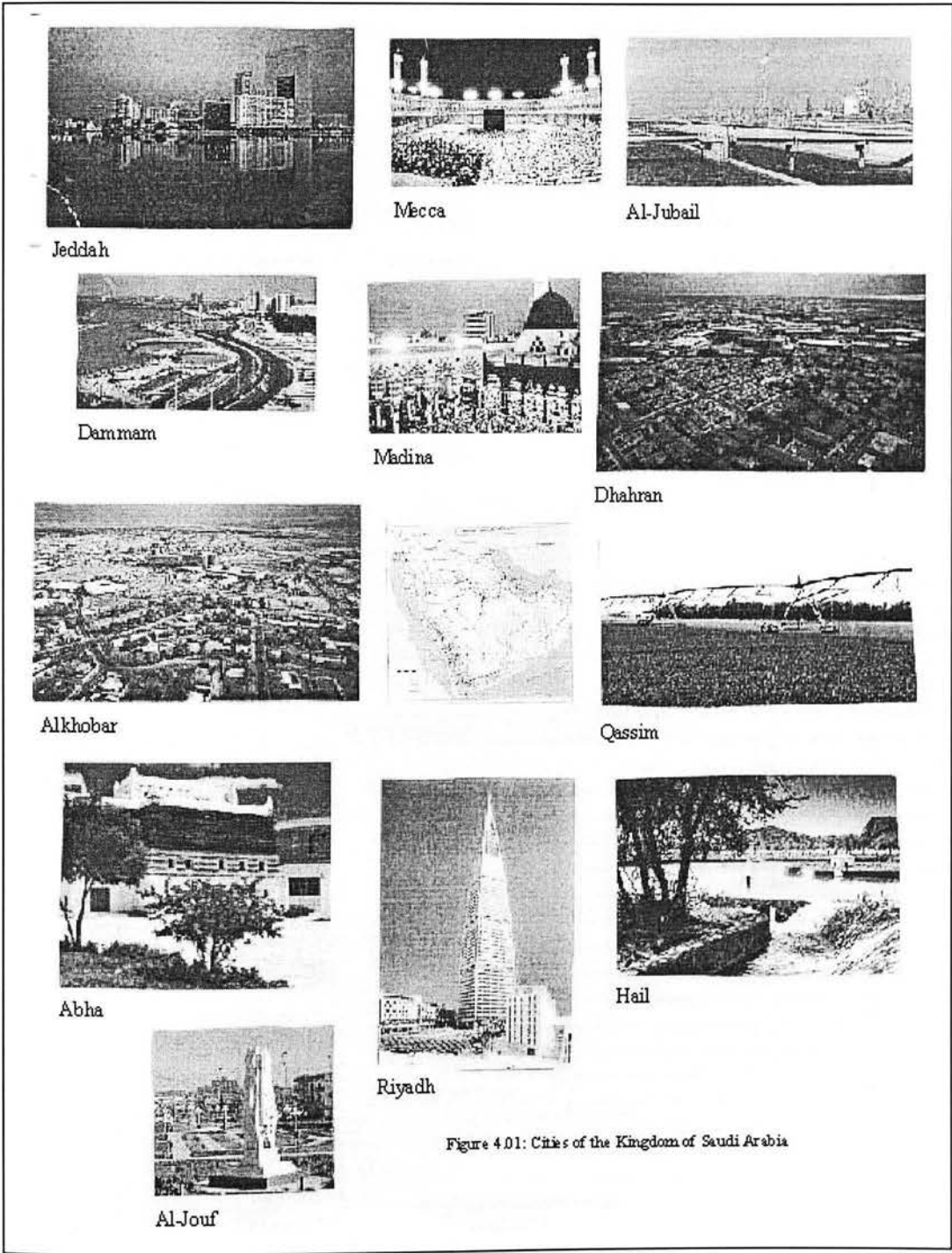


Figure 4.01: Cities of the Kingdom of Saudi Arabia

4.3.3 Information about the Cities

Q (3): Mention 5 cities in the Kingdom of Saudi Arabia and give 3 reasons for the importance of each city. Below is a table showing the answers to this question (figure 4.01).

	Frequency	Reasons	Frequency	Total
Riyadh	125	The political capital	28	
		Availability of Ministries and Governmental Departments	13	
		In the middle of the Kingdom	10	
		Large area	6	
		Availability of services	5	
		Availability of necessities	5	
		Densely populated	5	
		I belong to it	4	
		Availability of work	4	
		Respondent's work is in Riyadh	3	
		Availability of embassies	3	
		Economic factor	3	
		Good memories in Riyadh	2	
		Link between many cities	2	
		One of the biggest Arab capitals	2	
		Most Saudi companies work in it	2	
		Political factors	2	
Commercial factors	2			
Its weather is good in the night	2	106		
Jeddah	93	The first port in the Kingdom	21	
		Its location by the sea	12	
		It is close to the Holy Places	9	
		Availability of commercial complexes	6	
		Excellent tourist centre	5	
		Main transit point for the arrivals in the Kingdom	5	
		Commercial factors	5	
		It is close to Mecca and Madina	4	
		Tourist city	4	
		Its climate is comfortable	2	
		Availability of recreational places	2	
		Availability of services	2	
		Availability of necessities	2	
		Its climate is moderate	2	
		Economic factor	2	83
Mecca	80	Availability of the Holy Mosque	11	
		Focal point of Qiblah (orientation of Muslim prayers)	10	
		Commercial factors	8	
		The first city where Islam appeared	6	
		Visitors come to it continuously	4	
		Place where the Prophet was born	3	
		Capital of Muslims	3	
		Availability of Holy Places	3	
		The purest place in the universe	2	
		It has a certain quality over other world cities	2	
		People perform Hajj annually to it	2	
		Availability of historic places	2	
		Religious factor	2	
Holy City	2			

		Availability of the Holy Ka'abah	2	
		Meeting place for all Muslims	2	67
Dammam	65	Commercial port	12	
		Availability of oil	11	
		Its location by sea	4	
		Its location in the centre of the Gulf States	4	
		Capital of Eastern Region	4	
		Availability of factories	4	
		Tourist city	3	
		It is close to the capital of the Kingdom	2	
		Availability of big commercial complexes	2	
		Diversity of business activity	2	
		Production of oil	2	
		Production of gas	2	
		Commercial factors	54	
		Madina	48	Availability of the Prophet's Mosque
Availability of the Prophet's Grave	6			
Availability of archaeological places	5			
Availability of historic places	5			
Commercial factors	3			
Religious factors	2			
Availability of graves of Muslim martyrs	2			36
Hail	30	Availability of agriculture	4	
		Connecting most of the Northern's cities	2	
		Tourist city	2	
		Availability of historic places	2	
		Its area is big	2	
		Availability of archaeological places	2	14
Abha	28	Its climate is moderate	5	
		Availability of resorts	4	
		Its views are beautiful	3	
		Touristic city	3	
		Torrential seasonal rains	3	
		Agricultural area	2	
		Availability of many types of fruits	2	22
Dhahran	16	Availability of oil around it	6	
		Its location be sea	4	
		It location in the centre of Gulf States	3	13
Alkhobar	12	Well planned	2	
		Availability of recreational places	2	
		Availability of corniche	2	
		It is close to Bahrain	2	8
Qassim	8	Agricultural area	2	
		City of most of businessmen in the Kingdom	2	
		It is close to the capital	2	6
Al-Jouf	7	Agricultural area	2	
		Availability of pasture	2	
		Availability of archaeological places	2	6
Al-Jubail	6	Availability of factories	2	
		Availability of oil around it	2	
		An organised modern city	2	6

Table (8)

Most answers place Riyadh at the top because it is the capital of the Kingdom and centre of Ministries, other Governmental Departments and of the Embassies of foreign countries, besides other services available there. Riyadh is also located in the

middle of the Kingdom of Saudi Arabia and this location has given it a distinctive status as a link between all cities of the Kingdom.

Jeddah, located on the Western Coast of the Kingdom of Saudi Arabia, takes the second place. Its location by the sea gives it the function of a tourist place. Being close to Mecca and Madina it is the main entry point for those who are coming to perform Hajj or Omrah. Also many work opportunities are available in Jeddah with its commercial centres, and its weather is moderate during the summer and winter seasons.

Mecca comes third. because it is the place where the Holy Mosque is located and it is the orientation of prayer for all Muslims receiving the pilgrims and performers of Omrah. Also the city is connected with the beginnings of Islam, besides its importance in containing many religious and historic antiquities.

Dammam city, the fourth, is a big city located on the Eastern Coast of the Kingdom of Saudi Arabia. There is a major sea port at Dammam through which oil is exported to the world. Also it is linked to Riyadh by a railway, besides having commercial and touristic importance. Dammam was founded with the discovery of oil in 1938

Madina has come fifth. Its importance is focused on the location of the Prophet's Grave, His Holy Mosque and other archaeological sites.

Hail comes in the sixth place. Hail is located at the north of the Kingdom of Saudi Arabia near the northern border. Its soil is very good for agriculture. It has beautiful nature which attracts the tourists. Following this are the cities of Dhahran, Alkhobar, Al-Jouf and the industrial city of Jubail.

Below is a schedule showing the arrangement of reasons for the selection of the cities in the Kingdom of Saudi Arabia based on frequency.

Reasons	No. of Times
Political capital	28
Availability of sea	23
Commercial port	21
Commercial factor	20
Availability of oil	18
Tourist city	14
Availability of agriculture	13
Availability of Holy Places	13
Availability of Governmental Departments	13
The first sea port in the Kingdom	12
Availability of historic places	11
Availability of the Holy Mosque	11
Its location in the middle of the country	10
Qiblah of Muslims	10
It location near the Holy Places	9
Availability of archaeological places	9
Availability of factories	9
Its area is big	9
Availability of general services	8
Availability of necessities	8
Its climate is moderate	8
Economic factor	8
Its location in the middle of Gulf States	7
Excellent tourist centre	7
Diversity of business activity	7
Availability of the Prophet's Grave	6
The first city where Islam emerged	6
Political factors	6
Densely populated	6
Beautiful views	5
Main transit point for arrivals in the Kingdom	5
Availability of commercial activity	5
Visitors coming continuously	5
Respondent belongs to the city	4
Availability of recreational places	4
It is close to the capital	4
Availability of most Saudi companies	4
Its location between Mecca and Madina	4
Capital of the Eastern Region	4
Availability of resorts	4
Producing various types of fruits	4
Tourist area	4
Religious factor	4
Good memories	3
Availability of work	3
Relatives are there	3
Its weather is comfortable	3
Link between the cities	3
Availability of desalinated water	3
Place of birth of Prophet	3
Capital of Muslims	3
Place of birth of a respondent	3
Availability of embassies	3
Production of oil	3
Production of gas	3
Holy City	3
Seasonal rains	3

Table (9)

The above table concerns the most mentioned five cities in the Kingdom of Saudi Arabia. Most of the general reasons for the selection of the above cities are based on economic, religious and emotional motives. Through reviewing the answers of the above question, the author can conclude the following points:

- a) Its geographic location and political role have helped to confirm Riyadh's status as a city. Other factors are complementary to these.
- b) The occupant is interested in the availability of services regardless of any personal affiliation to the cities.
- c) Personal affiliation accounts for only 4% of the total reasons for the selection of any city. Most answers focus on the economic features of city and its political role in the country.
- d) A number of cities are distinguished by location on the sea, or availability of religious places or of oil or agriculture.
- e) Hijaz cities are very important among the other cities of the Kingdom. The religious factor of the Holy Mosques and economic factors make Hijaz cities very important.
- f) A number of cities were distinguished by important milestones such as the Holy Mosques in Mecca and Madina, oil in the Eastern Province cities like Alkhobar, Dammam and Dhahran, and agriculture in Hail, Aljouf, Qassim and Abha.
- g) The cities of the Southern Region appeared to be less important than the others of the Kingdom of Saudi Arabia.



Figure 4.02: Plan of Riyadh city

4.3.4 Information about Riyadh City

4.3.4.1 Important city quarters

Q (4): Mention 3 important areas in your city and give 3 reasons for the importance of each one.

Area	Frequency	Reasons	Frequency	Total
Dirah Quarter	48	Availability of Qasr Al-Hukum (Ruler's Palace)	11	
		Availability of Public Markets	5	
		Availability of Commercial places	4	
		Availability of the largest mosque	3	
		Availability of some distinctive buildings	3	
		The first core of Riyadh	3	
		Located in the centre of Riyadh	2	
		Availability of historic buildings	2	
		Availability of archaeological buildings	2	
		Old commercial centre	2	37

Table (10)

Dirah Quarter is the heart and core of Riyadh. It was surrounded by high walls with a number of gates and contained Qasr Al-Hukum (the Ruler’s Palace), the mosque and

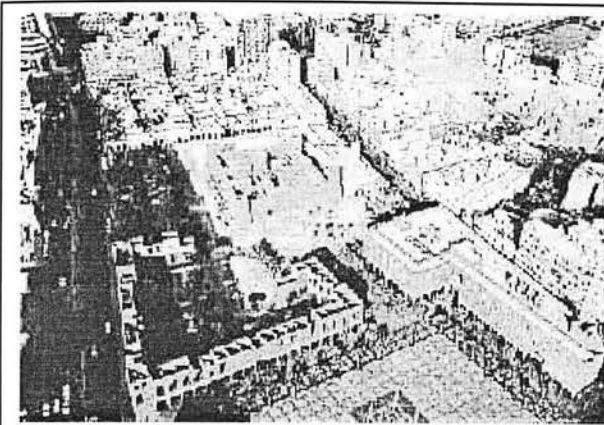


Figure 4.03: Qasr Al-Hukum and city centre

the central market (figure 4.03).

Following the expansion of Riyadh city this quarter has changed into a modern commercial centre. Besides the offices of Qasr Al-Hukum there are the municipality, police and

the Great Mosque. Most of its buildings are made of mud. This quarter now contains major squares and the Al-Masmak Palace which witnessed the first battle that paved the way for the foundation of the Kingdom of Saudi Arabia. This palace is open for visitors.

Area	Frequency	Reasons	Frequency	Total
Olaya Quarter	43	Availability of commercial places	11	
		Availability of services	4	
		Located in the middle	3	
		Offices of businessmen	3	
		Wide roads	3	
		Well planned	2	
		Public parks (see figure 4.04)	2	
		It is close to the city centre	2	34

Table (11)

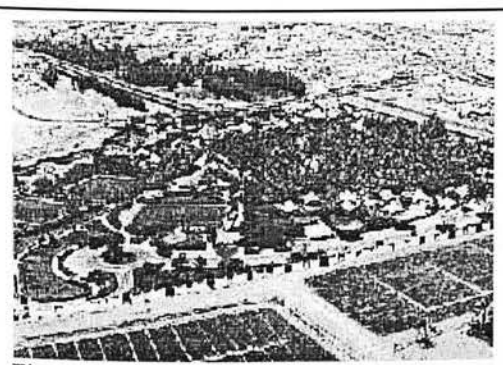


Figure 4.04: Public park

The Olaya Quarter is a medium-size quarter containing many administrative services and occupied by the rich people. Its roads are wide and have many trees and gardens. Its buildings are modern and surrounded by the main roads of Riyadh. It contains many

important buildings such as hospitals, ministries and the offices of big companies.

Area	Frequency	Reasons	Frequency	Total
North Riyadh	36	Availability of services	3	
		Well planned	3	
		Wide roads	3	
		Availability of modern buildings	3	
		Availability of commercial places	2	
		Wide	2	
		Quiet	2	
		Availability of big buildings	2	
		Availability of the international airport	2	
		Constructional expansion area	2	
		General manner is good	2	
It is very close to the ring-road	2	28		

Table (12)

The North Riyadh Quarters came into existence after the expansion of Riyadh in 1990. Due to the International Airport in North Riyadh, these quarters have acquired special importance in occupying the space separating Riyadh and the airport. The distance between Riyadh and the quarters is approximately 45 km. These quarters are well planned. All services are available in these quarters which are accessed by the ring-road surrounding Riyadh.

Area	Frequency	Reasons	Frequency	Total
Batha	19	Availability of commercial stores	5	
		Availability of public markets	3	
		It is close to the city centre	3	
		Availability of offices	2	
		Densely populated	2	
		Centre for employment	2	17

Table (13)

Batha Quarter is one of the old public quarters. It is famous for its cheap traditional markets. Many single foreign workers live in this quarter. Its houses are traditional and located in the middle of Riyadh. A main road crosses this quarter, connecting the North of Riyadh with the South. In the old times there was a valley crossing this quarter, namely Al-Batha Valley (Wadi Albatha) which is filled with rainwater.

Area	Frequency	Reasons	Frequency	Total
East Riyadh	9	Availability of modern buildings	2	
		Its location is high	2	
		Its land is flat	2	
		Its roads are wide	2	
		Availability of services	2	

	Availability of military colleges	2	
	Densely populated	2	
	It is close to the circular road	2	16

Table (14)

East Riyadh Quarter is a new quarter known for its modern buildings and wide roads. All services such as water, electricity, telephone, hospitals and markets are available at this quarter. Its location is high and its land is flat and not rocky. It contains many important buildings such as National Guard Building and a number of military colleges. It is crossed by a main road connecting West Riyadh with East Riyadh.

Area	Frequency	Reasons	Frequency	Total
Diplomatic Quarter (see figure 4.05)	16	Place where embassies are located	3	
		High quarter	3	
		Well planned	2	
		Many parks	2	
		Modern buildings	2	
		General manner is good	2	14

Table (15)

The Diplomatic Quarter is a modern quarter constructed following the transfer of the embassies of foreign countries to Riyadh. Its buildings are modern with various international architectural styles. It is located in the West of Riyadh in the

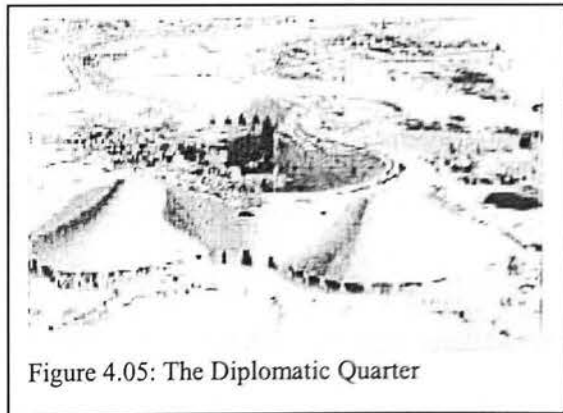


Figure 4.05: The Diplomatic Quarter

middle of a rocky area; to the west is Hanifa valley. This quarter contains the offices and accommodations of the staff of the diplomatic missions and international organisations accredited to the Kingdom. It also contains banks, markets and restaurants.

Area	Frequency	Reasons	Frequency	Total
South Riyadh	11	Densely populated	2	
		Land is cheap	2	
		Availability of the central vegetable market	2	
		Availability of industrial area	2	
		It maintains some historic features	2	10

Table (16)

The South Riyadh Quarter is one of the old public quarters occupied by the classes earning below the average income. It contains a number of poor houses that have been haphazardly planned. Its lands are cheap. It is close to the industrial area, which contains a number of workshops, factories and warehouses. Also the main



Figure 4.06: Vegetable market

market for vegetables is in this area (figure 4.06). The said quarter contains traditional buildings made of mud, adobe blocks and wood and there are some historic buildings such as walls and towers.

Area	Frequency	Reasons	Frequency	Total
West Riyadh	8	Its location is high	2	
		Availability of services	2	
		Rocky lands	2	
		Well planned	2	
		Densely populated	2	
		It is close to the city centre	2	12

Table (17)

according to the Riyadh Municipality (1997 p. 41) West Riyadh is a new quarter and its buildings are modern. Most of the middle class people live in this quarter and most of the residents have come from adjacent towns and villages. It is consequently an area of foreigners with high incomes. Faress (1990 p. 12) adds that it is densely populated but its people are the most religious people in Riyadh and strongly adhere to their traditions and customs.

Area	Frequency	Reasons	Frequency	Total
Sulimaniyah	7	Its location in the middle	2	
		Availability of services	2	
		Well planned	2	
		Its roads are wide	2	
		Availability of modern buildings	2	10

Table (18)

The Sulimaniyah quarter is well connected with the old airport. It is located near Olaya Quarter. Many companies have their offices here and most services are available. It is surrounded by the busiest roads in Riyadh (Riyadh Municipality, 1997 p. 41). It contains a lot of commercial centres. Its roads are wide and with many trees.

The reasons for selecting these areas as important quarters in Riyadh are as shown below.

Reasons	Frequency
Availability of commercial centres	24
Availability of basic services	16
Well planned	14
Availability of modern buildings	13
Qasr Al-Hukum (Ruler's Palace)	11
Wide roads	9
Availability of distinctive buildings	9
Availability of public markets	8
Densely populated	8
It location close to the city centre	7
Quietness	7
Availability of business offices	6
Availability of historic places	6
Availability of embassies	5
High quarter	5
High general manner	5
Availability of parks	4
Wide quarter	4
Availability of the Great Mosque	4
Location on high ground	4
Availability of archaeological areas	4
It is close to the ring-road	4
Recreational places	3
Possibility of constructional expansion	3

Table (19)

Through reviewing the answers of the above question the author can conclude the following points:

- a) Riyadh was formed following the Almasmak Palace Battle which took place with the aim of conquering the City of Riyadh. The centre of Riyadh is Dirah area, representing its symbolic dimension.

- b) The major project constructed in the city centre (Dirah) aimed to develop new buildings in the same location with new materials. This has restored the historic status of Dirah, which had almost vanished due to commercial and investment factors.
- c) The Qasr Al-Hukum (area of the Ruler's Palace) has been developed in a way that attracts many people to come and sit in the squares. Besides the availability of necessary services, the preservation of the city's architectural identity has been considered in the designs.
- d) Most residents prefer North Riyadh because it has been developed well. North Riyadh is very expensive. More facilities and good services are available in its architecturally distinctive buildings. This attitude is reflected in the occupants of this area who are rich, more educated and adhere less to the customs and traditions.
- e) 90% of the residents in Batha area are foreigners of various nationalities. It is the area for foreigners in Riyadh, who carry different customs and social traditions. The visitor to this place may feel himself or herself to be outside the Kingdom. With the diversity of nationalities living in Batha, the commercial stores render various services with the consideration of all tastes such as food, clothes, cafes offering foreign products.
- f) Commercial places, basic services and good planning are the main reasons for specifying the importance of the area.
- g) The respondents selected areas and residential quarters. No specific building or place was mentioned. This indicates that there is no connection between the

occupant and particular buildings or places. This issue could be attributed to the massive recent development of the city.

4.3.4.2 Important places in Riyadh

Q (5): Mention 3 important places in or near your city and give 3 reasons for the importance of each place.

Places	Frequency	Reasons	Frequency	Total
Qasr Al-Hukum area (city centre).	19	Historic place	4	
		To see the old border of city	3	
		Good location	3	
		Marketing places	3	
		Feeling the past	3	
		Availability of the Great Mosque	2	
		Availability of Qasr Al-Hukum	2	
		Distinctive architectural style	2	22
Diplomatic quarter	19	Architectural design	3	
		Availability of embassies	3	
		Many children's playgrounds	3	
		Availability of services	3	
		Availability of beautiful gardens	2	
		Well organised roads	2	
		Distinctive architectural style	2	
		Suitable for the customs of the people in terms of sitting	2	
		2	22	
Akaria markets	13	Marketing places	4	
		Good architectural design	3	
		Good location	3	
		Diversity of items for sale	2	
		Availability of children's playground	2	14
Zoo	10	Availability of animals	3	
		Good architectural design	3	
		Good location	3	9
Thumammah area	9	Place for gathering of people in the spring season	3	
		Availability of sand	3	
		Close to Riyadh	3	9
Respondent's house	8	Place for comfort	2	
		Place for stability	2	
		Enjoyment	2	
		Emotionally I belong to it	2	8
Sheep market	6	Sale of sheep	2	
		Sale of camels	2	
		Sale of traditional products	2	
		Availability of locally made fats	2	
		Availability of <i>fuga'a</i> (potato-like desert plant)	2	
		For spending leisure time	2	12
Rest house	6	Place for rest	2	
		Self comfort	2	
		Meeting point with others	2	
		Relaxing from the troubles of life	2	
		Enjoying some time with the family	2	
		Very close to the town	2	12

Vegetable market	5	Marketing places	2	
		Close to my house	2	
		Availability of car park	2	
		Diversity of items for sale	2	8
Olaya Quarter	5	Good architectural design	2	
		Good location	2	
		Marketing places	2	
		Availability of services	2	
		Having big roads	2	10
King Khalid International Airport	5	Good architectural design	2	
		Availability of services	2	
		Well organised roads	2	
		Many entry points	2	8
King Abdulaziz Palace	5	Originality of past	2	
		To see the old border of city	2	
		Historic place	2	
		Famous	2	8
Great Mosque	5	Spiritual climate inside it	2	
		Release from the troubles of life inside it	2	
		Marketing places around it	2	
		Historic place	2	8
Janadiyah area	4	Recreation	2	
		Feeling the past	2	
		To see traditional games	2	
		Diversity of traditional items for sale	2	8
Toy land	4	Recreation	2	
		Many children's playgrounds	2	
		Availability of services	2	
		Playing games	2	8
Abu Makhrooq Hill	4	Historic place	2	
		Famous	2	4
Public parks	3	For enjoying time with the family	2	
		Relationship	2	
		For recreation	2	6
Air base	3	To see the military jets	2	
		Availability of radar	2	
		To see the objects in the sky	2	6
Military College	3	Graduating the army for defending the country	2	
		For increasing the military force	2	
		Order inside it	2	6
Hotels	3	Availability of services	2	
		Quiet	2	
		Clean	2	6
Al-Ewaiss market	3	Marketing places	2	
		Diversity of items for sale	2	
		Good location	2	6
Arts Club	3	For cultural activities	2	
		Reading at the library	2	
		Meeting with educated people	2	6
National guard building	3	Good architectural design	2	
		Good location	2	4
Queen Building	3	Good location	2	
		The highest building	2	
		Can be seen from far distance	2	6
King Fahd Stadium	2	Good architectural design	2	
		For watching the games	2	4
Al-Wazir Gate	2	To see the old border of city	2	
		Historic place	2	4

Table (20)

The reasons for the selection of the above are as presented below in accordance with the importance.

Reasons	Frequency
Good architectural design	14
Good location	14
Availability of marketing places	13
Historic place	9
Availability of services	8
Originality of past	6
Close to the city	6
Self comfort	5
Release from the troubles of life	5
Availability of children's playgrounds	5
To see the old border of city	5
Availability of public parks	4
Well organised roads	4
Diversity of items for sale	4
Contact point with others	3
Spiritual climate	3
Gathering point of people	3
Sand	3
Availability of health services	3
Reputation of place	3
Source of income	2
Having big roads	2
Quietness	2
Performing cultural activities	2
Various games	2

Table (21)

Question5 concerns the places that are important in Riyadh as seen by the resident.

The answers contain a number of places of historic nature or places of services. The city centre dominates the first place. Qasr Al-Hukum area is in this centre. Almasmak Palace, around which the battle broke out for the restoration of Riyadh city in 1990, is close to Qasr Al-Hukum. Today the site contains a big square, which a large number of residents visit in the night for entertainment and enjoyment. Also there are a few indications showing the nostalgia of residents for the past. The place represents a distinctive traditional architectural style.

The Diplomatic Quarter (see figure 4.04) occupies the second place. It is a new quarter constructed as a residential area for the ambassadors and embassies accredited to the Kingdom. The buildings inside the diplomatic quarter have designs which reflect the architectural styles of their respective countries. The general places and

service buildings are designed in the traditional style of Najd area. The Diplomatic Quarter contains a number of gardens and squares where the residents and visitors enjoy sitting. The reasons for the selection of the Diplomatic Quarter are as follows: its design is very good and it contains a number of playgrounds, gardens, organised



Figure 4.07: Akaria Market

roads and services.

The Akaria market (figure 4.07) occupies the third place. It is a covered market located in the centre of the city. It contains a number of stores. Its area has been expanded recently in

new building materials. The reasons for the selection of Akaria market are as follows: it contains market stall, the diversity of items for sale, children's playground and it is air-conditioned and covered.

Through reviewing the answers of the above question, the author can conclude the following points:

- a) The society has nostalgia for the past due to the pressure of modern life and its complications. Therefore the society prefers to go to the places that remind it of the past particularly through the design of the buildings.
- b) The resident sees the Diplomatic Quarter as a new transition to the system of classic quarters in Riyadh. The resident hopes that the status of Diplomatic Quarter will influence the quarters where he or she lives. The 'Diplomatic' status evokes travel because, whenever he resident wishes to travel to a country, he or she has to go there to obtain the entry visa from the relevant embassy.
- c) The resident is interested in the desert where he or she can go and relax from domestic pressures. Riyadh city is famous in this matter because its residents used

to go to Thamammah area of the desert during winter where they erected tents and spent weekends (figure 4.08). They may spend longer periods than just weekends during the official holidays. This matter

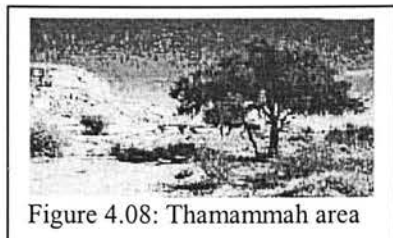


Figure 4.08: Thamammah area

expresses symbolically the structure of the natural landscape in mankind's perceptions.

- d) The rest house (figure 4.09) is a new element to the Saudi society. It was brought in to Riyadh ten years ago. The rest house occupies a plot of 400-1000m². It is located out of the city and surrounded by walls. Inside the rest house there are a few simple buildings, a swimming pool and a garden. The resident can enjoy a

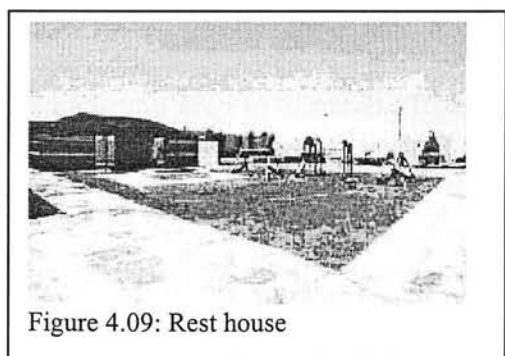


Figure 4.09: Rest house

weekend at it away from the city and the house. He or she can relax by the garden and swimming in complete family privacy. The aspect of the spread of rest houses around the city carries many symbolic

meanings such as that the people are find an escape from the house, besides their nostalgia for walking in the meadows and looking at the sky. Also the people feel happy when they go out of the noisy, polluted atmosphere of city.

- e) Sheep and vegetable markets (figures 4.06 and 4.10) attract residents who do not necessarily have a desire to purchase. Attawah (1993 p. 52) suggests that there is a connection between the exhibited

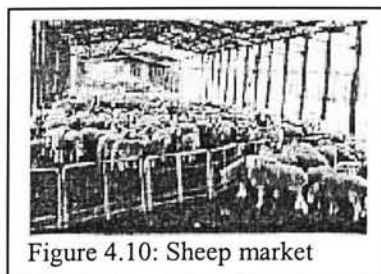


Figure 4.10: Sheep market

items and the tendency of people, i.e. that mankind may have forged an unconscious interest in natural products. Thus many people still chose to go to these places without any conscious need. The reasons given by the occupant

reflect this idea: the presence of sheep, camels, traditional products and spending leisure time.

f) Janidiryah area (figure 4.11) is a part of plot located outside Riyadh and where a

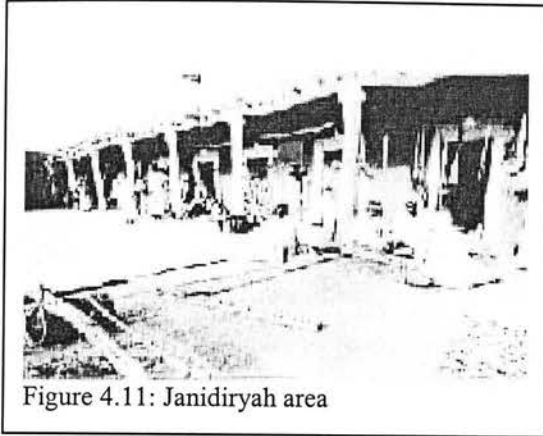


Figure 4.11: Janidiryah area

number of buildings have been constructed. The said buildings represent the architectural style available in the Kingdom. Many visitors used to come every year so as to see the traditional games and the presentation of social

traditions and customs. Also at Janidiryah there is a big market for the traditional industries, public food and a camel race. The purpose for establishing this Janidiryah area is to exhibit the way of living of the grandfathers to the younger generations and to revive most of the customs, traditions and private industries.

The simplicity of public markets attracts most of the occupants because of the availability of cheap items. In Riyadh there is a number of these markets that exhibit various types of items and industries. These markets are visited by many people.

4.3.4.3 Important landmarks of Riyadh

Q (6): Mention 3 important landmark in your city and give 3 reasons for each.

Landmark	Frequency	Reasons	Frequency	Total
City centre	44	Historic area	11	
		Residency of Government	7	
		Archaeological area	5	
		Its design is unique	3	
		Commercial area	3	
		Its location in the middle of city	3	
		It links between the past and present	3	
		Connected with the traditional architecture	2	
		Resembling our old houses	2	
		Tourist place	2	41

Table (22)

The city centre is the heart of Riyadh. All the mud houses have been removed and replaced by modern buildings whose façades look like traditional buildings in terms of colour. It contains wide squares where people meet, especially in the night. It contains commercial and administrative buildings. Most of the respondents liked this place because it was the core of Riyadh where the important landmarks of Riyadh are available.

Landmark	Frequency	Reasons	Frequency	Total
TV Tower	32	Its unique design	9	
		Can be seen from far distance	7	
		It is high	7	
		Its shape is beautiful	4	
		Its connection with the media	4	31

Table (23)

The main landmark of the TV and broadcasting building is the tower building which was constructed for fixing of the transmission and reception antennas (figure 4.12). Its shape is inspired by a diamond shape with glass facets (Saudi Ministry of Information, 2000 p. 17). This shape has been a landmark in Riyadh, being its highest building, clearly visible from far in the city.

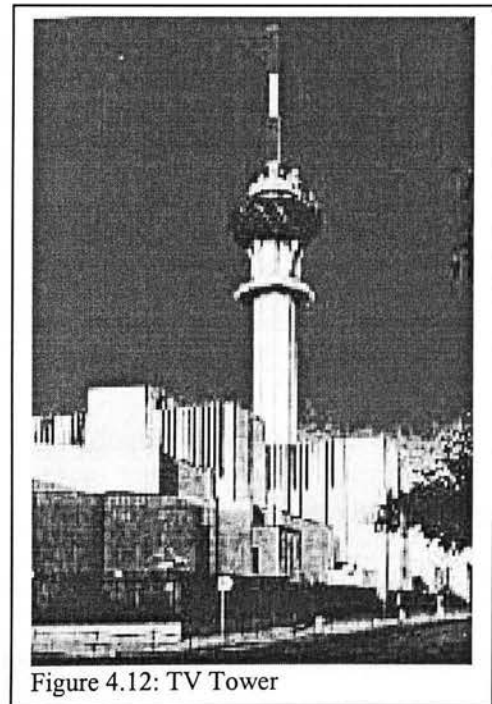


Figure 4.12: TV Tower

Landmark	Frequency	Reasons	Frequency	Total
Riyadh Water Tower	22	Located in the middle of city	6	
		Symbol of Riyadh city	5	
		It is visible from far away	4	
		It is high	3	
		Its unique design	2	20

Table (24)

Riyadh Water Tower (see figure 4.13) was constructed 32 years ago with the aim of increasing the water pressure in the houses. At that time it was the highest building in Riyadh. Many people wish to visit this tower. It is located in the middle of the city and surrounded by gardens. Its location connects Old Riyadh with New Riyadh. This building has become a symbol of Riyadh.

Landmark	Frequency	Reasons	Frequency	Total
King Khalid Airport	21	Its unique design	5	
		Modern building	3	
		Its beautiful shape	2	
		It is huge	2	
		Relevant to travel	2	
		Relevant to traditional architecture	2	16

Table (25)

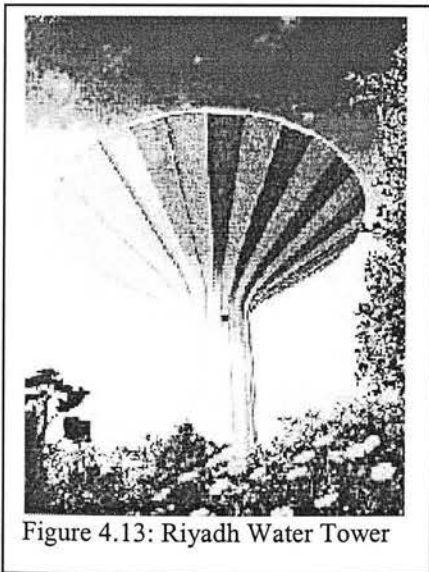


Figure 4.13: Riyadh Water Tower



Figure 4.14: King Khalid International Airport

King Khalid International Airport (figure 4.14) was inaugurated in 1985. It is about 45 km away from Riyadh. It has a unique design, which is symbolic of a traditional architecture of Najd. Its buildings are huge and access to it is easy. During the previous years most of the area between the airport and Riyadh city was developed. Many recreational places surround the airport.

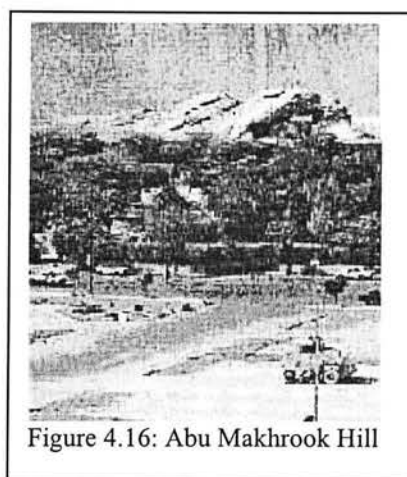
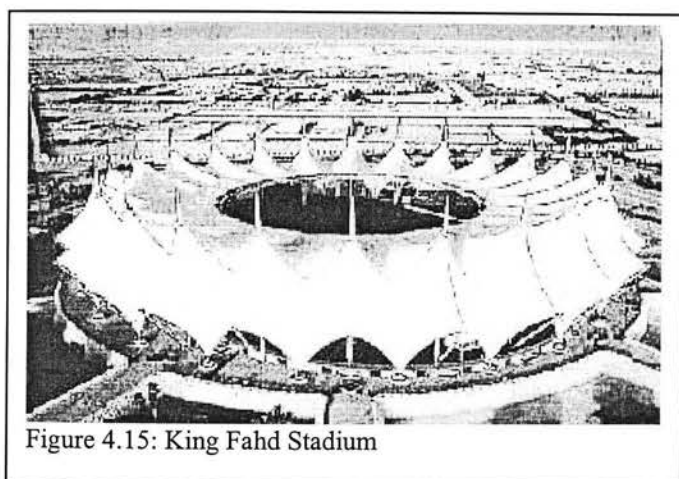
Landmark	Frequency	Reasons	Frequency	Total
King Fahd Stadium	16	Its unique design	3	
		Its beautiful shape	3	
		Enjoyment of football matches	2	
		Wide	2	
		Can be seen from far away	2	16

Table (26)

King Fahd Stadium (figure 4.15) is a beautiful, world-class stadiums located 25 km east of Riyadh. It is very big with full services. Its shape is of a tented structure. It can contain about eighty thousand persons. Many football tournaments have been held at this stadium.

Landmark	Frequency	Reasons	Frequency	Total
Diplomatic Quarter	13	Availability of recreational places	3	
		Its unique design	2	
		Easily to reach	2	
		Its beautiful shape	2	9

Table (27)



Landmark	Frequency	Reasons	Frequency	Total
Abu Makhrooq Hill	9	Relevant to the history of the Kingdom	3	
		As a place where people can enjoy their leisure time	2	5

Table (28)

Abu Makhrooq Hill (figure 4.16) is a fairly high mountain. Its top is perforated by natural erosion. It has been surrounded by gardens and services recently and become a recreational place for the people. The mountain is connected with the history of the foundation of Riyadh, being where people who entered Riyadh in the night of its foundation resided. It is located in North East of Riyadh, in the middle of a residential area.

Landmark	Frequency	Reasons	Frequency	Total
King Saud University	6	Feeling of the educational climate	2	2

Table (29)

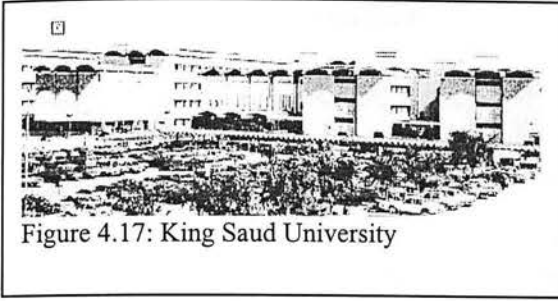


Figure 4.17: King Saud University

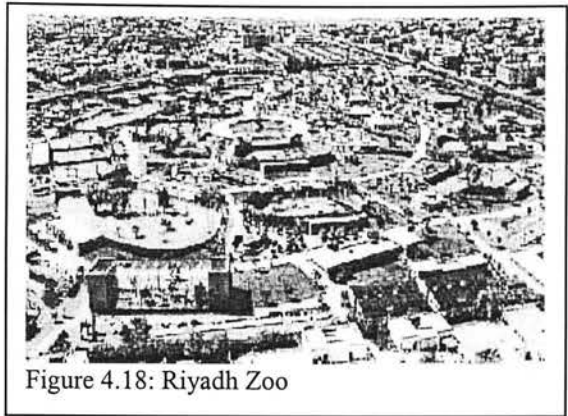


Figure 4.18: Riyadh Zoo

King Saud University (figure 4.17) is one of the biggest universities in the Kingdom of Saudi Arabia, located in the west of Riyadh, constructed in a wide campus. It was inaugurated 15 years ago.

Landmark	Frequency	Reasons	Frequency	Total
Zoo	3	Place where people can enjoy their time	2	
		There are a number of animals	2	
		Recreational place	2	6

Table (30)

The Zoo (figure 4.18) is a medium size zoo containing a number of animals. It was well planned with many trees. Because the climate of Riyadh is a desert climate many animals cannot be shown here. It is located in the north of Riyadh in among residential quarters. It was opened in 1990. That few people visit it may be due to the factor of climate (Riyadh Municipality, 1993 p. 25).

Landmark	Frequency	Reasons	Frequency	Total
Ministry of Interior Building	3	Its unique design	2	
		It is beautiful	2	
		It is in the middle of city	2	6

Table (31)

The Ministry of Interior Building (figure 4.19) is designed in the form of an inverted pyramid with glass façades. It is located in the middle of Riyadh and surrounded by a number of main roads.

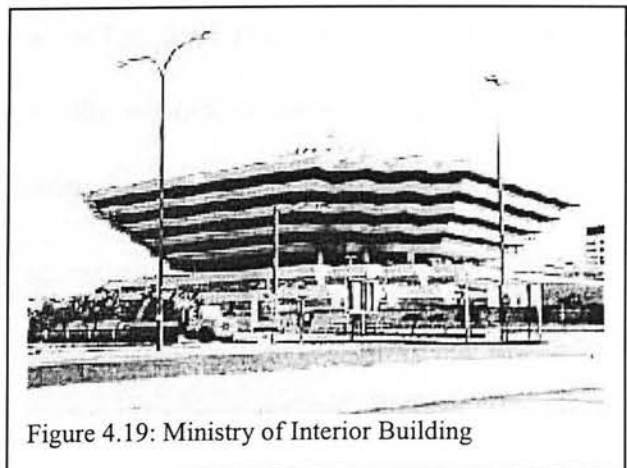


Figure 4.19: Ministry of Interior Building

(1) Riyadh (Bulletin), Riyadh Municipality, 1993

Landmark	Frequency	Reasons	Frequency	Total
King Fahd Road	3	It is beautiful	2	
		Leading to all areas of city	2	
		Connecting north and south Riyadh	2	6

Table (32)

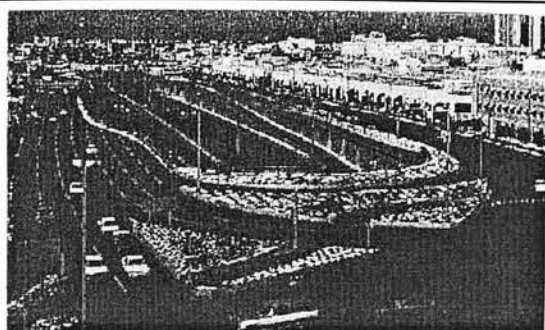


Figure 4.20: King Fahd Road

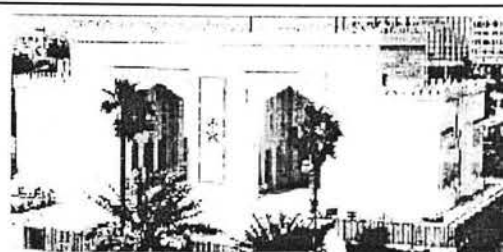


Figure 4.21: Darwazat Al-Nasiriyeh

King Fahd Road (figure 4.20) is the

main road in Riyadh which connects the north and south Riyadh. It was recently constructed in 1988. It runs through many tunnels and past a number of commercial complexes. This road once helped in solving the problem of traffic jams in city but now it too suffers from traffic jams especially during the rush hours.

Landmark	Frequency	Reasons	Frequency	Total
Dariyah area	3	Historic area	2	
		View of palm trees	2	
		The residents are kind	2	6

Table (33)

Dariyah is a village 10 km west of from Riyadh. It was the capital of the first Saudi State. It is famous for its agriculture. It contains a number of historic buildings, which reflect the resistance of this small village to the Egyptian-Turkish invasion. It has not been developed and no one takes care of the antiquities there. Some of its old buildings are still there in the Al-Sareef Quarter.

Landmark	Frequency	Reasons	Frequency	Total
Darwazat Al-Nasiriyeh	3	It is beautiful	2	
		In the middle of city	2	
		It is surrounded by parks	2	6

Table (34)

Darwazat Al-Nasiryeh (*Darwazat* means gate in Turkish) (see figure 4.21) is a building in the form of a triumphal arch. In the past it was the main gate of King Saud’s palace, which was the first building in the Kingdom of Saudi Arabia to be constructed in concrete. Now it is located in front of the building of Ministry of Foreign Affairs. It is surrounded by gardens. Its importance was ended by the destruction of the market around Al-Nasiryeh Palace and it remains a souvenir of this palace.

The reasons for the selection of these landmarks have been presented as per their importance.

Reasons	Frequency
Unique design	32
Historic areas	21
Archaeological areas	17
Central location	17
Beautiful shape	15
Visible from afar	11
Distinctive height	10
Relevant to the traditional architecture	8
Symbol of city	7
Wide	5
Availability of services	5
Buildings are modern	5
Close to recreational places	4
Close to the entertaining places	4
Commercial areas	4
Relates to the media	4
Tourist area	4
Connection between the past and present	4

Table (35)

Through reviewing the answers of the above question, the author concludes the following points:

- a) The emotional correlation between the occupant and traditional buildings is emphasised by most of the respondents. It appears that Riyadh’s connection to historic places is most important because it relates to traditional architecture (connecting the past to present).

- b) The prominence of an object is often based on its height. The most important milestones are those that are higher than the surrounding buildings, as are the towers and skyscrapers. The symbolic aspiration of height gives the milestone its importance.
- c) The airport is the point from which people can take off to another place, a gate to the wider world. The seeing-off and receiving of close friends and family gives the airport an emotional resonance. The airport times implicitly carries the meanings of farewell and happiness.
- d) Mankind spends part of his life in visiting specific places that accommodate certain activities. Once the activity is over, only the memory of the place remains. The football stadium is one of those places which remains in the memory of many people because they spent days of their youth in it.
- e) The various stages of schooling form part of a person's life. While university buildings themselves may not be important, but the attitudes and events that took place in them give them a symbolic meaning.
- f) The animal is a source from which mankind can learn many things. The animal acts innocently and truly without any artificial actions. Therefore people who like visiting the zoo benefit through entertainment and learning.
- g) The importance of features comes from many elements as stated in the above reasons. The residents saw that these elements specify the importance of feature.

4.3.4.4 Important buildings in Riyadh

Q (7): Mention 3 important buildings at your city and give 2 reasons for your choice.

Building	Frequency	Reasons	Frequency	Total
Ministry of Interior	35	Its design	15	
		Its location in the middle	8	
		Its beautiful shape	4	
		Containing all services	2	29

Table (36)

(See explanation for table 31.)

Building	Frequency	Reasons	Frequency	Total
Qasr Al-Hukum	25	Old architectural pattern	4	
		Use of traditional building materials	4	
		Its central location	3	
		Its design	3	
		It is a prominent milestone	2	
		Connection to the country's history	2	18

Table (37)

Qasr Al-Hukum is located in the middle of Riyadh. Its location dates back to the time a decision was taken to make Riyadh the capital of the Saudi State. It was a mud-built building connected with the Great Mosque and market. It was destroyed and re-constructed with building materials similar to traditional building materials.

Building	Frequency	Reasons	Frequency	Total
Akaria markets	20	Commercial centre	7	
		Its design	3	
		Central location	2	12

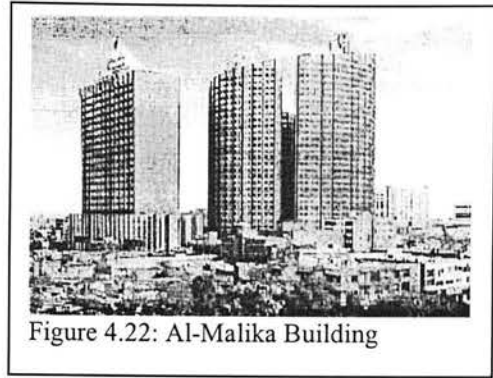
Table (38)

Akaria markets is a big commercial complex located in the middle of the city, containing a number of stores, offices and apartments. It is air-conditioned. It has generous car parking. There are a number of stores and restaurants in this centre. It is one of the most visited places in Riyadh.

Building	Frequency	Reasons	Frequency	Total
Al-Malika (Queen) Building	17	Its distinctive height	6	
		Its good design	4	
		Commercial centre	3	
		Residential centre	2	15

Table (39)

Al-Malika (Queen) Building (figure 4.22) is a group of commercial and residential skyscrapers located in the middle of the old city. It is surrounded by a number of traditional mud buildings. It is known for its cylindrical shape and its height. It is located by an old commercial



road. Its mud-coloured façades are simple. Commercially it has not succeeded in comparison with the north of Riyadh, which is the most busy and populated area.

Building	Frequency	Reasons	Frequency	Total
Ministry of Information Building	11	Its design	3	
		Transmitting programmes	2	
		Transmitting the news	2	
		Connecting viewers to the outside world	2	
		Its distinctive height	2	14

Table (40)

The Ministry of Information Building is a modern building in the west of central Riyadh. It contains the high TV tower. That tower is considered as the highest building in the city. Besides its striking shape it transmits the news and television programmes, connecting Riyadh with the outside world.

Building	Frequency	Reasons	Frequency	Total
King Khalid Airport	10	Its design	3	
		It is big	2	
		Serving the travellers	2	
		It is important	2	
		It is beautiful	2	11
King Fahd Stadium	7	It is beautiful	2	
		Its design	2	
		It contains old architectural pattern	2	
		It contains all services	2	8

Table (41)

(See explanation for tables 25 and 26.)

Building	Frequency	Reasons	Frequency	Total
King Saud University	5	Modern design building	2	
		Its unique design	2	
		Use of traditional building materials	2	6

Table (42)

Table 43 below shows the arrangement of the reasons that have led to the selection of these buildings as per frequency.

Reasons	Frequency
Design	45
Central location	23
Commercial centre	16
Shape is beautiful	14
Showing old architectural pattern	9
Size	9
Distinctive height	9
Modern design building	8
Containing all services	5
Residential centre	5
Prominent milestone	5
Its building materials are like traditional ones	5
Importance of building	3
Air-conditioning	3
Cultural centre	3

Table (43)

Through reviewing the answers of the above question the author concludes the following points:

- a) Distinctive design, especially of the external shape of the building, draws the attention of the respondent. The inverted pyramid of the Ministry of Interior represents a prominent city centre feature.
- b) The respondent sees Qasur Al-Hukum as a symbol of power and authority of the ruler of the Kingdom of Saudi Arabia. In the past Qasur Al-Hukum represented the dynamic focus of the political, commercial and social activities of the country.
- c) Elevation is important. Most of the distinctive buildings are tall buildings. Al-Malika Building was the first high building in Riyadh. It has become a landmark despite its poor design, poor appearance and poor location.
- d) The other frequently stated reasons are as follows: good designs, good location in the city, commercial function and beautiful shape.

4.3.4.5 Aspects of Riyadh that are appreciated

Q (8): Mention 5 objects that you like in your city and give 2 reasons for each.

Features	Frequency	Reasons	Frequency	Total
Markets	23	Miscellaneous	9	
		Various	6	
		Purchase of items	6	
		Availability of goods I need	3	
		Spending my leisure time	3	
		For walking	2	
		To see various kinds of people	2	
		Sign of progress	2	33
Roads	17	Wide	7	
		Less traffic signals	6	
		To reach the destination quickly	2	
		Sign of progress	2	
		Means of developing the country	2	19
Gardens	15	As rest place for the people	5	
		Wide	3	
		Increasing the green area	3	
		Various types	2	
		They are many	2	
		Self comfort	2	17
Streets	14	Wide	5	
		Easy to reach the destination	4	
		Flow of traffic	2	
		Containing many lanes	2	13
Traditional buildings	13	They remind me of the past	3	
		Instruct me on the past situation	2	
		Visiting historic areas	2	
		Experience of others	2	
		Beauty of traditional architecture	2	
		Desire to merge the traditional architecture with the new one	2	13
Restaurants	12	Various types	5	
		They are many	4	
		Desire to take food outside the house	2	
		Changing the climate of house	2	13
Zoo	12	Availability of various animals	3	
		Wide	2	
		Beautiful place	2	
		For enjoyment of people	2	
		For entertaining	2	
		For recreational purposes	2	
		For learning	2	15
Proximity of acquaintances	11	Easy visits	3	
		Kindness	2	
		Like to help others	2	
		Self comfort	2	
		To reach them fast	2	12
Mosques	6	For performance of worships	3	
		To meet the occupants of quarter	2	
		Showing that the people are careful about religion	2	
		Hearing the call for prayers	2	9
Recreational facilities	6	For recreational purposes	3	
		Place for enjoyment of people	2	
		Special place for women	2	
		Beautiful place	2	9
Availability of services	5	Saving time	2	
		Providing my needs	2	
		Diversity of services	2	6

Security	5	Self comfort	2	
		Showing the extent to which society provides care	2	
		Sign of progress	2	
		Means for developing the country	2	8
Construction works	5	Sign of progress	2	
		As a means for developing the country	2	
		Miscellaneous	2	
		Beautiful	2	6
Hospitals	4	Sign of progress	2	
		As a means for developing the country	2	
		Providing free medical treatment	2	6
Beautiful shapes	4	Available at the squares	2	
		Providing the element of beauty	2	4
Diplomatic quarter	3	For entertainment	2	
		Availability of green squares	2	4
Village	3	Good for people to rest	2	
		Availability of green areas	2	
		Source of agriculture	2	6
Bridges	2	Releasing the traffic jams	2	
		To reach the destination fast	2	4
Tunnels	2	Releasing the traffic jams	2	
		To reach the destination fast	2	4
Maintaining traditions	2	Self comfort	2	
		Less corruption	2	4
Simplicity	2	Helping the people to be close socially	2	
		Maintaining the traditions	2	4

Table (44)

The reasons for the selection of the features of Riyadh are as presented below in accordance with their importance:

Reasons	Frequency
Expansion	19
Diversity	17
They are many	15
To reach the destination fast	10
Sign of progress	9
Rest place for the people	8
Self comfort	8
Less traffic signals	6
Purchase of items	6
Availability of my needs	5
Availability of green areas	5
Beauty of the place	5
As a means for developing the country	5
For enjoyment	4
For recreation	4
Easy to visit	4
Memory of past	3
Spending leisure time	3
Performance of worship	3
Availability of various animals	3
Flow of traffic	3
Saving of time	2
For walking	2
Beauty of traditional architecture	2
Desire to merge the traditional architecture with the modern one	2
Easing traffic jams	2
Kindness	2
Helping others	2

Table (45)

Through reviewing the answers of the above question, the author concludes the following points:

- a) There are no recreational places in Riyadh that satisfy the requirements of the respondents. Therefore the respondents prefer to go to the markets for entertainment.
- b) The features that the resident prefers contain spiritual and materialistic meanings such as the acquaintances, security, conservation of traditions and simplicity.
- c) The traditional buildings represent the memory of the past and the experiences of others. The respondents often visit these buildings.
- d) Social ties are still strong, as supported by the respondents' mentions of acquaintances as a source of self comfort.
- e) The requirements of the respondents in the city reflect their economic and educational level. Most of their requirements are similar to the requirements of those living in developed countries.
- f) The maintenance of religious and social traditions appeared to be important for the respondents in Riyadh.
- g) Security in the city is considered as a sign of progress and development and makes the occupants feel happy.
- h) The attractive recreational points are based on the markets, gardens, restaurants, recreational places and the village.

4.3.4.6 Aspects about Riyadh that are disliked

Q (9): Mention 5 features that you do not like in your city and give 2 reasons for each.

Features	Frequency	Reasons	Frequency	Total
Climate	13	Inconvenient	3	
		Winter is very severe	3	
		Summer is very hot	3	
		Summer is dry	2	
		Causes stress	2	
		Limits the activities of business	2	15
Narrow roads	10	Slow traffic	2	
		Poor planning	2	
		Many traffic accidents	2	
		Hindering the flow of traffic	2	
		Have negative effects on the society	2	
		Reaching the destination late	2	12
High speed of cars	9	Many accidents	3	
		Recklessness of drivers	2	
		Stupidity of drivers	2	
		Not complying with regulations	2	
		Human casualties	2	
		Damage to properties	2	
		Easy to purchase cars	2	15
More traffic signals	9	Slow traffic	3	
		Hindering the flow of traffic	3	
		Many accidents	2	
		Causing traffic jams	2	10
Traffic jams	8	Inconvenient	2	
		More traffic accidents	2	
		Affecting on the health of society	2	
		Reaching the destination late	2	
		Tiring experience	2	10
Graffiti	7	Uncivilised act	2	
		Spoiling public facilities	2	
		Spoiling the beauty of buildings	2	
		Does not appreciate the feelings of others	2	
		Future effect on the coming generations	2	
		Devaluating the general properties	2	14
Leaking of water	7	Affecting on the health of others	2	
		Bad conduct	2	
		Causing traffic accidents	2	
		Spoiling the look of the city	2	
		Increasing pests	2	
		Damaging the buildings	2	12
More cars	6	Causing traffic jam	2	
		Inconvenient	2	
		Causing many traffic accidents	2	
		Increasing the temperature	2	
		Increasing air pollution	2	10
Few recreational places	5	No place for family enjoyment	2	
		The people need it badly	2	
		Revival of activities of people	2	6
Pollution	5	Affecting on the health of society	2	
		Inconvenient	2	
		Uncivilised act	2	
		Limiting the performance of business	2	8
Noise	5	Inconvenient	2	
		Damaging	2	

		Affecting on the health of society	2	
		Stupidity of drivers	2	
		Heavy use of horns	2	10
Colours of buildings	4	Reflecting the colour of desert	2	
		Not suitable	2	
		More colours	2	
		Lack of compatibility between colours	2	8
Poor planning of city	4	Alleviating the beauty of city	2	
		Many traffic accidents	2	
		Frequent digging works	2	
		Many interchanges	2	8
Carelessness of people	4	Bad conduct	2	
		Many disadvantages	2	
		Does not comply with the regulations	2	
		Does not maintain the public facilities	2	8
Few services	4	Many disadvantages	2	
		Not available for all	2	
		Suffering of others to get the services	2	6
Reckless driving	3	Causes many traffic accidents	3	3
Lack of car parking	3	Causes stress and delay	2	
		Not available for all	2	
		Not suitable	2	6
Quarters are far away	3	Have negative effects on the society	2	
		Non-availability of services	2	
		Poor planning	2	6
Not benefiting from development	3	Municipalities are weak	2	
		Carelessness of Municipality	2	
		Some of the Municipality laws are effecting the work.	2	6
Few green areas	2	Reduces the beautiful sights of city	2	
		Makes mankind feel tired	2	4
Old airport building	2	In the centre of town	2	
		Inconvenient	2	4
Public cafes	2	Have negative effects on the society	2	
		Deforming the city	2	4
More digging works	2	Deforming the city	2	
		Threatening the structures	2	4
Buildings are not in harmony	2	Non-compliance with regulations	2	
		Giving uncivilised appearance	2	4
Loss of identity	2	Not adhering to traditional architectural planning	2	
		Westernisation planning in the Arab city	2	4
Delay caused by Traffic signals	2	Causing traffic jams	2	
		Crossing traffic signals on red	2	4
More foreigners	2	Causing congestion	2	
		Reducing opportunities for citizens to work	2	4

Table (46)

The reasons for selection of the features are presented below in accordance with their importance.

Reasons	Frequency
More traffic accidents	13
Effecting on the health of society	11
Inconvenience	9
Reducing the flow of traffic	6
Traffic jams	5
Hindering the flow of traffic	4
Non-compliance with the regulations	4
Uncivilised appearance	4
Multi-damages	3

Carelessness of municipality men	3
Negative effects on the society	3
Deformity of city	3
Non-availability of services	3
Poor planning	3
Temperature during summer	3
Beauty of city	2
Bad conduct	2
Tension	2

Table (47)

Question 8 concerned features that the residents did not like in Riyadh. The answers were focused on the poor planning of roads, streets, quarters, lack of green places, excessive digging works and other features within the scope of planning (figures 4.23-4.25). The climate takes the first place for its severity during the winter and summer.

Concerning the planning objects, the narrow roads take the second place. The narrowness of the road reduces the flow of traffic and accordingly causes many accidents.

High-speed driving takes the third place as it causes accidents. The occurrence of traffic accidents is also related to the recklessness of drivers who do not abide by the regulations.

The reasons for the selection of the unliked features in the city were as follows: more traffic accidents, damage to society's health, inconvenience, slow traffic, congestion and the uncivilised acts that occur in the city. Through reviewing the answers of the above question, the author can conclude the following points:



Figure 4.23: Traffic jams

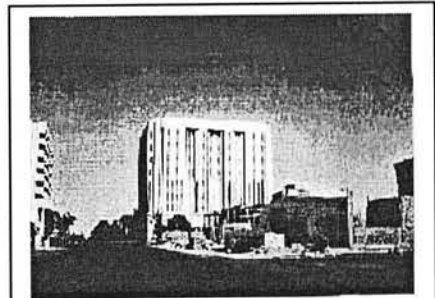


Figure 4.24: Digging works



Figure 4.25: Buildings not in harmony

- a) Riyadh was established as a city in this area without any components. The dry hot climate of Riyadh in summer and cold in winter make some respondents not like it.
- b) The population has increased to four million people within a short period, therefore the planning of buildings, roads and services has been affected and a shortage of these services has arisen.
- c) The horizontal expansion of the city has generally affected services such as electricity, water, telephone and sewerage. Despite this, their owners still hold on to their wide plots, hoping that prices will go up.
- d) Speeding, increasing traffic signals and traffic jams confirm the failure of the general plan of the city. The cars are not separated from the pedestrians.

- e) Graffiti, especially on public walls, has become a common means for advertising events (figure 4.26).

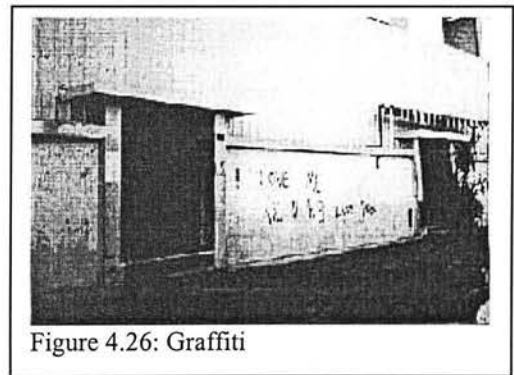


Figure 4.26: Graffiti

- f) Riyadh lacks recreational places free from the watch of the hard-liners who are in charge of the Presidency for Promotion of Virtue and Prevention for Vice and who forbid men and women to mix.

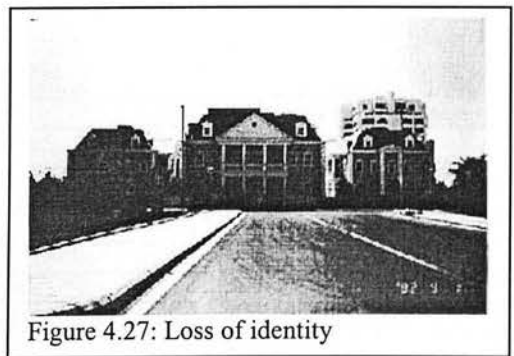


Figure 4.27: Loss of identity

- g) Riyadh is a city of all architectural styles. Foreigners have contributed much to this diversity. However, Riyadh, like most cities in the Kingdom of Saudi Arabia, suffers from the loss of the architectural identity (figure 4.27) due to the non-adherence to traditional planning. Besides the Westernisation of planning in an

Arab city the architectural style of the buildings in the cities is different. Many Western styles are applied. This has taken place within a very short period during the days of boom and social openness to the world.

- h) Most of the negative points were focused on the scope of services being rendered by the Saudi Government. It was proved that these services were not functioning well due to the economic situation or inefficient services.
- i) As in most oil countries, the Kingdom of Saudi Arabia used to suffer from presence of foreigners. This change its social system and even its architectural style. When the foreigners come to Saudi Arabia, they bring their cultural and social norms and life styles. As there are many foreigners in the Kingdom, they no doubt influence the society and many kinds of life activities, positively and negatively.

4.3.4.7 Important roads in Riyadh

Question No. 10 Mention the three important roads in your city and indicate two reasons for the importance of each road.

Road	Frequency	Reasons	Frequency	Total
King Fahd road	49	Connecting north with south of Riyadh	17	
		Connecting the quarters of city	3	
		Its beautiful shape	3	
		Highway	3	
		Free of traffic signals	2	
		Commercial stores beside it	2	
		Vital	2	
		Its design is good	2	
		Make accessing with various quarters easily	2	
		Spacious	2	
		Governmental organisations beside it	2	
		Serving the traffic	2	
		Named after the name of King Fahd	2	
		Long road	2	
		Modern buildings are beside it	2	
		Flow of traffic in it	2	
				178

		Alleviating the pressure on the middle of city	2	52
Dammam Highway	31	Connecting the quarters of capital	5	
		Serving the traffic	4	
		No traffic jam on it	4	
		Wide	3	
		Alleviating the pressure on the middle of city	3	
		Free of traffic signals	2	
		Its design is good	2	
		Highway	2	
		Making access to all quarters easily	2	
		Flow of traffic on it	2	
		Alleviating pressure on the city centre	2	21
Olaya main road	20	Containing commercial places	9	
		Containing modern buildings	2	
		Containing commercial offices	2	
		Containing restaurants	2	
		Wide	2	
		Connecting the quarters of the Capital	2	
		Well arranged	2	
		Its shape is beautiful	2	23
Jissir Al-Khaleej	16	Connecting East of Riyadh with West	9	
		Highway	2	
		Its beautiful shape	2	
		Free of traffic signals	2	
		Governmental organisations are located by it	2	
Batha Road	11	Serving the traffic	2	19
		In the middle of city	4	
		Commercial stores are located by it	3	
		Vital and busy	2	
Siteen Road	8	Business office located by it	2	11
		Containing commercial places	3	
		Wide	2	
		Well arranged	2	
		Clean	2	
Takhassusi Road	7	Beautiful	2	11
		Containing commercial places	3	
		Containing restaurants	2	
		Vital	2	
King Faisal Road	4	Well arranged	2	9
		Containing commercial places	2	
		Containing residential compounds	2	
Old Airport Road	3	Located in the middle of city	2	6
		Containing governmental organisations	2	
		Containing services	2	
Al-Arbaeen Road	3	Located in the middle of city	2	6
		Containing commercial places	2	
		Wide	2	
		Its design is good	2	6

Table (48) (see figures 4.28-4.32).

The reasons that led to the selection of these roads are shown below.

Reasons	Frequency
Availability of commercial places by the road	25

Connecting north of city with its south	18
Connecting east of city with its west	12
Connecting between the quarters of city	10
Wide	9
Serving the traffic	7
The road is in the middle of city	7
Highway	7
Beautiful	6
Free of traffic signals	5
Alleviating the pressure on the city centre	5
Vital	4
Containing governmental organisations	4
Containing modern buildings	4
No traffic jam on it	4
Containing restaurants	3
Well arranged	3
Connecting the airport with the city	3
Containing business offices	3
Long way	2
Traffic flows well on it	2
Availability of services	2

Table (49)

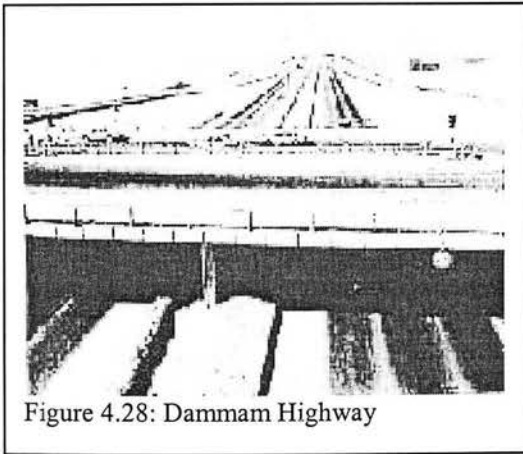


Figure 4.28: Dammam Highway

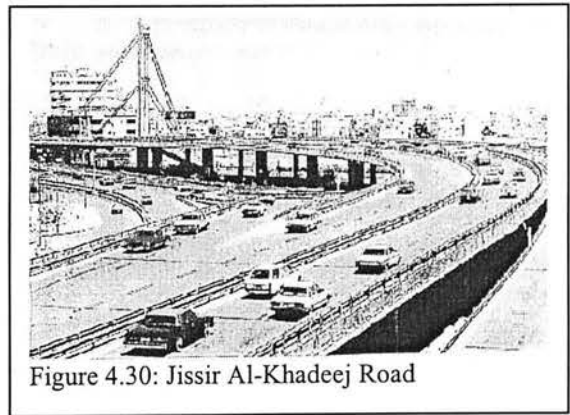


Figure 4.30: Jissir Al-Khadeej Road

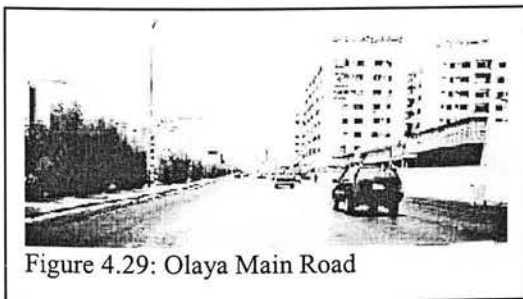


Figure 4.29: Olaya Main Road

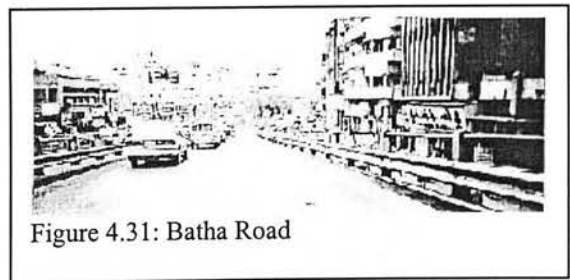


Figure 4.31: Batha Road

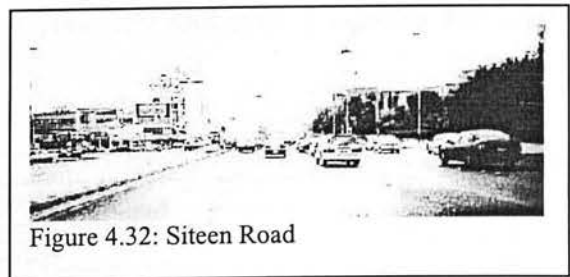


Figure 4.32: Siteen Road

Through the answers received, the author can conclude the following points:

- a) The respondents prefer wide, long roads free of traffic signals and that cross many quarters.

- b) The respondents prefer roads that cross the city from north to south or from east to west without many detours.
- c) Congestion and traffic signals cause inconvenience to the respondents.
- d) The respondents prefer long highways free of traffic signals and not congested.
- e) No role for pedestrians on roads has been mentioned. This indicates that the designer of these roads has ignored the issue of pedestrians. Most of Riyadh's roads are almost entirely without pedestrian crossings, which discourages pedestrians. Most people therefore rely on private cars in Riyadh.
- f) The respondents prefer to use roads which have a number of various commercial centres, restaurants and modern buildings although these might distract their attention.
- g) The respondents prefer the wide roads more than the zigzag street pattern that was used in the past.
- h) No resident shows emotional correlation to a specific road. This may reflect the fact that most roads mentioned have recently been constructed.

4.3.4.8 Preferred roads in Riyadh

Q (11): Mention 3 roads you most like in your city and give 2 reasons for your selection.

Road	Frequency	Reasons	Frequency	Total
Olaya Main Road	24	Availability of commercial centres	7	
		Connecting many quarters with each other	2	
		Availability of restaurants	2	
		Not congested	2	
		My house is located adjacent to it	2	
		Wide	2	
		Serving the traffic	2	
		Good location	2	
		Parks are beside it	2	

		Availability of some recreational places	2	
		Availability of some beautiful buildings	2	
		Beautiful	2	
		Permanently in use	2	
		Clean	2	34
Siteen Road	17	Availability of commercial centres	6	
		Wide	3	
		Availability of services	2	
		Availability of restaurants	2	
		Clean	2	
		Hospitals	2	
		Oldest road I have seen since my childhood	2	
		I have witnessed many changes to it	2	
		Psychologically convenient	2	
		Vital	2	25
King Fahd Road	15	Having no traffic signals	3	
		Connecting a number of quarters with each other	2	
		Beautiful	2	
		Serving the traffic	2	
		Wide	2	
		Carrying the name of King Fahd	2	
		Serving the City properly	2	
		Not congested	2	
		Highway	2	
		I always use it	2	21
Prince Abdullah Road (Magrazatt)	15	Wide	3	
		Availability of commercial centres	2	
		Not congested	2	
		My house is located by it	2	
		Availability of all services	2	
		Connecting a number of quarters with each other	2	
		Beautiful buildings are located on both sides	2	
		Near my office	2	
		Near the schools of my children	2	
Beautiful	2	21		
King Faisal Road (Wazir)	14	Availability of commercial centres	3	
		Connecting the old quarters with the new quarters	2	
		Historically connected with the city	2	
		Availability of remains of my grandfather	2	
		Availability of traditional buildings	2	
		Crossing the old quarter where I am staying	2	
		Old road	2	15
Ma'azar Road	8	Availability of parks on it	2	
		Availability of flowers around it	2	
		Availability of beautiful buildings on both sides	2	
		Serving the traffic	2	
		Big trees on both sides	2	10
Diyerah Road	8	Availability of traditional buildings and houses	2	
		Connecting the old areas with new areas	2	
		Connecting a number of quarters with each other	2	
		Availability of commercial centres	2	
		Historically connecting with the city	2	
		Pedestrian road	2	12
Ring Road	7	Connecting a number of quarters with each other	2	
		Having no traffic signals	2	
		Wide	2	
		Serving the traffic	2	
		Not congested	2	
		Psychologically convenient	2	12
Khazan Road	7	Availability of commercial centres	2	
		Availability of parks	2	
		Availability of some recreational places	2	
		Well landscaped	2	

		Vital	2	
		Many people are walking on it	2	12
Old Airport Road	6	Having many trees on both sides	2	
		Crossing the desert	2	
		Serving the City properly	2	
		Serving the traffic	2	
		Good location	2	
		Not congested	2	6
Takhasusi Road	5	My house is adjacent to it	2	
		Commercial centres	2	
		All services are available	2	6
Nahda Road	5	Good location	2	
		Availability of parks	2	
		Availability of flowers on both sides	2	
		Availability of some recreational places	2	
		Beautiful	2	12
Sulimaniyah Road	4	My house is very close to it	2	
		All services are available	2	
		Commercial centres	2	
		I always use it	2	12
Thumairi Road	3	Commercial centres	2	
		Pedestrian road	2	
		Historically related to the City	2	6
Thumammah Road	2	View of camps on both sides	2	
		It is far from buildings	2	4
University Road	2	Availability of services	2	
		Serving the city in general	2	4

Table (50) (see figures 4.33-4.38)

The reasons for selection of these roads are as indicated below.

Reasons	Frequency
Availability of commercial centres	25
Wide	9
Connecting the residential areas with each other	8
Not congested	7
Availability of services	6
Serving the traffic	6
Availability of parks	6
Beauty of road	6
Location of the house near it	5
No traffic signals	5
Connecting the new city with the old one (Dirah area)	5
Availability of beautiful buildings on both sides	4
Historically related to the city	4
Availability of restaurants on both sides	3
Serving the city properly and effectively	3
Availability of flowers on both sides	3
Availability of some recreational places on both sides	3
Permanently used	3
Availability of some traditional houses on both sides	2
Crossing some old quarters	2
Good location	2
Psychologically convenient	2
Busy	2

Table (51)

Through reviewing answers of this question, the author can conclude the following points:

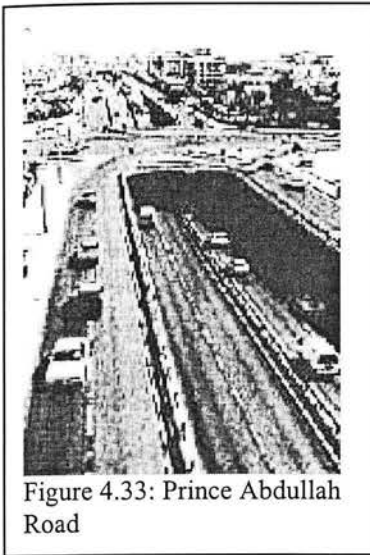


Figure 4.33: Prince Abdullah Road

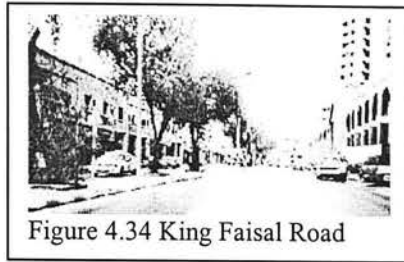


Figure 4.34 King Faisal Road



Figure 4.35: Ma'azar Road



Figure 4.36 Riyadh Ring Road

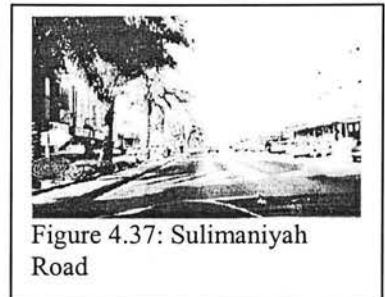


Figure 4.37: Sulimaniyah Road

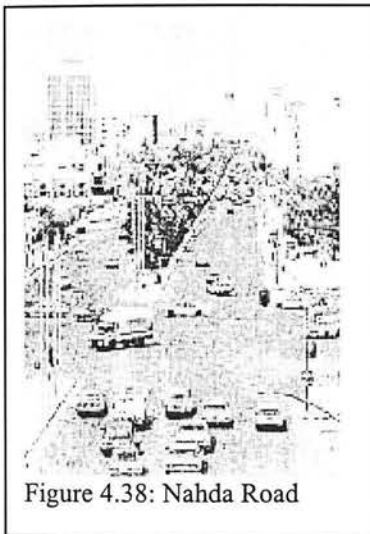


Figure 4.38: Nahda Road

a) The roads located in the north of the city are more important than the roads located in the south. This reflects the intellectual, social and civil differences, demonstrated in the architecture between the populations in the north and the south.

b) For the respondent the importance of roads depends on their width, the availability of commercial stores, services and availability of car parking on both sides.

c) Most of the selected roads are new and carry no personal memory for the resident. Such roads have been selected because of their commercial importance, easy flow of traffic and their relation to the residential quarters.

d) The respondent does not focus on the needs of pedestrians nor on the pavements and how they are useful for the pedestrians.

e) The respondent looks at the roads for their use and benefit. There is no personal correlation between the occupant and road.

4.3.4.9 Disliked roads in Riyadh

Q (12): Mention 3 roads that you do not like in your city and give 2 reasons for each.

Road	Frequency	Reasons	Frequency	Total
Batha Road	22	Permanently congested	7	
		Narrow road	3	
		No car parking	2	
		More people are there	2	
		Road is not well organised	2	
		More bridges	2	
		Walking is not planned for	2	
		Not good design	2	
		Traffic jams	2	
		More cars	2	
		No sub-roads	2	
		Heavy use of horns	2	30
King Fahd Road	15	Some exits are difficult	5	
		Permanent congestion	4	
		More traffic accidents	2	
		Roads are narrow	2	
		More sub-roads	2	
		Traffic jams	2	
		Reckless speed	2	19
Towers Road (Swaidi)	13	Not well organised	3	
		More detours	2	
		No pavements	2	
		Permanent congestion	2	
		Roads are narrow	2	
		Many services are available	2	
		Many sub-roads	2	
		No guiding signs	2	
Many traffic accidents	2	19		
Alnakheel Road (Nassim)	12	No respect of traffic signals	3	
		Not well organised	2	
		Reckless speed	2	
		Many traffic signals	2	
		No pavements	2	
		Traffic jams	2	
		More cars	2	16
Khaleej Road	10	Permanent congestion	4	
		More traffic accidents	2	
		Not well designed	2	
		Only road for many areas	2	
		Some exits are difficult	2	12
Khalid Bin Al-Waleed (Rodah)	10	More traffic signals	2	
		Not well organised	2	
		Permanent congestion	2	
		More digging works	2	
		No pavements	2	
		No drainage for storm water	2	
		Many sub-roads	2	
		Not well designed	2	17
Eishreen Road (Manfoha)	9	Permanent congestion	3	
		Not well organised	2	
		More pedestrians	2	
		Not clean	2	
		Walking is not planned for	2	
		Old	2	14

Takhassusi Road	6	Youths gather on it in their cars	2	
		Many traffic signals	2	
		Permanent congestion	2	
		No respect for traffic signals	2	
		Reckless speed	2	10
Thaliteen Road (Olaya)	6	Permanent congestion	2	
		Road is narrow	2	
		More traffic jams	2	
		No respect for traffic signals	2	
		Reckless speed	2	10
Dabbab Road (See figure 119)	5	More traffic signals	2	
		Permanent congestion	2	
		Road is narrow	2	
		No car parking	2	8
Alkharj Road	4	Permanent congestion	2	
		Traffic in disorder	2	
		More trucks on it	2	
		High levels of pollution	2	8
Old Airport Road	4	Permanent congestion	2	
		Road is narrow	2	
		Not well designed	2	
		No guiding signs	2	8
Ring Road	4	Reckless speed	2	
		No drainage for storm water	2	
		More traffic accidents	2	6
Industrial area	3	More traffic accidents	2	
		Not well organised	2	
		Not well designed	2	6
Dakhal Mahdood	3	No services on it	2	
		Few people on it	2	
		Empty roads	2	6
Um Alhammam	2	More zigzag roads	2	
		Availability of workshops on both sides	2	4
Khuraiss Road	2	Permanent congestion	2	
		Many cars	2	4

Table (52) (see figures 4.39 & 4.40).

The reasons for the selection of the above are as shown below in accordance with their importance.

Reasons	Frequency
Permanent congestion	28
Not organised well	10
Narrowness	8
More accidents	8
Many traffic signals	7
Reckless speed	7
Not well designed	6
Difficulty of some exits	6
No respect for traffic signals	5
No roadside car parking	4
No pavements	4
Traffic jams	4
Many cars	4
Many pedestrians	3
Many sub-roads	3
Traffic in disorder	3
Digging works	2
Detours	2

No drainage for storm water	2
Youths gather with their cars	2
No guiding signs	2
More bridges	2
Not clean	2
High percentage of pollution	2
Many trucks	2
Many zigzag roads	2
Availability of workshops on both sides	2
No services	2
Few people	2

Table (53)

Question 12 concerned the roads that the resident did not like in Riyadh. The answers focused on a number of roads in the city such as Batha Road, King Fahd Road, Khaleej Road, Khalid Bin Al-Waleed Road and Takhassusi Road. All the above-mentioned roads pose the backbone of Riyadh City. Batha Road occupies the first place in the list of roads that are not liked.

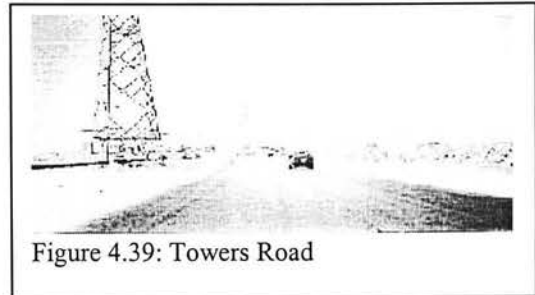


Figure 4.39: Towers Road

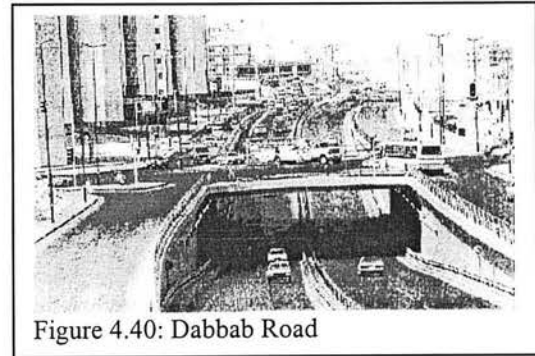


Figure 4.40: Dabbab Road

A bulletin issued by the Riyadh Municipality (1995) states that Batha road is an old road in Riyadh and remains busy around the clock, connecting north with south of the city and passing through a number of quarters and commercial centres as well as markets. The foreign workers in Riyadh use Batha Road heavily. Taxis and small buses come along it from various sides of the city. Most of the reasons for selecting these undesired roads result from the permanent congestion, excess of traffic signals, narrowness, traffic accidents and the reckless speed of drivers, besides a lack of pavements or signs that leave the exits unclear.

Through reviewing the answers the author can conclude the following points:

- a) The respondent prefers quiet, wider roads without traffic signals. This can not be met on all roads of a city whose population exceeds four million (Annual Ministry of Finance & National Economy Statistical Book 2001). This is an indication for the displacement of many people who move to look for more quiet areas outside the City.
- b) The respondents do not like main roads.
- c) Most of roads in Riyadh have nothing to do with the emotions of the population because the roads are new and their design does not consider human desires.
- d) Lack of pedestrian pavements, plantation belts and an excess of junctions discourage walking.
- e) The pavements on both sides of road are poorly designed to encourage pedestrian use. Also, as the car parking is not well organised, the said pavements have been used as cars parking.

4.3.5 Information about the Quarter inside the City

Q (13): Mention 3 features that you like in the quarter where you stay and give 3 reasons for each.

Feature	Frequency	Reasons	Frequency	Total
Location	50	Availability of public services	6	
		Diversity of services	6	
		Near the respondent's office	5	
		Near the medical services	5	
		Centre of city	4	
		Near the schools	3	
		Easily to get access to the services	3	
		Easily to get access to the quarter	3	
		Roads are well organised	2	
		Availability of friends	2	
		Progress of quarter	2	
		Near the highways	2	
		Land is flat	2	
		Availability of parks	2	
Parks are clean	2			

		Near the mosque	2	
		Easy transport	2	
		Well planning	2	
		Easily to get access to the house	2	57
Width of roads	26	Easy transport	7	
		Absorption of traffic	4	
		Parking the car in front of the house	3	
		Giving special status to the house	2	
		Making the quarter beautiful	2	
		Reducing the accidents	2	
		Easy to access the house	2	
		Easy to access the services	2	24
Public services	22	Diversity of commercial stores	2	
		Diversity of services	2	
		Availability of medical services	2	
		Adjacent to the governmental bodies	2	
		Purchasing of foodstuff	2	
		Availability of playgrounds	2	
		Psychological convenience	2	
		Availability of parks	2	
		Near the schools	2	
		Near mosque	2	
		Availability of recreational places for children	2	
		Saving of time	2	
		Saving of efforts	2	
		Availability of car parking	2	
Availability of sewerage system	2	30		
Gardens	21	Recreational means for children	4	
		Giving special status to the houses	3	
		Making the quarter beautiful	2	
		Self- satisfaction	2	
		Preferred to be in order	2	
		Preferred to be clean	2	
		For spending the leisure time	2	
		Air is pure	2	
		For sports	2	21
Mosque	20	For performing the worship	4	
		Meeting point for the residents of quarter	4	
		Preferred to be wide	2	
		Preferred to be furnished well	2	
		Good lighting	2	
		Self-satisfaction	2	
		For hearing the call for prayers	2	
		Complies with Sunna of the Prophet (peace be upon Him)	2	20
Type of people	18	Most of the people are educated	5	
		Most of the people are members of famous families	4	
		People are cooperating	3	
		Families are influenced by the conducts of neighbours	2	
		People's attitude affects the personality of quarter	2	
		It is preferred that most of the occupants to be youths	2	
		Near the friends	2	20
Supermarkets	16	Easy to purchase foodstuffs	4	
		Diversity of commercial stores	4	
		Requirements of the good house	2	
		Saving of efforts	2	12
Style of building	12	Reflects the culture of people	2	
		Reflects the respect of people for general behaviour	2	
		Compatibility of colours	2	
		Indicates the progress of quarter	2	8
Health centres	8	Available for emergency cases	3	
		For regular treatment	3	

		No need to go to the big hospitals	2	8
Quietness	8	Few people	2	
		As requirement of the good house	2	
		Type of people reflects the quietness of quarter	2	
		The occupant needs to be quiet for achieving his works	2	8
Closeness to the centre	6	Easy to purchase foodstuffs	2	
		Availability of public services	2	
		Easy transportation	2	
		Easily to get access to the services	2	8
New quarter	6	Well planned	2	
		Roads are well organised	2	
		Availability of public services	2	
		No interchanges on roads	2	
		New planning	2	10
Vegetable market	6	Diversity of commercial stores	2	
		Saving of efforts	2	
		Availability of cars parking	2	
		Prices are cheap	2	8
Recreational centres	6	For rest	2	
		Saving of effort	2	
		For sports	2	
		For making the children happy	2	8
Trees	4	Giving good feeling towards life	2	
		Giving the feeling of vitality	2	
		Making the roads beautiful	2	
		Creating shade for cars	2	8
Neighbours	4	Most residents live from respectful families	2	
		Mosque is more important than the neighbours	2	
		Family is influenced by the conducts of neighbours	2	
		Behaviour of residents influences the character of quarter	2	8
High altitude	3	Air is pure	2	
		No collection of water on roads	2	4
Restaurants	2	Easy to take meals	2	
		Easy to purchase foodstuffs	2	4
Old market	2	Diversity of commercial stores	2	
		Prices are cheap	2	4
Bakeries	2	Saving of effort	2	
		Availability of car parking	2	4
Easy access to the quarter	2	Easy to reach the house	2	
		Easy to achieve the business	2	4
Schools	2	Easy to access to the schools	2	
		Saving of time	2	4

Table (54)

The reasons for the selection of the above features are as indicated below in accordance with their importance:

Reasons	Frequency
Diversity of commercial stores	16
Easy to get inside the quarter	16
Availability of public services	11
Near medical services	9
Saving of effort	8
As rest from home life	7
Purchase of foodstuffs	7
Most of the residents are from respectful families	7
Most of the occupants are educated	7
A requirement of the good house	7
Near the office	6

Easy to reach the house	6
Easy to reach the quarter	6
Well organised roads	5
Self satisfaction	5
Landscaping	5
Near the schools	5
Easy to access to the services	5
Availability of recreational means for children	5
Beauty of quarter	4
Centre of city	4
Easy to take meals outside the house	4
Easy to perform the worship	4
Easy to meet the people of quarter	4
Cleaning of parks	4
Easy flow on traffic	4
Availability of car parking	4
Possibility of parking the car in front of the house	3
The residents are cooperating	3
Availability of friends in the quarter	3
Progress of quarter	3
Availability of mosque	3
Good planning	3
Availability of medical services upon emergency cases	3
Air is pure	3
Easily to practice sports	2
Land is flat	2
Few people	2
Availability of playgrounds	2
Many points leading to it	2
No interchanges on roads	2
Hearing the call for prayers	2
Near the governmental departments	2
Near the highway	2
No leaking of water on roads	2
Few accidents	2

Table (55)

Question 13 concerned some of the features that the respondents liked in their quarters. The answers show that the location of quarter is a factor in their choice of it, as well as the availability of public services, commercial stores, medical services and its proximity to schools and the city centre. Through reviewing the answers of the above question, the author can conclude the following points:

- a) The availability of services that satisfy immediate needs is the main motive for selecting the location of house. This indicates that the resident wishes to be provided with all services that may be needed.
- b) The fact that of gardens are known to have been used in traditional houses of Najd presents the respondent with the option of having a garden in place of a courtyard.

This could be considered as a symbolic meaning that the occupant should always have special private space open to the sky directly. This is a deep psychological desire because it brings the individual closer and in private to the sky which is the source of anonymity and place of God. Through the sky the occupant can see the fluctuation of times, stars, sun, moon, clouds and rain. Facing the space without any barrier has a number of symbolic meanings for the occupant, which are part of his life.

- c) The mosque gives a good feeling of belonging to the Muslim as it is the place for communal worship of Almighty God. When the Muslim goes to the mosque for performing prayers, everything of the material world is put aside. Muslims feel happy and satisfied having performed religious duties accurately. On the other hand, people like to be seen going to the mosque. It creates opportunities for building friendships and good social relations, making the mosque a meeting point and source for friendships, religious advice and learning.
- d) The respondents, particularly in Najd, still maintain a strong group affiliation. The presence of foreigners is dominant. Therefore in Riyadh city there are many families or tribal groupings. This may be as a reflection of the old situation when the tribalism was common.
- e) Quietness is very important for the respondent. In Riyadh where the population is four million, the resident needs to find peace of mind. This has led to the establishment of rest houses outside the city (see discussion of question 5, subsection 4.3.4.2 above). Those who cannot afford to construct a rest place can rent one. The daily rent charge does not exceed the equivalent of £120.

- f) The style and design of buildings reflects the concept and culture of the resident. Riyadh city contains a number of various types of architectural styles as no specific style has been imposed. The few traditional buildings and houses have been kept by the City Authorities as landmarks representing the past. The lack of a strong original architectural identity of Riyadh led to the emergence of anomalous styles of houses. With the expansion of Riyadh city, poorly designed houses have proliferated.
- g) The neighbourhood is one of the attractive factors when selecting the location of the house. A strong relationship that goes beyond friendships, such as affinity or partnership, may be established between neighbours.

4.3.6 Information about the House

4.3.6.1 The courtyard or garden

Q (14): Mention 3 features in the courtyard or garden of your house that you like and give 1 reason for each.

Features	Frequency	Reasons	Frequency	Total
Garden	33	Making the house beautiful	7	
		Rest place for the occupants of house	5	
		Good ventilation	4	
		For plantation	3	
		As recreational place for children	3	
		For enjoying fresh air	3	
		For spending some time landscaping it	2	
		For sitting in	2	
		A place for meeting friends	2	31
Wide external area	20	For good ventilation	9	
		As a sitting place	5	
		For enjoying fresh air	4	
		Used as a parking for the car	2	
		For escaping the temperature inside the villa	2	22
Swimming pool	18	For practising swimming	9	
		For teaching swimming to the family members	5	
		Good for ventilation	2	
		For enjoying the fresh air	2	
		For relaxation	2	20
Front face of villa	14	Good for ventilation	5	
		Good for sitting on it	4	

		For enjoying the fresh air	3	
		For running away from the weather of villa	2	
		For showing the appearance of house	2	16
Car parking	11	Protect the cars from the sun	5	
		Protect the cars from others	5	
		Easy to reach the car without walking out of the house	2	12
Ancillary buildings	6	Alleviating the heavy use of spaces inside the villa	5	
		Quarter for the driver	2	7
Swings	4	For relaxing on it	2	
		For sitting on it	2	
		For enjoyment	2	6
Flower pots	4	For showing the beauty of the house	4	4
Plant pots	3	For alleviating the noises coming from outside	2	
		For privacy	2	4
Cleaning	3	For maintaining the beauty of the house	2	
		For showing the beauty of the house	2	4
Tent	2	For desert life	2	
		For sitting in	2	4
Place for refuse	2	For keeping the house clean	2	
		For alleviating pests	2	4
External lights	2	For making the house beautiful	2	2
Garage door	2	For entering the car	2	2
Entrance shade	2	For sheltering the car	2	2
White wall colour	2	For showing the beauty of the house	2	2
Domestic zoo	2	As a recreational place for children	2	2
More entrances	2	For privacy	2	2
Driver's quarters	2	Catering for the family driver, who is very important	2	2

Table (56)

The reasons for selection of the above-mentioned features are indicated below in accordance with their importance:

Reasons	Frequency
Ventilation	20
Showing the beauty of the house	16
Enjoying sitting	13
Enjoying the fresh air	12
For practising swimming	9
Protecting the cars from others	6
Resting place for the house	5
Protecting the car from the sun shine	5
Recreational place for children	5
Alleviating the heavy use of villa	5
For teaching and learning swimming	5
For planting the palm trees	4
For maintaining the beauty of the contents inside the walls	4
For taking rest	3
For privacy	3
For entering the car through it	2
Landscaping purposes	2
For securing the quietness inside the house	2
For running away from the weather of villa	2
For the importance of driver	2
To be used as a shed for the car	2
Because it is wide	2
Good distribution of lights in the garden	2
Place for meeting with friends	2
For desert life	2
For eliminating the burdens	2
For cleaning the house	2
Alleviation of pests	2

Table (57)

Question 14 concerned the features around the house but within its perimeter walls. Through reviewing the answer, the author finds that the garden occupies the first place as an important requirement of the

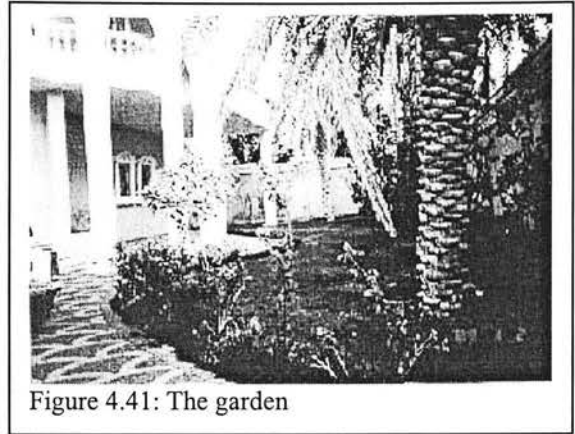


Figure 4.41: The garden

resident. The garden (figure 4.41) makes the house beautiful, gives good ventilation and is used as a recreational area for the children. This indicates the strong desire of residents in Riyadh to have a garden and enjoy its greenery. The climate of Riyadh is dry and hot at summer. The garden can make a pleasant microclimate around the house. The wide area around the house or between the villa building and walls (setback area or façade) occupies the second place. The reasons are as follows: giving good ventilation to the house, used as sitting place for enjoying the fresh air and as a car parking place. Municipal regulations stipulate that the setback should be one fifth of the width of the street opposite to the wall and two metres away from each of the surrounding neighbours. But if the distance between the walls and villa building is increased, this would be good for the resident.

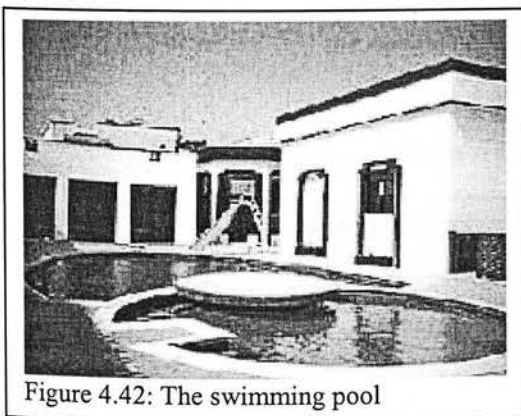


Figure 4.42: The swimming pool

The swimming pool (figure 4.42) occupies the third status. The swimming pool is valued for practising and teaching the family members swimming. The desire of resident to have a swimming pool may reflect the hot dry weather of Riyadh. The swimming pool

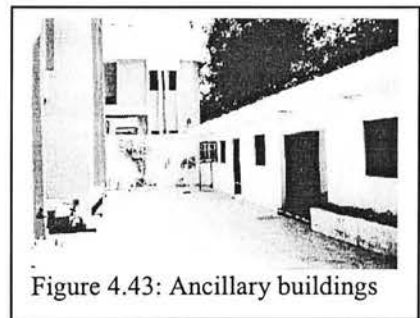
has been in existence recently only because of the social circumstances and because

big groups of families are staying in one house. Also the scarcity and the high value of water may be another reason for this. The swimming pool is also mentioned for the following reasons: ventilation, showing the beauty of the house and enjoying sitting around the pool.

Through reviewing the answers of this question, the author can conclude the following points:

a) The society and dry hot climate of Riyadh makes the occupant value cold and humidity. The garden is one means to achieve this.

b) The occupant prefers that the external spaces around the villa are extensive enough to meet many of his needs inside. This is an extension of the social desire of having ones own world containing all ones recreational, residential, privacy and entertainment needs (figure 4.43).



c) The oriental society is different from the western society. The oriental people see water as symbolic of life, continuity, humidity, greenery and gentle breezes. Therefore they prefer to represent the water even by small object such as using of fountain at the entrance or waterfall made of rocks to be fixed in the garden. The beauty of the water fall makes the people happy. The verse in the Quran “We make every alive thing from water” recognises water as a basic element in human life. The western people are opposite to this matter as they do not like to represent water.

- d) Society is proud of its abilities. The house is an artefact about which the people can feel proud before others. Therefore the occupant prefers to have the main façade displayed across a generous external space, no matter what the expense.
- e) The car is a new element in Saudi society, introduced in the fifties. The emergence of cars has negatively affected the traditionally planned quarters and the architectural planning of the house. The car used to be kept outside the house, then later it was moved into a garage space specified for the car inside the house (figure 4.44). This has now become a desire of the resident.

f) A number of residents are interested in erecting tents within their gardens (figure 4.45). This desire may reflect an instinctive symbolic motive to lead the traditional life of the country. Thus most respondents spend some time inside the tent to feel happy and proud when comparing the current life with the former life.

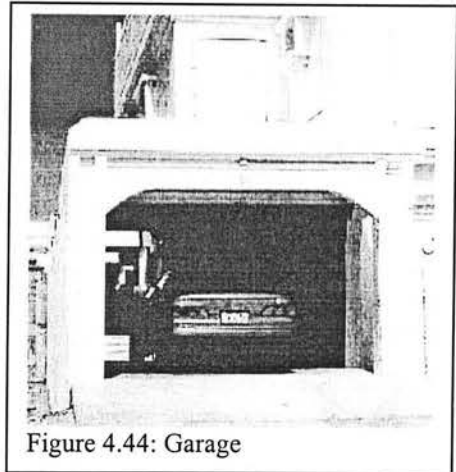


Figure 4.44: Garage

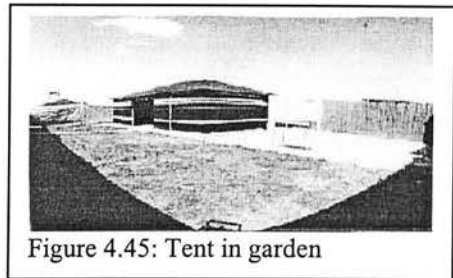


Figure 4.45: Tent in garden

4.3.6.2 The house style

Q (15): Specify the type of or style of the house where you like to live and give 4 reasons for selecting this type.

Type or style	Frequency	Reasons	Frequency	Total
Modern Arabian	61	Because rooms are wide	6	
		Space for children to play	3	
		Availability of basic requirements	3	
		Availability of thermal insulation	3	
		Availability of water insulation	3	
		Service system is new	3	
		Suitable for privacy	2	
		Softness of furniture and decoration	2	
		Availability of natural lighting	2	

		Beauty	2	
		Availability of private freedom	2	
		Availability of rooms	2	
		Suiting Saudi culture and social traditions	2	
		Allowing in more sunlight	2	
		Easy movement inside	2	
		Easily to change the furniture	2	
		Availability of natural ventilation	2	
		Suitable for the climatic conditions	2	
		It has internal stairs	2	
		Independence	2	
		Enjoying the hobby of plantation	2	
		Ability to use the spaces	2	
		It is the prevailing model in the area	2	
		Building is strong	2	
		Availability of services	2	59
Simple house	12	Less cost	3	
		Compatible with the traditional building	3	
		Compatible with the buildings in the area	2	
		So as not to be abnormal and anomalous	2	
		Less rooms	2	12
Traditional	10	Gives feeling of beauty	2	
		Spacious	2	
		Availability of big courtyard	2	
		Comfortable	2	
		Feeling of safety	2	
		Secure	2	
		Suitable for privacy	2	
		Maintaining the customs	2	
		Suitable for climatic conditions	2	
		Gives the feeling of affinity	2	
		Gives the deep feeling	2	
		Less walls	2	
		Less doors	2	
		Gives feeling of warmth	2	26
Western	8	Kitchen open to the hall	2	
		Having many windows	2	
		Not binding	2	
		Less cost	2	
		Less doors	2	
		Better for furnishing	2	12

Table (58).

The reasons for the selection of these types of houses are indicated as below.

Reasons	Frequency
Rooms are spacious	8
Availability of courtyard	6
Less cost	5
Availability of basic needs	5
Suitable with our traditions	4
Comfortable	4
Suitable for privacy	4
Availability of natural ventilation	4
View is beautiful	4
Availability of thermal insulation	4
Availability of water insulation	4
Services system is new	4
Possibility of natural lighting	3
Independence	3
Availability of services	3

Compatibility with the traditional buildings	3
Giving good feeling	2
Availability of big courtyards	2
Secured	2
Feeling of safety	2
Maintaining the customs	2
Less rooms	2
Suitable with the climatic conditions	2
Availability of personal freedom	2
Ability to use the spaces	2
Building is strong	2
Architectural beauty	2
Not binding	2
Less doors	2
Easily to be furnished	2
Specifying the rooms	2
Its expectancy is big	2

Table (59)

Question 15 concerned the limitation of type or style of the house that the resident likes. By reviewing the answers the author finds that the modern Arabic house (figure 4.46), the typical current house in Riyadh, occupies the first place for many reasons.

Most of the reasons were about the spacious rooms, big space, availability of basic services, thermal and water insulation, privacy, natural lighting, natural

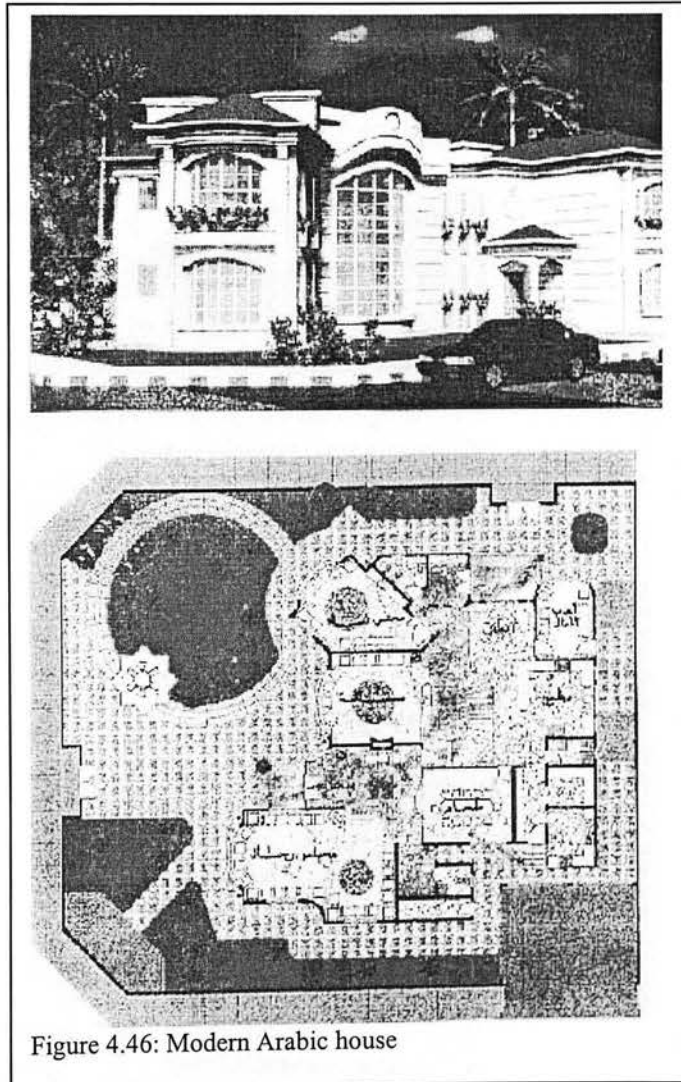


Figure 4.46: Modern Arabic house

ventilation and ease of movement. Some of the listed reasons did not reflect the selection of this type of buildings. A number of occupants mentioned that the modern Arabic house contains the historic touch and maintains architectural authenticity

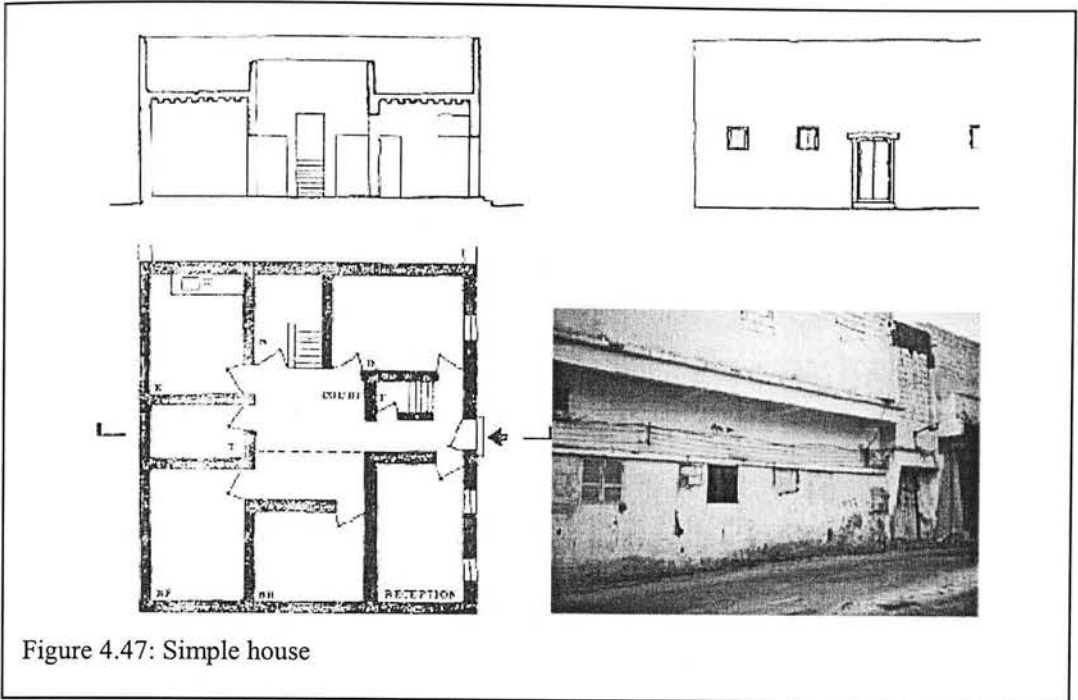


Figure 4.47: Simple house

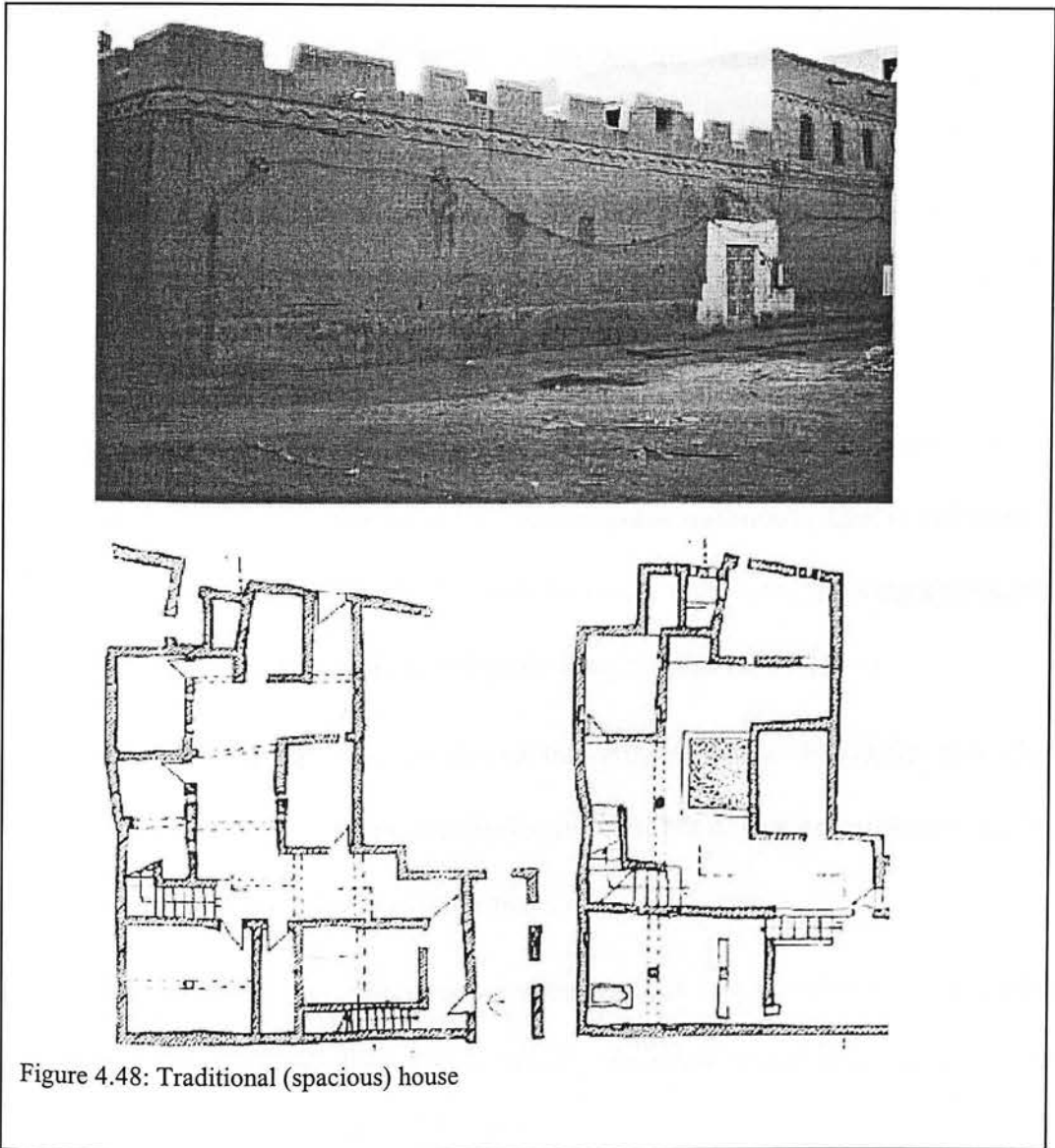


Figure 4.48: Traditional (spacious) house

although this is not strictly true. The spacious traditional house (figure 4.47) occupies

the second place because of the availability of ventilation, courtyard, independence, basic needs and other various facilities. The simple house (figure 4.48) occupies the third place because its cost is less, compatible with the traditional architecture (as per the version of resident) and its rooms are less.

Through reviewing the answers of this question, the author can conclude the following points:

- a) No specific type of house construction is imposed. There is an inter-penetration even within the design of a single house of ideas from a number of various architectural types.
- b) The architecture of Riyadh mixes a number of various types in the house elevations, façade finishes and materials. This can be attributed to the eclectic ability of the architect. Besides, there are the definitions of style and design standards that make the architectural styles in Riyadh indistinguishable from each other.
- c) There is a basic unity of house type based on the function of the space inside the house and on the influence of social and religious traditions. This is reflected on the design and inter-relation of the basic spaces of the house, showing a consensus on the necessity of certain underlying planning patterns.
- d) The respondents agree on some desires that are relevant to the design and others relevant to the services inside the residential unit, but design requirements are less emphasised than are service requirements.
- e) Most respondents are confused between the various architectural styles available. Definitions such as 'modern Arabic house', 'spacious house' and 'simple house'

are not architectural styles, but characteristics and properties of house performance.

- f) The desires of residents contain some criteria, which represent the general frame for designing the characteristics of the buildings in Riyadh. These are not specific to any style, but are shared requirements of residents.
- g) The 'modern Arabic house', as named by the respondents, represents the most suitable design style for them at least for now. The majority of residents prefer this style whereas most other styles of house in Riyadh have similar characteristics. This shows that the reasons stated for each style do not reflect the actual properties of the style but are general housing requirements.
- h) Saudi society calls for the implementation of traditional architecture in Riyadh houses, but in fact the society may not truly appreciate this traditional architecture beyond calling for it. This may be because the local architect is not able to develop the design of traditional house in a way to comply with the requirements of modern life.
- i) The traditional style has been described as follow: that it gives feeling of warmth, affinity, beauty, belonging and comfort. The author believes that the above descriptions reflect the era when the traditional style of houses was prevailing and do not reflect the design of house. These feelings have been presented in symbolic that shows nostalgia for the past.
- j) The reasons stated for the western house style (figure 4.49) focused on the openness, mainly of the kitchen, windows and overall plan. This reflects a characteristic of the western life style, which is less restricted by customs and traditions.

k) Saudi society adheres to its traditions, customs and values and this can be seen through the requirements of each architectural style. All architectural designs impact upon the customs, traditions and values, such as in separating between men and women, or enabling privacy and affinity.

l) The respondents did not talk much about the cost of houses although one would expect to bear big financial burdens in the cause of having a beautiful house that may please the surrounding society.

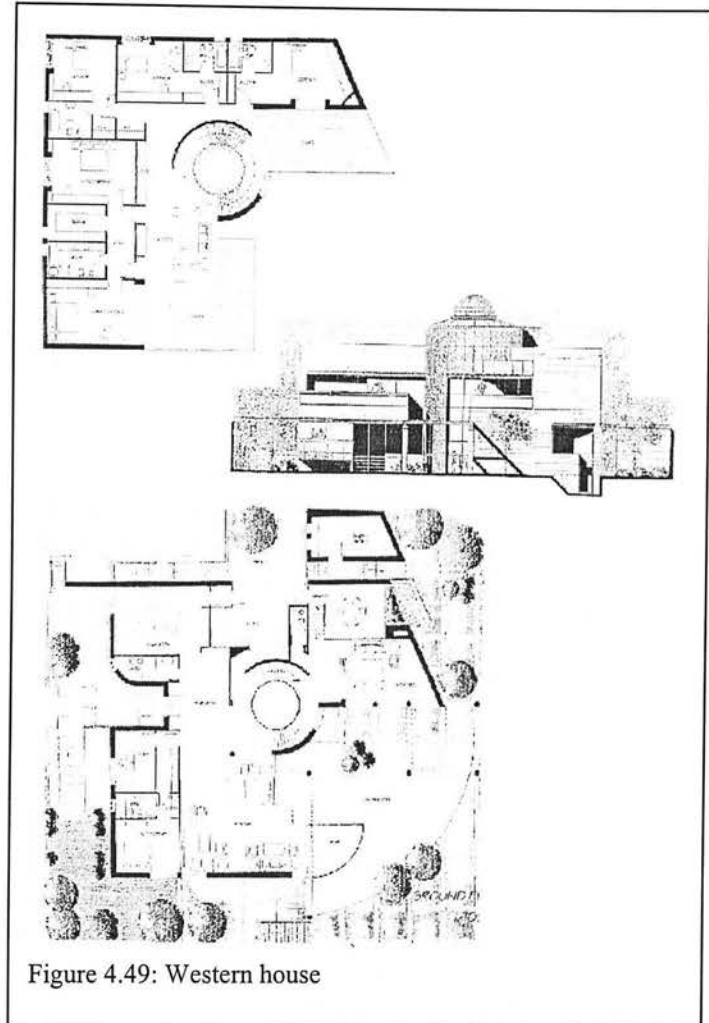


Figure 4.49: Western house

4.3.6.3 Interior features

Q (16): Mention 5 features that you like inside the house where you live or the house that you wish to live and give 2 reasons for your selection.

Features	Frequency	Reasons	Frequency	Total
Garden	25	It is beautiful	6	
		Good for plantation	3	
		Good smelling	3	
		Rest area in the house	2	
		Place for the children to play	2	
		Giving humidity to the house	2	
		Making the house fine	2	
		Making the weather fine	2	
		For recreation and enjoyment	2	
		For ventilation purposes	2	
				203

Bathroom	22	For self-comfort	2	28
		For eliminating waste	5	
		For privacy	4	
		Helping in keeping the house clean	3	
		Preferred to be inside the room	2	
		Keeping the water closet	2	
		For order	2	
		A place for or the human being to be alone	2	
		For comfort	2	
		For taking a bath	2	
		Preferred to be provided with cabinets	2	26
Large bedroom	16	For containing the required furniture	3	
		To allow for an en-suite toilet	3	
		So that it can take more cabinets	2	
		For more privacy	2	
		Easy movement	2	12
Swimming pool	14	For bathing	5	
		For recreation	5	
		For teaching the children art of swimming	2	
		Making the house fine	2	
		Self-comfort	2	16
Kitchen	12	To be wide for easy movement	3	
		Preferred to be near the dining room	2	
		Smell of kitchen should not enter the house	2	
		Consideration of cleaning	2	
		Consideration of safety	2	
		Its location preferred to be on sided	2	
		Preferred to be in order	2	15
External buildings	11	To be used in case the rooms are not enough in the house	3	
		To be used for housemaids	3	
		Quarter for the driver	2	
		Quarter for the housemaid	2	
		Keeping the shape and status of house	2	12
Large rooms	11	For containing the furniture	2	
		For freedom of coordination	2	
		Comfortable	2	
		For containing more people	2	
		For privacy	2	
		For easy movement	2	
		For meeting the requirements of big families	2	
		For future expansion	2	
		So that the resident will not need to make any amendment in future	2	18
Car shed	10	For protecting the car from others	3	
		So that the car can be accessed from the inside of the house	3	
		For protecting the car from the sun shine	3	9
Internal plants	10	It is beautiful	2	
		Good smelling inside the house	2	
		Self-comfort	2	
		Bring up the feeling in children of loving the beautiful objects	2	
		Making the house fine	2	
		Making the internal climate fine	2	13
Design	9	Preferred to be in concurrence with our customs	2	
		Preferred to be in concurrence with our traditions	2	
		Men should be separated from women	2	
		Using the area of plot	2	
		Looking at the future of occupant	2	10
Bedroom	8	For comfort	4	
		For privacy	2	
		The clothes are inside it	2	8

Courtyard	8	For comfort	2	
		For plantation	2	
		For recreation	2	
		For protecting the car from sun	2	
		For privacy	2	10
Ventilation	8	For reducing the consumption of electricity	2	
		For reducing the use of artificial lights	2	
		For allowing fresh air inside the house	2	
		Good for health by allowing fresh air	2	
		Supplying fresh air needed by internal plants	2	10
Thermal insulation	8	For reducing the heat during the summer time	3	
		For reducing the cold during the winter time	3	
		For reducing the consumption of electricity	2	8
Open plan passages	8	Easy movement	2	
		It is more beautiful	2	
		For absorbing the movement inside the house	2	
		For making the shape of house bigger	2	
		For self-comfort	2	
		For making the house fine	2	12
Spacious guest room	6	For social appearances	3	
		For containing more guests	2	5
Living room	6	Place where the family meets	4	
		Main place inside the house	2	
		It is free from formalities	2	8
Privacy	6	So that the room should not be used for something else	2	
		For maintaining the attitude of each room	2	
		Its compatibility with our customs	2	
		Its compatibility with our traditions	2	
		Separation between men and women	2	
		Maintaining the status of the house	2	12
Study room	6	Quietness	2	
		The human being can be alone	2	
		For privacy	2	
		Preferred to be located at a corner in the house	2	
		For reading	2	10
Lighting	6	It shows the beauty of objects	2	
		Its multi-uses	2	
		Making the house fine	2	
		For self-comfort	2	8
Stairs in the hall	5	More beautiful	2	
		For using the space under it	2	
		For easy movement	2	6
Spacious kitchen	5	For containing more set of modern equipment	2	
		For containing more cabinets	2	
		For easy movement inside the kitchen	2	6
Central Air-conditioning	5	Less noisy	2	
		Healthy	2	
		More elegant	2	
		More comfortable	2	8
Heater	5	For comfort during winter time	2	
		The family gathers around it	2	
		Beautiful	2	
		Consumes traditional instead of electrical energy	2	
		For reducing the cold	2	10
Television	4	It is a window to the world	2	
		For spending leisure time	2	
		For entertainment	2	
		For learning	2	8
Dining room	4	For taking food	3	
		Place where the family gathers	2	5
Reception	4	For receiving relatives	2	
		For receiving friends	2	4

Dining room extension	4	For social appearances	2	
		For taking more guests	2	4
Living room extension	3	For absorbing the movement inside the house	2	
		Multi-uses	2	
		So that the resident can feel that he is relaxed	2	6
Fewer doors	3	More beautiful	2	
		The spaces may take more furniture	2	
		The house will look bigger	2	6
Big windows	3	Beautiful	2	
		For reducing the use of artificial lights	2	
		For possible vision from inside to outside	2	6
Paints	3	Comfort	2	
		Suitable with lighting	2	4
<i>Deywaniah</i>	2	For sitting on the ground	2	
		Availability of stove	2	4
Daily gathering area	2	For sitting on the ground	2	
		Simple furniture	2	4
General sewerage network	2	So as not to dig new sewage	2	
		So as not to empty the septic tank channels from time to time	2	4
External kitchen	2	No smell comes inside the house	2	
		More safe and secure	2	4
Fish basin	2	Develop the feeling of love of beautiful objects by children	2	
		For recreation	2	4
Modern furniture	2	Easy to be arranged	2	
		More beautiful	2	4
Entrances	2	For privacy	2	
		Easy movement	2	4
Air-conditioning	2	Making the interior climate fine	2	
		Keeping the internal plants	2	4
Fridge	2	For keeping the food	2	
		For saving the food	2	4
Gas stove	2	For preparation of food	2	
		For heating the food	2	4
Basement	2	For using the plot as much as possible	2	
		To be used during emergency cases such as war	2	4
Children's room	2	For privacy	2	
		For non-mixing	2	4
Good finishing	2	More beautiful	2	
		Comfort	2	4
Simplicity	2	More beautiful	2	
		Comfort	2	4
Quietness	2	Good for relaxation	2	
		Comfort	2	4

Table (60)

The reasons for the selection of the above features are indicated as follows in accordance with their importance:

Reasons	Frequency
Beauty	22
Privacy	13
Comfort	11
Satisfaction	10
Recreation	9
Rest place of house	6
Meet place of family	6
Taking bath	6

For plantation	6
For containing more furniture	6
For taking more cabinets	6
For easy movement	6
For making the house fine	6
For peace and rest	5
For taking more guests	5
For putting the toilet inside the room	5
For reducing the consumption of electricity	5
For supplying the house with good smells	5
Free coordination	5
Cleaning	4
For social appearance before the society	4
For protecting the car from sun shine	4
For reducing the cold during winter	4
Quietness	4
For making the weather fine	4
For learning	4
For taking food	3
For receiving the relatives	3
For receiving the friends	3
To be compatible with customs	3
To be compatible with traditions	3
For reducing the use of artificial lights	3
For refreshing the air inside the house	3
To be used for housemaids	3
To be used for guests	3
For protecting the car from playboys	3
So that the car can be driven from inside the house	3
So that no smell of food can enter inside the house	3
For safety and security	3
For reducing the heat during summer	3
For using the area of land as possible	2
For sitting on the ground	2
So that the human being can sit alone with himself	2
For using the spaces under the house	2
It is close to the dining room	2
For absorbing the movement inside the house	2
For multi-uses	2
For making the house humid	2
To make the shape of house look more bigger	2
It is healthy	2
Less noisy	2
Availability of stove	2
Simplicity of furniture	2
For spending the leisure time	2
So as not to dig another septic tank	2
To be used in the emergency cases like wars	2
For future expansion	2

Table (61)

Question 16 concerned the features that the resident likes to be inside the house where he or she stays wishes to stay. Through reviewing the answers the author finds that the availability of garden in the house occupies the first place. The reasons for that are as follows: the garden is beautiful, provides chances for plantation and can act as a rest place in the house as well a recreational place for children. It also makes a pleasant

microclimate. All of the above are elements of a house ideally adapted to the desert context of Riyadh. Besides, social customs and traditions restrict the use of public parks and these are visited more by foreigners than by citizens.

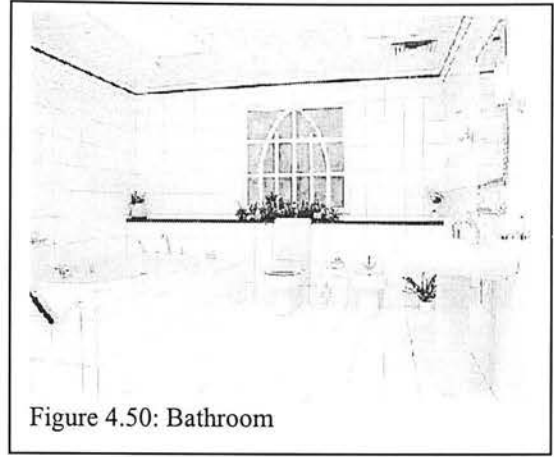


Figure 4.50: Bathroom

The bathroom (figure 4.50) occupies the second place as an important element in the house for peace, privacy and other things. As indoor bathrooms were rare in the traditional house and at the beginning of the era of current house building, the respondents expressed the desire for more of these. The public sewerage system and scarcity of water limits the number possible.

Having a spacious bedroom occupies the third place (figure 4.51). The resident wishes to move all personal items to the bedroom. The bedroom must be spacious enough to contain a place for sleep as well as enough cabinets for keeping clothes and personal items. The residents also wish to



Figure 4.51: Bedroom

have en-suite toilets. The master bedroom could be considered as a symbol of a luxurious life that has recently come into existence and that calls for an increased building area.

Then the respondents mentioned elements such as swimming pool, kitchen, external ancillaries and garage. These represent a variety of desires relating to the beauty of the house, privacy, comfort, recreation, and social and economic reasons.

Through reviewing the answers of this question, the author can conclude the following:

- a) Social customs and traditions encourage the resident to have a private garden within the scope of the house where to rest together with family and away from the eyes of others.
- b) A scarcity of green areas in Riyadh makes the resident hunger for a garden to gather in comfort with the family. The scarcity of water and absence of good climate in Riyadh impede the construction of public parks.

c) Riyadh lacks urban spaces that may ensure the privacy for users to the extent of private gardens.

d) The desire of resident to divide the scope of house into garden, swimming pool, external ancillaries, garage and the non-traditional shape of the house reflects the tremendous transition that took place within short period in the history of the Saudi house.

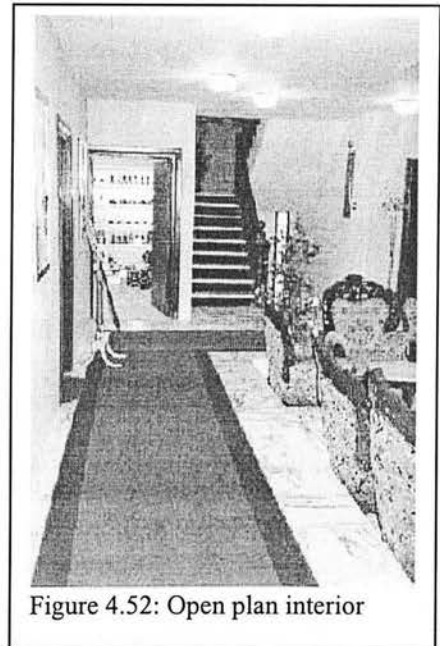
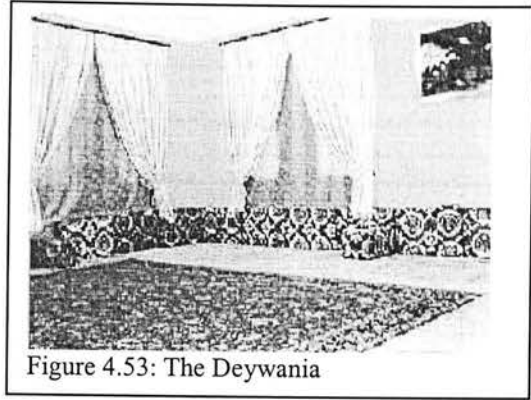


Figure 4.52: Open plan interior

e) Corridors and doors, and the interest of resident in minimising these two elements, can be considered as a restriction which prohibits the resident from enjoying the house. The more corridors inside the house makes the resident feel like a production unit at a factory, working as per specific production line. The more doors gives the resident the impression of restrictions and barriers that remind of the official buildings and never feel free inside the house. Therefore the respondents mentioned a liking for fewer passages and more open plan interiors (figure 4.52).

f) The desires include some elements of the Najd traditional building. This means that the resident has symbolic thinking of the past. So the wish to have a courtyard and *Deywania* (a room with a stove where family members gather) (figure 4.53), was indicated.



- g) The external ancillaries are new aspect in the current house. It means the construction of a number of rooms for the external use, outside the villa and inside the walls. The purpose of the ancillaries is to alleviate the heavy use of villa so that it can be always in good condition. But this procedure has led to the repetition of some elements of house such as kitchen, salon, store, dining room and salon. So this required the need to increase the building area and accordingly the cost of the house would be increased.
- h) A number of indications show that the resident likes joining the family and to have a heater around which all family members can gather, besides the television, *Deywania* and living room.
- i) Some desires contain economic goals such as thermal insulation, natural lighting, simplicity, less corridors, less doors and the use of general sewerage network.

4.3.6.4 Information about building materials

Q (17): Mention 2 finishing materials that you would like on the façade of your house and give 2 reasons for the selection of each.

Feature (Finishes)	Frequency	Reasons	Frequency	Total
Marble	32	Beautiful shape	8	
		Durable	4	
		Not affected by natural factors	4	

		Low maintenance	3	
		Easy cleaned	3	
		Belongs to nature	2	
		Does not need any cleaning	2	
		Appearance looks fine	2	
		Creeping creatures can not climb it	2	
		Its colour is fixed	2	
		Low absorption of pollutants	2	
		Elegant	2	
		Good insulator	2	
		Keeps its brilliance	2	40
Natural quarried stone	29	Beautiful shape	10	
		Belongs to nature	3	
		Inexpensive maintenance	2	
		Compatible with colours	2	
		Not effected by natural factors	2	
		Good insulation	2	
		Its shape belongs to nature	2	
		Durable	2	
		Easily to be cleaned	2	
		Suitable for the desert climate	2	
		Available in the market	2	
		Its colour is fixed	2	
		Contains some features of traditional architecture	2	
		Elegant	2	37
Ordinary paints	14	Inexpensive maintenance	2	
		Easy to apply	2	
		Easy to clean	2	
		Easy to change colour fast	2	
		Good for the eye	2	
		Cheap	2	
		Suitable for lighting	2	
		Range of colours	2	
		Reflects the heat	2	18
Timber	9	Beautiful shape	3	
		Evokes traditional architecture	2	
		Suitable	2	
		Elegant	2	
		Good insulation	2	
		Belongs to nature	2	13
Spray paint	8	Not being effected by natural factors	3	
		Beautiful	2	
		Easily cleaned	2	
		Suitable for the desert climate	2	9
Glass	4	Saves the cost of lighting during the day	2	
		Beautiful shape	2	
		Transparent from inside	2	6
Coloured glass (see figure 4.54)	4	Beautiful shape	2	
		Saves the cost of lighting during the day	2	
		Suitable for lighting	2	6

Table (62)

The reasons for the selection of the above features (finishing materials) are as indicated below.

Reasons	Frequency
Beautiful shape	24
Not affected by natural factors	9
Inexpensive maintenance	7
Easily cleaned	7

Belongs to nature	7
Durable	5
Good insulation	4
Cheap	3
Saving the cost of lighting during the day	3
Suitable for lighting	3
Elegant	3
Easy to fix	2
Easy to change its colours	2
Suitable for the desert climate	2
Its colours are fixed	2
Containing some features of the traditional architecture	2
Good for eye	2
Does not need any cleaning	2

Table (63)

Question 17 concerned the finishing materials that the respondents wish to use in the façade of the house. Marble occupied the first place because it is beautiful and elegant. The Greek and Romans built their temples in marble. The Arabs in Andulus built their palaces and mosques in marble. There are many Arab poems describing the beauty of marble. The current desire of resident to use the marble is a symbolic reflection of its status in the sub-conscious.

Quarried stone occupies the second place. It is naturally sourced and has various natural colours. Its maintenance is inexpensive. Its shape is beautiful, its texture is pleasing and natural factors have little effect on it. It is available in the market and reflects traditional architecture.

Ordinary paints occupy the third place, as the cheapest finishing material and for their range of colours.

The reasons for the selection of the above finishing materials are as follows: in the first place the shape is beautiful, it is a thermal insulator, it is easy to fix,

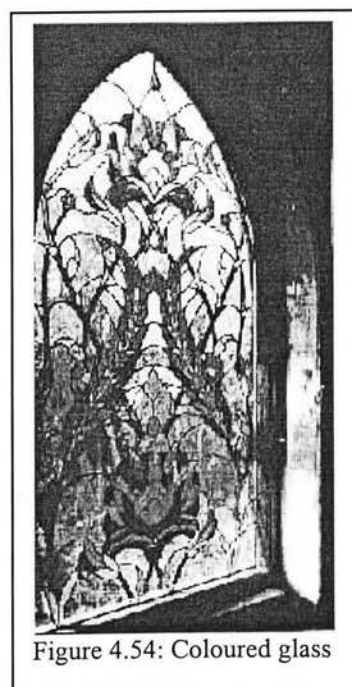


Figure 4.54: Coloured glass

inexpensive, easy to maintain, durable with a range of colours. Through reviewing the answers, the author can conclude the following points:

- a) The respondent wishes to have the façade of house made of marble to symbolise elegance, beauty and power.
- b) The connection of mankind with nature is shown in the desire for materials whose sources are nature, such as marble, natural stone and timber. Only after the above, do they mention manufactured materials such as paints and glass. This indicates the symbolic value that natural materials have, for they attract mankind more than other materials.
- c) The materials selected by the resident were not available 40 years ago but have come into existence with the economic boom following the discovery of oil.
- d) Many answers focused on the functional properties of materials such as thermal insulation, durability, how they resist climatic circumstances and how easy they are to assemble and maintain. The above is a reflection of the economic situation of the country and that the people have become more enlightened to understand the said materials.
- e) Most of the materials imported from abroad are expensive compared to ordinary paints. Nonetheless, imported materials were preferred. This issue reflects the influential role of social appearance and standing above more practical considerations.

4.3.7 Information about the Spaces in the House

4.3.7.1 The living room

Q (18): Specify 2 features that you like to have inside your living room and give 1 reason for the selection of each.

Features	Frequency	Reasons	Frequency	Total
Spaciousness	11	Containing more guests	3	
		Meeting place for all members of family	2	
		Comfort	2	
		Containing more people during parties	2	
		It is the main place in the house	2	
		Place where children can feel comfortable	2	13
Natural lighting	9	Comfort	3	
		Comfortable for the eye	2	
		Reduced need for artificial lights	2	
		Makes the hall beautiful	2	9
Telephone	6	For knowledge	2	
		For following up the news	2	
		For entertainment	2	
		For family use	2	8
Arabic seating	3	Comfortable	2	
		Related to the past culture	2	4
Comfortable furniture	3	Comfortable	2	2
Wall portraits	3	Provides touch of beauty	2	
		Making the hall beautiful	2	4
Indoor plants	3	Self comfort	2	
		Provides touch of beauty	2	4
Wall cabinets	2	For keeping things	2	
		For saving the area	2	4
Room divider	2	For keeping and reading books	2	
		Used as reference	2	4
Stove	2	The family members sit around it	2	2
Seats	2	Comfortable	2	2
High ceilings	2	Self comfort	2	2
Wide windows	2	For good ventilation	2	2
Drawing doors	2	To let the big dishes in	2	2
Looking at the garden	2	For comfort	2	2
Corner seating	2	Family members can sit together on it	2	2
Electric points	2	To be sufficient	2	2
Sitting close to the kitchen	2	For taking the food easily	2	2
Viewing the swimming pool	2	Provides touch of beauty to the room	2	2

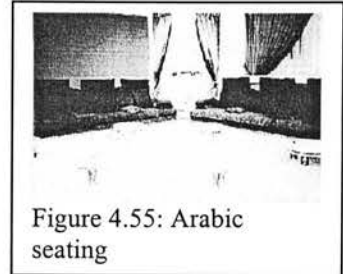
Table (64)

The reasons for the selection of the above features are as indicated below in accordance with their importance.

Reasons	Frequency
Comfort	9
For gathering of family members	7
Comfortable	5
For taking more guests	3
For providing a touch of beauty	3
There is no need for artificial lights	3
Easy to access	3
For knowledge	2
For keeping the dishes	2
For beauty	2
So as to be healthy	2
Compatibility of colours	2

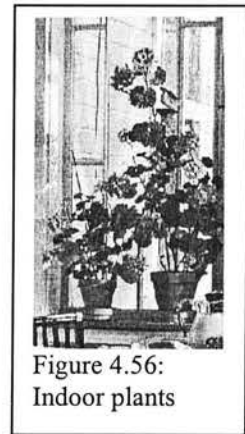
Table (65)

Question 18 concerned the living room, which is the core of vitality in the house and the heart of the house. It is the gathering centre of the family members. The author believes that the living room has replaced the internal courtyard of the Najd traditional house. The respondents prefer the living room to be spacious because it is the gathering point for the family and used for so many purposes such as daily dining space or as an extension to any other element like the salon and dining room.



Natural lighting is the second demand of the resident. It

means that the hall should not be placed in the centre of the house because the other elements of the house would surround it. The resident is keen on placing the hall looked on one of the external sides of the house so that it can have more light. The respondents prefer to have natural light here instead of artificial lights.



After the above, the complementary furnishings such as telephone,

wall portraits, comfortable furniture, seats, Arabic seating (figure 4.55), indoor plants (figure 4.56) and room dividers are mentioned. These furnishings provide simple beauty to the room and make it look well-used. The function of the room is informal and it is used only by the residents of the house.

The above reasons confirmed that the goal is the convenience and comfort of the occupants of the house, gathering of family and the aesthetic side. Through reviewing the answers, the author can conclude the following points:

- a) The author believes that the living room in today's house has replaced the courtyard of the Najd traditional house in terms of function and design. In effect the living room is a covered internal courtyard.

- b) The natural attitude of Saudi society is the feeling of being together. Therefore the resident is keen that the living room should be spacious so that it can take all residents of the house with their children.
- c) The various items required in the living room reflect the tendencies of its old and young users. These items are various such as television, room divider, wall portraits and indoor plants.
- d) Some demands focused on the planning of the living room such as its width, natural lighting, looking onto the garden or to the swimming pool and being near the kitchen. All of the above confirm that a central location for the living room is important. The main designs of the house depend on the living room.
- e) Most of the residents prefer the living room to be provided with Arabic seating because it is comfortable and simple. This confirms a preference for a combination of comfort and simplicity.
- f) The living room is a multi-use space, an extension to many elements of the house. In their answers, many respondents preferred to have the living room very close to the kitchen.

4.3.7.2 The bedroom

Q (19): Specify 2 features that you would like inside your bedroom and give 1 reason for the selection of each.

Features	Frequency	Reasons	Frequency	Total
En-suite toilet	14	Not exposed to the weather after a bath	4	
		Not exposed to the air	3	
		No need to go outside	2	
		For comfort	2	
		For privacy	2	
		For achieving independence	2	
		For personal use	2	
		Hating common water circulation (****?)	2	19

Spacious room	12	For comfort	3	
		For fitting adequate furniture	2	
		For improving the climate	2	
		Giving a chance to change the furniture	2	
		For movement	2	11
Bed	10	For sleeping on	5	
		For comfort	3	
		Good for health	2	
		Good for my back	2	12
Cupboards for clothes	6	For keeping clothes	4	
		For keeping the items	2	
		For arranging clothes easily	2	8
Small table with drawer	5	For putting books on before sleeping	2	
		For comfort	2	
		For keeping personal items	2	
		For putting the medicine glass on	2	
		For putting the diary on	2	10
Paint on walls	4	For comfort	2	
		For enjoyment	2	
		For self comfort	2	6
Tidiness	4	For comfort	2	
		For enjoyment	2	
		For quietness	2	
		For self comfort	2	8
Dim lights	4	For comfort	2	
		For quietness	2	
		For self comfort	2	6
Internal garden	3	For enjoyment	2	
		For quietness	2	
		For enjoying its view before going to bed	2	6
Room for wearing clothes	2	For comfort	2	
		For privacy	2	4
Windows	2	For letting the sunlight in	2	2
Family portraits	2	For self comfort	2	
		For emotional relevance	2	2
		For self comfort	2	6
Air-conditioning	2	For improving the climate in the room	2	2
Comfortable furniture	2	Easily distributed	2	2
Less windows	2	For making furniture arrangement easy	2	2
Children's room	2	For having the children very close	2	2
Television	2	For entertaining before going to bed	2	2
Balcony look on to the garden	2	For enjoying the view of the garden	2	2
Technical portraits	2	For beauty	2	2
Lamp	2	For reading	2	2

Table (66)

The reasons for selection of the above features are as indicated below:

Reasons	Frequency
For comfort	15
For enjoyment	6
Adaptation with the climate during winter	6
Adaptation with the climate during summer	6
For comfortable asleep	5
For keeping clothes	4
For enjoying	4
For quietness	3
Not exposed to the outside air	3
For easing the distribution of furniture	3
For using the suitable furniture	2

For privacy	2
For letting the sunlight in	2
For arranging the furniture easily	2
No need to go out when going to the water closet	2
For entertainment before going to bed	2
For emotional relevance	2

Table (67)

Question 19 concerned features that the resident would like inside the bedroom. The en-suite toilet occupies the first place for privacy purposes and the expansion of the room the second place. The room is preferred to be spacious in order to contain more furniture, improve its shape and for easy movement. Having a comfortable bed that is good for the back bed occupies the third place. Most of the reasons focused on comfort and enjoyment. Through reviewing the answers, the author can conclude the following points:

- a) The respondent prefers to have an en-suite toilet bedroom for privacy and independent use. Each person wishes for private and personal space. The idea of private space has become a main issue through the progress triggered by the discovery of oil and changes in the style of houses in Saudi Arabia.
- b) The respondent seeks to transfer most of the service spaces of the house to the private suite. This calls for an increase in the area of the house and accordingly to the cost of the residential unit.
- c) The respondent wishes to have a spacious room in contrast to that of the traditional house where the area of the bedroom was not more than 15m². The changing requirements have created many new architectural demands.
- d) A large bed has come to be the focus of the bedroom since the discovery of oil. The bed heavily affects the distribution of the spaces in the bedroom, which now appears to be insufficient.

- e) Clothes cupboards have also been introduced recently. Their use started with the transfer from the traditional to the current house. Most residents were using steel or wooden boxes to keep their clothes.
- f) Some respondents wish to have some indoor plants in the bedroom. Others look forward to have a balcony looking onto the garden. This is a part of the notion that all services in the houses are to be transferred to the private bedroom.
- g) Most residents confirm that painting the bedroom walls provides psychological comfort. They did not focus on a certain type of paint. A psychological analysis of colours would be interesting, as each colour has its own influence on the person living inside the space.
- h) The respondent prefers dim lighting because this provides comfort and quietness. This carries an implicit symbolic meaning, as direct lighting may evoke the sunlight and the hot weather of Riyadh.
- i) The medium and high income category has recently used a space for wearing clothes inside the bedroom. A specific space within the scope of the bedroom is set aside for this.
- j) The respondents focused on small features that have many symbolic meanings such as family photos, artistic portraits and a small bedside table. All of the above reflect sensitivity and close feeling towards members of the family and towards features with aesthetic qualities

4.3.7.3 The dining room

Q (20): Specify 2 features that you like to have inside the dining room in your house and give 1 reason for each.

Features	Frequency	Reasons	Frequency	Total
Capacity	15	For containing more guests	7	
		For taking the food easy	2	
		For distributing the food in a good way	2	
		For organising the dining table	2	
		For letting the big containers in	2	
		Suitable with our customs	2	
		For self comfort	2	
		It is the indication of hospitality of the occupants	2	21
Dining table	13	For placing the food on it	6	
		For taking the food easy	2	
		For self comfort	2	
		Gathering point of family members	2	
		Comfortable	2	
		Beautiful	2	16
Kitchen cabinet	7	For placing the containers	2	
		For keeping eating utensils	2	
		Comfortable	2	
		Beautiful	2	
		Practical	2	11
Lighting	7	For handling food easily	3	
		For selecting food easily	2	
		For comfort of eye	2	
		For self comfort	2	9
Dining chairs	5	For sitting on	2	
		For relaxation	2	
		More chairs are good for the big families	2	
		For taking the food comfortably	2	8
Ventilation	5	For alleviating the temperature of the room	2	
		For taking food comfortably	2	
		For eliminating smells	2	6
Being close to the kitchen	4	For delivering food easily	2	
		For fast service	2	4
Air-conditioning	4	For comfort when taking food	2	
		So as not to take the food outside the dining room	2	4
High roof	4	For exhausting smell of food	2	
		For alleviating the temperature of room	2	4
Shadow plants	3	For providing aesthetic touch	2	
		For self comfort	2	4
Ground dining table	2	Suitable for our customs	2	
		Suitable for our traditions	2	4
Furniture	2	For comfort when taking food	2	
		So as not to take the food outside the dining room	2	4
Wall portrait	2	For self comfort	2	
		Providing aesthetic touch	2	4
Big chandelier	2	For providing good lighting	2	2
Moving freely	2	For self comfort	2	
		For easy access	2	4

Table (68)

The reasons for the selection of the above features are as indicated below in accordance with their importance:

Reasons	Frequency
Expansion	7
Easy taking food	7

For placing the food on the table	6
For taking food comfortably	6
For self comfort	6
For alleviating the temperature of the room	4
For an aesthetic touch	4
Comfortable	4
For dispersing smells	3
For good lighting	3
So as not to take the food outside the dining room	3
Suitable for our customs	2
For placing the containers	2
Many chairs may give good chance for the family members to gather	2
For delivering the food easily	2
For keeping the needs of mankind of eating	2
Easy getting access to it	2
Fast service	2
Because it is beautiful	2
For relaxation	2
For taking the food in a proper way	2
For distributing the food properly	2
For letting the big containers in	2
Suitable for our traditions	2
For the comfort of eye	2
For gathering of family members	2
Because it is practical	2

Table (69)

Question 20 concerned the dining room (figure 4.57). Expansion occupies the first place, indicating that the residents are generous and hospitable. They need a spacious dining room



Figure 4.57: Dining room

to accommodate an unpredictable number of guests, unlike the western tradition, which is to specify the number of guests depending on the spaces a host has to offer. The Arab tradition does not specify the number of guests to be received.

Unexpectedly, the dining table occupies the second place. Such a piece of furniture has only been in use for twenty years. In the past the food was served on the floor.

The sideboard occupies the third place. It is affiliated with the dining table. Its shape is beautiful. Then lesser features were mentioned, such as lighting, ventilation and dining room accessories.

Most reasons for the above selection of features are as follows: seeking comfort and fast preparation of food. Most of the features are suitable for the traditions and customs. Through reviewing the answers of this question, the author can conclude the following points:

- a) The spacious area is a basic demand. This indicates the hospitality of the Saudi society shown through specifying big dining space with which the host can please guests by presenting good service to them as required by Saudi traditions and customs.
- b) The acceptance of Saudi society of the dining table instead of the traditional way is confirmed by the answers. The dining table occupied the second place as basic demand. This indicates that Saudi society is trying to copy some western customs imported over the past 20 years.
- c) The answers indicate that the respondent is concerned about items that complement the dining table such as sideboard and buffet. Also the resident shows interest in some aesthetic materials such as house plants and wall portraits that provide elegance and social appearance.
- d) Architectural matters are absent to some extent from the mind of resident. Movement inside the dining room, the location of this room to the kitchen, position of the room close to the salon of men and high ceilings were given little importance in the answers.
- e) The status of food, method of taking food and self comfort precede the complementary aesthetic accessories. Also the fast service is importantly considered by the resident in the design the dining room.

Saudi society is interested in some aesthetic matters such as decorations, wall portraits, house plants and accessories. Saudi society, which is *Badu* (nomadic), has become flexible in modernising its social life.

4.3.7.4 Information about the furniture

Q (21): Specify 3 pieces of furniture that you like or you wish to have it in your house and give 1 reason for the selection of each if possible.

Piece	Frequency	Reasons	Frequency	Total
Wide seats	24	For sitting on	10	
		For relaxing on	5	
		Durable	2	
		Making the place fine	2	
		Good for heavy use	2	
		For convenience of legs	2	
		It is beautiful	2	
		Practical	2	27
Room divider	8	For keeping books	5	
		For keeping and reading books	4	
		Easy to get access to the tools	2	11
Cupboards	11	For collection of clothes	4	
		For keeping the clothes	3	
		For keeping the room clean and in order	2	9
Dining table	10	Gathering point for the family members	6	
		For taking the food comfortably	2	8
Wooden bed	8	Good for heavy use	3	
		Durable	2	
		For sleeping	2	7
Bed	7	For sleeping	4	
		For comfort	3	7
Kitchen cabinet	7	For keeping the containers	2	
		For keeping the food	2	
		Safeguarding the containers from being broken	2	
		It is important for keeping kitchen items	2	8
Oriental carpets	5	Good colours	2	
		Attractive colours	2	
		Practical	2	
		Durable	2	
		For heritage	2	10
Dish cabinet	5	For keeping containers in a good condition	2	
		For ensuring food hygiene	2	
		Easily to be reached when there is a need	2	6
Television	3	Gathering point for the family members	2	
		For entertainment	2	6
Curtains	3	For covering the windows from the sun	2	
		For covering the windows from air	2	
		For covering the windows from dust	2	6
Entrance cabinet	3	Giving aesthetic touch to the entrance	2	
		It is beautiful	2	4
Arab seat	3	For sitting on	2	
		Durable	2	
		Good for heavy use	2	6

Domestic appliances	3	Helping in performing the services	2	
		Achieving the work fast	2	4
Lamps	3	For providing dim lights	2	
		Attractive shape	2	
		Beautiful	2	6
Lighting	2	For making the place elegant	2	
		For decoration	2	4
Chinese carpet	2	For providing elegance	2	
		Attractive	2	4
Stove	1	Gathering point for the family members	2	
Tools cabinet	1	Easily to access	2	
Desert air-conditioner	1	For making the weather fine	2	
Swinging chair	1	For relaxation	2	
Artistic portraits	1	For decoration purposes	2	
Steel bed with columns	1	For sleeping on	2	

Table (70)

The reasons for the selection of the above pieces are as indicated below.

Reasons	Frequency
For sitting on	11
For relaxation	10
Gathering point for all members of family	9
Durable	7
Good for heavy use	7
For sleeping on	6
For keeping books	5
For providing elegance	4
For collection of clothes	4
For reading	4
Easy to reach the tools	4
For keeping the clothes	3
Beautiful	3
For keeping the food containers	3
For decoration	2
For performing the service	2
Practical	2
Attractive	2
Heritage	2
Providing aesthetic touch to the entrance	2
It is very important	2
For keeping the containers from being broken	2
For keeping the food	2

Table (71)

The answers to question 21 show that priority is given to wide seats used for sitting.

These seats are durable and good for heavy use and are placed in the living room, the main busy area in the house. The room divider occupied the second place as it contains the television, and places for books and family pictures. The room divider is source of knowledge through its books. Also the family pictures on the room divider could be presented as an introductory card of the family. Clothes cupboards occupied

the third place and then the dining room, bedroom and house accessories were indicated one after the other. The reasons for the selection of the above pieces are fair in expressing the actual function of the piece and its role in the house. Through reviewing the answers of the this question, the author can conclude the following points:

- a) Most of the pieces preferred by the resident are modern and have only come into Saudi society in the last 20 years. This indicates that the Saudi society still remains under the influence of the imported Western features.
- b) The long-term use of anyone room is very important. Therefore the living room and its contents occupy the first status.
- c) The residents only shyly mentioned some old pieces. They just use one decorative piece that may remind them of the past.
- d) The selection of items indicates that Saudi society seeks comfort, knowledge and beauty.

Most of the reasons for the selection of the pieces are fair. Through these reasons the resident tries to look for the comfort, durability and beauty. Most of the answers show that the main purpose is the beauty and order of the house.

4.3.7.5 Building fittings or materials

Q (22): Specify 3 building fittings or materials that you like to use in your house and give 1 reason for the selection of each one.

Building material	Frequency	Reasons	Frequency	Total
Marble	20	Beautiful shape	6	
		Modern material	2	
		Making the house beautiful	2	
		Having many colours	2	
		Durable	2	

		Good quality	2	
		Clean	2	
		Elegant	2	
		Good for heavy use	2	
		Challenging the climatic circumstances	2	
		For the beauty of the house from outside	2	
		Practical	2	
		Beautiful at the entrances	2	
		Beautiful in the toilets	2	32
Insulation	13	For alleviating the consumption of electricity	4	
		For alleviating the temperature	2	
		Saving power	2	
		Good thermal insulator	2	
		Keeping the cold during summer time	2	
		Keeping the warmth during the winter time	2	
		Sound insulation	2	
		Insulating the house from the rain	2	18
Insulated blocks	12	For alleviating the consumption of electricity	3	
		For alleviating the temperature	2	
		Good thermal insulator	2	
		New substance	2	
		Keeping the cold during summer	2	
		Keeping the warmth during the winter	2	13
Central air-conditioning	8	Suitable for the weather of this country	2	
		More comfortable	2	
		Very quiet	2	
		Keeping the house under one temperature	2	
		Easily to be controlled	2	
		For the comfort of occupant	2	
		For creating fine weather	2	14
Paints	7	Beautiful	2	
		Multi-colours	2	
		Practical	2	
		Good quality	2	
		Durable	2	
		For self comfort	2	12
Gypsum decorations	5	Beautiful	3	
		Providing aesthetic touch to the house	2	5
Wooden windows	5	Making the house beautiful	2	
		Beautiful	2	
		Can control the light entering the house easy	2	6
Ceramic tiles	5	Good for water closet	2	
		Good for the kitchen	2	
		Keeping the place from humidity	2	
		Have some engravings	2	
		Have beautiful shapes	2	10
Pre-formed GRC features	4	Providing the house with beauty	2	
		Practical and useful	2	
		Good	2	
		Durable	2	8
Red bricks	4	Help to alleviate the temperature	2	
		Good quality	2	
		Alternative for the stone	2	
		Good thermal insulator	2	8
Stone	3	Beautiful	2	
		Help to alleviate the temperature	2	
		Good quality	2	6
Modern plumbing materials	3	Modern materials	2	
		Durable	2	
		Resisting the climatic circumstances	2	6
Wooden works	3	Beautiful	2	
		Making the house fine	2	4
Modern tools of toilet	3	Beautiful	2	

		For the comfort of mankind	2	
		For keeping the toilet clean	2	6
Coloured glass	3	Making the house fine	2	
		Beautiful	2	
		For letting the light enter in a comfortable way	2	6
		Making the house fine	2	
Paints (non-oil)	2	Not brilliant	2	4
		Making the house fine	2	
Doors	2	Beautiful	2	
		Making the mankind feel comfortable	2	4
Lighting	2	Beautiful	2	
		For convenience of mankind	2	4
Big mirror	2	Beautiful	2	

Table (72)

The reasons for the selection of building materials (pieces or materials) are as indicated below:

Reasons	Frequency
Beauty	27
Making the house fine	9
For alleviating the consumption of electricity	7
For alleviating the temperature	6
Good thermal insulator	6
Durable	5
Modern materials	4
For convenience	4
Good quality	3
Resisting the natural climatic circumstances	3
Multi-colours	2
Practical and useful	2
Very strong	2
Saving of power	2
Keeping the cold during summer	2
Keeping the warmth during winter	2
For cleaning purposes	2
For elegance purposes	2
Suitable for this country	2
Comfortable	2
Quiet	2
For letting the light in	2
For making the house fine from outside	2
Easily to control the entry of light	2
Availability of aesthetic engravings	2
Availability of aesthetic shapes	2
Sound insulator	2
Rain- and weather-proof	2

Table (73)

Question 22 concerned the building materials used in the house. The focus was on marble, paint, decoration and tiles. Marble occupies the first place because it is a beautiful indication of elegance and luxury and evokes the Greek and Roman civilisations.

Insulation (figure 4.58) occupies the second place. It is used for the roofs and walls for controlling the temperature and reducing the consumption of electricity.

Central air-conditioning (figure 4.59) occupied the fourth place despite its high cost. It is comfortable, quiet and very good. The design of current Saudi house requires the use of air-conditioners as it excludes the courtyard.

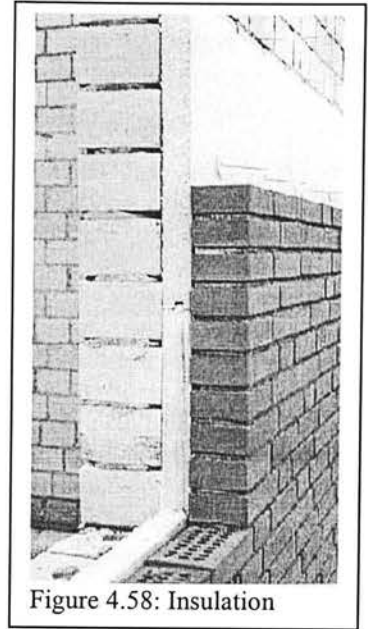


Figure 4.58: Insulation

Through reviewing the answers of this question, the author can conclude the following points:

a) The majority of respondents mentioned marble. This indicates that the residents are interested in the external appearance of the house. Despite its high cost, the residents use it for purpose of social show. The weather of Saudi Arabia badly affects the fixing methods of marble especially in the façades.

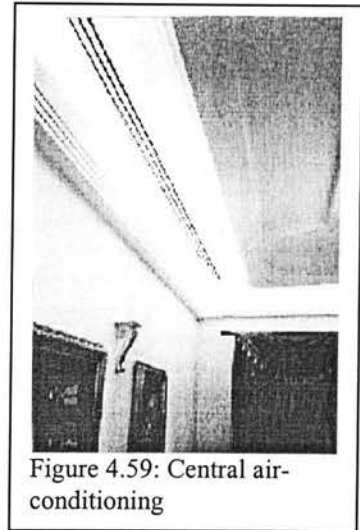


Figure 4.59: Central air-conditioning

- b) The selection of insulation indicates efforts to reduce the consumption of electricity through preserving the temperature inside the house by other means.
- c) The answers focused on visible objects. This shows that the resident is interested in the opinions of others about his house. This has tended to inflate the cost of a house in the Kingdom of Saudi Arabia, especially for a person with limited resources.
- d) The local and traditional materials have no place within the selected building materials. The residents have selected the imported materials despite their high cost.

- e) The resident shows interest in attractive materials such as coloured glass, manufactured steel, pre-formed GRC shapes and gypsum decorations.
- f) Aesthetic and economic aspects are the two main reasons for the selection of building materials by the resident.

4.3.7.6 The kitchen

Q (23): Mention 3 features that you like to be in the kitchen and give 1 reason for each.

Features	Frequency	Reasons	Frequency	Total
Shelves	22	For keeping the kitchen items such as dishes	8	
		Useful and practical	3	
		For arranging the kitchen	2	
		For organising the kitchen	2	
		So that the kitchen can take more items	2	
		For beauty purpose	2	
		For keeping the kitchen sets	2	
		For keeping the foodstuff purchases	2	
		The items can easily be taken from it	2	26
Cabinets	19	For putting the containers	7	
		Useful and practical	3	
		For arranging the kitchen	2	
		For organising the kitchen	2	
		So that the kitchen can take more containers	2	
		The items can easily be taken from it	2	
		For beauty purpose	2	21
Fridge	16	For keeping the eatables	8	
		For keeping the drinks	4	
		Very necessary to be near the kitchen	2	
		Very important	2	
		Can used fast	2	18
Spaciousness	13	For the comfort of those who work in the kitchen	5	
		For taking more containers	2	
		For taking the fridge	2	
		For easy movement	2	
		For containing more electrical equipment	2	
		For putting a family dining table inside it	2	15
Ventilation	13	For exhausting the smells	3	
		For refreshing the air in the kitchen	3	
		For making the weather of kitchen fine	2	
		For keeping comfortable feeling at the house	2	
		For avoiding the smell of food inside the rooms	2	
		For taking out smells	2	14
Gas cooker	11	For the comfort of those who use the kitchen	6	
		Fast use	2	
		Very important	2	
		Effective	2	
		Secured and safe against the accidents	2	14
Lighting	6	For good vision	2	
		For easy movement	2	4

Tiling	6	Help in cleaning	3	
		Easy movement	2	
		Beautiful	2	7
Air-conditioning	4	For the comfort of the kitchen users	2	
		For absorbing the smells	2	
		For refreshing the air inside the kitchen	2	
		Reducing the temperature of kitchen	2	8
Exhaust fans	4	For absorbing the smells	2	
		For the comfort of the kitchen users	2	
		For avoiding feeling embarrassed because of the smells	2	6
Order	3	For the comfort of the kitchen users	2	
		To reach the item easy	2	
		For containing more items	2	6
Very close to the dining room	3	Fast delivery of food to the dining room	3	3
Water heater	3	For washing the containers without any suffering	2	
		For boiling the water fast	2	
		To be used during winter season	2	6
Electrical equipment	3	Very important	2	
		For performing the work fast	2	
		Very effective	2	6
Artificial aluminium ceiling	3	Beautiful	2	
		Useful and practical	2	4
Arrangement	2	For the comfort of the kitchen users	2	
		Easy to reach the item	2	4
Dining table	2	For gathering of family members	2	
		Very close to the kitchen	2	4
The store inside the kitchen	2	For taking the items easy	2	2
Freezer	2	For keeping the foodstuff	2	2
Side doors for services	2	Very important	2	2

Table (74)

The reasons for selection of the above features are as indicated below as per their importance:

Reasons	Frequency
For the comfort of kitchen users	16
For keeping the containers and items	15
For keeping the foodstuffs	10
Easy movement	7
Useful and practical	7
Helping to absorb the smells	6
Importance of object	6
Expansion	5
For easy breathing in the kitchen	5
Beauty	5
Easy organising	5
For keeping the drinks	4
For taking the items easy	4
For refreshing the air of kitchen	4
For easy arrangement	4
Fast service	4
For easy cleaning	3
Fast delivery of food to the dining room	3
Quality of results	3
Good vision	2
For reaching the items easily	2

For the use of electrical equipment	2
For the comfort of the occupants of house	2
Close to the kitchen	2
Gathering point for the family members	2
For safety	2
For avoiding the inconvenience	2
For putting the items	2
For keeping the canned food	2
For making the air fine	2

Table (75)

Question 23 concerned the kitchen. The answers focused on the basics of kitchens such as shelves, cabinets, fridge, gas cook and ventilation. The shelves occupied the first place, being important for keeping kitchen items. A spacious kitchen was also mentioned for the comfort and ease of movement of users. Ventilation is very important for eliminating cooking smells that may leak inside the house.

Through reviewing the answers of this question, the author can conclude the following points:

- a) Saudi society suffers from two elements on the design of kitchen as follows: lack of space and of ventilation. Saudi society is confused about the location of the kitchen, whether integrated within the residential villa or outside it in ancillary buildings in the yard. Nor it the element of expansion clear for most respondents.

Even a matter such as where to eat presents two options: to eat inside the kitchen if there is the space or to take food outside the kitchen in a room specified for that purpose. Both require different areas to be spacious.

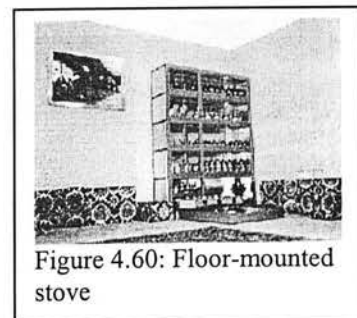


Figure 4.60: Floor-mounted stove

- b) The shelves, cabinets, fridge and gas stove (figure 4.60) are the basic items of the well-arranged kitchen. This shows the view of resident about the kitchen as a place that must be arranged in order.

- c) The design of the kitchen was less important to Saudi society as it remains confused about the location of the kitchen within the house.
- d) The answers focused on the complementary items. This shows the interest of the Saudi resident in using beautiful features in the kitchen such as aluminium ceiling, marble surfaces, indoor plants and others.
- e) Saudi residents attach importance to the views of society. The resident fears to be criticised or to appear unsociable. Therefore the resident is keen on fitting out the kitchen with good quality electrical and other accessories.
- f) The reasons focused on the comfort of the kitchen users and arrangement of the kitchen.
- g) The kitchen in Saudi house was developed within a short period. In the traditional house the kitchen was a room where there is a place for cooking without any equipment. The main thing in the traditional kitchen was that it was never used as a place for eating. Its location was adjacent to the animal enclosure, near the coal stores and from the rooms and courtyard of the house. There was a hole on the top roof for exhausting smoke. This hole was close and opened by a *Bagdair* (a Turkish word for rope).

4.3.7.7 The bathroom

Q (24): Mention 3 features that you like to have in the bathroom and give 1 reason for the selection of each.

Features	Frequency	Reasons	Frequency	Total
Washing basin	11	For the comfort	3	
		Help in cleaning works	2	
		Making the bathroom beautiful	2	
		For washing	2	
		For putting the things on it	2	

		Its shape is beautiful	2	
		Its design is preferred to be suitable	2	
		Preferred to be useful and practical	2	17
Hidden cabinet	10	For putting all requirements	2	
		For storing the tissues	2	
		For storing shampoo	2	
		For storing the soap	2	
		For storing cloths	2	
		For storing cleaning materials	2	12
Bathtub	10	For comfort	6	
		For relaxation	2	
		For taking bath	2	
		Preferred to be useful and practical	2	
		The design is preferred to be suitable	2	14
Ventilation	9	For discharging the smells from the bathroom	5	
		For health reasons	2	
		To avoid the inconvenience	2	
		For extracting moisture	2	11
Small cabinet	8	For all bathroom accessories	2	
		For storing toilet tissues	2	
		For storing cleaning tools	2	
		For storing some cloths	2	8
Spaciousness	7	For self comfort	2	
		Making the bathroom convenient	2	
		Making the bathroom more organised	2	
		For relaxation	2	
		For putting all requirements	2	
		So as not to be as tightened place	2	12
Shoor (old toilet)	6	For comfort	2	
		Useful and practical	2	
		For giving more space in the bathroom	2	
		Because the bathtub is not used always	2	
		Preferred to be suitable for use	2	10
Water closet	4	For relaxation	2	
		For helping in keeping the house clean	2	
		For eliminating waste matters	2	6
Modern style	4	For comfort	4	4
Telephone	4	We constant access to this service	2	
		For receiving any urgent contact	2	4
Small table	2	For storing books to read while in the bath	2	
		For storing newspapers to read in the bath	2	4
Mirror	2	Making the bathroom beautiful	2	2
Cleaning	2	Effecting on the conduct	2	
		For comfort	2	4
Water	2	Helping in cleaning	2	
		For removing the remains	2	4
Good lighting	2	For clear vision	2	2
Light colour	2	Giving the indication of expansion	2	
		Giving pleasure	2	4
Oriental toilet	2	For comfort	2	
		For cleaning	2	4
Full ceramic tiling	2	For comfort	2	
		Helping in cleaning	2	4
Not exposed to the air	2	So as not to catch a cold	2	
		To have an air-conditioned bathroom in summer	2	4
Accessories	2	Making the bathroom beautiful	2	
		For comfortable servicing	2	4
Water heater	2	For heating the water during the winter season	2	2
Unhidden extensions	2	So as to maintain the continuity of the plumbing system	2	
		Easily repaired	2	4
Radio	2	For entertainment	2	

Table (76)

The reasons for the selection of the above features are as indicated below as per their importance:

Reasons	Frequency
For comfort	22
For making the bathroom beautiful	6
For self comfort	6
Helping in cleaning	6
For discharging the smells out of the bathroom	5
For putting all required items	5
For storing the tissues	4
For storing the clothes	3
For storing the cleaning tools	3
For putting things on it	3
For relaxation	2
For heating the water during winter season	2
For ensuring the continuity of the plumbing system work	2
For health reasons	2
So as to have clear vision	2
Suitable to be used	2
Suitable design for use	2
Useful and practical	2
Giving the indication of spaciousness	2
For preventing the skating problem	2
For cleaning	2
For letting the sun ray in	2
The bathtub is not used	2

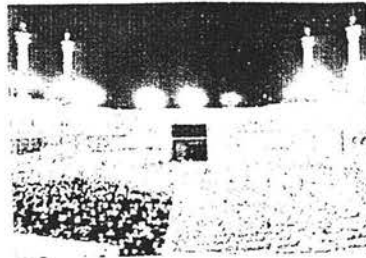
Table (77)

Question 24 concerned the most private place of the bathroom and the items that the resident would like to have inside it. The washing basin occupies the first place because it is important for the sake of the resident's comfort. It helps in cleaning and washing works. The hidden cabinet occupies the second place, which is used for storing tissues, shampoo, soaps and some cleaning tools as well as some cloths. The bathtub occupies the third place as it is good for comfort and relaxation, provided that its design is suitable. The reasons for the selection of the above features are as follows: for comfort, beauty, convenience, and help in cleaning and washing. Through reviewing the answers of this question, the author can conclude the following points:

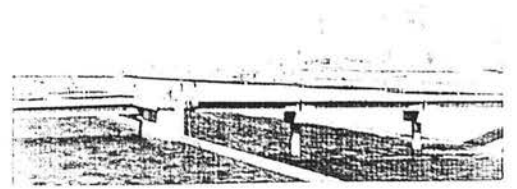
- a) Saudi society accepted the components of the western toilet such as bathtub and water closet. There is no indication for the components of the oriental toilet, which is considered as most suitable for the Saudi society.
- b) The western toilet is not suitable for Saudi society as it consumes excessive water which is scarce in Saudi Arabia. The use of water must be rationalised, especially when using the bathtub.
- c) The availability of many items inside the bathroom requires it to be spacious.
- d) The requirements of bathroom are variable. Some are basic elements and some are design requirements such as ventilation, lighting, area and privacy.
- e) The desire for a bathtub and washing basin is based on the suitability of the design for the resident.
- f) As the bathroom may be in use for long periods of time, many things have been moved to the bathroom such as telephone, radio and Jacuzzi.
- g) The resident did not specify the features to be available in the bathroom in a practical way. The features required by the resident go beyond the basic functions of the bathroom.
- h) The resident has targeted two main aims: comfort and beauty.



Jeddah



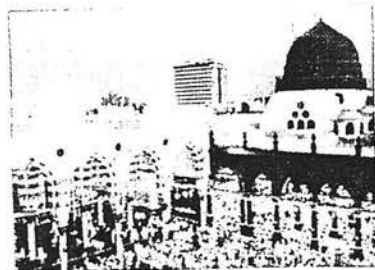
Mecca



Al-Jubail



Dammam



Madina



Dhahran



Al-Khobar

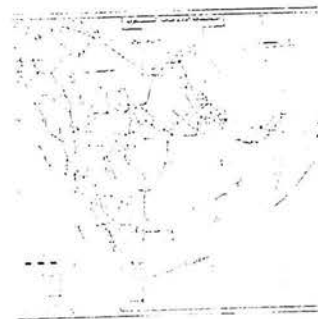
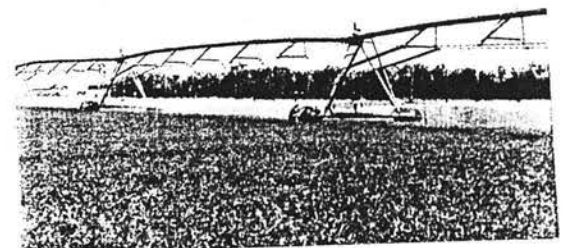
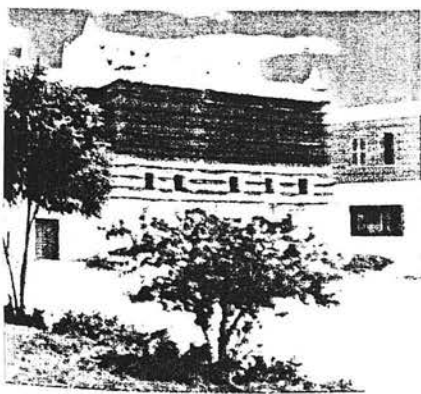


Fig. 4.01 Cities of the Kingdom of Saudi Arabia



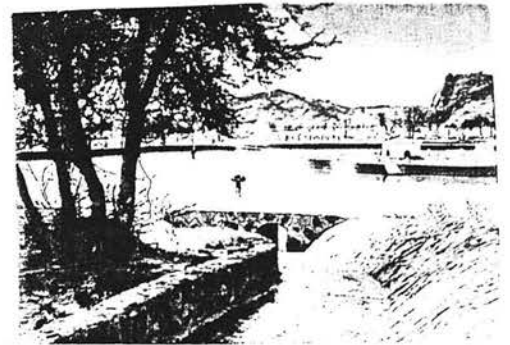
Qassim



Abha



Riyadh



Hail



Al-Jouf

الرياض AR RIYADH



BLACK

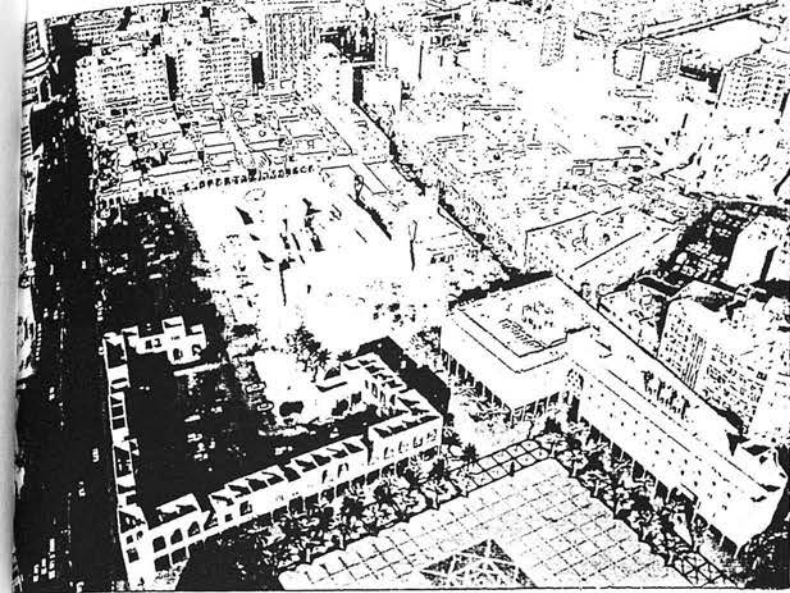


Fig. 4.03 Qasr Al-Hukum and city centre

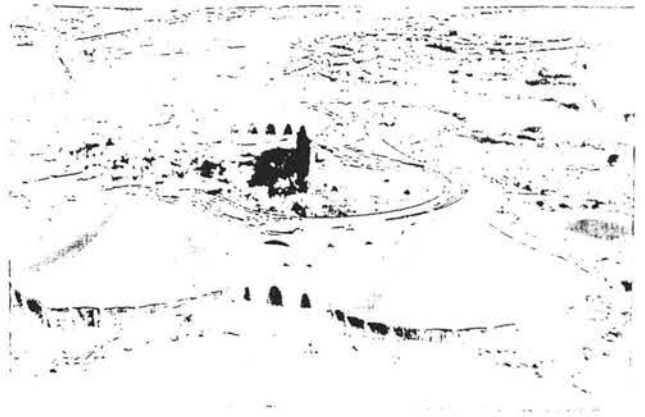


Fig. 4.05 The Diplomatic Quarter



Fig. 4.18 Riyadh Zoo

Fig. 4.12 TV Tower

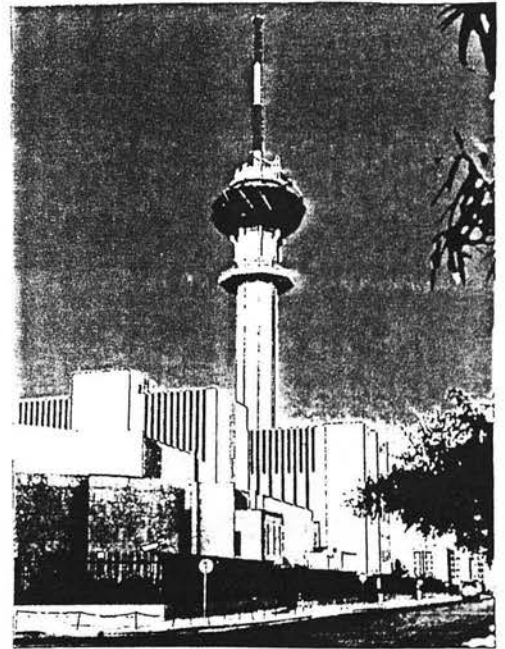
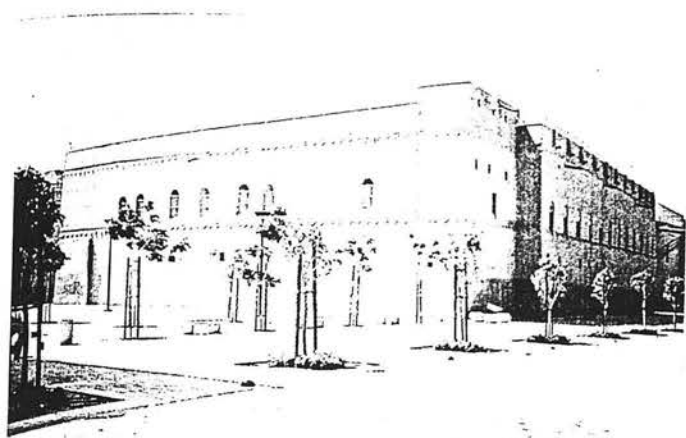


Fig. 4.07 Akaria Market



Fig. 4.11 Janadiryah area





King Abdulaziz Palace

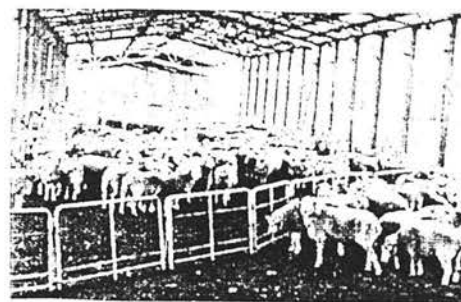


Fig. 4.10 Sheep market



Al-Wazir Gate

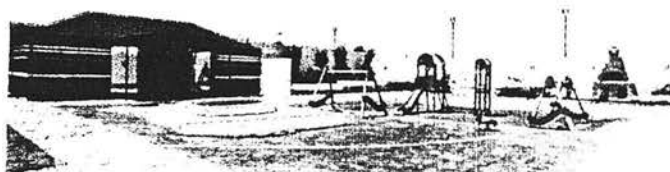


Fig. 4.09 Rest house



Fig. 4.08 Thamammah area

National Guard Building



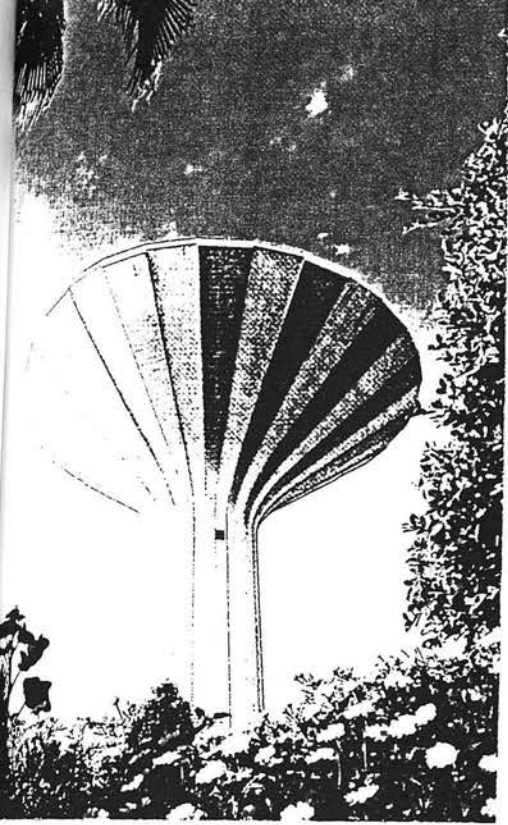


Fig. 4.13 Riyadh Water Tower

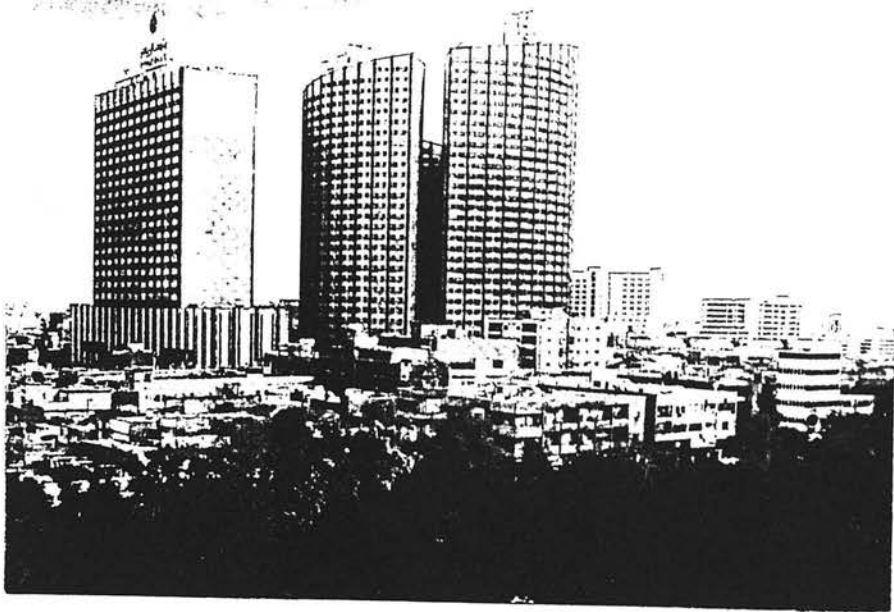
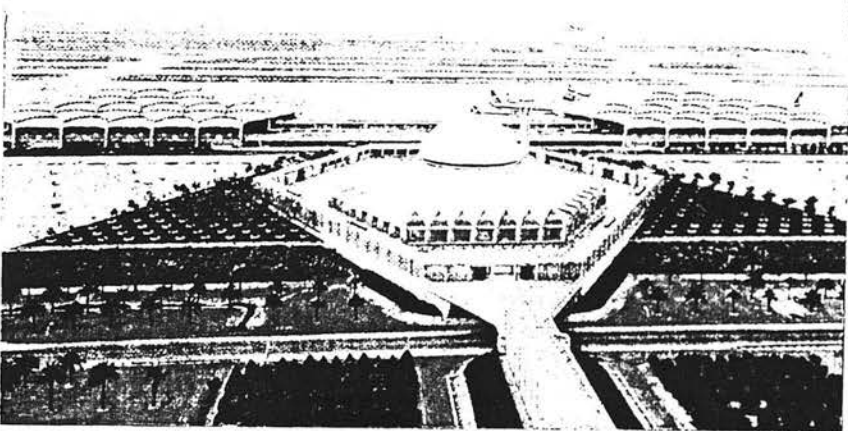


Fig. 4.22 Al-Malika Building

Fig. 4.04 Public park



Fig. 4.14 King Khalid International Airport



El-Ewaiss Public Market



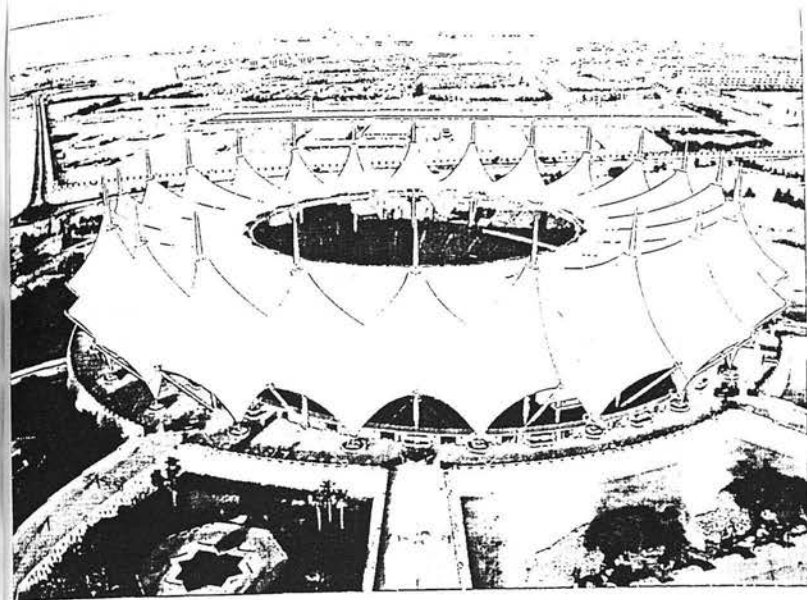


Fig. 4.15 King Fahd Stadium



Fig. 4.16 Abu Makhrook Hill

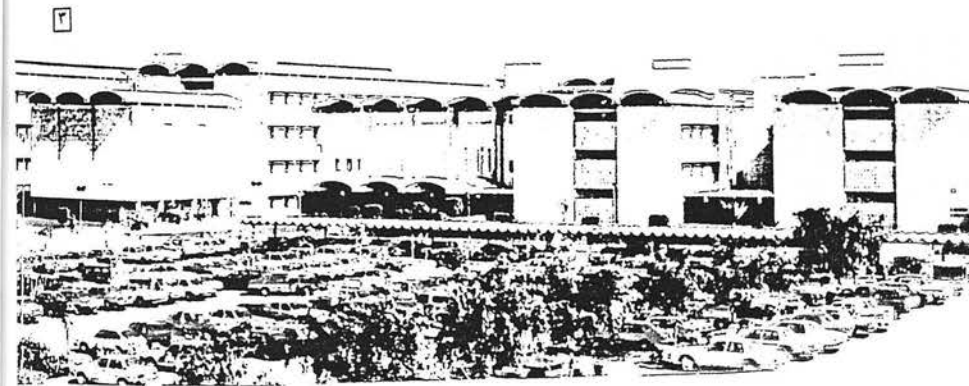


Fig. 4.17 King Saud University

Fig. 4.06 Vegetable market





Fig. 4.19 Ministry of Interior Building

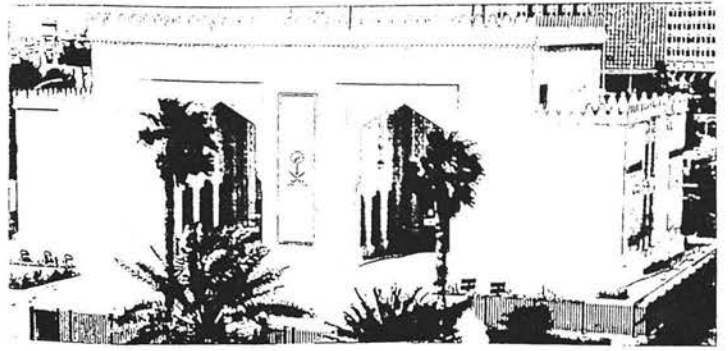


Fig. 4.21 Darwazat Al-Nasiriyah

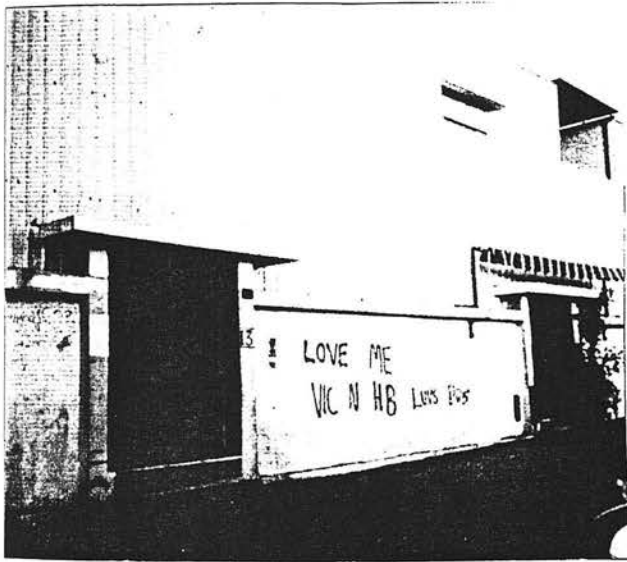
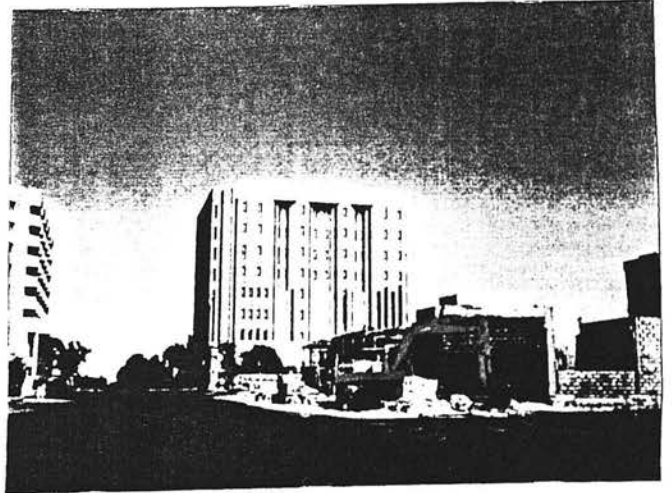


Fig. 4.26 Graffiti

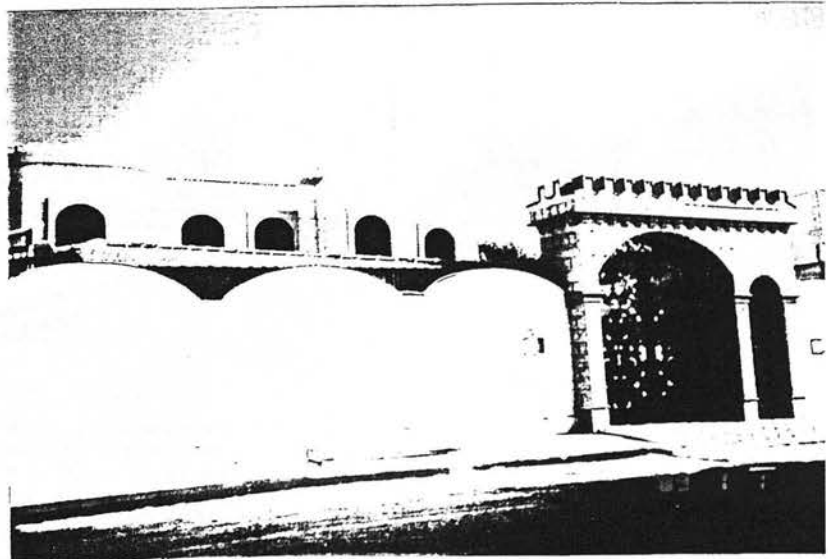
Fig. 4.23 Traffic jams



Fig. 4.24 Digging works



Colours of Building



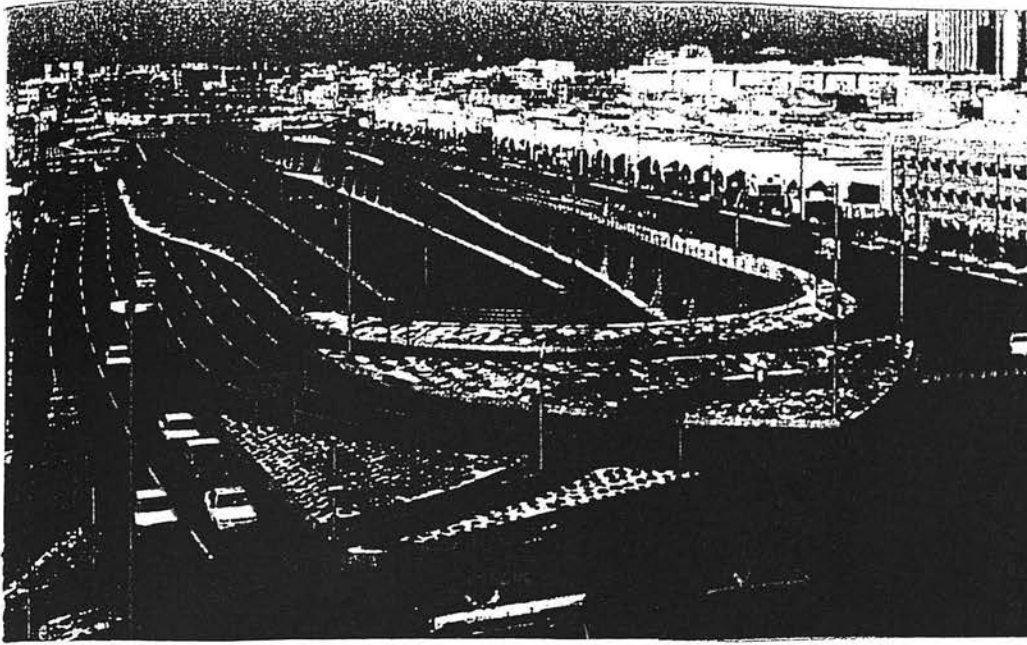


Fig. 4.20 King Fahd Road

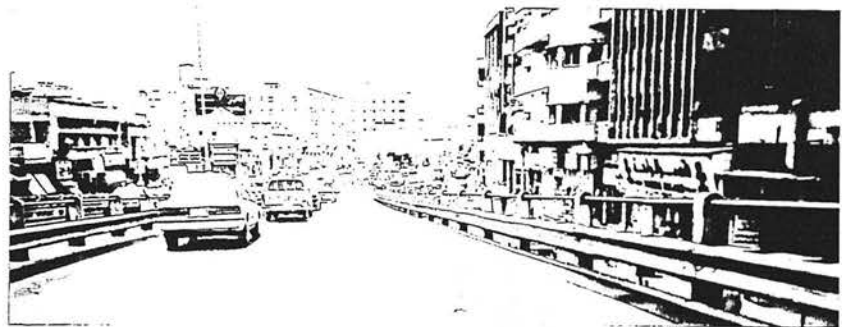


Fig.4.31 Batha Road



Fig. 4.39 Towers Road



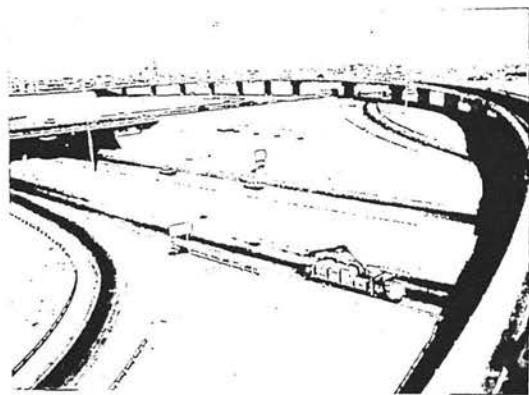
Fig. 4.29 Olaya Main Road

Fig. 4.32 Siteen Road





Fig. 4.25 Buildings not in harmony



Al Kharj Road



Fig. 4.27 Loss of identity

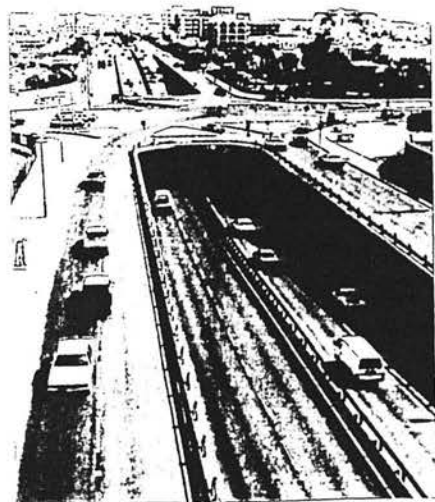


Fig. 4.33 Prince Abdullah Road



Fig. 4.34 King Faisal Road

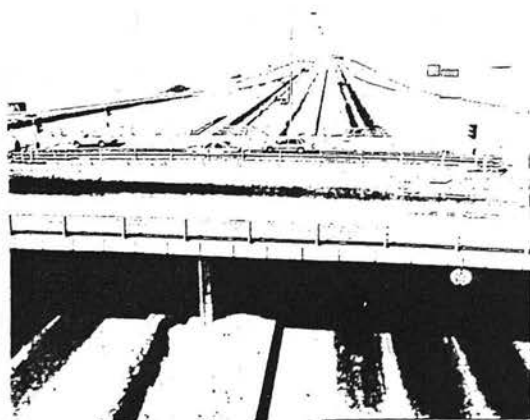


Fig. 4.28 Dammam Highway

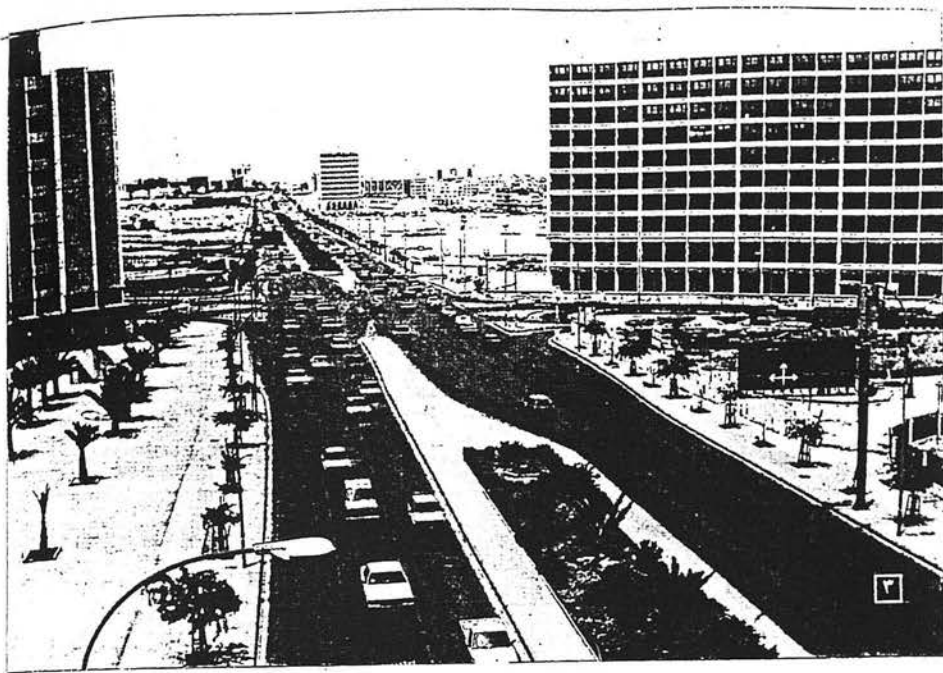
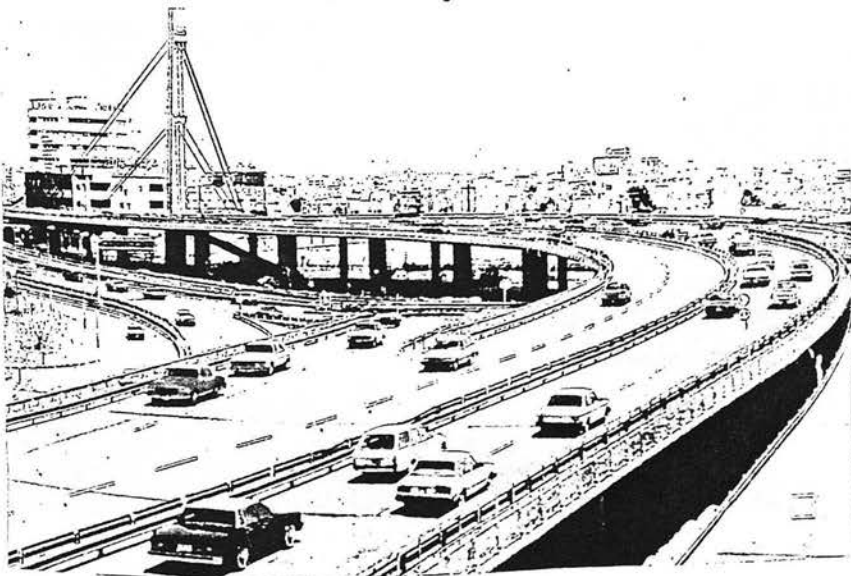


Fig. 4.35 Ma'azar Road



Al Arbaeen Road

Fig. 4.30 Jissir Al-Khadeej Road



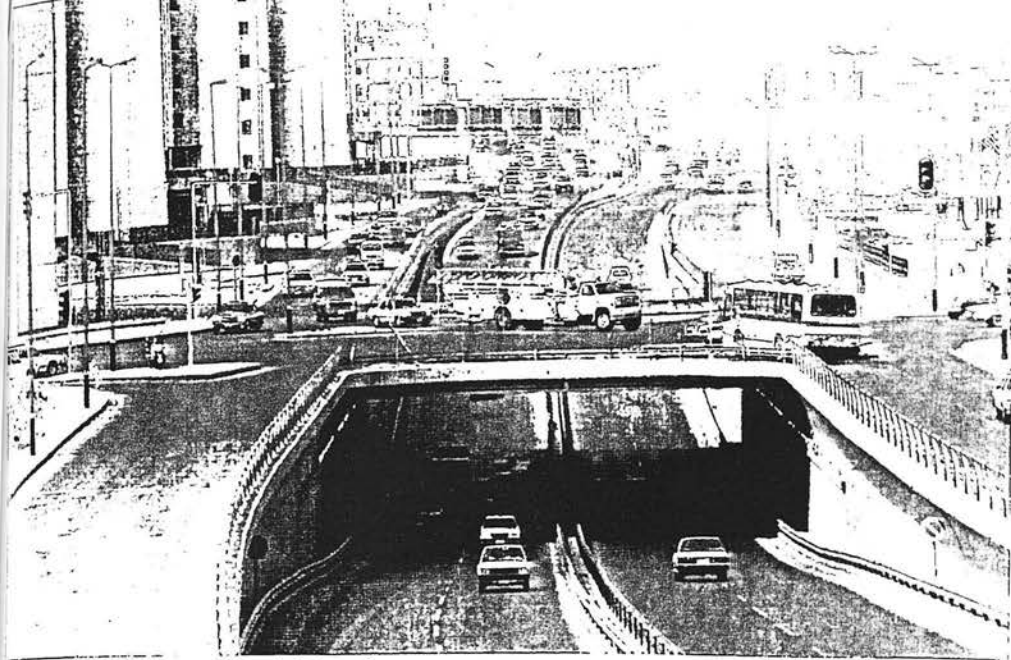


Fig. 4.40 Dabbab Road



Old Airport Road

Fig. 4.37 Sulimanyah Road

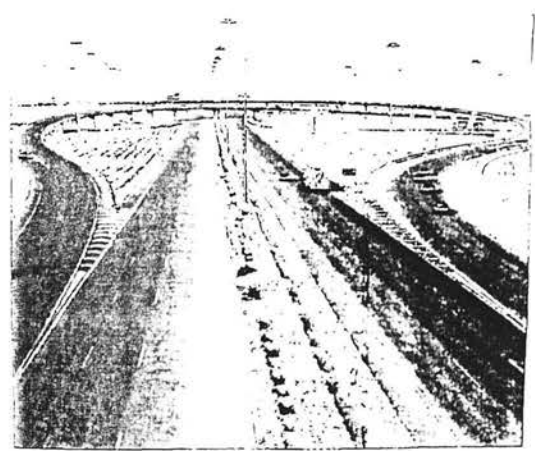


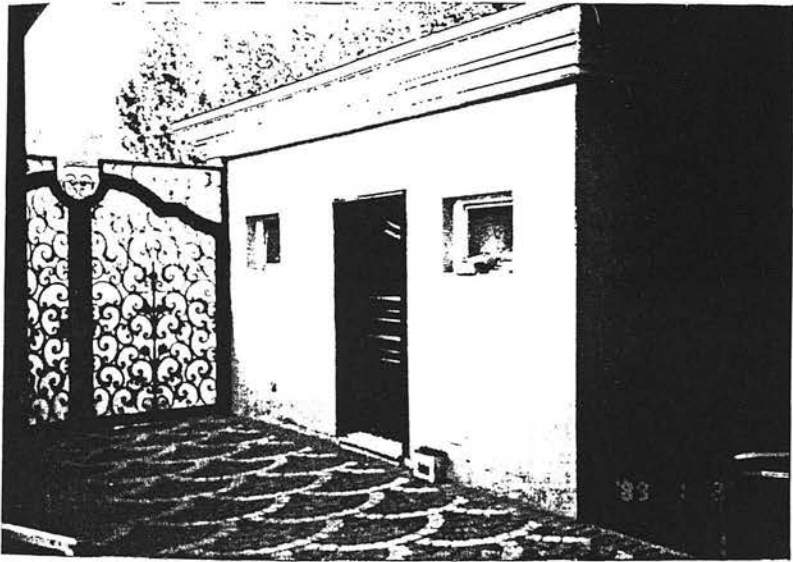
Fig. 4.36 Riyadh Ring Road

Fig. 4.38 Nahda Road

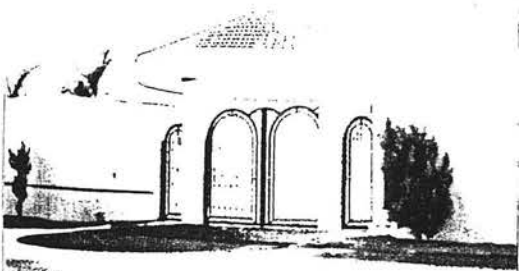




Fig. 4.41 The garden



Driver's room



Door Shadow



Home Zoo

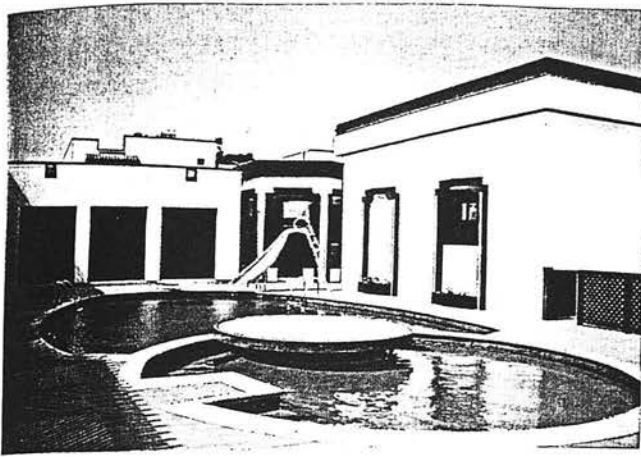


Fig. 4.42 The swimming pool

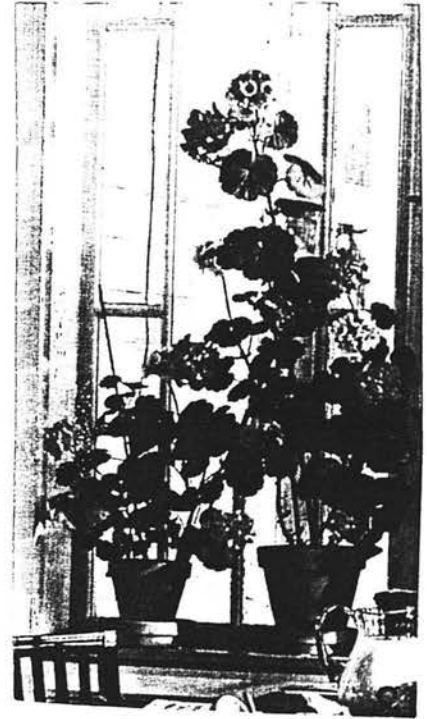


Fig. 4.56 Indoor plants

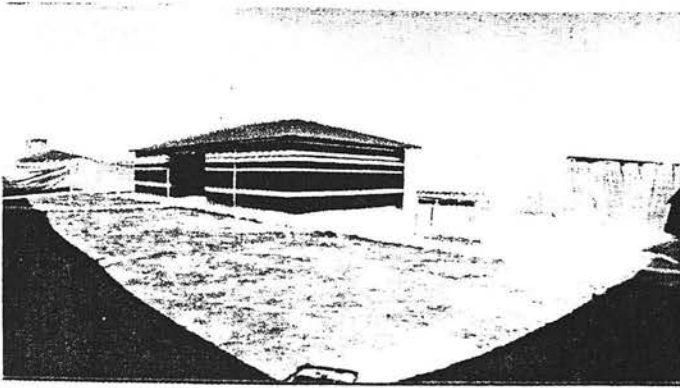


Fig. 4.45 Tent in garden

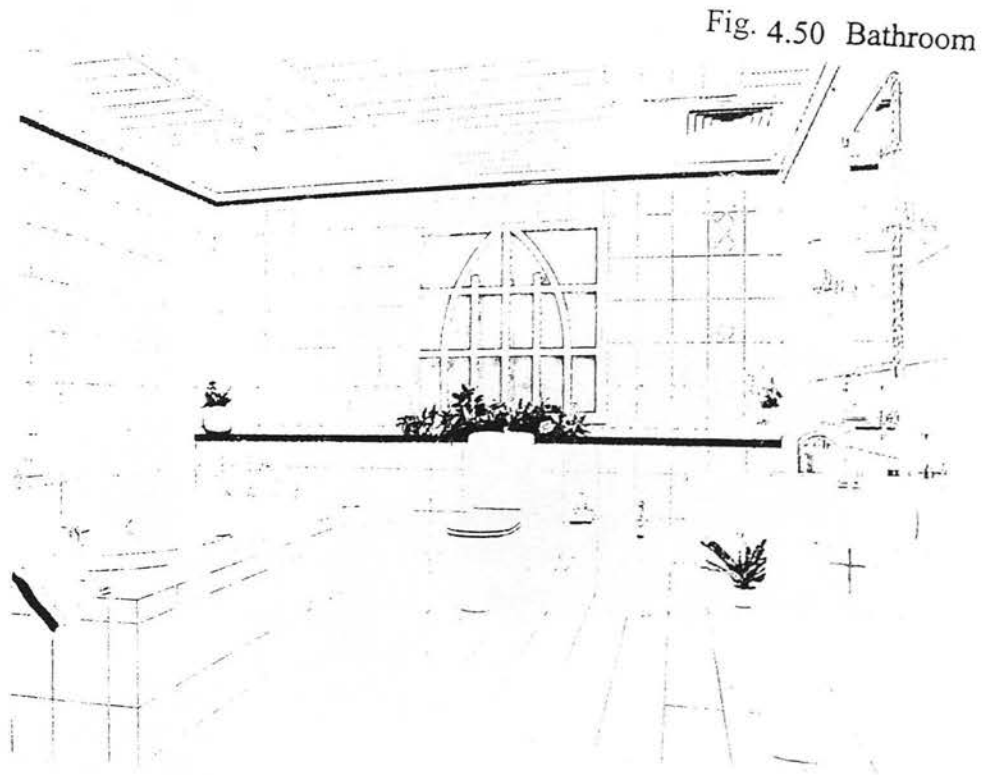
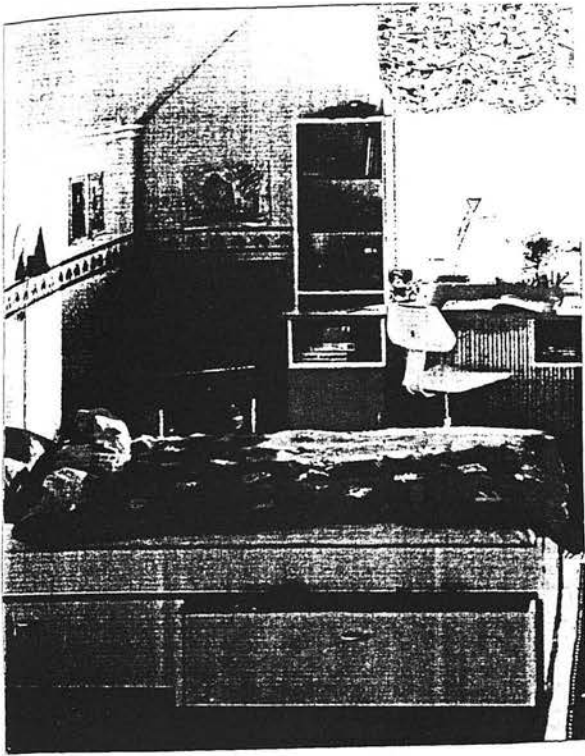
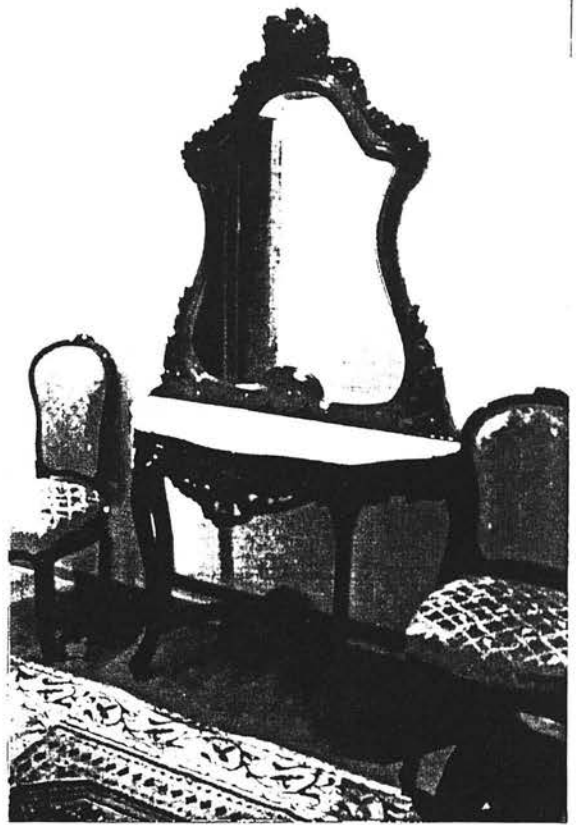


Fig. 4.50 Bathroom



Children Room



Entrance Cabinet

Yard Between the Building and Fence

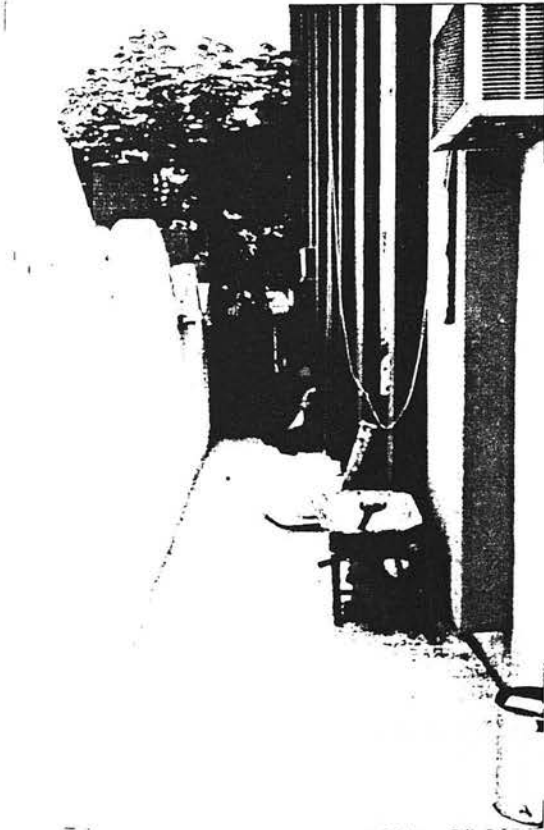
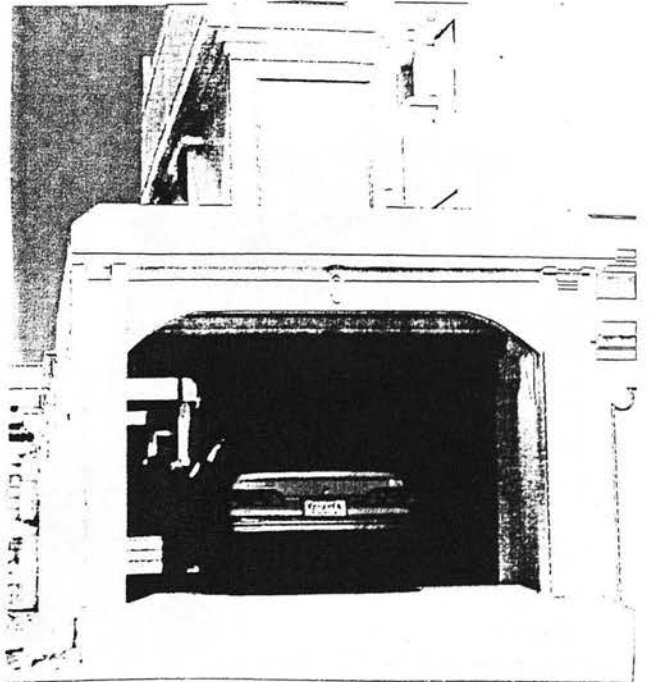


Fig. 4.44

Garage



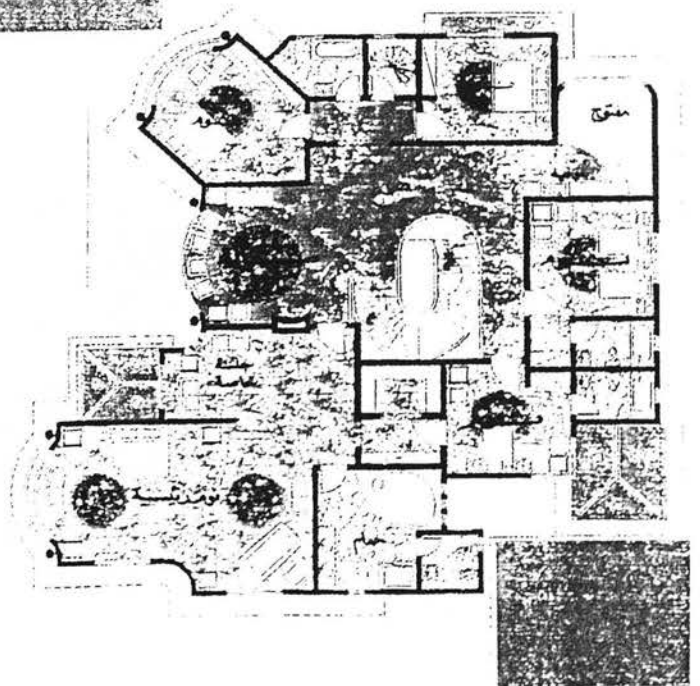
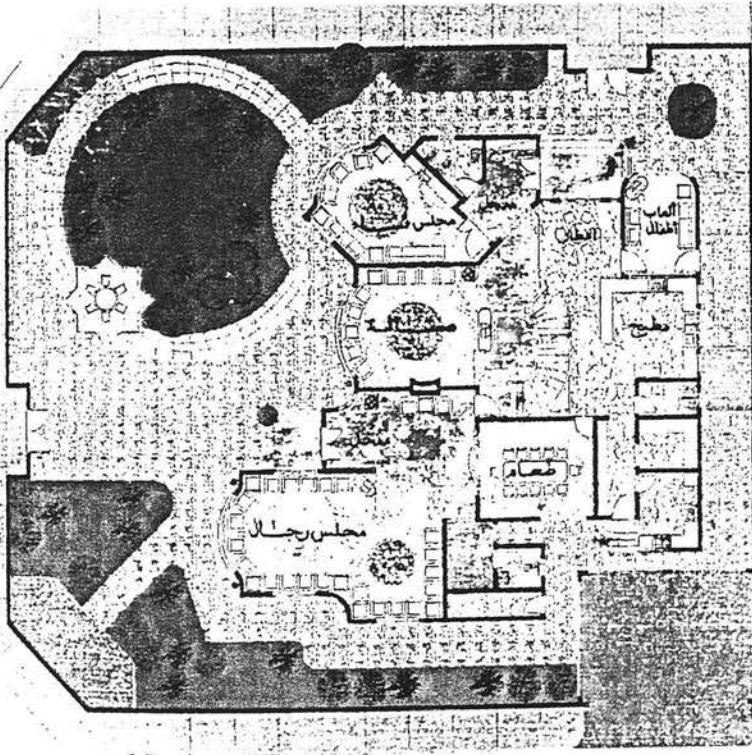
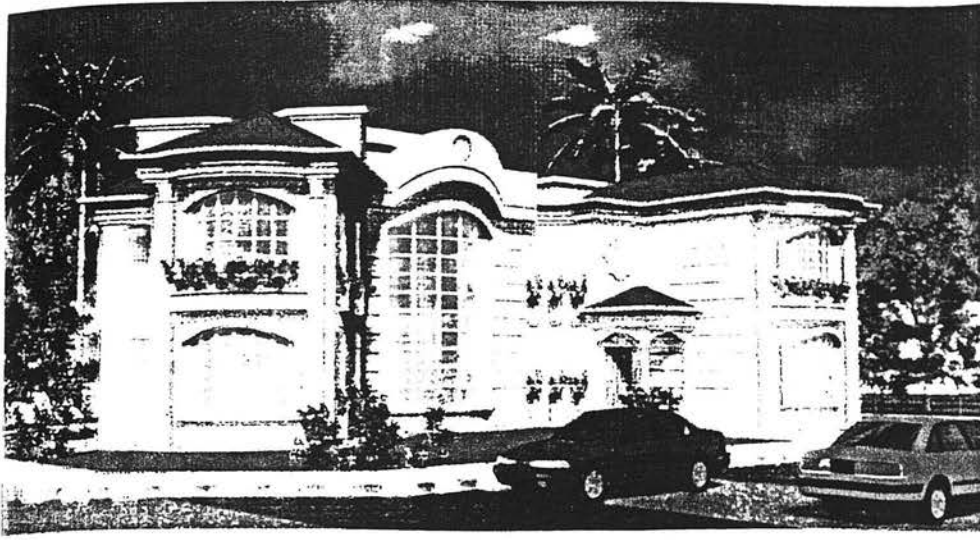
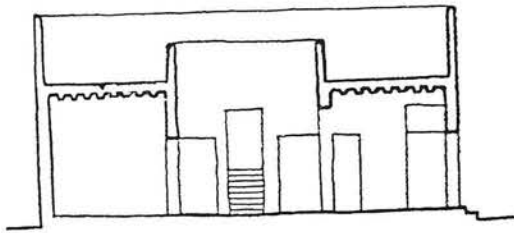
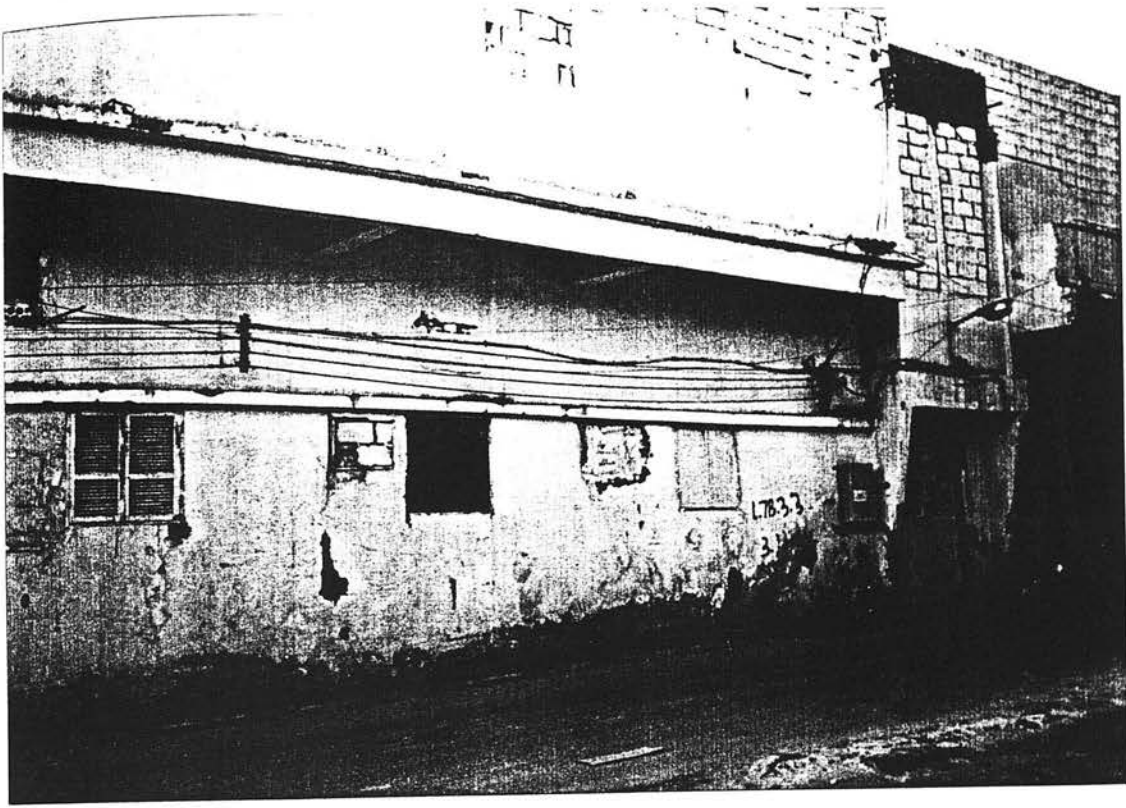


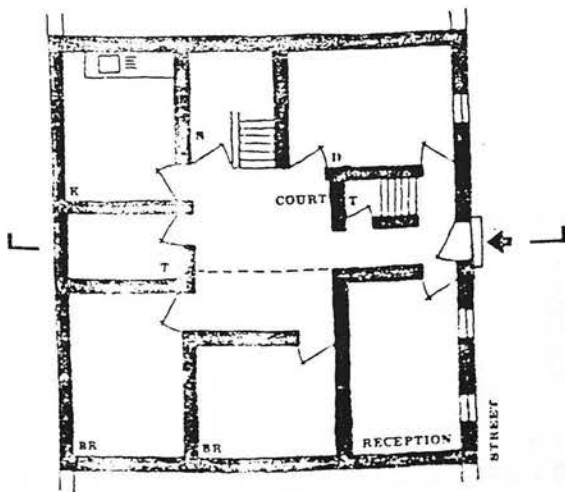
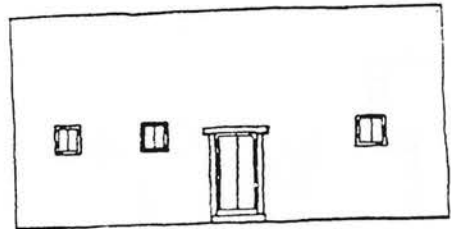
Fig. 4.46 Modern Arabic House



SECTION

Fig. 4.47

Simple House



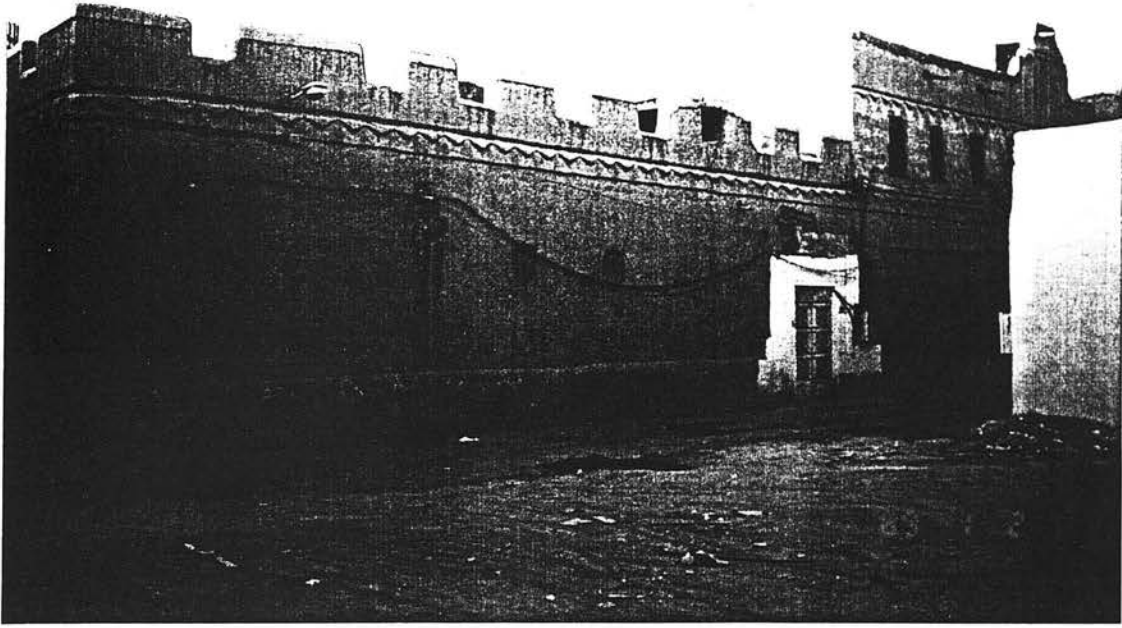
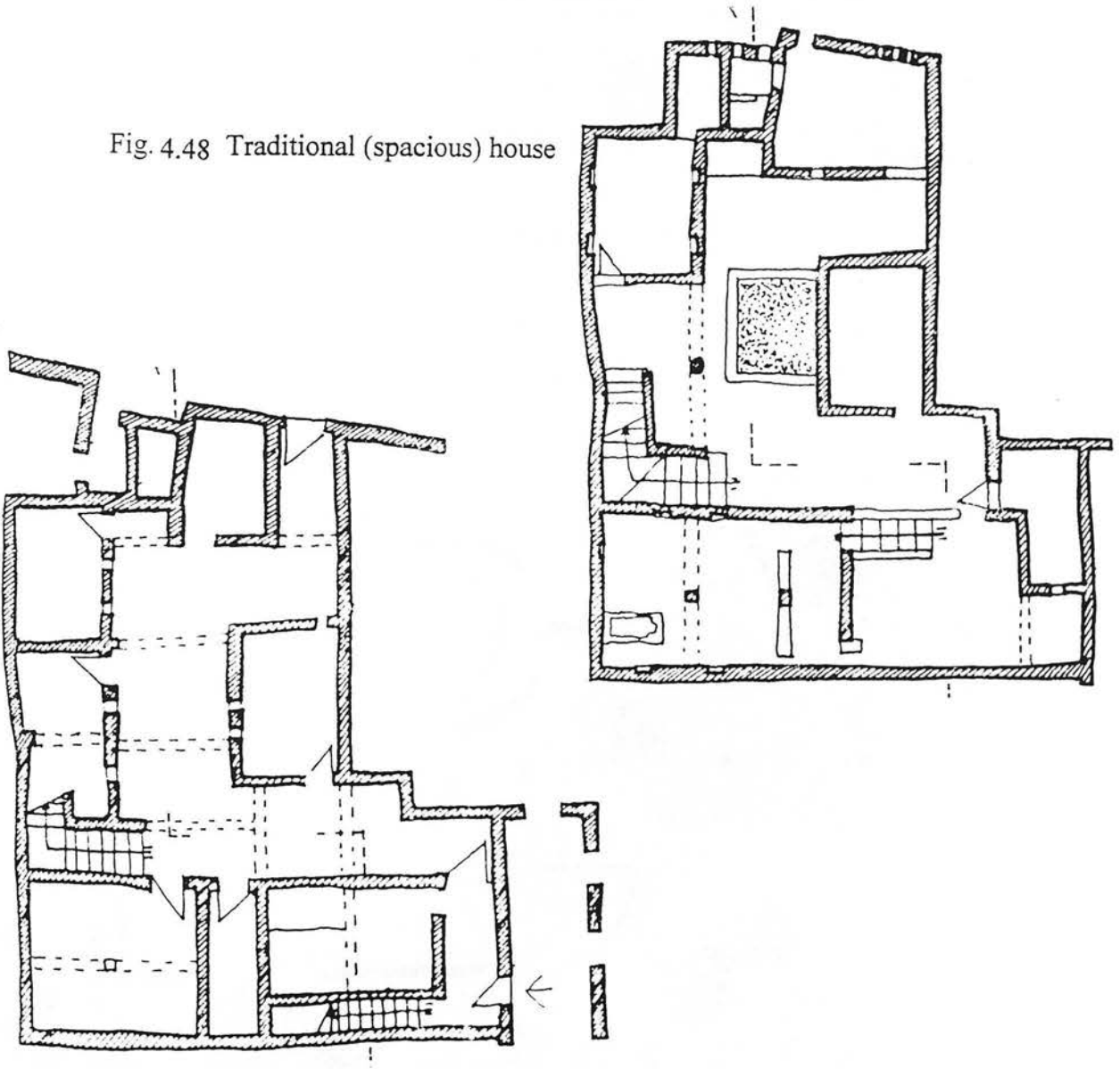


Fig. 4.48 Traditional (spacious) house



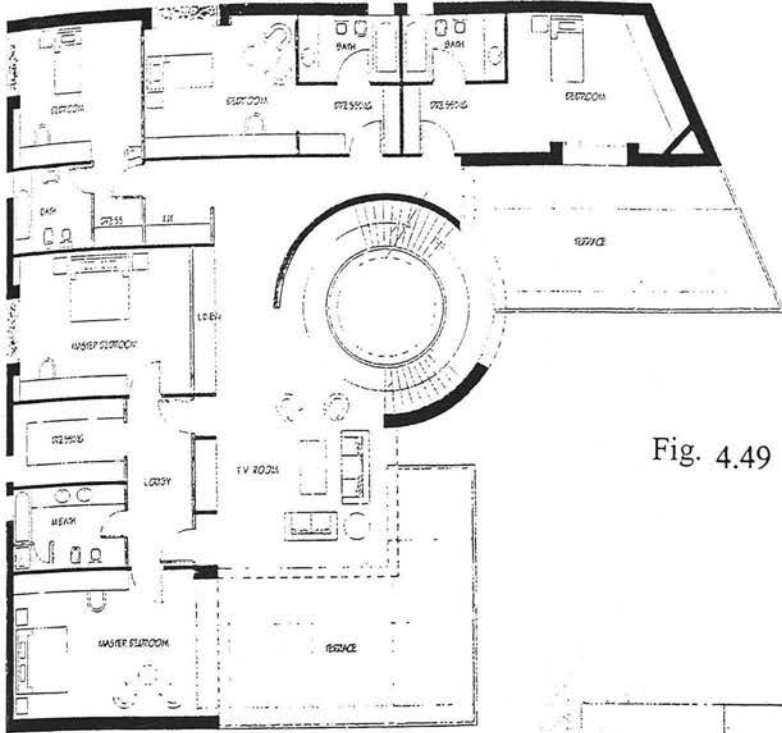


Fig. 4.49

Western house

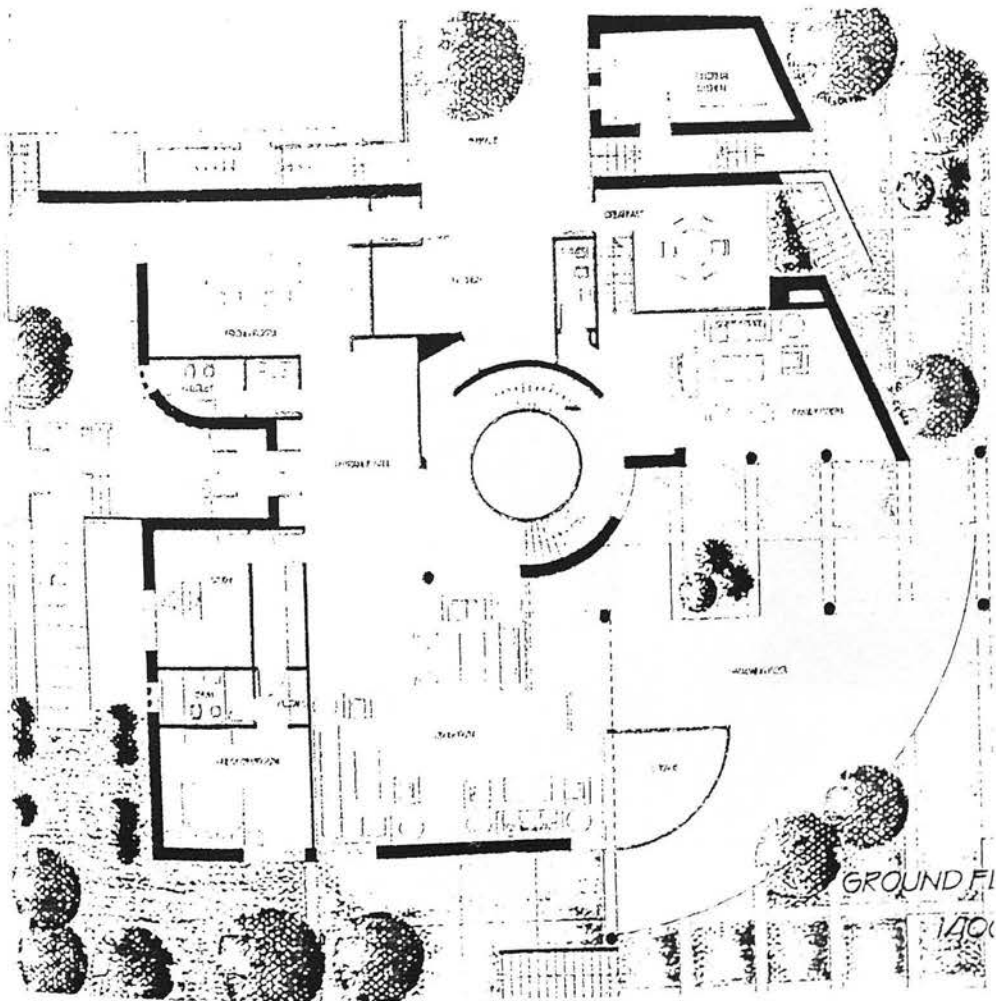
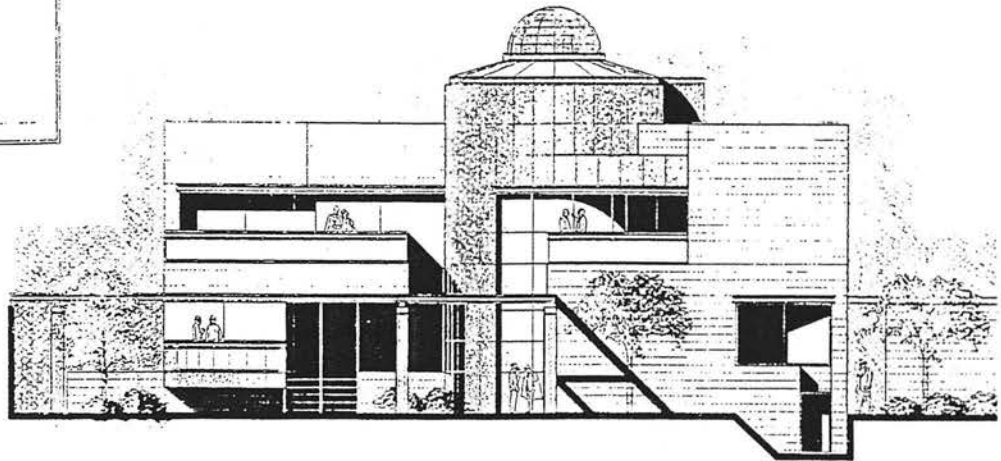




Fig. 4.52 Open plan interior

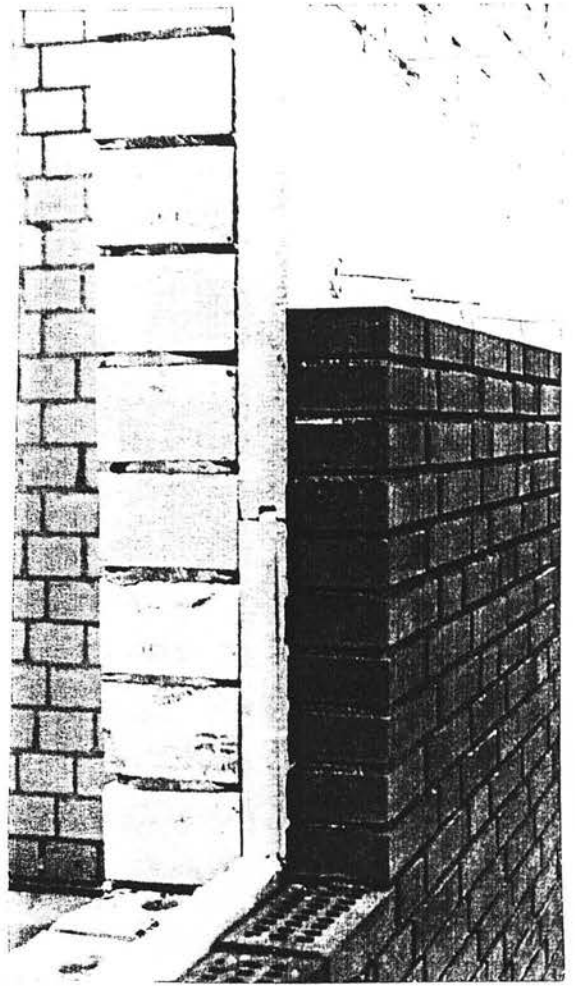
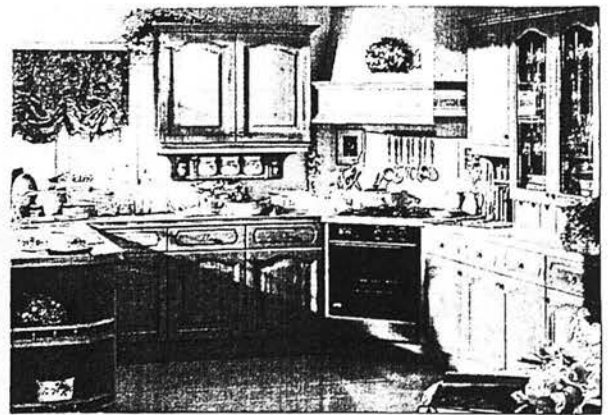


Fig. 4.58 Insulation



Fig. 4.57 Dining room



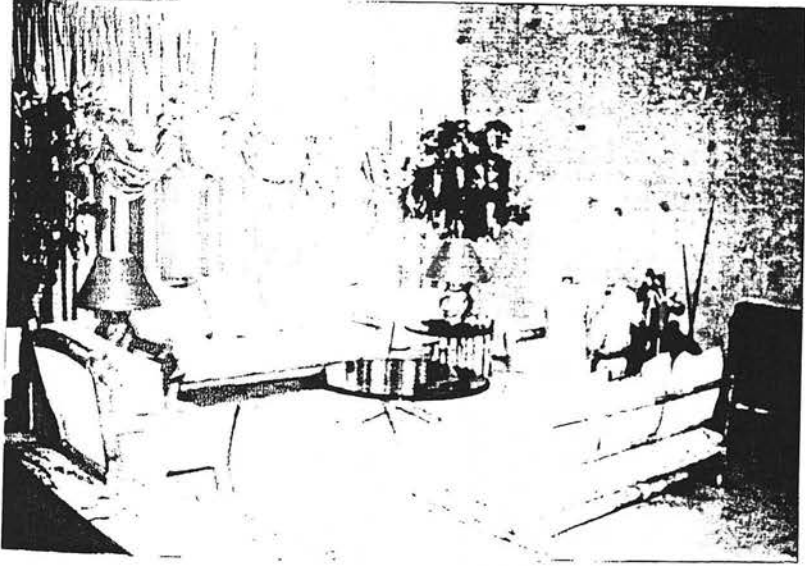
Kitchen



Fig. 4.43 Ancillary buildings



Fig. 4.59 Central air-conditioning



Living Hall

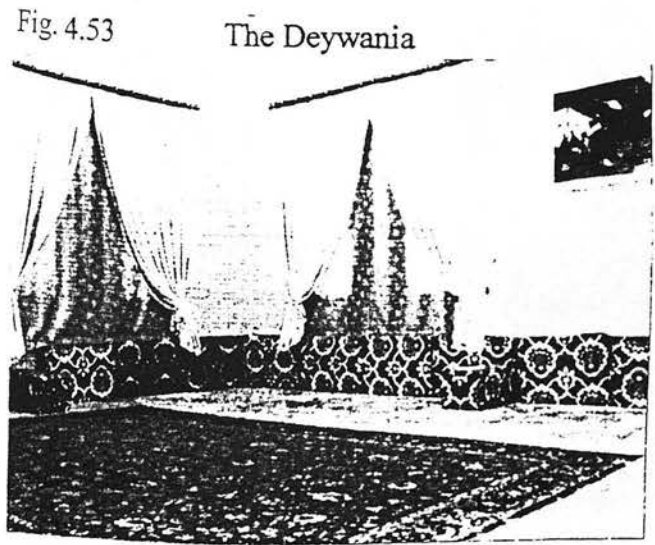


Fig. 4.53 The Deywania

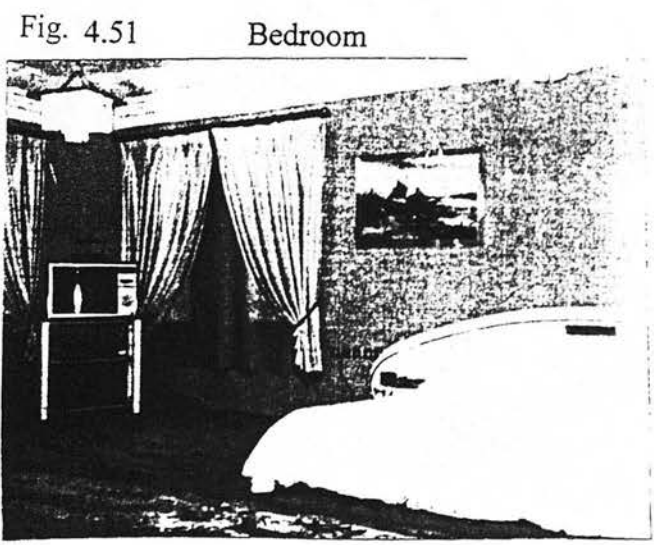
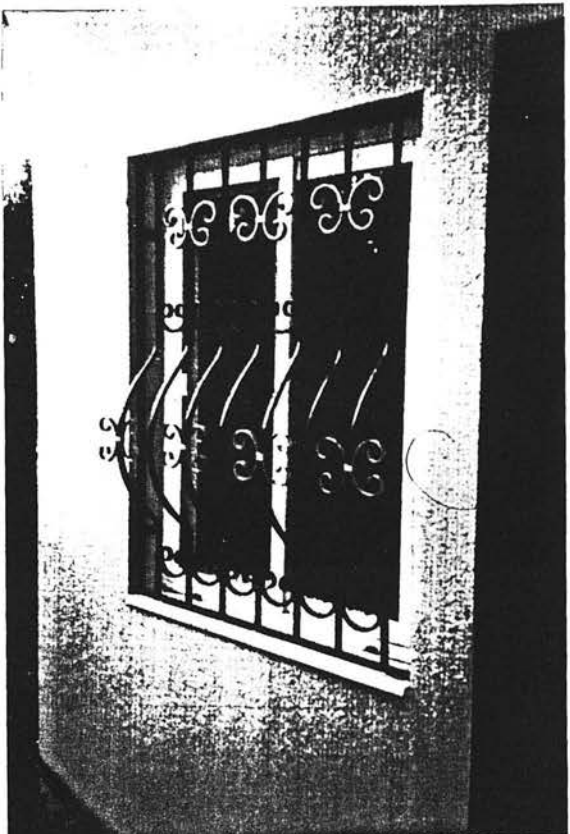


Fig. 4.51 Bedroom



Pre-manufactured Objects (GRC)



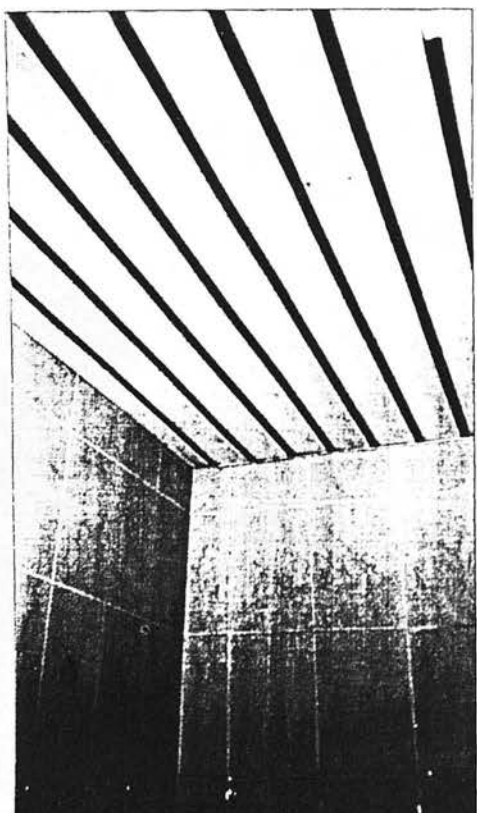
Manufactured Steel



Coloured glass



Wall Cabinet



Aluminium Artificial Ceiling

g. 4.54

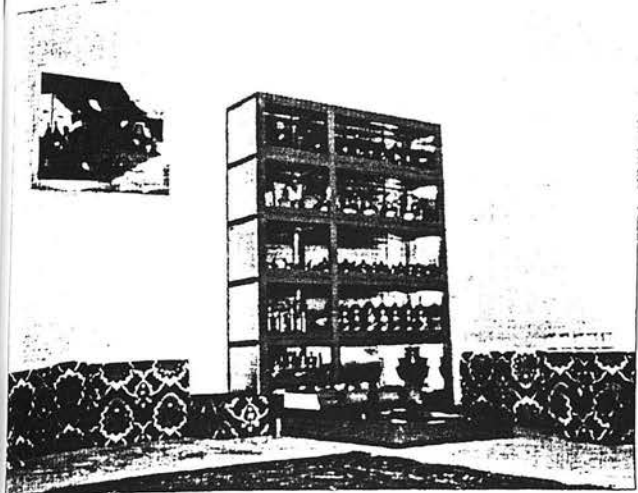
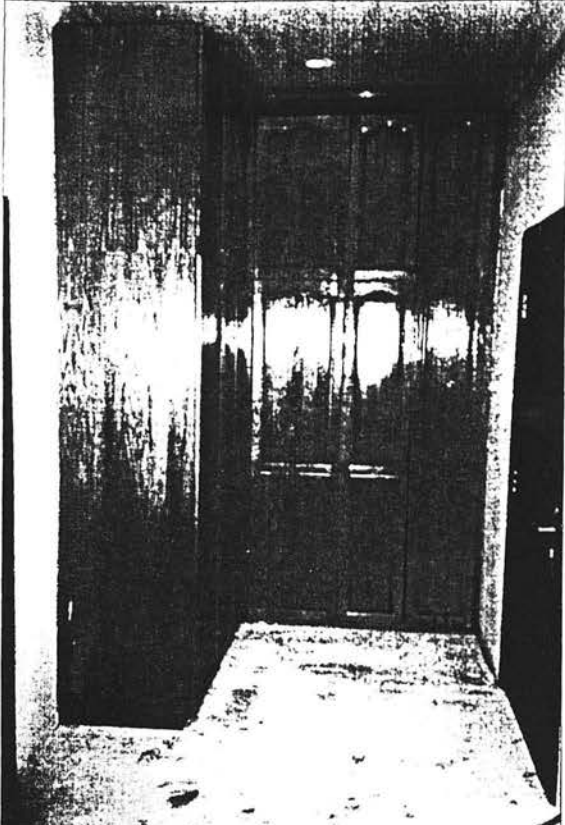


Fig. 4.60 Floor-mounted stove



Cupboards for Clothes

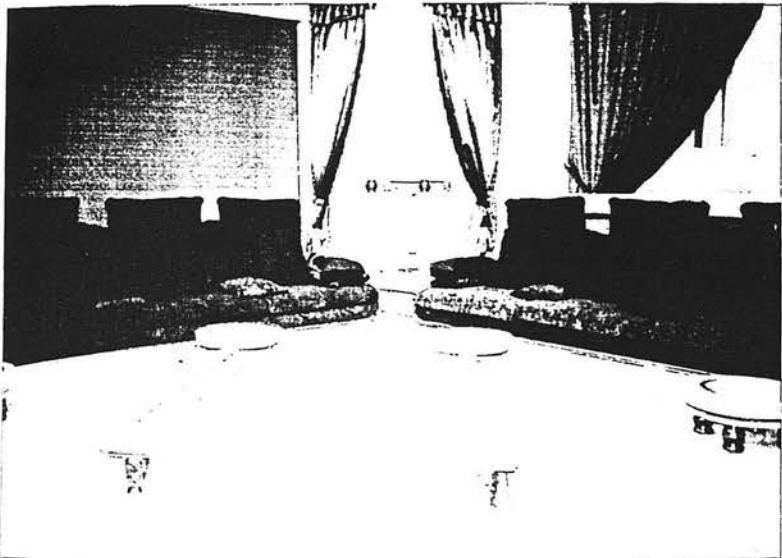
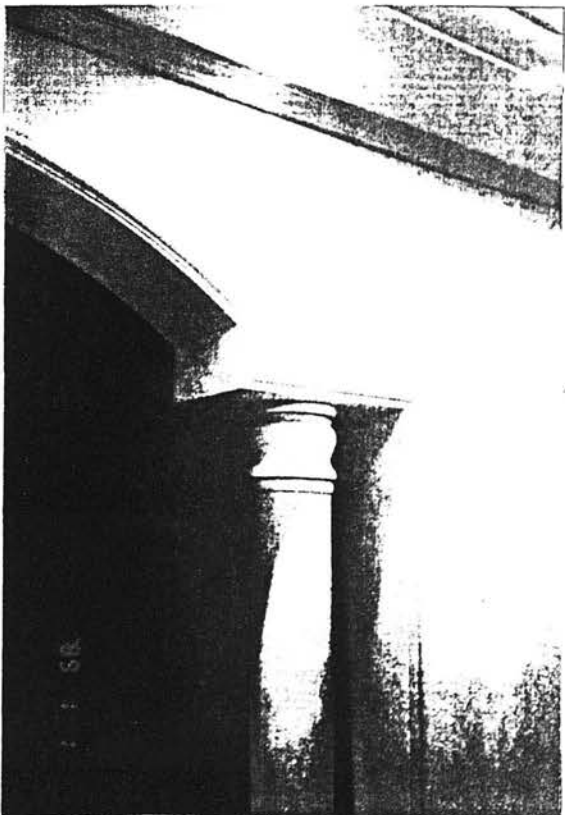
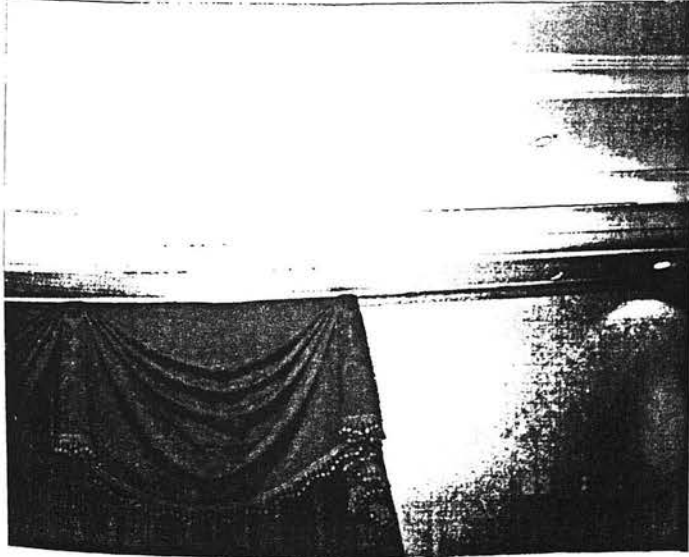


Fig. 4.55 Arabic seating



Decoration



Dim Lights

CHAPTER FIVE:
CATEGORIES

5: Categories

5.1 Introduction

5.2 Categories (Objects, Adjectives and Activities)

5.2.1 Objects

- 5.2.1.1 Riyadh City
- 5.2.1.2 Najd Area
- 5.2.1.3 Jeddah City
- 5.2.1.4 Dirah Quarter
- 5.2.1.5 Marble
- 5.2.1.6 Courtyard
- 5.2.1.7 Zoo
- 5.2.1.8 Old buildings
- 5.2.1.9 Private gardens
- 5.2.1.10 Dining table
- 5.2.1.11 Ancillary buildings
- 5.2.1.12 Bathtub

5.2.2 Adjectives

- 5.2.2.1 Aesthetic qualities
- 5.2.2.2 Location
- 5.2.2.3 Climatic qualities
- 5.2.2.4 Privacy
- 5.2.2.5 Elevation
- 5.2.2.6 Distinctive architecture
- 5.2.2.7 Self-comfort
- 5.2.2.8 Relating to traditional architecture
- 5.2.2.9 Belonging feeling
- 5.2.2.10 Emotional engagement
- 5.2.2.11 Good design
- 5.2.2.12 Availability of services
- 5.2.2.13 Narrowness

- 5.2.3 Activities
 - 5.2.3.1 Commercial activity
 - 5.2.3.2 Recreational activity
 - 5.2.3.3 Shopping
 - 5.2.3.4 Tourism
 - 5.2.3.5 Social life
 - 5.2.3.6 Meeting people
 - 5.2.3.7 Horticulture
 - 5.2.3.8 Religious activity
 - 5.2.3.9 Taking food

5.3 Dimensions

- 5.3.1 Function
- 5.3.2 Recreation
- 5.3.3 Aesthetics
- 5.3.4 Commerce
- 5.3.5 Architecture

CHAPTER FIVE: CATEGORIES

5.1 Introduction

This chapter examines the survey answers in more detail. The first step is the sorting out of categories through distribution of the answers into *objects*, *adjectives* and *activities*. The second step is to look for the common purposes of answers and their relevance. Also the study tackles in detail the way by which the answers are related to each other. Through this the author can infer the reasons that lie behind these answers. In consideration of the main purpose of this research, which is to present knowledge on symbolism and city perception in Saudi social life, this chapter tackles some of this common ground in detail. In addition to these parts there is a view relevant to the personal profile and dialogue with some persons who were covered by the survey, with the aim of exploring their behaviour and attitudes towards their existing environment and society.

5.2 Categories (Objects, Adjectives and Activities)

People perceive and deal with their existing environment in various ways. Each person has a different dealing and perception of the environment. Any person wishing to form an image about a city must be able to perceive and understand the surrounding environmental circumstances. The relation between the people and their environment, whether through location, climate, materials (physical phenomena) or social and cultural values, plays a significant role in forming perception.

The city is not only a mass of buildings, streets and facilities, but a complex network of negative and positive relations between the people of various categories, tendencies, ages and other groupings along with negative and positive relations between them and the surrounding features socially, culturally and physically. An examination of the answers to the survey is used to connect the above.

The three categories of *objects*, *adjectives* and *activities* are tackled separately in order to compose a statistical list containing the elements. The repetition of any answer is considered as an indication of its importance. For example, Riyadh City has obtained many points within the features. This shows that Riyadh city is important as a capital and as a city containing all services. Through the below analysis, the author can explore the reasons for the importance of Riyadh City. As in the previous chapter, the text of each answer is analysed. The below schedule shows a number of answers at each category. The answers used in each category are selected later. The purpose of this is to state the importance of the answers.

Table of Categories

Objects	Frequency	Adjectives	Frequency	Activities	Frequency
Riyadh	125	Aesthetics	178	Business	106
Najd area	115	Location	142	Recreational	93
Hijaz area	98	Comfort	88	Marketing	89
Jeddah	93	Good design	79	Tourism	60
Dirah quarter	93	Religious	77	Meeting people	49
Eastern Region	91	Wide	75	Agriculture	47
King Fahd Road	82	Political	72	Sitting	38
Mecca	80	Self comfort	60	Transport	38
Southern Region	66	Availability of oil	51	Keeping things	33
Dammam	65	Congested	45	Delivery	33
Wall cabinets	60	Well-serviced	39	Cleaning	31
Northern Region	59	Historic	39	Traffic	29
Marble	52	Climatic	37	Ventilation	29
Diplomatic Quarter	51	Natural	32	Entertainment	29
Markets	49	Archaeology	31	Religion	27
Madina	48	Many accidents	23	Taking food	26
Olaya Quarter	48	Capital status	22	Swimming	25
City centre	44	Spacious	22	Storing	24
Olaya main road	44	Modern	22	Education	23
Television tower	43	Private	21	Politics	22

Dammam road	42	Well planned	21	Export	19
Ministry of Interior building	38	High	20	Environmental	18
King Khalid Airport	36	Architectural design	19	Sports	16
Public parks	36	Isolated	18	Less traffic	14
Objects		Adjectives		Activities	
House gardens	36	Near	17	Furnished	12
Um Alhammam	36	Arranged	16	Driving	11
North Riyadh	36	Practical	15	Informative activity	10
Insulators	35	Prominent	14	Security activity	10
Great Mosque	34	Inconvenient	14	Traffic flow	9
Akaria markets	33	Quiet	14	Easy traffic	9
Batha road	33	Traditional architecture	13	Cultural activity	8
Swimming pool	32	Less cars parking	12	Delivery of food	8
Natural quarries	32	Polluted	11	Physiological activity	8
Hail	30	Economic	11	Housing	7
Abha	28	Deluxe	11	Social activity	7
Jissir Alkhaleej road	28	Directed	10	Transport activity	7
Courtyard	28	Narrow	9	Operation	6
Normal paint	27	Belonging feeling	8	Manufacturing	6
Dining table	27	Lit	8	Moving	6
Seats	26	Symbolic	8	Exit	6
Animal zoo	25	Average	7	Arranging the work	6
King Fahd Stadium	25	Emotional correlation	6	Preparation of food	6
Siteen street	25	Industrial	5	Pastoral	5
Flowers pots	25	Safety	5	Visitors	4
Air-conditioning	25	Relevant	4	Contact	4
Shelves	23	Functional	4	Painting works	4
Riyadh water tower	22	Spoiled	4	Reception for people	4
Public services	22	Commercial	3	Pedestrians	3
Cars parking	21	Social	3	Influence	2
Malika Building	20	Neglected	3	Production	2
Kitchen cabinet	19	Green	2	Development	2
Batha Quarter	19	Stable	2	Employment	2
King Faisal road	18	Cheap	2	Digging	2
Fridge	18			Change	2
Bed				Arrangement	2
East Riyadh	17			Distribution	2
Roads	17			Landscaping	2
Ancillary buildings	17			Maintenance	2
Dhahran	16				
Toy land	16				
Bedroom	16				
Timber	16				
Prince Abdullah road	15				
Streets	14				
Television	14				
Ceramic tiles	14				
Abu Makhrooq hill	13				
Traditional buildings	13				
Towers road	13				
Big windows	13				
Gas stove	13				

Alkhobar	12				
Restaurants	12				
Hospitals	12				
Alnakheel road	12				
Kitchen	12				
South Riyadh	11				
Objects		Adjectives		Activities	
Vegetables market	11				
King Saud University	11				
Takassusi road	11				
Hand washing Basin	11				
Khalid Bin Waleed road	10				
Bathtub	10				
House library	10				
Thumammah park	9				
Eshreen street	9				
Unaizah town	8				
West Riyadh	8				
My house	8				
Dirah street	8				
Spray paint	8				
Aljouf town	7				
Sulimaniyah quarter	7				
My office	7				
Khazan street	7				
Coloured glass	7				
Wall portraits	7				
Small table	7				
Carpet	7				
Decorations	7				
Old airport road	7				
Jubail City	6				
Sheep market	6				
Rest place	6				
New airport road	6				
Thaliteen street, Olaya	6				
Dining hall	6				
Office room	6				
Electrical equipment	6				
Shore	6				
Public market	5				
King Abdulaziz Palace	5				
Alnahda street	5				
Dabbab street, Murabah	5				
Swings	5				
Stairs	5				
Heater	5				
Furniture	5				
Dining table chairs	5				
Water heater	5				

Table (78)

5.2.1 Objects

The objects category includes tangible things, whether of the natural or the human-made environment. The natural environment comprises geographical features, whether permanent like seas, valleys and hills or variable like climatic circumstances, animals and trees. The relation between man and the environment is mutual and inter-related. Man builds a house with a number of human-made elements. These elements perform multi-functions inside the natural environment. The natural elements interact with the human-made elements so as to form an accommodation allowing man to stay with his family, seeks prosperity and happiness, and so on.

By undertaking various activities mankind alters the environment and changes the surface of the earth. Some changes can be classified as positive in the environment, such as the drainage of swamps, construction of dams, environmental protectorates and the care of wild animals and plants in order to save them from extinction. On the negative side the construction of factories, nuclear reactors and the resulting pollution have negative influences on the environment. The questionnaire answers confirm a number of points that can be presented as follows:

- a) The importance of features is focused on the city where the individual resides. This asserts strong feelings of belonging. This might be related to the state of nomadism from which Saudi society emerged. Before the unification of Saudi Arabia, the people were scattered and lived among Nomadic tribes that did not belong to any country or place. The unification of Saudi Arabia brought the people a settled life. The people appreciate this stability and their answers confirm that the cities and regions are most important in the list of features.

- b) The importance of features is variable in the eyes of the people. The quarters, roads and service places are listed after the cities.
- c) The house and its elements seem to be fairly important for some people. The details of constructional and functional elements as well as the elements of internal furniture are often mentioned. This tends to confirm that the respondents were concerned about the small internal details of the house despite the newness of the modern house typology to Saudi society.
- d) The traditional house or the traditional life of the society was not stated strongly. This seems to indicate that the current Saudi society prefers "modern ways". The prosperity of life might be the reason for separating society from its traditional heritage while pursuing contemporary modernisation.
- e) Many notions indicate that deep rooted values remain strong in people's minds.

5.2.1.1 Riyadh City

Riyadh city occupies the first position, being mentioned repeatedly by the respondents as an important object around them. This is to be expected because the thesis has focused on the residents of Riyadh City and the respondents belong to Riyadh City. In addition to the above, Riyadh is the capital of the country, the business centre and focus for a number of people living in nearby small towns. Riyadh symbolises the Kingdom of Saudi Arabia because it was the starting point for the movement of unifying the people and tribes of the Arabian Peninsula under one State. Despite the lack of knowledge of the basic facts of how Riyadh was formed and became the capital, this still registers in

the emotions of the people. Riyadh became the symbol of unification despite lacking basic resources such as water and fuel.

Riyadh has changed rapidly within fifty years, a very short period in the life of cities. Concrete buildings now cover most of Riyadh except some small localities. Only the city centre remains as it was, with its traditional mud buildings and narrow zigzag lanes. Most people expressed yearning to return to the past, as they felt happy with its traditional buildings, simple life and humble method of living. The old ways of life seem to have been very uncomplicated and friendly. Fifty years ago the residents of Riyadh consisted of a small society with a limited outlook. They woke early, at dawn, and slept soon after sunset. They did not have radios, televisions, a telecommunication system or cars. The mud houses and narrow zigzag lanes of old Riyadh represent this simplicity and ease of life.

5.2.1.2 Najd Area

For the respondents Najd is the heart of the Arabian Peninsula. The biggest city in Najd area is its capital, Riyadh. Riyadh therefore also represents 'homeland' for the respondents, even before the unification of the country. Many old poets refer to Najd in their poetry, saying that they felt homesick when they travelled away from it. Despite the fact that the climate of Najd is oppressively hot during the summer, cold during the winter and the rain is very scarce, the poetry of Najd describes an idealised, imaginary area. The poets of Najd often state that their area has an ideal humid climate in which life is easy. One of those poets describes the breeze blowing from Najd as fine while in

reality it is hot and dusty. This ideal is Najd as seen in the minds of the respondents. They still go to the desert when the rain starts falling in order to enjoy the occasion. From the above perception of Najd, it is clear that the connection between the desert and city is strong in the minds of the respondents. Many of them erect a tent containing old implements used for preparing coffee and tea inside their gardens. In addition the people like to go to the desert during the winter and remain there for many days. This reflects the yearning for a past life which is valued through symbolic objects.

5.2.1.3 Jeddah City

Jeddah is famous because it has the principal seaport and for pilgrims coming to Mecca for the purpose of performing Omrah and Hajj. Jeddah is a coastal city, which developed rapidly. Its climate is moderate and humid throughout the year with some rain. People living in Jeddah are friendly and sociable. Civilisation came first to Jeddah before Najd, as a consequence of trade. Later foreigners arriving to perform Hajj and Omrah; has made the local people acquire an open way of dealing and coping with others. Jeddah looks very simple and has active social interaction. Jeddans are very open culturally and socially and more liberal than the people living in Riyadh who are used to a more formal approach.

The very name "Jeddah" evokes the way to Mecca for Omrah, Hajj and visiting the Holy Mosque. People visiting Jeddah enjoy eating seafood and various types of cuisine. The people of Jeddah are skilled in cooking these types of food because of the influence of the pilgrims and Omrah performers coming from the whole world and introducing various cultures, languages, customs, traditions and tastes.

Jeddah people practice good social interaction. Jeddah society is very simple and entertaining. Therefore, people go there from Riyadh seeking enjoyment and an escape from the formalities of a Riyadh society that is less open in social and religious affairs. So the views of the respondents on Jeddah are a mixture of religious and recreational points. Jeddah has religious meanings through its relation to Mecca and recreational meaning as it is located by the sea. It is a relatively socially and culturally open society which offers a range of recreational activities.

5.2.1.4 Dirah Quarter

The Dirah Quarter is the heart of Old Riyadh, containing historical symbols which represent the splendid past that attended the beginning of the unification of the State. Al-Masmak (an historic castle which symbolises the Battle for Riyadh) is the only traditional mud building remaining as evidence of that battle. It was converted to a museum narrating the story of the above. Old Riyadh was the Dirah Quarter surrounded by a wall that was opened at the dawn and closed at the sunset. At that time people considered that the Kingdom itself was inside this wall and that anything beyond it was considered 'outside the Kingdom'. Decisions were taken in Dirah Quarter, which was known as a place of power, a belief conveyed from generation to generation. Al-Masmak Palace, the Great Mosque and the Square where Shariah punishments were carried out, are located in Dirah Quarter. Qasr Al-Hukum, where the Governor of Riyadh resides is also located there. Qasr Al-Hukum is also the place where a new King is appointed following the death of the previous ruler. Also Dirah area is the meeting point on important occasions.

Emotionally, the symbolic dimension of Dirah Quarter was represented in nostalgia for old places and an old homeland. Historically, the symbolic dimension of Dirah Quarter is represented in the battle of Riyadh and the unification of the State. Religiously, the symbolic dimension is represented by the Great Mosque. All of the above symbols combine to make Dirah area a potent landmark for the respondents.

5.2.1.5 Marble

Marble has been used heavily in the new era despite its high price. It is imported from abroad for cladding the façades and floors as well as some walls of internal halls and water closets. The Real Estate Development Fund (financing of house loans) stipulates the use of marble at various places in the house such as halls. The people look at marble as a desirable element indicating wealth. In Riyadh marble has been widely used especially in public buildings located along the main roads and on the facades of villas and luxury homes. Despite its popularity marble is not practical and requires to be frequently maintained.

The marble is imported principally from Italy. It is mostly Carrera and Rosa varieties. For buildings such as the two Holy Mosques and important State buildings, marble is used for the floors and walls. In certain places in the south and west of Saudi Arabia there is a naturally occurring type of marble with light and deep grey colours but there is no customer for the purchase of this type of marble because of its perceived limited aesthetic value.

5.2.1.6 Courtyard

The courtyard is the uncovered space inside the building. The courtyard reflects the desire of mankind to be in touch with the outside space in terms of fresh air and, hence, direct contact with nature. The buildings of the first civilisations had known such spaces, from the ancient Egyptians and Romans to the earliest Arabian buildings.

It was noted that the courtyard is the main link of all Islamic civic or religious buildings. The courtyard hereby is a symbol of life and attraction. The Prophet's house (peace be upon Him) is considered to be the exemplary Islamic residential courtyard plan. Its courtyard was delineated by the surrounding walls and rooms were constructed along one side. This plan existed before the emergence of Islam in the Arabian Peninsula and Mesopotamia (now Iraq). Hassan Fathy (1986 p. 27) says that one of the reasons why the Bedu built the courtyard was to have the chance of looking at the sky as they would in the desert. Therefore the Bedu co-evolved cosmic symbolism and architectural figure, likening the four walls surrounding the courtyard as the four pillars that carry the dome of the sky. This notion, which was derived from Greek philosophy, encouraged others to adopt the exotic style. It was said that the Arabs used the courtyard to express the sacredness and purity of the sky.

Courtyards provide shadow and fresh air. Often plants and water were part of the courtyard so as to let nature enters the buildings and the main windows of the Arab house were opened to the courtyard. The location of the courtyard in the middle of the house provided the family with the required privacy. The style of house determined the shape of the courtyard, which might be square or rectangular. Part of the courtyard might be roofed to provide shade and protection from the sunlight and rain. There are many types of courtyards today with wooden or plastic roofs. In Islam it is necessary to take care of the courtyard and its landscaping in a way to enable it to fulfil its role. Therefore

beautiful flooring materials such as stones and marble are selected. Fountains that help reduce the temperature by crossing the air are often constructed and made of decorated marble. At the sides of a courtyard pottery vases are often situated full of decorative plants, and providing a natural aesthetic element.

5.2.1.7 Zoo

Since ancient time, the people of the Arabian Peninsula have been breeding animals such as camels, horses, donkeys, goats, chickens and so on. Their tales, legends and poems reflect the keeping of animals, some of which were source of dignity, such as camels and horses. Horses and camels are still used in races. In the past the status of man and tribe was measured by how many animals they had. These were often used as part of the dowry or blood money and thus were highly valued. Even in the modern houses many people set a space aside for keeping some tame animals such as a cow, goat or chicken often for the purpose of entertainment. As for other wildlife, when the poets wish to talk of the beautiful eyes of ladies they refer to the names of deer (*Reem*, a small deer', *Maha*, a type of deer, *Rasha*, "daughter of a deer").

Also the people of the Arabian Peninsula are interested in breeding eagles whose prices are very high (the price may reach half a million pounds Sterling). Such eagles are used in hunting bustards.

The above notes how people are connected to animals and birdlife in a symbolic way, how wildlife is used to express ideas of dignity and how it is embedded in the historic roots of the people. Animals are a criterion for status in Saudi society and this has survived many generations.

5.2.1.8 Old buildings

Parts of the traditional city are historically important. They represent the roots of civilisation and identity. It is a duty to maintain them. People need to recognise that they are not maintaining these areas because of their emotional tendencies or because they want to leave some part of the past for coming generations, but to keep these areas active and to provide opportunities for the traditional areas to continue their functions and perhaps, adapt to contemporary life. Many of the houses in these areas of Riyadh have become occupied by foreign workers who are not aware of the historic heritage. Such houses have suffered damage and the city centre has become less desirable. The majority of respondents complained that the traditional houses were narrow, not suitable for modern life, had limited services and were not clean in comparison with modern, spacious houses and lacked the good services and well-kept roads of the new quarters. But all who were living in or had moved out of the old quarters cited many positive characteristics of them, such as strong social bonds between neighbours and relatives. The respondents looked to the traditional buildings as representing the spirit of the past, emotionally and socially. Traditional building is seen as the tangible sign of simplicity of the past. The yearning for the past is reflected by the high cultural value placed on traditional buildings although these are not suitable for modern life. So there is little inclination for the respondents to go back to the "uncomfortable" traditional houses. Even the few people living in traditional houses have developed them so as to bring them into line with modern houses. Society now views as inferior the occupants of traditional houses and this has played a role in encouraging them to leave these houses

and acquire modern houses at significant cost, even if it increases debt. Over time most traditional houses have been changed into warehouses and residential units for foreign workers while lacking significant maintenance and renovation.

From the writer's perspective these traditional buildings may well vanish within the next five or ten years and may remain as pictorial images in history books alones. Some architectural details such as adobe bricks, window screens, balconies and sometimes (albeit covered) internal courtyards are still adopted from the traditional houses and used in some modern houses as souvenir elements.

5.2.1.9 Private gardens

Many respondents expressed their wish for having a private garden. They mentioned a number of reasons, such as that the garden is a place for entertainment, a safe place where children can play, a place to enjoy watching plants. It promotes the hobby of horticulture, makes a fine microclimate and is a growing space for vegetables and flowers. This shows that the society wishes to transfer the entertainment and recreational means to the house. Because Saudi society prefers to have private entertainment, the private garden can provide this function. Wives can move freely inside the private garden without strict observance of the *hijab* as required in the public domain. Therefore the private garden greatly benefits the occupants of houses. However the high cost of a garden plot poses a problem for most as indicated by the majority of respondents.

Private gardens have emerged along with the arrival of modern houses. Traditional houses did not have gardens other than an internal courtyard sometimes containing one palm tree. Therefore the private garden is a new element in the contemporary house.

Although the private garden is desired by the people, the issue of providing an open view to the neighbours poses a genuine problem. Many private gardens feature massive timber or metal screens above their perimeter walls. These partitions in turn hinder the flow of air into the private garden as indicated by several respondents.

5.2.1.10 Dining table

In the past Saudis used to take food on the floor, usually in a living room that was used for dining and for sleeping. Although in the modern house there is a dining room, which most often contains a table with chairs, most respondents still preferred to serve food on the floor. Some respondents replied that they purchased the dining table for decoration and social appearance only, while in fact they do not use it at all. Also some respondents stated that they used the dining table as an office desk or that their children used it for doing their homework. Also some respondents mentioned that the dining table has actually become an inconvenience in their residential unit, therefore they moved it and its chairs into storage and changed the dining room to a multi-purpose room. Some people retain the dining table, never use it, but eat in the living room.

From the above it appears that it is not easy to give up any habit, within a short period of time, that has been acquired over generations. Over the thirty-year period of change Riyadh society has accepted the introduction of certain elements in the house but has not changed its traditions in response to them. The dining table is a good example. Some might even have difficulty in taking food freely while sitting on a chair. Respondents did not specify their reasons for preferring to take food on the floor, but merely stated that this was so.

5.2.1.11 Ancillary buildings

Ancillary buildings are those connected to the villa-style house and contained inside its perimeter wall. The ancillaries are usually one storey high, consisting of three or four rooms together with a toilet and kitchen. The Municipality stipulates that the area of ancillaries must not exceed 10% of the total area of the villa, which itself must not exceed 60% of the total area of the plot. The remaining 40% should be left as open space to be used as a garden but many residents use that area for ancillary buildings in order to meet their needs.

Many respondents spoke of the necessity of establishing ancillary buildings to meet the needs of the household and to infill the area around the villa. The respondents mentioned that the ancillary buildings are used for daily uses and accommodate servants or chauffeurs and can sometimes be used for the daily reception.

Some respondents admitted that although ancillary buildings reduce the green area around the villa, they still prefer them. This suggests that the modern house does not meet the needs of the residents.

According to the responses, the furniture in the ancillary buildings is less valuable than that inside the villa. The respondents focused on ease and free movement between the external ancillaries and the Villa building, which implies activity especially if there is a garden. The distance between the external ancillary buildings and villa is usually two to six meters.

5.2.1.12 Bathtub

The bathtub is used in most bathrooms for decoration only because most of the respondents mentioned that they prefer to use the shower, usually surrounded by a plastic curtain to prevent the water from soaking the floor of the bathroom. The shower is also used for washing.

Some respondents regretted that they have put the bathtub inside the bathroom as it takes up a lot of space and stated that they do not use it correctly by filling it with water and relaxing in it but, instead, sometimes take a bath while standing. A few respondents mentioned that water in the bathtub cannot be used for personal purification as it is stagnant and might not be clean. Baths use water excessively and extravagantly in a desert country where such resources are limited.

Only a few respondents mentioned that they used the bathtub for relaxation purposes. Some mentioned that their bathroom contain both the bathtub and shower so as to meet the needs of all.

From the above it appears that Saudi society does not adjust its habits to suit every new appliance. At first it is eager to purchase the new device, but later become disappointed with it. So the beautiful shape of the bathtub might justify its retention inside the bathroom for decoration and social appearance.

5.2.2 Adjectives

Adjectives is the category that covers the perceived characteristics of objects or activities. Adjectives referring to the specific determinants of things as shape, colour, beauty and ugliness are recognised among the people while forming their mental image. Adjectives vary from person to person. In order to determine an image with specific

adjectives, the person should know the descriptions used for determining the image from many sides such as functional, emotional, its value, symbolic, sensual and ideal.

It is not necessarily the case that the same mental image of a place is held by different people. For example Dirah quarter in Riyadh does not mean, in the mind of a person, buildings, squares and public markets. Its image has a completely personalised symbolic value, which the individual sees as being embodied in this place.

5.2.2.1 Aesthetic qualities

Aesthetics was stated in the responses of most of the respondents, and variously related to tangible, moral or symbolic objects. Aesthetics tops the list of all qualities mentioned by the respondents in Riyadh city.

From the responses, most of the aesthetic qualities refer to tangible objects such as marble, the TV Tower, the Ministry of Interior Building, King Khalid International Airport, Public Parks, planning, coloured glass, decoration works and furniture. A few responses relate to moral values such as 'modern' or 'quiet'. Although the responses did not describe the beauty of objects in specific terms, the respondents said, for example, that marble was beautiful but did not show where is the beauty; whether in colour or touch or durability. It was the same when they described the Ministry of Interior building. They did not discuss whether its beauty lay in the design or height or colour or size.

Many respondents showed caution in avoiding detail because they may not trust their replies or they may feel shy about giving details of aesthetic points (although the name of respondents was not required to be mentioned). Generally, the replies concerning

aesthetics were very cautious and some respondents erased their description of aesthetics.

5.2.2.2 Location

The word 'location' in this research means the city of Riyadh. Location plays a major role in designating the importance of any building. The individual always looks for a suitable location to build a house before purchasing the plot. Thus the average rate per square metre of the plots in North Riyadh is 300 Saudi Riyal (£50) more than that in the south of the city. The locations near commercial markets, health facilities or recreational services, where adjacent roads are many, are more desired by purchasers. The success of commercial markets and services facilities depends on good location. By examining the questionnaire results the writer observes that location is more important than the building itself. A building at the busy King Fahd road makes it prominent regardless of its design or beauty; a building in the centre of Riyadh has relatively no importance. Mankind may value certain locations on an emotional or nostalgic basis. Sometimes the preference of a location is not based on the availability of services (such as electricity, water, telephone, sewerage, hospital, park or school), but because a person is used to that quarter, its roads and services.

5.2.2.3 Climatic qualities

Many responses mentioned the climatic qualities, such as the weather, insulation materials, ventilation and air-conditioning. In Riyadh people suffer from massive climatic extremes from winter to summer and always seek a way to acclimatise

themselves with the summer heat and the winter cold. Much effort is focused on how to control the temperature inside the house.

There is a big difference between used building materials and their performance in this regard. The old master builder who built traditional houses of mud might have been more successful than the modern architect in adapting to Riyadh's climate through using local knowledge and materials. The small apertures, internal courtyard, narrow roads and adjacent buildings, helped much in overcoming the climatic difficulties. On the contrary, the modern house fails to overcome the climatic difficulties because some houses have a greater envelope area exposed to the outside and typically feature large window openings. These features made the life near impossible inside the modern house without using air-conditioning systems.

5.2.2.4 Privacy

Privacy means protection from the gaze of society. Riyadh's traditional buildings have specific building shape, colour, use of materials and identity that are derived from the culture, traditions and environment of Saudi society and much of this derives from privacy. One means of allowing people to maintain privacy in their buildings is to relate to the traditional Arabian architecture and avoid copying western typologies. Today's society, however, is confronted by modern concepts of life and architectural techniques that originated in the West.

Privacy has many meanings. The word 'privacy' means opposite of 'generality'. It embraces 'idiosyncrasy' which means being private in ones structure or mood. The term 'privacy', as used in Arabic, is similar to the word 'identity', which is of Latin origin

meaning 'sameness'. Identity means the reality of an object's characteristics as distinct from those of any other object.

Based upon the above concepts, privacy is an essential basis for architecture. Mankind's relations with architecture fall into two categories: doer and recipient or observer. These depend on the perception of mankind/society for its need for the architecture. The adjectives of architecture are listed into two forms: physical form, representing the arrangement of substances within an entity which has a set of features that could be perceived by the human sense directly or, indirectly; and significant form which is an intellectual concept of the physical form. It is subject to change by means of the perceptive mental interaction of mankind.

Privacy in architecture also relates to a search for the national characteristics of the current architecture. It cannot be separated from the comprehensive call for seeking national distinctiveness in the arts, economy, sociology, education or culture. If architecture is the covering that contains the society inside or outside, here it would be like the *thob* (a robe), which covers the individual from the outside. The general shape of the garment as worn by the person, as with the outside of the house, is subject to the prevailing social cultural values so as not to alienate the cultural awareness of the dweller.

During their colonisation of the Arab countries, western authorities left architectural features, which were not part of the values of the Islamic civilisation. Therefore any call to go back to the prior civilisation is a comprehensive call from which architecture cannot be separated.

From the responses of respondents, privacy was mentioned as the most essential consideration when designing a house. The occupant is very committed to a full

separation between men and women without compromising the functions of various spaces in the house. Therefore many spaces are repeated in the traditional house and modern house. For example there are two reception rooms and separate entrances for men and ladies. Also the windows must not look onto the rooms belonging to neighbouring properties. Therefore, metal and wooden screens are commonly used above the perimeter walls of the houses with the aim of blocking off such a view.

5.2.2.5 Elevation

In the Holy Quran Almighty Allah orders Muslims, in the *surat of Al-Ahzab*, Verse 21: “Ye have indeed in the Messenger of Allah An excellent exemplar for him who hopes in Allah and the Final Day, and who remember Allah much”. Also Almighty Allah says in the *surat of Al-Shura*, Verses. 52 and 53: “And thus have We, by Our command, sent Inspiration to thee: Thou knewest not (before) What was Revelation, and what was faith; but We have made the (Quran) a Light, wherewith We guide such of Our servants as We will; and verily Thou dost guide (men) to the Straight Way... The Way of Allah to Whom belongs Whatever is in the heavens and Whatever is on earth. Behold (how) all affairs tend towards Allah!”.

In the above Verses the Holy Quran calls on Muslims to follow the *Sunnah* and method of the Prophet (peace be upon Him). In this research the writer reveals some subjects relevant to architecture and planning through contemplating the Verses of Almighty Allah and *Sunnah* of the Prophet (peace be upon Him).

The Prophet (peace be upon Him) says that tall buildings are a sign of the Final Day: “The Hour (Final Day) will not come unless the people would start constructing tall

buildings”. Also the Prophet (peace be upon Him) indicates the signs of the Final Day by saying: “You see the bare-foot and naked people build tall buildings”. The Holy Hadith connects between the construction of high buildings and the Final Day. Almighty Allah also says, in the *surat of Luqman*, Verse 34: “Verily the knowledge of the Hour is with Allah alone”. As the Prophet’s Holy Hadith connects between the construction of tall buildings and the Hour, the construction of tall buildings becomes not just a sign of the Hour but the consequences of audacity. As the building is only a solid body, therefore the connection should be between the acts of mankind and the Hour on one side or between the social transformations on the other side. The correlation between the social practices, transformations and corruption may accelerate the coming of Doomsday. The interpretation of Omar Ibn Alkhattab agrees with the above approach, who wrote to *Al-Amssar nation* telling them: “Do not seek for tall building because it is the evil of your work”.

The social practices of constructing tall buildings or increasing the height of a building by adding extra storeys may be due to the desire to achieve large financial rewards. The landlord may think of making more storeys as the price of land is very high, thus exploiting the needs of people for offices or living accommodation especially in the light of an increasing urban population. From this point of view, the control of capital and exploitation are the motives that push landlords to raise their buildings. In the light of these pressures, the level of social relations, mercy and good, among the people is lost. Money becomes the driving criterion in negotiations between the people, replacing peace and the spirit of collectivity with egoism and envy.

On the other hand the desire to show power, wealth and riches is a further reason for raising the buildings. So the buildings would be constructed as a symbol of social

proWess, especially if the individual became rich after being poor, as mentioned in the Holy Hadith. So the spirit of social harmony, neighbourhood feeling and the rights of neighbours would be affected. The conflict between the rich and the poor, the conflict between the able and unable would arise. Also the display of superiority would have an affect on all society.

In the responses to the questionnaire, height was mentioned repeatedly by many respondents. Elevation, in terms of altitude, was also mentioned for locations and quarters. The high quarter is desired more than the low quarter. Recently there competition to build the highest residential or commercial buildings has intensified.

5.2.2.6 Distinctive architecture

Distinctive architecture is a set of aesthetic qualities and values expressed by the building. Distinctiveness provides and indicates the culture of the building and the skill of its designer. Most of the respondents cite distinctive architectural style and design for some unusual features such as the Ministry of Interior building, the TV Tower or other buildings. Currently there are many buildings with distinctive design, and consequently distinctiveness has become a requirement, regardless of its source or non-suitability with the function. The real estate market in Riyadh focuses very much on shape, as indicated by respondents who said that the house with distinctive, non-normal design can be sold faster and at a higher price than a more ordinary one, regardless of its suitability. People who wish to build a new house would ask the architect to make the design of their new house very distinctive, especially the facades. The distinctiveness of the house design is required for the purpose of dignity and reputation among friends and relatives of the

owner. Based on the above the architect has to make tremendous efforts in innovating and creating distinctive facades. For this reason the city now has various architectural styles.

5.2.2.7 Self-comfort

The term 'self-comfort' was used repeatedly by the respondents. The general meaning of self-comfort may be understood as psychological satisfaction. The respondents feel particularly at ease with some features of the house such as certain rooms and pieces of furniture, a private garden, swimming pool, large windows, dim lights and flowers. They also mentioned some other elements of comfort outside the house such as neighbourhood, location near friends and relatives, quiet roads and well-lit streets. Most of the respondents did not distinguish between the psychological and physiological comfort. All responses expressed happiness towards the rooms, furniture and general atmosphere of the house. Not even did the older respondents mention traditional objects of the past or of previous generations. This is evidence that all are "comfortable" with the current style of living.

5.2.2.8 Relating to traditional architecture

The respondents showed no strong attachment to traditional architecture. The modern house, its rooms, furniture and method of living was quite acceptable to them. The respondents mentioned the traditional architecture in some architectural details that the occupants request for decorating his house such as small triangular apertures and ornaments on the doors or having a tent inside the private garden or an upper balcony. It

has been noted that the respondents mentioned these details on the paper but they apply these details in a very narrow way. The strongest relevance to traditional architecture was mentioned in the functions of the spaces inside the house, where the respondents mentioned that they prefer sitting on the floor directly despite the availability of seats. Also they prefer sleeping on the floor despite having beds and taking food on the floor despite owning a dining table. Also the respondents expressed their wish for having Arabian seating. From the responses it can be concluded that the respondents remain happy with a traditional life-style and that they adapt this into the spaces afforded by the modern house.

5.2.2.9 Belonging feeling

The term 'belonging feeling' was mentioned repeatedly in the responses. As the respondents stated in the interview belonging feeling can be evoked through having some traditional architectural details and elements in the modern house, such as triangular apertures, balcony, mud-coloured paints, internal courtyard and some ornaments on the doors. The respondents relate these to traditional objects and by this way they maintain a sense of belonging to their traditions. Some respondents talked of belonging in relation to some customs enjoyed inside the modern house such as sitting, sleeping and taking food on the floor. They only use seats, beds, dining table and bath for the purpose of social appearance and to be seen as 'civilised' by society.

5.2.2.10 Emotional engagement

'Emotional engagement' was mentioned by the respondents to express their love for a house in a certain quarter. Most of the respondents who had spent their childhood at a house and then moved to another house or quarter, still liked that earlier house or quarter in a very emotional way, regardless of the advantages of their new residence. Some people may like certain house or quarter because of old memories of events that took place there. When they see the old house or old quarter they would recall the event that occurred in that place. From this point people feel that they are engaged emotionally with these places.

5.2.2.11 Good design

'Good design' was mentioned by the respondents in expressing their interest in two matters; their interest in having good design for their houses in terms of the distribution of interior spaces and design of the façades and, secondly, their admiration of some public places whose design is very prominent, such as the Ministry of the Interior building, King Fahd International Stadium, King Khalid International Airport and King Saud University. The first was repeated by the respondents because house design is directly connected to the wishes of people in modern houses. The first modern houses tended to reflect alien designs, which proved to be flawed. Accordingly, some people fear a lack of good design, which can compromise the respondent's preferred life-style.

5.2.2.12 Availability of services

The respondents repeatedly mentioned availability of services, stating that they select the quarter where to live on the availability of services such as electricity, water, telephone

and sewerage system, and other amenities such as schools, hospitals, fire service, police and cleaning services. Some people built their houses in Riyadh in areas that are far from services because of the low price of land there. During the previous two years the Riyadh Municipality in charge of issuing building permits has forced landlords to provide their plots with all services before presenting them for sale.

5.2.2.13 Narrowness

‘Narrowness’ was mentioned frequently by the respondents with respect of the spaces of house. The respondents wished to have very wide spaces in the living hall, reception salon, bedroom, kitchen and toilets. The respondents claimed that they wished to have wide spaces because they suffered from the narrowness of the spaces in the traditional houses. Width is demanded by all despite the high cost of houses with wide rooms. Among the reasons mentioned for this preference is that the intellectual and social status of individuals is closely associated with the hospitality and hosting of guests.

5.2.3 Activities

The category of activities means, at its simplest level, the reactions of an individual towards features. Activities are one of the main aspects of environmental behaviour, which determines how people are affected by the place. Activities determine social, cultural, historic, religious and physiological factors to houses, roads or squares as per their specific environmental circumstances. Activities contribute to a tangible architectural environment and accordingly, are a societal source for the traditional

architectural style of houses or city plans with narrow roads and distinctive squares. They also reflect the way of life of the population.

The architectural spaces of any building cannot be classified without reviewing the inside activities. The rooms are subject to certain activities, which specify the identity and personality of space. Without the presence of people a room lacks life and architectural status. Thus bedrooms, dining rooms and sitting rooms each have an activity. With the social, cultural and economic change, the ways people have used the house, quarter and city have changed. The narrow street in the traditional quarter was always full of voices and various activities. At one end of the narrow street children played in groups and at the other end were the salesmen, many old people talking to each other and women walking to and from the market. The movement and activity gave the street a state of constant action. The modern, wide and busy street is instead full of cars and litter bins. Activity has changed into laziness. The street has become a source of fear and panic and not a space of social comfort. The street has become a source of noise, dust, smell and danger for children. The modern street has become less social, as have the other architectural elements such as the market, which was the main meeting point of people living in the city. Now the individual goes directly to the market by car and returns home with purchased items without meeting neighbours or relatives.

5.2.3.1 Commercial activity

Commercial activity was mentioned repeatedly by the respondents. The respondents selected some features such as Akaria Markets, Olaya Main Road (a commercial strip), Batha Market, restaurants, vegetable market, sheep market and public market.

Commercial activity tops the list of activities mentioned repeatedly by the respondents.

In order to back up the commercial sector, people were encouraged by government grants to open many shops and develop tourism. An authority for promoting tourism has been established and accordingly promotes commercial activities. It has been observed that a number of huge commercial complexes have since been established along the main roads in Riyadh.

5.2.3.2 Recreational activity

Recreational activity was cited repeatedly by the respondents in many fields for the general features such as public parks, markets, zoo, Toy Land and Thumammah Park. It was also related to the private garden, swimming pool, television, swings, entertaining and relaxation. Recreational activity is a very new concept in Riyadh. In the past it was limited to occasions such as Eids and weddings, ceremonies that centred around eating and dressing. Most of the responses focused on private entertainment or that inside the house. Most of the respondents prefer to entertain and relax inside their houses with their children. Therefore most of the respondents' requests related to having private recreational facilities at their houses such as private garden, swimming pool and swings. Due to this, other public recreational places such as parks and the zoo lack visitors except at weekends and are mainly visited by people who have no private garden or swimming pool. The markets are the principle recreational places where people enjoy a stroll or social entertainment.

5.2.3.3 Shopping

Shopping was mentioned repeatedly by the respondents who stated that they go to the large commercial centres for shopping and entertainment as well as for purchasing the daily needs of the house. All categories of respondents mentioned that the shopping has become a daily habit for them. They used to go to the markets together with the family members or friends either for buying something or for strolling and entertainment. The high season for shopping is during *Eid* days or special occasions such as weddings. The numbers of shoppers usually increase during *Ramadan* (fasting month) nights and during the weekend as indicated by the respondents.

The respondents mentioned that most shopping excursions are just for browsing. There are a number of international and traditional shops in Riyadh, which sell all types of commodities. The prices in some shops are very reasonable, especially the traditional shops where bargaining takes place between the vendor and purchaser. Recently the aspect of holding shopping festivals for a month each year has come into force. Various items and goods are sold in these festivals. Some respondents stated that shopkeepers sometimes try to cheat them. Customers are not entitled to a refund in the case of returning unwanted goods, but can replace it for other goods. Also international brand names are pirated by some merchants who profit from selling counterfeit goods.

5.2.3.4 Tourism

Riyadh is not a 'tourist' city, as the main requirements of tourism are not there. It is a city of business. The hot weather during summer and the cold during winter, the arid climate and the lack of historic buildings that may attract tourists, tend to discourage the

development of tourism in Riyadh. There are commercial centres, markets and Toy Land, to which local people may go for entertainment and for enjoyment but the respondents spoke of other cities when they talked of tourism. Often they confused tourism with recreation: nominating visiting the desert during the spring season and camping for many days as tourism.

A national authority for tourism was established in 2001 and programmes were prepared for promoting tourism throughout the Kingdom. Some castles and palaces have been converted into general museums such as Al-Masmak Historic Palace and King Abdulaziz Museum, and some other small private museums have emerged.

5.2.3.5 Social life

The responses contain many indications of the existence of social activity of people who used to meet at the markets, public parks and at various social occasions. Through social activity people maintain contact with each other, receive visitors, hold parties and meet on a daily or weekly basis. The respondents focused on official occasions such as Eids, wedding parties, funerals and commemorations as the main social activities. All people are keen on attending these occasions, even if they are out of the country, as these occasions have an important religious and social status. The respondents stated that social activity continues but in a less limited way than in the past. At the same time, as social visits and traditions have lessened, the custom has become to arrange them in advance while in the past they were made at any time. The respondents stated that modern houses played a role in deepening social separation because the traditional houses were very close and adjacent to each other. Also the far distance and the need to

use cars have played a role in diminishing the frequency of visits. The respondents also stated that their daily business and duties have reduced social communication among the people.

The respondents unanimously felt that social relations among the previous generations were stronger than today. Now family relations have become very limited. It is very rare to find people of three different generations staying in one house today while this was normal in the past.

5.2.3.6 Meeting people

Meeting people as a social activity was much repeated in the responses to the questionnaire. People used to meet each other at the markets, parks, roads, public and on private occasions. The respondents agreed that people like meeting with each other so as to exchange their news and help each other. They confirmed that the occasions such as Eids and parties are the best opportunities to meet other people and establish personal connections and friendships that may develop and last. Social prestige plays a tremendous role in people interested in the lives of famous, rich and important people. People of the same age group or people with the same jobs may vie with each other to be closer to people of high social prestige. Also family relations play an important role in establishing friendships.

5.2.3.7 Horticulture

The respondents stated that they undertook limited horticultural activity in their private garden. They prefer to take care of indoor plants. No significant horticultural activity

was enjoyed in traditional houses where sometimes the internal courtyard contained a palm tree. A small number of farms were always located not far away from traditional residential areas.

The respondents concentrated on the desire to have a private garden and indoor flower pots so that they could take care of these flowers as a hobby.

5.2.3.8 Religious activity

Muslims go to the Mosque to undertake prayers five times a day. Prayers are different in terms of the performance time and number of prostrations. Although a Muslim can perform prayers in private in the house, respondents expressed a wish to have their houses located near the Mosque so that they can perform prayers within a group. Performing prayers in group can enhance social cohesion and participation. People prepare themselves for prayers by making ablution. Prayer times also help people to arrange their time for taking food indirectly. Outside the house, prayer gatherings help in increasing the social contacts and communication among the people staying in one area (men and children above seven years old). They meet for prayers five times a day and, when prayers are over, have a chance to introduce themselves and come to know each other. This can lead to the establishment of strong friendship ties. This may be why every resident is keen on having his house located near the Mosque.

5.2.3.9 Taking food

Saudi society endorses the taking of food three times a day. The main meal is usually between 1 and 3 o'clock in the afternoon. Dinner time is usually between 8 and 12

o'clock at night. All Saudi family members traditionally attend the lunch together as indicated by the respondents who prefer to take food on the floor directly sitting in a circle or square formation according to the size of the family. People used to take food at the dining space located adjacent to the kitchen. The habit of taking food has no specific rites. After putting out the food the eldest person present would start taking the food by saying "In the name of Almighty Allah, the benevolent and merciful". Then the others would follow him in taking food. When everybody has finished he would say "Thanks to God".

The respondents indicated that the habit of taking food together is a good occasion for the family members to meet daily and talk about any issue. The time taken in eating a meal may last up to an hour. After taking lunch people would take tea and relax until *Assar* prayer time (3:30 in the afternoon). Some respondents stated that they used the dining table for a period of time and stopped using it as they prefer to take food on the floor. This almost certainly relates to the past when the people used to take food on the ground.

The respondents also indicated that the specific place for taking food should be located near the men's salon and the kitchen. In the past there was no dining room and food was taken and prepared in the reception salon.

5.3 Dimensions

Dimensions could be defined as the motive power behind the occurrence of every event in life. The event might be a physical or emotional or visible or invisible or permanent or temporary. Each event has its underlying motives; for example the motives of visits and

meetings are social ones, those behind possessing a private garden, swimming pool and television are recreational motives, those behind using marble, natural quarried stones and coloured glass are aesthetic ones. This means that there is a certain motive behind every event. A re-categorisation of the responses along the lines of their frequency indicates the priority of each dimension in the mind. These are shown in Table 79 below:

Dimension	Answers	Frequency	Total
Function	King Fahd Road	82	
	Streets	64	
	Wall cabinets	60	
	Markets	49	
	Olay main Road	44	
	Availability of services	39	
	Sitting	38	
	Transport	36	
	Toilet	36	
	Keeping things	33	
	Supply	33	
	Courtyard	28	
	Dining table	27	
	Seats	26	
	Storage	24	
	Shelves	23	
	Public services	22	
	Car parking	21	
	Kitchen cabinet	19	
	Fridge	18	
	Bed	18	
	Roads	17	
	Bedroom	16	
	Alleviating movement	14	
	Big windows	13	
	Gas stove	13	
	Kitchen	12	
	Hand basin	11	
	Driving of cars	11	
	Bathtub	10	
	Traffic flow	9	
	Lighting	8	
	Delivery of food	8	
Transportation	7		

	Small table	7	
	Carpet	7	
	Moving	6	
	Preparation of food	6	
	Living hall	6	
	Office room	6	
	Electrical equipment	6	
	Shower	6	
	Drawer	5	
	Heating equipment	5	
	Furniture	5	
	Dining table chairs	5	
	Water heater	5	
	Pedestrian movement	3	
	Influence	2	
	Digging works	2	982
Recreation	Jeddah	93	
	Marketing	89	
	Comfort	88	
	Spacious	75	
	Southern region	66	
	Tourism	60	
	House garden	36	
	Public parks	36	
	Akaria markets	33	
	Swimming pool	32	
	Entertainment	29	
	Abha	28	
	Swimming	25	
	Animal zoo	25	
	Toy Land	16	
	Television	14	
	Alkhobar	12	
	Thumammah Park	9	
	Rest place	6	
	Swing	5	777
Aesthetics	Aesthetic qualities	178	
	Marble	52	
	Television tower	43	
	Ministry of Interior building	38	
	King Khalid Airport	36	
	Public parks	36	
	Natural quarries	32	
	Cleaning	31	
	Flower pots	25	
	Modern	22	

	Good planning	21	
	Deluxe	11	
	Coloured glass	7	
	Wall portraits	7	
	Decorations	7	
	Heating equipment	5	551
Commerce	Business activity	106	
	Akaria markets	93	
	Marketing	89	
	Markets	46	
	Olaya Main Road	44	
	Batha public quarter	19	
	Restaurants	12	
	Vegetable markets	11	
	Sheep market	6	
	Public market	5	
	Cheap	2	433
Architecture	Good design	79	
	Diplomatic quarter	51	
	Insulation materials	35	
	Natural quarries	32	
	Ordinary paint	27	
	Distinctive architectural style	19	
	Insulation	18	
	External ancillaries	17	
	Timber	16	
	Ceramic tiles	14	
	Relating to the traditional architecture	13	
	Furniture	12	
	Spray paint	8	
	Painting works	4	
	Construction	2	347
Location	Najed Area	115	
	Olaya Quarter	48	
	North Riyadh	36	
	Elevation	20	
	Queen Building	20	
	Proximity	17	
	Prince Abdullah Road	15	
	Prominent	14	
	Directed towards	10	
	Maazar street	8	
	Medium	7	
	Old Airport Road	7	
	Connected with	4	
	Stable	2	323
Design	Spacious	75	

	Wall cabinets	60	
	Diplomatic quarter	51	
	Television tower	43	
	Building of Ministry of Interior	38	
	Privacy	21	
	Good planning	21	
	Less car parking	12	321
Economically	Eastern Region	91	
	Dammam	65	
	Availability of oil	51	
	Agricultural activity	47	
	Exportation	19	
	Operation	6	
	Industrialisation	6	
	Irrigation	5	
	Industrial	5	
	Production	2	
	Availability of workforce	2	
	Maintenance	2	301
Health	Comfort	88	
	Spacious	75	
	Self satisfaction	60	
	Cleaning	31	
	Quiet	14	
	Hospitals	12	
	Ignored	3	283
Religious	Hijaz area	98	
	Mecca	80	
	Madina	48	
	Big Mosque	34	260
Political	Riyadh	135	
	Northern region	59	
	Diplomatic quarter	51	
	Availability of Capital	22	257
Method of life	Comfort	88	
	Religious	77	
	Taking food	26	
	Privacy	21	
	Physiological activity	8	220
Historical	Dirah area	93	
	City centre	44	
	Hail	30	
	Jabal Abu Makhrooq	13	
	Dirah street	8	
	King Abdulaziz Palace	5	193
Spiritual	Mecca	80	

	Madina	48	
	Big Mosque	34	
	Religious activity	27	189
Symbolical	Dirah area	9	
	Marble	52	
	Television tower	43	188
Social	Markets	49	
	Meeting point of people	49	
	Security activity	10	
	Accommodation	7	
	Social activity	7	
	Going out	6	
	Safety	5	
	Arrival of visitors	4	
	Contact point for people	4	
	Reception of people	4	
	Meeting	3	148
Climatic	Weather	37	
	Insulation materials	35	
	Ventilation	29	
	Air-conditioning	25	126
Systematic	Traffic	29	
	More accidents	23	
	Arranged	16	
	Inconvenient	14	
	Narrow	9	
	Regulation of work	6	
	Change of situation	2	
	Arrangement	2	
	Distribution	2	
	Landscaping	2	105
Educational	Swimming pool	32	
	Education	23	
	Television	14	
	King Saud University	11	
	House library	10	90
Information	Television tower	43	
	Television	14	
	Informative activity	10	67
Environmental	Natural	32	
	Environmental activity	18	
	Polluted	11	
	Green	2	63
Archaeological	Archaeology	31	
	Old buildings	13	
	Aljouf	7	

	King Abdulaziz palace	5	56
Spatial	Congested	45	45
Personal	Practical	15	44
	Affinity or belonging feeling	8	
	My house	8	
	My office	7	
	Emotionally related	6	
Sports	King Fahd Stadium	25	41
	Sports activity	16	
Cultural	Cultural activity	11	21
	House library	10	

Table (79)

5.3.1 Function

The basic meaning of function is that objects perform the tasks for which they have been manufactured. Function as a value existed in pre-historical times when mankind manufactured tools and arms with which he could confront enemies and the difficulties of nature. The shapes of these manufactured objects and tools evolved over time and many generations became skilled in developing, manufacturing and using the tools. The reliability of the tools evoked feelings of trust to mankind. Therefore, the accuracy, skill and perfection of the manufacturer have become admired qualities. Teague (1949 p. 39) states that functional knowledge appeared before being known by mankind. Aesthetics came to represent a guarantee that the object would perform the purpose for which it was made.

From the results of questionnaire, most of the motive powers behind the objectives, adjectives and activities are functional and that the objects selected by the respondents were chosen due to functional motives. For example, King Fahd Road was not mentioned repeatedly by the respondents because of its beauty or cleanness but because of its functional performance in connecting the South and North of Riyadh and in

facilitating the movement of people. This indicates that the respondents look at the objects in a practical way and that there is a perception and awareness of the functions of these objects.

Also wardrobes were mentioned repeatedly due to their functional performance. Wardrobes are new to the Saudi house. In the past clothes and suchlike items were kept in metal or wooden boxes that took up valuable space in the house. The wardrobes allow residents to store many items in a compact space. Wardrobes can be divided into many compartments for hanging clothes and keeping other items in good order. The repetition of wardrobes by the respondents indicates that Saudi society values the practical performance of objects more than their aesthetic side or shape.

The availability of services was repeatedly used when referring to house location or city quarter. Services include everything that could make life easy such as electricity and recreational centres.

From the review of Table 79 the respondents are interested mainly in functional issues. This suggest that Saudi society is seeking the basic purpose of objects, that it is practical-minded and has shifted in its attitudes away from the more traditional humanitarian and emotional motives.

5.3.2 Recreation

Recreation, which evokes activity and play, also embraces notions of leisure, in which individuals are free from mundane pressures and has the opportunity to attend to their self-satisfaction and self-actualisation. To the psychologist Spencer (1987 p. 42) play is the dissipation of excess energy while Lazarus (1987 p. 19) states that recreation

maintains and restores energy. On the other hand to Carr (1987 p. 20) (basing his definition on the notion of catharsis), play is the security valve for expressing the hidden feelings. For Patrick (1987 p. 21) play is a form of relaxation, which releases mankind from the stresses and pressures of life.

During the 20th century many other theories came into existence about play. Mitchell and Mason (1987 p. 23) develop the notion that play results from mankind's tendency towards self-expression. The anthropologist Norbeck (1987 p. 24) states that play is an optional conduct or behaviour preferred to other activities and containing a level of psychological delusion. The author Frank (1987 p. 24) states that play is a psychologically important element for the development and growth of character, while to Erikson (1987 p. 26) play is a means for solace and a method for escaping social reality, which is fixed, and for escaping the restrictions of time and place.

The results of Table 79 show that most of the respondents linked recreation with going to the market, seeing walking between shops as a cheap and readily available means of recreation and exercise. During their visits to the commercial centres most people only purchase small things such as snacks and soft drinks. Therefore, most of the big commercial centres in Riyadh are provided with recreational amenities, especially places for children to play, as well as places for taking snacks and beverages. As the means of entertaining and recreation in Riyadh are very limited, the commercial centres provide these facilities with the aim of attracting high numbers of people to the markets. The recreational facilities still separate men from women, as required under Saudi customs. The private garden was also associated repeatedly with the recreational dimension. The Saudi resident prefers to move all recreational facilities to his house so that he can enjoy full privacy as indicated by the respondents in the questionnaire and in the interviews.

The garden can provide privacy for the residents of a house, allowing them to find enjoyment and recreation at home. The garden is a new feature to the residents of Riyadh, unknown in traditional houses. It has since become a necessity of life in the house, with its many recreational facilities such as children's play area,, swimming pool, swings, barbecue stand and sometimes a tent. The area of private garden is often equal to that of the house, sometimes more.

Overall, most of the respondents selected general things such as 'markets' or 'parks' in reference to the recreational dimension. They did not specify certain markets or parks (for example Olaya Park or Akaria Market) and their selection covered features that are available anywhere. This indicates that most of the selected items are new to a Saudi society which does not have any direct emotional attachment towards them.

5.3.3 Aesthetics

The aesthetic dimension has played a main role within mankind throughout history and in the present. Mankind accepts and admires some things and abhors and keeps away from others that he does not like. It is possible for many people to be aware of and justify their aesthetic motives but the reasons for other reactions may not be known.

People do not always reach the same aesthetic decisions. They form their judgements under a huge range of influences some of which are relevant to individual or to a certain place and others which relate to less identifiable factors. The influence of time or place may be subject to change, which would accordingly be reflected in the person's opinion to any objects or activities.

To Plato (Sami 1966 p. 31), aesthetics, goodness and rightness were one and the same phenomenon. There are others who object to this platonic opinion, saying that the goodness is useful and the aesthetics are not necessary so, or that the rightness is based on proof while the aesthetics do need to be proved.

Some scholars link aesthetics to biological comfort while others maintain that aesthetics are tangible and perceivable and that the evaluation of aesthetics is a qualitative and not a quantitative issue. For example the beautiful face is not equal to one thousand faces that are less beautiful. Beauty is something that cannot be measured by figures.

To the writer the purest or absolute aesthetics exist when all meanings and goals of an object are contained within the lines, colour and form of the object, as can be achieved by highly gifted artists, sculptors or architects.

As shown in Table 79, the material marble was mentioned repeatedly by the respondents for many reasons. The most important reason is that marble is a new material to Saudi society which has existed for a long period used only mud and natural stone in building. People like marble because they find it to be elegant and to enhance many natural and psychologically pleasing colours that are otherwise more subdued in mud and stone.

The TV Tower was mentioned repeatedly by the respondents as another aesthetic feature because of its height and its diamond-shaped storeys covered with reflective glass. To many this does not reflect a utilitarian value, as very few people are allowed to visit the TV Tower. In addition to the above, the Ministry of Interior Building, designed in the form of an inverted pyramid, is considered as one of the most beautiful buildings in Riyadh. It is completely closed to the public.

Natural quarried stone with its various colours was mentioned repeatedly by the respondents for use in building. The natural stones are brought from hills around the city

and used on the façades of buildings after being treated. Now natural stone is widely used in making decorative shapes around the windows and doors or sometimes on the exterior surfaces of buildings as a decorated cornice. In Riyadh natural stone was not used in the past because of the difficulty in treating it. Natural stones are mostly used for cladding and not in the building structure.

From what has been mentioned by the respondents, most of the objects are mentioned by them based on the aesthetic dimension. These objects range from civic features to building materials used for decorative purposes.

5.3.4 Commerce

In an old Islamic city the Mosque played a tremendous role in the total urban planning. The Mosque was the central core around which the daily activities used to be performed, such as commerce and education. The Mosque and surrounding services were the nucleus for the urban settlement in Saudi Arabia. In this way Riyadh city originated with the construction of the Great Mosque, Qasr Al-Hukum (Ruler's Palace), central market and then the residential quarters. That approach is still adopted in the new quarters of Riyadh, which start with the construction of the Mosque, school, market and then the services and houses.

In the responses, the market was mentioned repeatedly due to the commercial motive. The open-air and enclosed markets used to be visited by many people for recreation and enjoyment, especially because Riyadh lacks alternative recreational places and its weather is not good for outdoor activities except during limited times of the year. Certain markets were mentioned in the questionnaire such as Akaria Markets.

Significantly it has been noted that the respondents chose the closed market more than the open markets as the former are air-conditioned and therefore more comfortable to spend time than are the open-air markets.

Restaurants were also mentioned repeatedly by the respondents in general for their commercial dimension. Riyadh is full of restaurants, especially those that offer local cuisine, followed by Lebanese and Indian restaurants. The restaurants are busy during the weekends. In the restaurants there is a special section for families and a section for bachelors. Mobile screens can be erected in the restaurants for the sake of separating one family from another. The restaurants are widely and frequently visited by the people, as indicated by the respondents.

5.3.5 Architecture

From the questionnaire the respondents were found to be fully aware of many notions of architecture. They have selected several architecturally distinctive features, indicating that architectural ideas, which distinguish between ordinary features and architecturally significant features, colour their perceptions. For example the repetition of the phrase 'Diplomatic Quarter with its desert architectural design' indicates that the respondents react to their environment using architectural criteria of architecture.

In the past Riyadh adopted traditional building methods using local materials over the centuries. Suddenly, within fifty years and with the discovery of oil, the country has become open to the outside world and a number of various international architectural styles have been introduced. This may have helped in raising the level of architectural awareness of the Saudi public.

Many respondents made mention of traditional architecture. They also indicated that people often quote traditional architectural details and methods and develop them by means of using modern materials, or try to develop traditional materials that suit the climatic conditions. This shows the desire for many people to maintain traditional building customs that they see embedded in some architectural details such as the small triangular apertures, balconies or in the internal (covered) courtyard.

Also the repetition of 'good design' indicates an architectural consciousness and that the occupant feels able to assess the success of design in terms of 'good' and 'bad'. It has been noted that most of the respondents had prior experience of building a house during which they had discussions with the engineer and contractor in connection with the design and execution of building lasting almost a year. Sometimes they intervened in selecting the building materials. So by this way their knowledge was increased as indicated by most of the respondents.

CHAPTER SIX:
CORRELATIONS

6: Correlations

6.1 Introduction

6.2 First Group

6.2.1 Age and city area

6.2.2 Age and house style

6.2.3 Gender and the area of residence

6.2.4 Age and the quarter

6.2.5 Age and the finishing materials

6.3 Second Group

6.3.1 Correlation between questions 5 and 6

6.3.2 Correlation between questions 17 and 22

6.4 Cognitive Mapping

6.4.1 Mapping the city

6.4.2 Mapping the house plan

6.5 Personal Profile

6.6 Conclusion

CHAPTER SIX: CORRELATIONS

6.1 Introduction

This chapter looks at the circumstances and facts of the Survey by connecting specific personal details with the answers of some selected questions and examining any correlation between these details and the age, sex and place of residence of the respondent. These correlations are discussed to ascertain whether contradictions lie between the utterances and the lifestyle of the individual. The discovery of correlation between objects that have no relation among them may help in understanding and using the said correlation.

The said correlations are organised into groups. The first group of correlation is between the personal details and answers of some selected questions. The second group is between the phenomena or reasons and other objects stated in the answers.

Each respondent has personal propensities, which are controlled by the factor of age besides other personal factors such as sex of respondent, the place where he lives, level of his education and type of his residence. The first group of correlation shows how the answers were influenced by background factors of respondents.

The second group of correlations shows the extent of the connection between the answers of the questions presented to the respondents and the reasons given. This evaluates whether the answer reflects a collective attitude or individual reasons of the respondent.

6.2 First Group

6.2.1 Age and the city area

This sub-section looks at the age of respondents and the answers to question 4: Mention three important areas in your city and give three reasons for the importance of each area.

The answer to the above question are given below:

Selected area	Under 26 years	26-35 years	36-45 years	46-55 years	Total
Qasr Al-Hukum	2	4	5	2	13
Olaya area	4	1	7	2	14
Batha area	2	-	2	1	5
Thumammah area	3	-	-	-	3
North Riyadh	2	7	3	1	13
East Riyadh	1	4	1	2	8
South Riyadh	-	2	1	2	5
West Riyadh	-	5	-	-	5
Diplomatic Quarter	1	1	3	-	5
Ministries Area	-	-	2	-	2
Dariyah	-	-	-	3	3
Old Markets area	-	-	-	3	3
Total	15	24	24	16	79

Table (80)

The following points can be observed in the above table:

- The area of Qasr Al-Hukum, the oldest area in Riyadh, was repeated by mature respondents (36-45 year olds) more than by the other age groups. Most respondents of this age knew the area of Qasr Al-Hukum when Riyadh was limited to Dirah and its surrounding places. They spent their childhood days in this area. Therefore they have emotional feelings and attitudes generated by their memories in the old buildings, squares and corners of Qasr Al-Hukum area. (36-45 year olds) witnessed the beginning of the constructional renaissance as well as the refurbishment of Qasr

Al-Hukum area to its present state. To them Qasr Al-Hukum area was – and still is - the pulsating heart of Riyadh City. It had a central status, being the judicial, religious focus and the place for the main markets.

- Olaya area was also repeated more by (36-45 year olds). It is famous for its luxury houses and services and rich people live there. All services and amenities are available in Olaya area and a number of important buildings are situated there. Olaya lies half-way between the South and North Riyadh, penetrated by the busy King Fahd road and Olaya Main Road, which is a permanent hub of commercial activity.
- North Riyadh was preferred more by (26-35 year olds) respondents. This is a new residential area appropriate for people who have just completed their education and are ready for occupying houses in this area. People at this age tend to concentrate their efforts into attempting to buy a house and it is possible to buy a house by means of instalments in this area. The basic services are available in this area, and it seems that the future of this area is very promising.
- Dariyah Old Markets area were repeated more by the older respondents (46-55 year olds). This could be attributed to the reason that this category of people may be less enamoured of the new reality. They look instead for echoes of the past in the old traditional objects that they used to deal with during their youth. This category of people is nostalgic of past days of youth and struggle. Dariyah archaeological area, which contains farms and old houses, is a place to wander and experience the history of the country. As Dariyah contains a number of farms, it attracts many people who appreciate the rural life, which represents simplicity and rest. As Dariyah is 9 km from Riyadh the older people may also go there to escape the noisy life of the city, thereby seeking tranquillity and quiet. Similar to Dariyah, the Old Markets area

represents the traditional markets, which exhibit traditional items or local crafts in various fields such as clothes and ornaments, the quality of which appeals to older people. These markets are located in the centre of Riyadh and have been there for many years. It is common to see auctioneers roaming around these markets, exhibiting their goods and calling out the last price of auction.

- Thumammah area was repeated more by the respondents under 26 years old. Thumammah area is 40 kilometres from Riyadh, near King Khalid International Airport. It was the form of a wide desert containing a number of sand dunes and beautiful areas that are suitable for camping. It is a natural recreational area where the youth go for spending weekends and Eid holidays. People visit to enjoy various outdoor activities such as camping or driving around by car or motorcycle on the dunes. Some people erect their tents and prepare their food in the traditional Bedu way.

6.2.2 Age and house style

This sub-section looks at the connection between the age of respondents and their choice of house type as indicated in response to question 15: Specify the type or model of the house that you like or you want to live in and give four reasons for selecting this type of house.

Type of Residence	Under 26 years	26-35 years	36-45 years	46-55 years	Total
Modern villa	3	4	7	3	17
Simple house	1	2	-	-	3
Traditional house	-	4	1	-	5
Western house	-	1	1	-	2
Total	4	11	9	3	27

Table (81)

- The villa was cited most by mature respondents (36-45 year olds). The villa has become common throughout the country; most people live in private villas. Mature people are more likely to have acquired many experiences and have lived through the transitional period from the traditional houses to the modern villas. They would be aware of the characteristics and advantages of both house types and have made the decision that the villa best suite their needs.
- It has been observed that most of group of (26-35 year olds) show little consensus in their selection of house type. Their various ideas are more influenced by other surrounding social, economic or cultural circumstances. Many respondents of this age thus select the Shami, open, traditional, Islamic or Spanish styles. This age group also faces numerous other life-decisions covering many subjects such as the selection of a partner, career, place of residence and future life-style, in addition to consolidating their own personal ambitions and goals.
- All (46-55 year olds) respondents unanimously chose the villa. This unanimity is likely to reflect the experiences held by people of this age. Almost all would have previously lived in traditional houses with only basic services. They may have suffered much in facing the elements of nature such as rainfall, wind and difference of temperatures. The traditional buildings for this age group do not provide a comfortable life. In their current homes they feel major improvements in terms of services and comfort.

6.2.3 Gender and city area

This sub-section looks at the connection between the sex of respondent and answers to question 4: Mention three important areas in your City and give three reasons for the importance of each area.

Selected Area	Male	Female	Total
Qasr Al-Hukum	11	3	14
Olaya Quarter	11	2	13
Thumammah Area	1	-	1
North Riyadh	10	2	12
East Riyadh	7	1	8
South Riyadh	3	1	4
West Riyadh	4	1	5
Diplomatic Quarter	3	-	3
Ministries Quarter	1	-	1
Dariyah Quarter	1	-	1
Old Markets	1	-	1
Total	56	12	68

Table (82)

- Qasr Al-Hukum area and Olaya were repeated more than other areas by both males and females. This means that the above two areas are important in the eyes of both sexes. Qasr Al-Hukum area has a long historical reputation in rendering good services in trade and shopping that attracts both sexes. Olaya area is a desired residential area. All categories of both sexes prefer Olaya area because of the availability of services, its location in the centre of Riyadh and the cultural level of people living there.
- Thumammah recreational area, Diplomatic Quarter, Dariyah and Old Market area were not mentioned by females for many reasons. Thumammah area is an open area, which limits the movements of woman in the light of the religion, customs and traditions of the society. Because Thumammah area has no recreational means that is suitable for women, there is scope for investors to consider how to make this an ideal place where recreational facilities can be enjoyed by all people. The open areas of

the said area are appropriate for establishing many recreational activities that are suitable for both sexes such as equestrian games, golf, jogging tracks and various sports-grounds. The participation of woman today is limited to camping in remote areas where all necessary precautions for protecting their privacy can be taken. Usually a number of tents are erected around an internal space where most of the family ladies would stay. When darkness falls, the ladies can move freely around the camp or sit around the firewood stove and talk. The camp of the family men is erected 200-500m away.

- Similarly, the public parks in the Diplomatic area, despite their good design, are not appropriate for the ladies. Their designs have prioritised aesthetics above functional aspects. So the view of parks is fine but they lack the element of privacy required by ladies.
- Dariyah area is usually not important for ladies because it is an archaeological area. As the age of the majority of female respondents is less than 26, they feel less attachment to history and heritage. The same could be said of the Old Markets area. Its markets contain many old traditional industries and tools, which do not attract the females. From the above, the role played by the sex in specifying the important areas of city is apparent.

6.2.4 Age and the quarter

This sub-section looks at the connection between the age of respondents and answers to question 13: Mention three important objects that you like in the quarter where you stay and give three reasons for the selection of each object.

Objects in Quarter	Under 26 years	26-35 years	36-45 years	46-55 years	Total
Markets	1	3	4	2	10
Restaurants	1	-	1	-	2
Hospitals	1	2	-	1	4
Spacious roads	2	3	3	-	8
Services	4	1	1	-	6
Easy access	1	1	1	1	4
Parks of quarter	1	3	1	-	5
Style of buildings	1	2	-	1	4
Location	3	4	4	1	12
Neighbours	2	3	3	-	8
Quietness	1	3	1	-	5
Mosque	-	5	3	-	8
Gardens	-	4	2	-	6
Cleaning	-	-	1	-	1
Pedestrian corridor	-	-	-	2	2
Total	18	34	25	8	85

Table (83)

- The spacious roads are appreciated by almost all ages. Only (46-55 year olds) showed no interest in the spacious road, indicating that people of this age prefer the narrow roads that remind them of the traditional lanes built to the human scale in contrast to the roads of today which need to be very wide to take the car.
- The pedestrian corridor was mentioned repeatedly by (46-55 year olds more than other age-groups because the people at this age like these types of roads, which are specified for walking while shopping. People at this age need to be able to walk free from the dangers of cars. This reflects that most roads in Riyadh are not suitable for the pedestrians. Those who like to take exercise walk only inside their immediate neighbourhoods, along quiet roads and around the large buildings.
- Modernisation of the quarter was mentioned repeatedly by all except the oldest category, who did not show any strong satisfaction for modern buildings. Older

people care less for the shape of building than how it satisfies their needs and performs its required functions. In addition to the above the old are more prone to react against anything new.

- The mosque was mentioned more by (26-35 year olds). The writer hesitantly suggests this might indicate that the person at this age has an increased need for religious stability and input.

6.2.5 Age and the finishing materials

This sub-section looks at the connection between the age of respondents and finishing features of the facades of houses as indicated in question 17: Specify two features (or finishing materials) that you would like to make on the façade of your house and give two reasons for the selection of each feature.

Table 84 below shows the correlation between the above two factors:

Finishing Materials	Under 26 years	26-35 years	36-45 years	46-55 years	Total
Ordinary paint	4	3	3	-	10
Natural stones	4	5	4	3	16
Glass	1	2	-	-	3
Marble	2	9	4	2	17
Timber	-	1	1	-	2
Granite	-	-	1	-	1
Total	11	20	13	5	49

Table (84)

- Marble was mentioned repeatedly as a finishing material for use on the façades of houses by (26-35 year olds) more than other age-groups. The reason may be that people at this age are prepared to start a new life in a new residence. At this age the changes are many and the people may wish make a good appearance before society

by the use expensive marble. Marble also has many deeper connotations and values, being associated with fine palaces and ancient civilisations.

- 46-55 year olds did not select paint as a finishing material on the façades of their houses but unanimously selected natural stone as a finishing material. This matter could be because the natural stone is sourced from the earth where the occupant of house used to stay. The old people have a liking for objects that show attachment to the earth. Cladding a house with natural stone might give it the characteristics of caves and traditional houses. Also, the colours of natural stones are similar to the natural colours that man is accustomed throughout his life.

6.3 Second Group

6.3.1 Correlation between questions 5 and 6

Question 5 asked about the three important places in Riyadh and question 6 about three important landmarks. The answers for each were approximately similar (11 answers). In particular they focused on Al-Masmak Palace, Airport, Qasr Al-Hukum among others as places and as important landmarks. Most of the answers focused on the ancient civilisation, historic and archaeological background of the country, recognising that these places or landmarks determine the image of the city. The importance of buildings was not always related to their size or opulent building materials. The building or landmark has acquired its importance from events associated with it. Al-Masmak building in Riyadh is a plain mud building without any distinctive architectural features or engravings. Its design does not represent any architectural transition. But the importance of the said building derives from an event that took place inside it. The battle

for the liberation of Riyadh and the starting point for the unification of the country took place there.

Another location in the same group is the Qasr Al-Hukum area in the centre of Riyadh. The dimensions of Qasr Al-Hukum do not exceed 100x100m. It was given less priority by the respondents in terms of importance. About 15 answers indicated that Qasr Al-Hukum area is important because it is the symbol and core of city. The same answers and same respondents confirm the importance of Qasr Al-Hukum area as a basic landmark of the city.

6.3.2 Correlation between questions 17 and 22

The above correlation also exists between the questions 17 and 22; asking respectively for two desired features (or finishing materials) on the house façade and three desired building materials (or fittings) for the interior. The respondents selected marble or natural stone as the first choice for the façade because these belong to nature but also favoured these as materials for the interior of the house. The people perceive that natural materials have the highest aesthetic quality. The other reasons given for the selection of natural materials state that nature is the origin, therefore resides in the core of the material. The people like their houses to be in harmony with the surrounding environment and to show a strong correlation with the earth. Many people believe that natural materials are good for the skin to touch and therefore like to walk with bare feet along the beaches of the sea. Most of the natural materials such as marble, stone, and mud have been adapted throughout the evolution of architecture to maximise the greatest benefit from their constructional advantages, specifically as thermal insulators.

Traditional building technologies indicate how such materials can be well-suited to hot dry areas.

6.4 Cognitive Mapping

Cognitive mapping is a further means for eliciting the mental image of a city formed by the minds of the population. Question 26 requested the respondents to draw a sketch of the city showing the important buildings, places, roads and landmarks that may have not been stated in the answers. About 19 person out of the 32 respondents produced a sketch of the city. The shape of those drawings was different from one person to another, as was the method of expression of each person. 11 out of the 19 sketches were more expressive in showing the landmarks, roads and general appearance of the city. The drawings show an understanding of the image of city not as a collection of separate buildings or architectural works, but on the basis that it is a set of elements relevant to each other that form spaces and interrelating masses. The city is more than a group of individuals; it is the integration between the people and its buildings. It is a collection point for society. The activity of people in the spaces of city echoed the spirit of buildings in the city, without which the buildings of a city are dead and spiritless.

Seemingly simple drawings that express certain things can carry many meanings. This is understood in this research which uses these drawings as a means for the respondents to explain their ideas about the city by visual expression. Through the expressions reflected on the sketch, the feeling of the respondent about the landmark can be determined. Many studies indicate that the image is considered as essential matter in understanding human behaviour.

6.4.1 Mapping the city

The obtained sketches carried many different impressions of the city of Riyadh. Some sketches show the roads only, sometimes with a single line and sometimes with double lines. Also the accuracy and usage of landmarks, roads and buildings are different. As Table 85 below shows, about 29 objects are shown in the maps and are repeated up to eleven times.

S. No.	Objects (City Map)	Frequency
1	Main roads	11
2	Ring Roads surrounding the city	10
3	King Fahd Road	9
4	King Khalid International Airport	6
5	King Fahd Stadium	5
6	Market	4
7	Hospital	4
8	Governmental departments	4
9	Qasr Al-Hukum	4
10	City centre	4
11	King Saud University	4
12	Vegetable market	3
13	Old buildings	3
14	Commercial centres	3
15	Television Tower	3
16	Olaya main road	3
17	Residential areas	3
18	School	2
19	Modern buildings	2
20	Queen Building	2
21	Ministry of Interior	2
22	Jissir Alkhaleej Road	2
23	Garden	2
24	Riyadh Water Tower	2
25	Diplomatic Quarter	2
26	Mosque	1
27	Jabal Abu Makhrooq	1
28	Sharia Court	1

29	Road exits	1
----	------------	---

Table (85)

The difference in the repetition of each object shows its importance among this representative group of people in accordance with their views. ‘Object in this context means the roads, public buildings, residential quarters, natural features and landmarks. From the maps and sketches presented, as well as the results as indicated in the table below, the following points can be proposed:

- 11 of the 19 maps presented can be classified as expressive maps showing proportionally the planning of city, roads and some landmarks.
- The compass points of the city plan are shown in only four maps.
- Some respondents showed the roads on the map with a single line and some with double lines.
- The scale between the sizes of roads, quarters, landmarks and the actual size of city is not considered.
- Most of the sketches of the city contain the places, roads surrounding the residence and places of immediate interest to the respondent or to his daily movements.
- Some sketches of the city contain an approximate plan of the residential quarter only, not of the whole city, and some other respondents drew the residential quarter that they wish to be constructed.
- The landmarks and buildings are shown as squares and rectangles. Only one of the sketches shows the landmarks in shapes representative of the real buildings. In this the airport is reflected as a rectangle inside which are two planes, the Ministry of

Interior building as a simple pyramidal shape, Malukah Building was shown as skyscraper block, and so on.

- Only one respondent wrote down the names of roads, streets and quarters. Other respondents only wrote the names of the streets and some landmarks.
- No landmark or building that was not stated in response to the questionnaire was reflected in the sketches.
- Most of the sketches are approximately rectangular and in actual fact Riyadh take the rough form of a rectangle.
- Most of the streets and roads shown in the presented sketches are longitudinal rather than latitudinal. King Fahd Road is shown in most of the sketches.
- One of the respondents presented a proposed sketch from the United States of America, which he thinks as suitable for the planning of our cities.
- Colours were used in only two sketches. The remaining sketches used only one colour (in pencil).
- No drawing focuses on any part of the city except the North of Riyadh, which has been commonly used in the sketches.

6.4.2 Mapping the house plan

Question 25 asked the respondents to draw an imaginary plan for the house where the respondent lives or wishes to live, depicting the features that determine the elements and rooms of the house on the map. 10 out of the 32 drawings received contain clear information about the requirements of occupant. Over the writer's 20 years as a specialised engineer it has been observed that most partly educated or uneducated people

are able to draw a simple initial sketch in which they express their housing requirements. Also the sketches show the relation of spaces in the house. The writer thinks that those people may have acquired their experience during the stage of collective building promoted in the Kingdom, when the government gave building loans and plots to Saudi citizens. Information from the 10 best sketches is given in Table 86 below.

S. No.	Objects (House Map)	Frequency
1	Living hall	21
2	Toilet	21
3	Kitchen	20
4	Saloon for men	20
5	Bedroom	16
6	Dinning hall	16
7	Entrance for men	16
8	Saloon for ladies	15
9	Entrance for ladies	12
10	Hand washing basin for men	10
11	Master bedroom	9
12	House garden	7
13	Garage	6
14	Warehouse	5
15	Upper hall	5
16	Room for clothes	4
17	Dywaniah	4
18	Driver's quarter	4
19	Housemaid's room	3
20	Arabic salon	3
21	Stairs	3
22	Basement	2
23	Swimming pool	2
24	External ancillaries	2
25	Guest room	2
26	Multi-purposes hall	1
27	Staircase	1
28	Courtyard for men	1
29	Courtyard for ladies	1
30	Balcony	1
31	Laundry room	1
32	Office	1
33	Office room	1

34	Library room	1
35	Games room	1
36	Internal space	1
37	Children room	1

Table (86)

From this the writer can make the following points:

- About 37 objects are shown in the sketches, repeated up to 21 times.
- 15 sketches show the ground floor only, 10 show the ground and first floor, 9 show the ground and first floor and external ancillary buildings and the final two show the ground floor, first floor, ancillary buildings and basement.
- The North arrow is shown at the top of only four sketches.
- The answers focus on the availability of living room, hall, toilet, kitchen, salon, bedroom, dining hall, men's entrance, and women's salon and entrance. The above are the main and most practical elements and spaces inside the modern Saudi house.
- The objects contain many necessary and unnecessary elements of the house. Some objects that have not been listed in the questionnaire appear in the sketches.
- All respondents express their drawings by making a single line for walls.
- Most of the presented sketches contain no measurements but the comparative sizes of the spaces are well expressed.
- Some respondents show the doors only as openings. Some draw the door leaf as a narrow rectangle and some use a circle shape. Few respondents drew the doors as shown in architectural plans.
- The sketches did not contain any indication of the furniture inside the spaces of house.

- In most of the sketches the hall was in the middle of the interior spaces. The distribution of elements was in harmony with the desires of Saudi society. Also the function of each space is considered in the relations between the spaces.
- The stairs, toilet and kitchen are expressed properly by making lines for the stairs, drawing sanitary fittings at the toilet place and cabinets in the kitchen.

Most of the sketches show the roads surrounding the building. Also all respondents are interested in showing the men entrance and ladies entrance as well as entire separation between the spaces of guests and spaces of family members.

6.5 Personal Profile

In this part of the research the researcher selected the respondent who willingly gave the greatest depth of information in response to the questionnaire. The discussion centred around the responses already given and also covered the following points:

- Historic background;
- Social background;
- Interests;
- Roots;
- Relationship; and
- Impressions.

The respondent's name is Mohammed. At the time of the interview Mohammed was 45 years old. He is a businessman and holder of a university degree in architecture. He stays in a very wealthy area in Riyadh called Olaya. He has been in this area for thirteen years. He was born in Riyadh.

Mohammed almost certainly recalls when the houses of Riyadh were made of mud and attended the transitional stage to the houses made of concrete. He also witnessed the boom days of the country. Mohammed is the father of four children (two boys and two girls). He lives in a villa house with his wife, children, housemaid and an Indonesian driver. Socially Mohammed has two groups of friends, colleagues at work and other friends. During the rainy seasons and days of fine weather they go out of Riyadh for picnics.

Mohammed maintains close companionship with his family and celebrates any important occasion with them. He always tries to make his family members feel happy. His oldest child is a boy aged 14 years, who has a separate bedroom with an en-suite toilet. His two daughters share one room. The youngest child is only two years old. Mohammed shares a spacious bedroom with his wife, containing a bed, adjacent workspace, place for clothing, toilet and small hall in the upper floor of their two-storey residence. The driver and his wife live in the external ancillary buildings where the kitchen and storehouse are also located. The area of Mohammed's plot is 750m². The building area is about 500m², including both storeys and ancillary buildings. The remaining area is used as a beautiful garden, car-parking place and small swimming pool.

Mohammed's house contains many recreational facilities. He subscribes to many satellite channels, newspapers and magazines to follow up international developments. He travels with his family around the world during the summer holidays. His interests include many subjects such as politics, economics and sport. He particularly likes watching television to follow world events.

Mohammed thinks that Najd Region is the most important region in the Kingdom because the capital and many government offices are found here. This is followed by Hijaz because the holy places are located there and it is close to the Red Sea. Hizaj Region is followed by Eastern Region, Northern Region and Southern Region in terms of importance. What has been stated by Mohammed represents the views of many people.

Concerning the natural qualities of the Kingdom of Saudi Arabia, Mohammed stated that the deserts in his country are very beautiful especially in the rainy seasons when the meadow grass grows. This demonstrates his attachment to nature.

When asked to mention five important cities in the Kingdom, Mohammed said Riyadh for many personal reasons such as his belonging to it, his good memories in it, and that his office and relatives are in Riyadh. Then Mohammed mentioned the city of Hail in Northern Region for personal reasons and its beauty. The city of Jeddah was the next important city because of its good weather, recreational places and its proximity to the Holy Places. The weather of Jeddah can be unbearable during the summer. He then mentioned Mecca because he feels secure when he enters this Sacred city and because he likes the traditional markets of Mecca, demonstrating his love of traditional items and his respect for heritage that evokes the time when Mohammed lived in a mud house.

In response to the important areas in Riyadh, Mohammed mentioned Olaya, Sulimaniyah and Dirah area. Olaya and Sulimaniyah are the places where his office and residence are located and Dirah, which is the old traditional area of Riyadh where he stated that the mud house in which he used to live is located. The elementary and intermediate schools, which Mohammed attended are located there. He stated that he

feels happy in seeing the old places. Despite the many years that have passed since, Mohammed's memories remain vivid and are strongly attached to their area of the city.

Asked about the places in Riyadh that are most important to him, Mohammed mentioned his residence, office and Mosque. This indicates that Mohammed is very close to his family and his work and devoted to religion. The important landmarks in Riyadh that he chose were King Khalid International Airport, King Fahd Stadium and King Saud University. He considers the above landmarks as significant in terms of their unique design and the necessary services they render the city. The architectural background of Mohammed perhaps encouraged him to think of projects of distinctive design as evident in these landmarks. In design terms they express a further clear symbolic dimension because they all share an architectural language derived from the Najdi traditional heritage. King Khalid International Airport takes the form of interrelating triangles derived from the equilateral triangles found in traditional houses; King Fahd Stadium has been derived from the shape of tent (the first residence of the people in Najd area) and most of the designs of King Saud University otherwise reflect traditional Najdi architecture.

For the three important buildings in Riyadh, Mohammed mentioned the Qasr Al-Hukum building, the Ministry of Interior Building and King Faisal Charitable Foundation Building. He based the importance of the above buildings on their good location in the city and their distinctive shapes. While the design of Qasr Al-Hukum is traditional, the other two buildings are modern.

Concerning the important subjects that he likes in Riyadh, Mohammed spoke of the availability of services, roads, old buildings, markets and restaurants. Four of the five subjects that he stated render services and the fifth, the old buildings, reminds him of the

past. On the other hand, the things that he does not like in the City are the rainy days, fast passing of time, scarcity of green areas, some new quarters and the old airport building. The reasons for disliking the above items mainly concerned practical considerations. During rainy days the water covers up the roads and there is no appropriate drainage system for it. In other words, Mohammed is keenly aware of the weak points in his city and is very interested in making it a nice place where life should be easy.

King Fahd road, Dammam road and Takhassusi road are the very important arterial routes in the city in his eye. All of the above roads are relevant to Mohammed's daily life. King Fahd road crosses Riyadh from north to south. It forms part of his route between his office on Dammam Road and his residence at Takhassusi area. Consequently, most of the reasons he stated are personal. The roads that Mohammed does not like are Taheleya road and Dhabbab road because they are busy with many traffic signals.

Concerning the things that he likes in the quarter where he lives, Mohammed mentioned the Mosque, trees and spacious roads. The reasons he gave focused on beauty. The things that he likes inside his courtyard included the garden, car park and swings for his children.

Mohammed stated that he prefers the traditional style of house. The reasons for this preference concerned his view that the traditional style provides warmth, a feeling of belonging and profound beauty. All these reasons refer to symbolic values, despite the difficulties in reconciling the traditional style with the requirements of modern life. To many of the same age group the traditional style of houses promises a return to the simplicity of the past and carries memories of childhood. Therefore the actual focus of

this preference could be said to be not the building *per se* but the time that has been spent in such buildings.

The things that Mohammed likes inside his property were the garden, *Deywania*, toilet, seating and television. The above objects all play a part in his daily family life. Thus, for the living room Mohammed mentioned the television and place where tea and coffee is prepared. The objects in the bedroom were the bed, a small table for books to read before going to sleep. Mohammed was happy to eat at the dining table instead of sitting on the floor as was traditional in Saudi society

The three types of building materials Mohammed chose for his house were pre-formed GRC shapes, a modern technique for making the house beautiful, marble and ornamented metalwork. This selection gives the impression that, like much of Saudi society, Mohammed is interested in beauty regardless of the cost incurred in the use of expensive building materials that have no other function. The author is concerned that the high cost of housing may have a negative impact on the economic situation for the future of Saudi society.

When asked for his preferred objects in the toilet, Mohammed mentioned the shower, as it is a more practical way to wash and consumes far less water than a bath. He further stated that he likes to keep a small table for books in the toilet. This indicates that Mohammed spends long periods of time in the toilet and finds the toilet comfortable. Besides its use for shaving and cosmetic purposes, the mirror is always kept in the toilet because it increases the perceived size area of the room. This indicates that the area of toilet at Mohammed's house is not large.

The planning of Mohammed's house is very modern and consider privacy in separating men and women. Mohammed made a sketch indicating the location of his house, main roads, places where he goes daily and some other important landmarks in Riyadh.

By reviewing the answers and reasons presented by Mohammed, who is also personally known by the author, the answers make a very expressive portrait of his personality. His answers confirm the presence of a significant symbolic aspect to his perception of the city. They also reveal his deeper tendencies and the symbolic values that he carries inside his attitudes.

6.6 Conclusion

1. Najd area is very important for Mohammed, a resident of Riyadh as it is the centre of rule, the place where the capital is located and the place from where the unification of the country started. Awareness of these facts is well-developed inside his mind.
2. Hijaz area is very important after Najd area for religious reasons. Muslims direct themselves in the direction of Qiblah (to the Holy Kaba'a in Mecca) five times a day while performing the prayers. Qiblah is not a designation for the place of Almighty Allah but it is a symbol for mankind to focus on worshipping the Creator (Allah) alone.
3. Despite the Eastern Region being the source of the wealth of the country it only occupies third place in terms of importance. This suggests that Mohammed is driven more by personal and religious emotions and symbols and, hence, economic considerations are of lesser importance.

4. The Kingdom of Saudi Arabia is famous for its oil wealth, which contributed much to the recent development and progress of the country. The responses focused on the availability of oil as giving a very important advantage, an indication of economic awareness. Many people covered by the survey also stated that the oil is very important in this country.

5. Riyadh's status as the capital of the country has an emotional dimension. Also Riyadh is located in the centre of the country and houses the government offices and Embassies. This important status plays a role in strengthening feelings of affinity to Riyadh.

6. As Jeddah is the first Sea Port in the Kingdom of Saudi Arabia and is near the Holy Places, it occupies the second status in terms of importance. Jeddah is also a tourist place. This shows that the resident is aware of entertainment and various recreational areas that are available in Jeddah. Therefore Jeddah is apparently even more important than Mecca and Madina in the eyes of the residents.

7. Because people like the old areas, many residents are attracted by the quarter of Dirah, which includes Qasr Al-Hukum, Al-Masmak Palace, the public markets and the Great Mosque. Dirah is the oldest quarter in the city. Walking around Dirah reminds people of the days before recent development.

8. Olaya Quarter is a very important area in Riyadh for its location, availability of services, good planning and modern houses. These attract residents, indicating that people are always looking for good services in their choice of location. This could be considered as a development on the way of thinking of people who had been living for many years in traditional simple houses.

9. The Ministry of Interior Building is valued as per the view of resident for its fine shape and good location. This indicates that the residents appreciate beauty and aesthetics of extraordinary designs and suggests that one criterion of aesthetics is to break free from monotony and repetition.

10. The markets are very important in the city and the residents enjoy spending time at these markets. The atmosphere of these markets attract the residents because the markets refresh their social life.

11. The climate of Riyadh, hot in summer, cold in winter and very arid, is one of the factors that the resident does not like. This indicates that the climate of the desert has been a constant source of discomfort to the people.

12. King Fahd Road is very important throughfare in Riyadh. It has been designed to be free of traffic signals and in concurrence with the requirements of business. As this road facilitates traffic flow and easy movement, it is very important to the residents.

13. Olaya Main Road is also important for the residents because of the presence of commercial centres. Olaya main road is one of the pillars of the business centres in Riyadh, which are located between King Fahd Road and Olaya Main Road.

14. Batha Road has not been important for the residents because it is a busy and congested road and has no parking. In both cases the evaluation of the resident is based on daily needs.

15. The elements of importance of quarters are as follows: development, availability of services, location, proximity to the office of the resident and to a school for the children. Towards the centre of city, the price of land increases. This might make the residents wish to return to the typology of traditional houses, which were very close

to each other. The symbolic nostalgia for the traditional houses makes the resident prefer the quarters near the city centre.

16. The private garden is one of the important elements wished for by the resident because it provides the house with beauty, a place where the children can play and the occupants of house can enjoy their leisure time. Mankind's love for nature is reflected in the desire to have a garden of greenery, to restore balance to a life that is otherwise dominated by technology and development.

17. The resident wishes the design of the house to reflect a modern Arab house style, with a mixture of the traditional house with its open courtyard and the modern developed house with its services and many rooms. Because most of the people previously lived in traditional houses they are aware of how these houses satisfied the social requirements of that time. But with the appearance of new technology and various building materials the residents prefer to quote the advantages of both traditional and modern houses and merge them together. The resident's yearning towards the traditional buildings despite new technologies and building materials, shows that the symbolic meanings embedded in the elements of traditional houses remains powerful in the mind.

18. Marble has become a material that is seen to reflect beauty, elegance, aesthetics, wealth and power. Most of the people who answered this questionnaire wished to use marble as one of the finishing materials for all of these reasons and for its ability to resist natural factors.

19. Most of the people like to have spacious rooms, but this is not always easy to achieve. Therefore most of the resident's desires are based on determining the important things in the living room, which can then contain many guests and be used

for family gatherings, social events of central importance. These desires are derived from symbolic meanings within the mind of the resident that have been transformed to social norms through the evolution of Arab culture.

20. Having an en-suite bathroom for the bedroom is the desire of residents who seek more privacy and who are interested in using the bathroom independently. The society is generally living in prosperity and luxury, which allows many to have such a facility. In the past society was less affluent and the household shared one toilet.

21. The resident's interest in furniture such as wide seats for sitting comfortably is relatively new. The furniture in the traditional house was very simple and there was no determination for the restricted function of rooms. The openness of the social development has made the people appreciate the furniture from other cultures.

22. The hand-washing basin is a very important bathroom feature in the eyes of the resident. In Islamic society cleanliness is strictly stipulated by Islam and all Muslims need to make ablution before prayers.

CHAPTER SEVEN:

CONCLUSION

7: Conclusion

7.1 The Saudi House

- 7.1.1 The Najd traditional house
- 7.1.2 The Saudi modern house
- 7.1.3 Symbols of the traditional house
- 7.1.4 Human behaviour
 - 7.1.4.1 Contact with the environment
 - 7.1.4.2 Privacy
 - 7.1.4.3 Sitting
 - 7.1.4.4 Sleeping
 - Eating

7.2 Conclusion

7.3 Recommendations

7: Conclusion

7.1 The Saudi House

- 7.1.1 The Najd traditional house
- 7.1.2 The Saudi modern house
- 7.1.3 Symbols of the traditional house
- 7.1.4 Human behaviour
 - 7.1.4.1 Contact with the environment
 - 7.1.4.2 Privacy
 - 7.1.4.3 Sitting
 - 7.1.4.4 Sleeping
 - Eating

7.2 Conclusion

7.3 Recommendations

CHAPTER SEVEN: CONCLUSION

7.1 The Saudi House

The Saudi traditional house had been a result of the surrounding natural environment of each region as per its nature. The constructional environment has direct tremendous influence at various level of living of the people. When the spatial systems were in concurrence with the life of people, their influence was very strong and comprehensive. The activity of people and functions of individuals had great influence on the design of the house. The Kingdom of Saudi Arabia is a country with various different natural and social regions. The business activity of the Eastern and Western Regions that are located by the Sea is different from that of the hilly Southern Region and the central desert. Based upon these difference in the natural environments of Saudi Arabia, the traditional buildings had come into existence with harmonious and similar spaces.

The traditional constructional texture reflects the life of people in each area and establishes harmony with the weather, landscape, social order, religious doctrines, customs and traditions as well as the need for security. Therefore most of the towns, villages and traditional quarters are enclosed by means of walls built around them. The entry to the towns was through many gates that were closed in the night and opened at sunrise. By this way the town could easily be controlled and monitored in terms of entering and exiting, hence security.

Saudi society lived in these environments in accordance with the orders and social customs that had been formed and developed through various generations and resulted

from personal experiences. The social environmental consciousness played a tremendous role in solving most of the design problems by considering the climate, customs and social traditions. This created conventions of thinking while challenging the climatic conditions and evolving successful styles of houses.

The Saudi traditional design was rapidly set aside in adopting the modern house, which is far in cultural terms from the needs of the country and from the social status of its people. It has not benefited from the experiences of predecessors. The writer believes that the people of this country one day will go back to the traditional houses because of the deterioration of the economic situation, the finite oil supply, the inability of the modern houses to adapt with the environment and the inability of the occupants to live in such modern houses due to health and psychological reasons.

7.1.1 The Najd traditional house

The traditional Najd house is independent and the family is completely separated from the places of guests. It is also in harmony with other buildings. A set of traditional houses would form a harmonious unit, which is more coherent than any regional traditional house in the Kingdom of Saudi Arabia. Besides, the building materials are scarce and limited to adobe bricks, mortar, stones brought from the adjacent hills, branches brought from the surrounding farms and gypsum brought from neighbouring areas.

The Najd traditional house has one façade, which is very plain and united with the façades of the other houses. It looks very beautiful and attractive from inside. Its rooms are various and can be put to many uses as required by the function and the season. Also

the spaces around the internal courtyard provided easy movement and avoided inconvenient corridors inside the house.

The spaces allowed for the full separation between the reception places and places where the family lived, in compliance with Islamic teachings and in consideration of the social customs. Therefore the entry for visiting men was separated from that for women. This divided the house into three spaces: the area for the male guests, the area for the family and the service area, containing the animal enclosures, kitchen and storage. The coffee sitting area, where guests were welcomed, was highly decorated and made very attractive and beautiful to show how the owner of the house welcomes guests. Thus the design of the traditional house served two important functions, the privacy and protection of the sanctity of the house and affording good hospitality to the wider society.

7.1.2 The Saudi modern house

The earliest modern houses appeared in Riyadh when the Ministries were moved there from Jeddah. They were built as officers' villas of reinforced concrete and blocks and located on the Airport Road. This coincided with the construction of the Ministry buildings. Then the modernisation started to replace the traditional mud-built courtyard houses. Due to the economic and cultural development and the availability of cash and imported building materials, the modern methods spread rapidly.

The style of modern house was very new to the society of Riyadh. It introduced openness on the exterior and large interior rooms as well as new economic burdens. People soon began to experience the negative aspects of the design, such as the need to

make ancillary buildings outside the house for serving certain functions due to the failure of the spaces inside the villa in fulfilling functions for which it was never intended.

The development in the modern house has been confined to method of building and building materials without affecting the function and spaces of the house. So the houses contain a number spaces that are rarely used. About 50% of the furniture used is western furniture that suits the spaces of the modern houses. To comply with the conditions set for a Real Estate Development Fund loan, the occupant must accept full modern toilet facilities even though these may never be used. Furthermore the bringing in of furniture from the west has imposed certain unfamiliar traditions and customs to the extent that many people keep this furniture safe and untouched in one room and live in other spaces with low quality furniture.

7.1.3 Symbols of the traditional house

The traditional house contained many meanings and symbols that resulted from the values prevailing in Saudi society. The following list condenses some ideas on the symbolic values and meanings of the traditional house, which are shown the elements and spaces of the house.

1. The occupant of house was very concerned about making the entrance of house beautiful as a sign of hospitality and as a sign of welcome for neighbours and guests. For this nice colours, decorative iron and white gypsum around the opening were applied at the entrance. Also this would indicate that the owner of the house is rich. As the custom

of this country's people is to have their gates open for guests and visitors, the gate was the first impression of the status of the occupant of the house.

2. The men's entrance is considered one of the basic elements that indicates hospitality to guests while maintaining privacy for the remaining parts of the house. The owner of the house would leave the gate open between Assar prayer and sunset as if expecting people to come and visit him. The neighbours would call on the owner of the house in his name or that of his elder son and continue entering until they reached the coffee place, even if the owner of the house was not there. After that the visitors would either wait or start preparing their coffee and tea. Therefore the design of entrance has always expressed an understanding between the house's owner and guests.

3. The coffee place is the place specified for the guests where coffee was prepared. The coffee place is spacious and has a high roof. Its walls are decorated with ornaments and have the best furniture in the house. The coffee place contained a *Waggar* (fireplace used for preparing the coffee), *Kammar* (place where the coffee items, tea items and crockery were kept) and *Dakkah* (place for firewood). The place by the *Waggar* was reserved for the owner of the house, who made the guests sit on his right side so that he could serve them with his right hand in compliance with the Sunnah, which states that coffee presented by the left hand is considered an insult. The *Kammar* shelves indicated the hospitality and preparedness of the house to receive more guests. The decoration of the coffee place showed how mankind is influenced by the surrounding environment and other elements that were influencing his mind, such as moon, stars, sun, palm trees, tea and coffee items, carpets, cushions, wooden windows and doors.

4. The internal courtyard was the universe and the environment of the house's owner in microcosm. In the sky of the courtyard the owner could see the fluctuations of day and

night, the falling of rain and receive the fresh summer time breezes. The owner of the house could direct himself towards the sky to pray to Almighty Allah, from where his spirit has come and to whom it will go. Through the sky's stars and moon the occupant of the house could recognise the harvest and farming time. The occupant of a traditional house chose not to live inside a box from which he could not see the sky directly. The emotional attachment between mankind and the universe made him unhappy being estranged from the environment. Man used to sing of the moon, the stars and the quietness of the sky. So the internal courtyard was the centre and source of the true life in the traditional house. The disappearance of the internal courtyard in the design of modern houses can be considered as one reason for so many psychological stresses in contemporary society.

5. The "family dome" was the meeting point of the family. It was equivalent to the living room in the modern house. The status of the family dome reflected that of the house's occupants in terms of its furniture. The house's occupants spent most of their time in the family dome, which achieved their wish of sitting in a sheltered place connected to the outside world through the internal courtyard.

6. The rooftop in the traditional house was a place for sleeping during the hot nights of summer while contemplating the sky and its stars. The occupant would awaken immediately upon the appearance of the sunrise. Also sleeping on the rooftop enabled the occupants to hear the Imam calling for dawn prayer. The rooftop was also very useful as a place for desiccating the dates, locusts, peppers and tomatoes. The season of locusts was an unusual occasion that gave further life to the traditional house. The children used to play with the locusts and roast them. The older people used to cook the locusts, desiccate them and present them as food throughout the year.

7. The ornaments were a very prominent element in the traditional house. They were the visual expression of the feelings, imagination, creeds and legends of the people. The ornaments symbolised the phenomena of the surrounding desert environment, its sky, sunrise, moon, stars and palm trees, embodied in various shapes on the walls, especially at the reception place of guests and at the entrance and roof parapets. The main material used for making engravings was the white gypsum, also used for framing around the opening and balconies. Other wonderful and attractive engravings and ornaments could be seen on the wooden features such as windows, doors, stores and shelves. The shape of the balcony resembled the hand of a man when making a sign with a finger as reading *Tashahood* (“There is no other God apart from Almighty Allah”). The arrow-like top of balcony, which was directed towards the sky, symbolised that the balcony protected the house from Satan. The windows were triangular because the technology of building of that time was very simple and triangle-shaped windows did not need any expensive lintels. The function of windows was to draw out the hot air and smoke and to let in a little light, therefore they were very small.

7.1.4 Human behaviour

The customs and traditions described in the following sub-sections show the symbolic values and meanings whether in terms of the sitting order of persons or their sleeping or eating habits. The symbolic values and meanings have been conveyed from generations to generations throughout many years until becoming a basis for designing the spaces of the traditional houses. Very few of the behaviours described can be accommodated in the modern houses of Riyadh.

7.1.4.1 Contact with the environment

The traditional house of Najd was distinguished by simplicity and flexibility to suit the behaviour and social customs of the occupant. The open internal courtyard in the centre of the house allowed the occupant to look up at the sky at any time and enjoy the fresh air.

The same phenomenon and feeling can be observed on the rooftop where sleeping during the summer nights was very comfortable because of the natural fresh air. Also by sleeping on the rooftop one could observe the moon and stars and have the feeling of sailing inside this huge universe. Another element of the traditional house in harmony with the behaviour of the occupant was the animal enclosure. People have long depended on animals such as cows, goats and chickens. They used the milk, meat, leather, hairs and animal droppings. The house's occupant always had a place for these animals near the house which was called *Ga'ah*.

7.1.4.2 Privacy

Privacy is the demand of each occupant, and is strictly required by Islam. There are many types of privacy such as sound privacy, visual privacy, health privacy and behavioural privacy. The design of the traditional house of Najd considers all these types of privacy through distributing the spaces of house and developing many architectural elements as successful for ensuring privacy. The traditional house was focused on the privacy of the people inside the house, especially the women. In order to achieve the

sanctity of ladies the windows of the rooms were open only to the internal courtyard so that nobody could look at the women from outside.

7.1.4.3 Sitting

Sitting within a traditional house of Najd was on carpets or on mats on the floor, with backs supported against the wall. There was no chair or sofa. In some important spaces a cushion filled with straw would be put between the sitter and the wall.

Sitting took place around the perimeter of the room, the people sitting near each other. If any guests came to attend the sitting, the younger people present would get up and give these persons their place as a mark of respect. The coffee was always circulated from older people to the younger ones. If one of those present started talking, nobody would interrupt him without permission.

Sitting would take place around the *Waggar* (coffee stove) or near the fire during winter time. Anybody who wanted to sit at the sitting or at any furnished space would not be allowed to enter the place with his shoes, which should be left outside the sitting room.

7.1.4.4 Sleeping

The occupants of a traditional house used to sleep on and cover themselves with blankets. Sometimes they put a cotton mattress called a *Doshaq* underneath. The spouse used to sleep in a special room, the sons in another room and the daughters in an adjacent room because Islamic teachings urge separation of male and female siblings when they become seven years old.

The occupants of a traditional house used to sleep inside the rooms during winter and in the open internal courtyard or at the rooftop during summer. The sleeping spreads were put on the rooftop after sunset to cool. Most of the people used to sleep immediately after Eisha prayer and get up early at the dawn of the next day.

In the afternoon some people used to enjoy sleeping for up to two hours. Any family member could sleep in the time between Duhur and Assar prayer at any place of the house without any spread. The family room could be a place for sleeping or taking food as most of the spaces of a traditional house had simple and flexible furniture that would meet all daily family requirements.

Sleeping directly on the floor is an interesting symbolic expression of mankind's connection with the ground, as if confirming that the ground is his shelter when sleeping and his shelter when passing away.

7.1.4.6 Eating

As the spaces of a traditional house had no specific function, eating was taken at any place appropriate to the climate of that time of the year and the people. When the food was to be presented to guests it would be put out on the floor of the men's salon. If the food was to be presented to a family member it could be at any place. There was no specific dining room. Sometimes food was taken in the internal courtyard or in the *Deywania* or in any available room.

The people always sat down when taking food. The dish of food typically contained rice and meat as well as soup. The people would not start eating until they had said "In the name of Allah, the merciful and benevolent". The people did not start with taking the

meat first. If the people around the dining table were guests, the owner of the house would invite them to start eating first. Sometimes the host would start by cutting meat for them.

When the eating was over the guests would say to the owner of house “Allah bless you”. If one of the people around the dining table stood up the others would follow. People used to eat from one big dish.

7.2 Conclusion

The move from traditional to modern houses demonstrates a number of tangible and very evident phenomena of change. An outsider can easily detect these changes. The traditional building materials and the traditional method of building have become less important. The new buildings are constructed with modern building materials that reflect the ideas of modern architecture. The modern houses have lost the traditional touch, which had once expressed the cultural needs of the whole society. The design of the houses has become subject to international and not the local criteria.

The design of the house, its rooms and internal facilities, has changed. The most obvious change has taken place in the functions of the rooms of the house, each room now specified for a certain activity, some rooms specified for receiving guests, some for sleeping and others for storage or cooking. In addition toilets are now constructed within the house while before they was not.

It is natural that this architectural and design change has been accompanied by a change of the furniture of the rooms, and on inside and outside decoration. Many people now exaggerate the decoration in the saloon as it is the ‘front of house’ for the visitors. Most

of the traditional furniture has been replaced by expensive Persian carpets, and modern bedroom fittings and so on. The innovation of the kitchen as a place specified for cooking has seen new cooking tools such as gas cooker, stove, modern metal dishes, in addition to the washing machine and fridge. As a consequence, many traditional tools have vanished such as those used for lighting, heating, seed crushing and containers made of palm tree wood.

Changes have been made to the types of food eaten by Saudi society. New items have appeared on the dining tables of the Saudi citizen such as poultry, in particular chicken. Also, new vegetables and fruits have appeared and have become standard elements of the diet. The general attitude to food has changed from rural to urban, from scarcity to surplus and from simplicity to complexity.

Traditional food has also declined in tune with the development that has taken place on the other elements of Saudi culture. The preparation and eating of such food was relevant to a unique world-view, which was based around customs and social occasions and the change towards urbanisation has undermined the said world-view. The fast rhythm of modern life has decreased the occasions themselves. The wedding party, which took many days in the past, today lasts only one day or a matter of a few hours. By this way the adherence to the heritage has been undermined as has the traditional role of food in the life of the people. As the education of girls has become widespread, they no longer learn traditional cooking skills from their mothers and are too busy with education or with work to participate in maintaining this heritage.

Due to the comprehensive changes to the cultural world-view, the family size and method of living had changed and with it the ecology of the house, the method of its

building and its furniture. Members of the small nuclear families now take their food when they can and without observing any customs.

The result of the above situation is that the retreat of collective eating has meant a retreat in the field of social co-operation in making the food. So the preparation values and processes of taking food have today acquired the values of haste and individual isolation. The easy availability of foodstuffs in the shops of today has deprived food of its ceremonial appearance and changed its internal values.

The above are some of the changing aspects that have swept through Saudi society. These changes are all supported, promoted and given shape by the constructional and architectural changes that have taken place following the cultural openness to the outside world. Saudi life had many symbolic values and meanings in terms of food, drinking, way of sitting, sleeping, celebrating Eids and even work. Its houses encapsulated many symbolic expressions in their engravings, ornaments and spaces. Each corner of the places and elements of the traditional houses had a symbolic meaning and value, which had been inherited by the people. These traditional houses formed a manuscript expressing many values and meanings taken from the environment, customs and traditions. The values and meanings have been replaced by another world, which is alien to the Saudi environment. The writer accepts that the appearance of a modern house can indeed be beautiful but argues that it lacks any symbolic value or meaning related to the people it accommodates and, in fact, is subservient to superficial requirements and official regulations. Saudis feel that they have become detainees in their houses, that they exist in another new and alien environment.

7.3 Recommendations

1. The economic changes that have taken place in Saudi society following the discovery of oil have caused change throughout that society, which is reflected by the constructional and architectural style in the country. This has made the cities of the Kingdom of Saudi Arabia lose their identity. The modern houses fail to meet the requirements of occupants, generating many environmental, social and psychological problems. The researcher recommends that it is necessary to intensify the social and psychological studies for the sake of addressing these problems.
2. The traditional design of the residential unit should be studied and developed to come into concurrence with the modern needs of life while preserving its basic criteria and principles. This could be achieved through intensive study of the symbolic values and meanings that are contained by each residential unit.
3. The nature of social life should be considered when designing the residential unit or when planning the city. The symbolic values and meanings of the society, must be detected and considered through properly analysing the feelings of the society, knowing its desires and personal tendencies, and then used as indispensable criteria for evolving a culturally responsive architecture.
4. The building and planning regulations of the Kingdom of Saudi Arabia must be reconsidered and related to Saudi society, its social values and principles.
5. Local architects and planners must take responsibility by studying the traditional architectural designs in the country in an attempt to produce designs that would suit Saudi society because many local architects are fully aware of the local environment, customs and social traditions.

6. It is necessary to respond to the deep desires and requirements of people through appropriate architectural design and construction. Imported concepts should not be imposed on any society. Also it is important to convince government officials that a design that is appropriate abroad is not necessarily equally applicable to Saudi society.

7. Every architectural feature should be well understood in terms of its role in tracing the history, developing future society, and as an embodiment of symbolic values and meanings. Consequently the emotional links between these features and people must be understood.

8. The cultural traditions and types of local behaviour of the people are signs of cultural systems, which embrace subjective and objective elements that work together in harmony. The architecture should reflect the life style, symbolic values and meanings that are relevant to the social traditions and customs. Therefore, the architects should be fully aware of the social and humanitarian values of the society. Education must be developed to include the social studies that are relevant to the traditions, customs and past of the society so that the new generation could know the background of societies. Also in this way, the new generation can understand the constructional and architectural traditional language of its society and, by implication, respect those of other societies.

9. The designs of houses and residential quarters must be vigorously related to the natural environment of the society in a way that can maintain the continuity of people's interaction with nature and its symbolic meanings.

Bibliography

English References

- Abbas, D, 1982, The Need of Families in Housing, M. Arch. University of Arizona, USA.
- Al Mokharj, M, 1981, Passive Solar House, Riyadh- Saudi Arabia, M. A. Graduate College. Univ. of Arizona, U.S.A.
- Al Nowaiser, M, 1985, *Traditional and Modern Settlements in Saudi Arabia*, Habitat International, 9, No.1.
- Al-Tassan, A, 1986, An Analytic and Evaluation Study of Government Employee Housing Programs in Saudi Arabia, using the Analytic Hierarchy Process, PH.D. Dissertation, University of Michigan, U.S.A.
- Anklas, A, 1980, Introduction of Sociology, Dar Almarf, Cairo, Egypt.
- Ardalan, N, 1973, The Sense of Unity, The University of Chicago Press., U.S.A.
- Banham, R, 1955, *Machine Aesthetic*, The Architectural Review, 117, 700 Vol 25 No 225, U.S.A.
- Bomont, A, 1976, Human and Environment, Harrisville Cheshire Books, Press., U.S.A.
- Candela, F, 1956, Contemporary Arts and Architecture, Vol.5 Issue 73, U.S.A.
- Carr, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vol.6, issue 35, P.12, Riyadh, Saudi Arabia.
- Catharsis, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vol.6, issue 35, P.12, Riyadh, Saudi Arabia.
- Dakhil, A, 1985, Study of the Rapid Architectural Change in Saudi Arabia, M. Arch. Thesis California polytechnic state Univ., U.S.A.
- Deaux, W, 1981, Social Psychology in the 80 s, Brooks Cole Publishing Co., 3rd ed., California, U.S.A.

- Durkheim, E, 1972, Creating Social Change, Holt Press., Paris, France.
- Erikson, E, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vol.6, issue 35, P.12, Riyadh, Saudi Arabia.
- Fathy, H, 1988, Natural Energy and Vernacular Architecture, Arabic Est. for Study Press., Cairo, Egypt.
- Frank, L.K, Al-Gohory, O, 1987, *Parks for Recreation*, Al Benaa Architectural Magazine, Vol.6, issue 35, P.12, Riyadh, Saudi Arabia.
- Garnier, B, 1968, Geographie de la Population, T. II, Paris, France.
- Goldberg, M, 1971, *Ecology and Planning*, Journal of the American Institute of Planners, Issue 37.
- Klical, Hatice Ferhan, 1985, Needs and Demands in Contemporary Housing Design, College of Arch. & Plan., King Saud University Press., Riyadh, Saudi Arabia.
- Lazarus, M, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vol.6, Issue 35, P.12, Riyadh, Saudi Arabia.
- Lorenz, K, 1966, *The Role of Gestalt Prception in Animal and Human Behaviour* in Whyt, Aspects of Form, OP.Cit., P P. 157-178.
- Mitchell and Mason, E& B, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vol.6, issue 35, P.12, Riyadh, Saudi Arabia.
- Nasr, H, 1964, An Introduction to Islamic Cosmological Doctrines, Cambridge mass.
- Norbeck, E, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vol.6, issue 35, P.12, Riyadh, Saudi Arabia.
- Patrik, G.T.W, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vol.6, issue 35, P.12, Riyadh, Saudi Arabia.
- Popper, K, 1973, A rational Theory of Tradition in his Conjectures and Refutations: the Growth of Scientific Knowledge, Harper and low, New York.

- Rapoport, Amos, 1969, House form and Culture, Prentice-Hall, Inc., Englewood cliffs, N.J.
- Robins & Morley, K, D, 1995, Spaces of Identity, Routledge Press., London.
- Ropopart, A, 1977, Human Aspects of Urban Form, Pergamon Press., New York.
- Sears, D, 1985, Social Psychology, Prentice- Hall, Inc., 5th ed., London.
- Shafartz, G, 1953, Fondements de la Geog. Humaine, T. III, Paris, France.
- Spencer, H, Al-Gohary, O, 1987, *Parks for Recreation*, Al-Benaa Architectural Magazine, Vo1.6, Issue 35, P.12. Riyadh, Saudi Arabia.
- Teague. W.D 1949, Design This Day, Harcourt Brace & Co, New York, USA.
- Tonnies, F, 1972, Sociological Formalism, Rainehart and winstan, Inc., Germany.
- Wight, A, 1985, Change of Social Live, Addarah Press., Riyadh, Saudi Arabia.

Arabic References

- Abdulla, M, 1991, Understanding of Risks and Environment Problems, National Center for Social Resarchs Press., Cairo, Egypt.
- Akbar, J, 1992, Architecture of Earth Islam, Dar Al Qubla-Alom Al Quran, Jeddah, Beirut, S.A. Lebanon.
- Al-Abdeen, M, 1984, Designing Standards of Desert and Rural House, Ministry of Housing Press., Riyadh, Saudi Arabia.
- Al Farabi, A, 1907, Fasos Al Hokm, Dar Al Sharooq Press., Cairo Egypt.
- Al-Gusaibi, G, 1981, About this and that, Tahama Press., Riyadh, Saudi Arabia.

- Al-Hamdan, F, 1990, Jeddah City, Location, Construction and People, Dar Al Mogtama Press., Jeddah, Saudi Arabia.
- Al-Jassir, H, 1966, Riyadh Through Stages of History, Dar Al Yamamh Press., Riyadh, Saudi Arabia.
- Al- Jawhari, O, 1987, *Reason for Difference Between Modern and Traditional Architecture in Riyadh, Architecture Art, Al Bena, Magzine*. VoL. 7, No. 38, Pege. 40. Riyadh, Saudi Arabia.
- Al- Juwhari, M, 1979, Studies of Sociology, Dar Al Maraf Press., Cairo, Egypt.
- Al-Khawili, S, 1980, Principles of Sociology, Dar Al Marfah Al Gamaih Press., Cairo, Egypt.
- Al-Nawaissir, M, 1999, Characteristics of Architectural Heritage in the Kingdom of Saudi Arabia, King Abdulaziz Est. Press., Riyadh, Saudi Arabia.
- Al- Saif, M, 1990, Social Change and Social Relations, Social Anthropology Study, Saudi National Guard Press., Riyadh, Saudi Arabia.
- Al Shareef, A, 1985, Riyadh City, Study of Geography of Cities, King Abdulaziz Est. Press., Riyadh, Saudi Arabia.
- Al-Shishtawi & Mousa, Hassan & Magdly, 1988, Formative Principles in Design, King Saud Uinvirsiy Riyadh, Saudi Arabia.
- Al-Shoreef, A, 1973, Riyadh City, King Abdulaziz Est. Press., Riyadh, Saudi Arabia.
- Al- Subie, A, 1989, Discovery of oil and its Impact on Social life, Al- Shareef Press., Riyadh, Saudi Arabia.
- Al-Suwaida, A, 1983, Najed of Yesterday, Dar Al Alom Press., Riyadh, Saudi Arabia.
- Al- Washami, A, 1980, Riyadh City How it was and haw its Residents live, National Guard Press., Riyadh, Saudi arabia.
- Attawi, A, 1993, Human & Environment In Primitive and Developed Societies, Az Al Din Press., Beirut, Lebanon.

- Bsharh, H, 1988, *Islamic Valus and Architectural Heritge in Islamic Cities*, Alam Al Bena, Issue 90, P. 33 Cairo, Egypt.
- Daghstani, A, 1985, Riyadh Urban Development and Planning, Saudi Arabia Co.& Press., Riyadh, Saudi Arabia.
- Doxiadis, G, 1970, Riyadh Existing Conditions, Ministry of Interior, Riyadh Municipalities, Saudi Arabia.
- Fariss, Z, 1990, Al-Riyadh, Almadine Press., Jeddah, Saudi Arabia.
- Hamad & Sairfy. R & M, 1984, Environment and it's Problems, Alam Almarafah Press., Kuwait.
- Hamouda, U, 1987, Architectural Style Between Original and Modern, Al-dar Almasriah Al-Labnaniah for Press., Cairo, Egypt.
- Hazim, I, 1988, *Understanding of the Islamic Architecture between the form and valus*, Alam Al Bena, Issue 90, P.16, Cairo, Egypt.
- Ibn Khaldoon, A, 1982, Ibn Khaldon Presentation, Dar Al Kitab Al Lebny press., Beirut, Lebanon.
- Ibn Sinna, A, 1903, Al Esharat Vol.1, Dar Al Sharooq Press., Cairo, Egypt.
- Ibn Sinna, A, 1909, Al Shaffa Vol. 1, Dar Al Sharooq Press., Cairo Egypt.
- Ibn Sinna, A, 1881, Al Nagaht, Dar Al Sharooq Press., Cairo Egypt.
- Ibrahim, A, 1981 Development Challenges of Cairo City, Pamphlets of Agha Khan Contemporoary, Cairo Egypt.
- Khidir, A, 1980, Human & Environment, Aloligy Library & Press., Riyadh, Saudi Arabia.
- Monsour, A, 1984, Wonderful trips in History, Al Maktab Al Masry Al Hadith Press., Cairo, Egypt.
- Mostapha, G, 1991, Successful Character, Dar Al Hilal Press., Beirut, Lebanon.

- Mousalli, Shaker & Mandily, S, F, A, 1977, *An Introduction to urban Patterns in Saudi Arabia, the Central Region*, Art and Archaeology Research Papers, King Saud Univ., Riyadh, Saudi Arabia.
- Najati, M, 1980, Perception in the eye of Ibn Sinna Apsychological Research for Arabs, Dar Al Sharooq Press., Cairo Egypt.
- Platonism, Sami, E, 1966, Theory of Functionalism in Architecture, Dar Al Marf, Cairo, Egypt.
- Razogy, G, 1989, *Privcy in Arab Architecture*, Al Bena Architectural Magzine, Issue 51, P. 48, Riyadh, Saudi Arabia.
- Sami, E, 1966, Theory of Functionalism in Architecture, Dar Al Marf, Cairo, Egypt.
- Shalby, Th, 1988, Oil Income and the Changes in Saudi Society, Dar Al Mojama Alalmy Press., Jeddah, Saudi Arabia.
- Sheetta, A, 1985, Studies on Saudi Society, Dar Alam Al Kotab Press., Riyadh, Saudi Arabia.
- Shoukri, A, 1983, Some Features of Social Cultural Changes in the Arab Nation, Dar Al thagafah Press., Cairo, Egypt.
- Wali, T, 1993, Explantion on Architecture and Construction, Bait Al Quran Press., Manama, Bahrain.
- Wali, T, 1995, Development Theroy in Ibn Khaldon's Examples, Bait Al Quran Press., Manama, Bahrain.
- Wehaibah, A, 1980, In Geogrophy of Cities, Dar Alnahthah Alarabia Press., Beirut, Lebanon.
- Zaaer, S, 1990, Variables and Non Variable in Culture of Nation, National Guard Press., Riyadh, Saudi Arabia.

APPENDIX A:
QUESTIONNAIRE

Name :
Age :
Sex :
Profession :
City :
Neighbourhood :

Number of years that you have been staying in this house :
.....

1) Mention the important regions in the Kingdom of Saudi Arabia that have special characters, also name three reasons to prove your selection of every region.

- Region :
1st Reason:
2nd Reason:
3rd Reason:

- Region :
1st Reason:
2nd Reason:
3rd Reason:

- Region :
1st Reason:
2nd Reason:
3rd Reason:

- Region :
1st Reason:
2nd Reason:
3rd Reason:

- Region :
1st Reason:
2nd Reason:
3rd Reason:

2) Mention, briefly, your concept about three natural of geographical characters of the Kingdom of Saudi Arabia.

1st Character:
2nd Character:

3rd Character:

3) Mention five very important cities in the Kingdom of Saudi Arabia, with three reasons of the importance of every city.

- The 1st city :
1st Reason:
2nd Reason:
3rd Reason:
- The 2nd city :
1st Reason:
2nd Reason:
3rd Reason:
- The 3rd city :
1st Reason:
2nd Reason:
3rd Reason:
- The 4th city :
1st Reason:
2nd Reason:
3rd Reason:
- The 5th city :
1st Reason:
2nd Reason:
3rd Reason:

4) Mention three important areas in your city, and clarify three reasons for the importance of every area.

- The 1st area :
1st Reason:
2nd Reason:
3rd Reason:
- The 2nd area :
1st Reason:
2nd Reason:
3rd Reason:
- The 3rd area :
1st Reason:
2nd Reason:
3rd Reason:

5) Mention three important locations in your city, and clarify three reasons for the importance of every location.

- The 1st location :
- 1st Reason:
- 2nd Reason:
- 3rd Reason:

- The 2nd location :
- 1st Reason:
- 2nd Reason:
- 3rd Reason:

- The 3rd location :
- 1st Reason:
- 2nd Reason:
- 3rd Reason:

6) Mention three important features in your city, and clarify three reasons for the importance of every feature.

- The 1st feature :
- 1st Reason:
- 2nd Reason:
- 3rd Reason:

- The 2nd feature :
- 1st Reason:
- 2nd Reason:
- 3rd Reason:

- The 3rd feature :
- 1st Reason:
- 2nd Reason:
- 3rd Reason:

7) Mention three important buildings in your city, and clarify two reasons for this importance.

- The 1st building :
- 1st Reason:
- 2nd Reason:

- The 2nd building :
- 1st Reason:
- 2nd Reason:

- The 3rd building :
1st Reason:
2nd Reason:

8) Mention five things that you like in your city, and clarify two reasons for that.

- The 1st thing :
1st Reason:
2nd Reason:

- The 2nd thing :
1st Reason:
2nd Reason:

- The 3rd thing :
1st Reason:
2nd Reason:

- The 4th thing :
1st Reason:
2nd Reason:

- The 5th thing :
1st Reason:
2nd Reason:

9) Mention five things that you don't like in your city, and clarify two reasons for that.

- The 1st thing :
1st Reason:
2nd Reason:

- The 2nd thing :
1st Reason:
2nd Reason:

- The 3rd thing :
1st Reason:
2nd Reason:

- The 4th thing :
1st Reason:
2nd Reason:

- The 5th thing :
1st Reason:
2nd Reason:

10) Mention three important roads in your city, and clarify two reasons for this importance.

- The 1st Road :
- 1st Reason:
- 2nd Reason:

- The 2nd Road:
- 1st Reason:
- 2nd Reason:

- The 3rd Road :
- 1st Reason:
- 2nd Reason:

11) Mention three roads that you like in your city, and clarify two reasons for that.

- The 1st Road :
- 1st Reason:
- 2nd Reason:

- The 2nd Road:
- 1st Reason:
- 2nd Reason:

- The 3rd Road :
- 1st Reason:
- 2nd Reason:

12) Mention three roads that you don't like in your city, and clarify two reasons for that.

- The 1st Road :
- 1st Reason:
- 2nd Reason:

- The 2nd Road:
- 1st Reason:
- 2nd Reason:

- The 3rd Road :
- 1st Reason:
- 2nd Reason:

13) Mention three things that you don't like in your neighbourhood, and clarify three reasons for your selection.

- The 1st thing :

1st Reason:
2nd Reason:
3rd Reason:

- The 2nd thing :
1st Reason:
2nd Reason:
3rd Reason:

- The 3rd thing :
1st Reason:
2nd Reason:
3rd Reason:

14) Mention three things that you like inside the surrounded wall of your house (the courtyard), and clarify one reason for every thing.

- The 1st thing :
The Reason:

- The 2nd thing :
The Reason:

- The 3rd thing :
The Reason:

15) Mention the type of the house that you like to live in, and clarify four reasons for every thing.

- The type :
1st Reason:
2nd Reason:
3rd Reason:
4th Reason:

16) Mention five things that you love inside your house, or in that type of house you like to live in, and clarify two reasons for your selection.

- The 1st thing :
1st Reason:
2nd Reason:

- The 2nd thing :
1st Reason:
2nd Reason:

- The 3rd thing :

1st Reason:
2nd Reason:

- The 4th thing :

1st Reason:
2nd Reason:

- The 5th thing :

1st Reason:
2nd Reason:

17) Mention two types of building materials that you like to see in your house elevation, and clarify two reasons for selection.

- The 1st type of building material :

1st Reason:
2nd Reason:

- The 2nd type of building material :

1st Reason:
2nd Reason:

18) Mention two things that you like in your living hall and clarify one reason for your selection.

- The 1st thing :

The Reason:

- The 2nd thing :

The Reason:

19) Mention two things that you like in your bedroom and clarify one reason for your selection.

- The 1st thing :

The Reason:

- The 2nd thing :

The Reason:

20) Mention two things that you like in your dining hall and clarify one reason for your selection.

- The 1st thing :

The Reason:

- The 2nd thing :
The Reason:

21) Mention three pieces of furniture that you like to find in your house, and clarify one reason for that.

- The 1st piece :
The Reason:

- The 2nd piece:
The Reason:

- The 3rd piece :
The Reason:

22) Clarify three types of building materials that you like to use in your house, and mention one reason for your selection of every type.

- The 1st type :
The Reason:

- The 2nd type :
The Reason:

- The 3rd type :
The Reason:

23) Mention three things that you like to see in your kitchen, and clarify one reason for your selection.

- The 1st thing :
The Reason:

- The 2nd thing :
The Reason:

- The 3rd thing :
The Reason:

24) Mention three things that you like to see in your bathroom, and clarify one reason for every selection.

- The 1st thing :
The Reason:

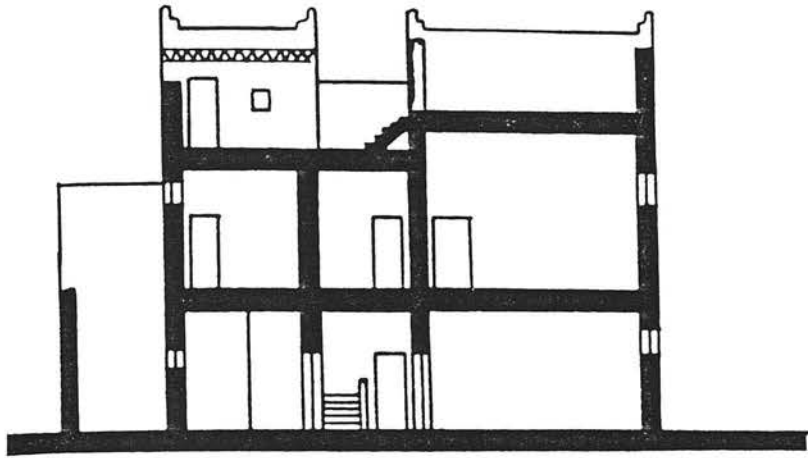
- The 2nd thing:
The Reason:

- The 3rd thing :
The Reason:

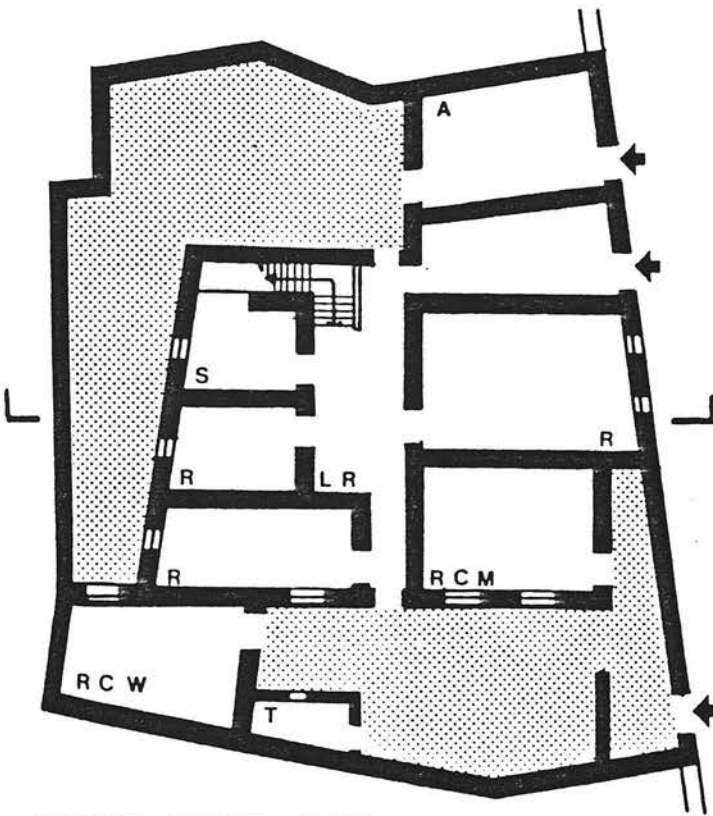
25) On the paper given, draw an imaginary plan for your house, or the house that you like to live in, especially the features that clarify the elements of the house and the functions of all rooms.

26) On the paper given, draw an imaginary map for the city that you live in, especially the important places and landmarks, as much as you can.

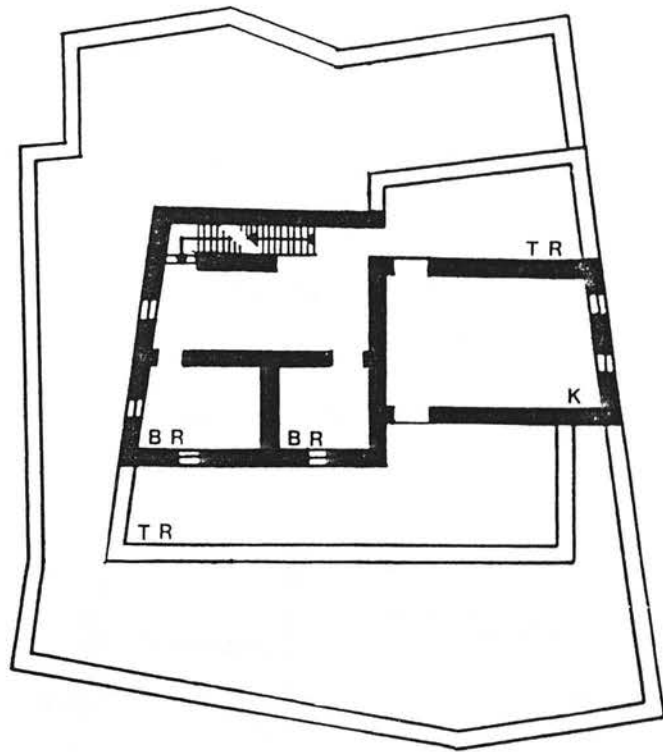
APPENDIX B:
EXAMPLES OF TRADITIONAL AND MODERN
SAUDI HOUSES



SECTION



GROUND FLOOR PLAN

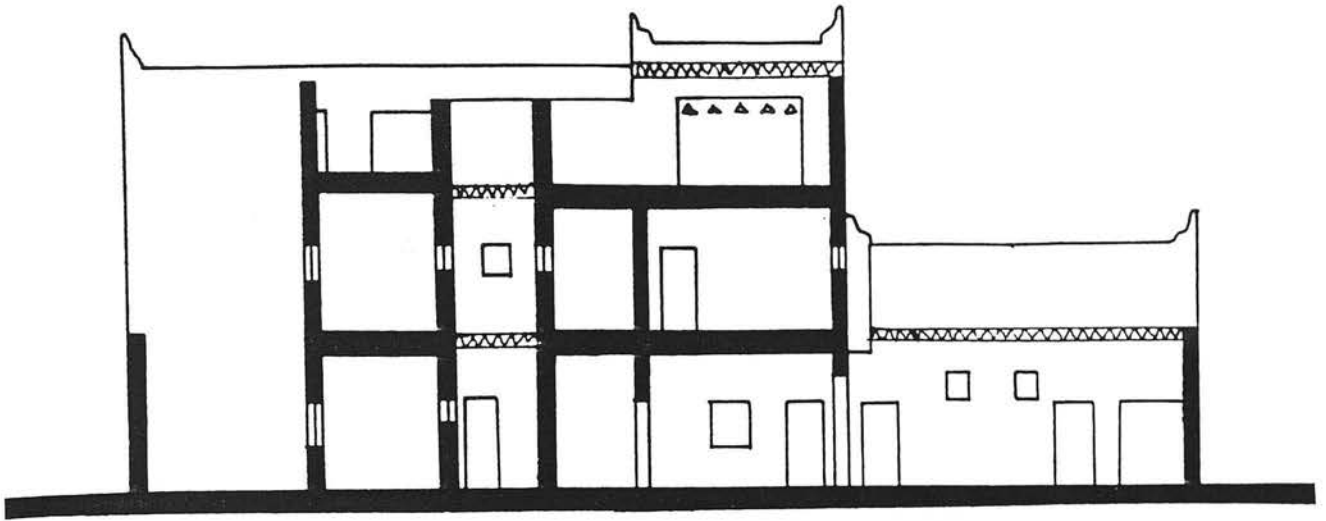


FIRST FLOOR PLAN

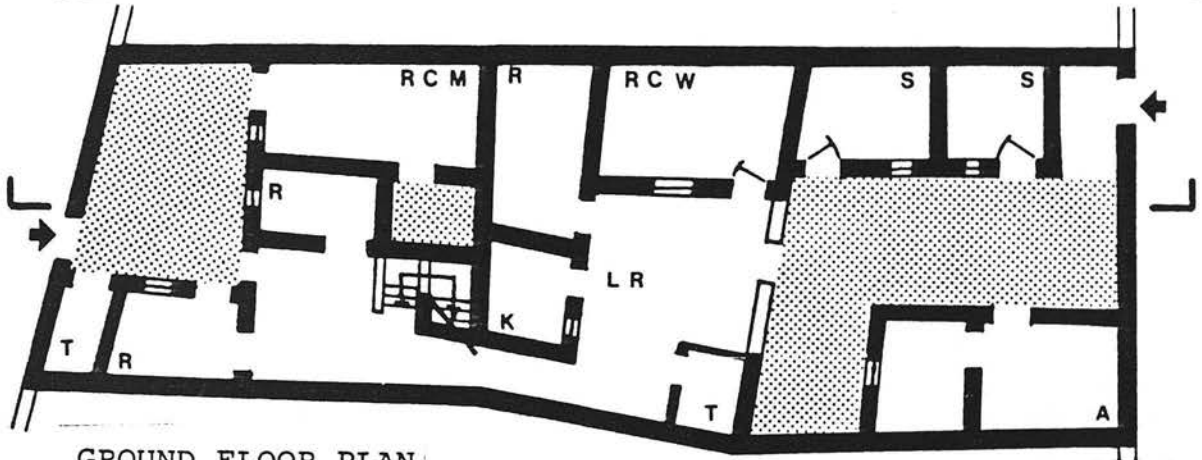


KEY

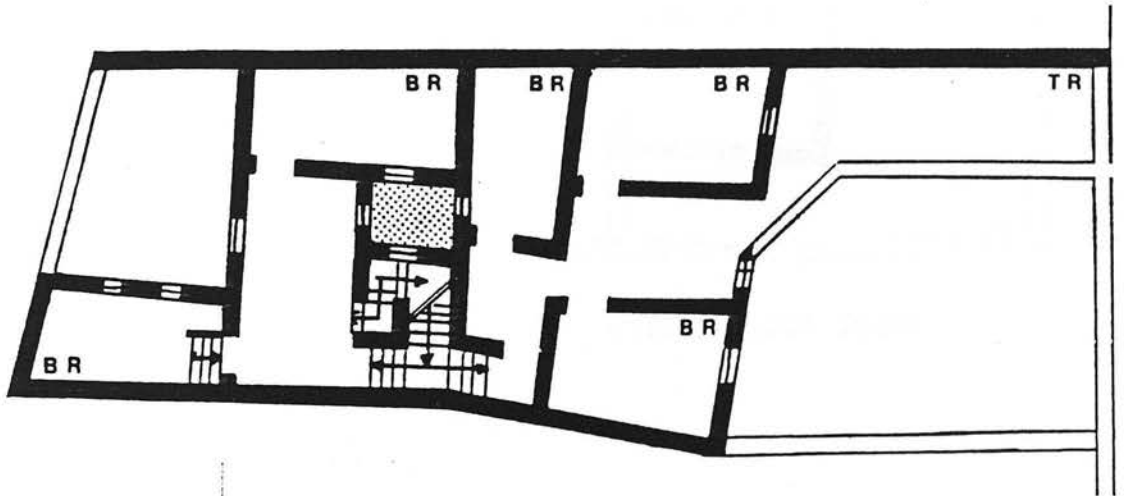
- RCM Reception Room for men
- RCW Reception Room for women
- LR Living Room
- DR Dining Room/Eating Area
- BR Bedroom
- K Kitchen/Cooking Area
- T Toilet/Bathroom
- S Storage
- R Room (multi-use)
- RF Roof
- TR Terrace
- A Animals house



SECTION



GROUND FLOOR PLAN

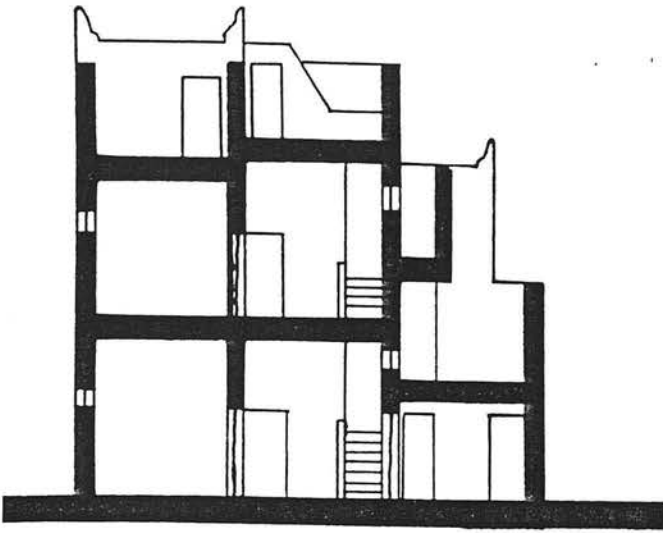


FIRST FLOOR PLAN

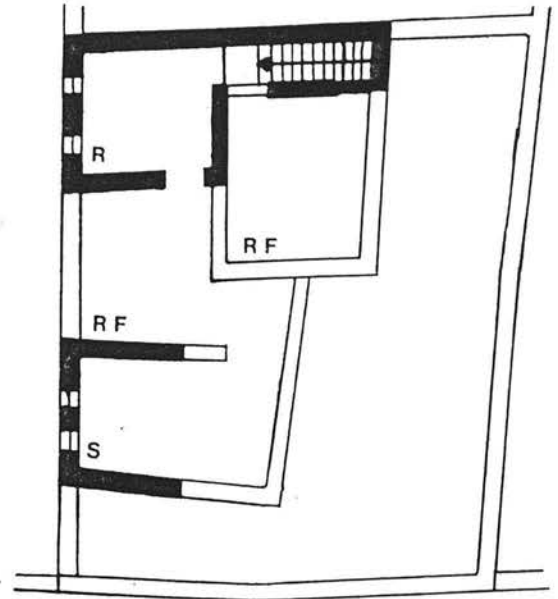
KEY

- RCM Reception Room for men
- RCW Reception Room for women
- LR Living Room
- DR Dining Room/Eating Area
- BR Bedroom
- K Kitchen/Cooking Area
- T Toilet/Bathroom
- S Storage
- R Room (multi-use)
- RF Roof
- TR Terrace
- A Animals house

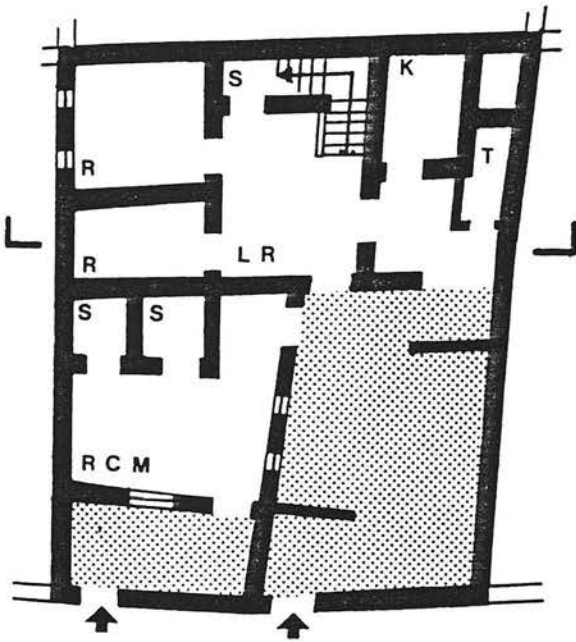




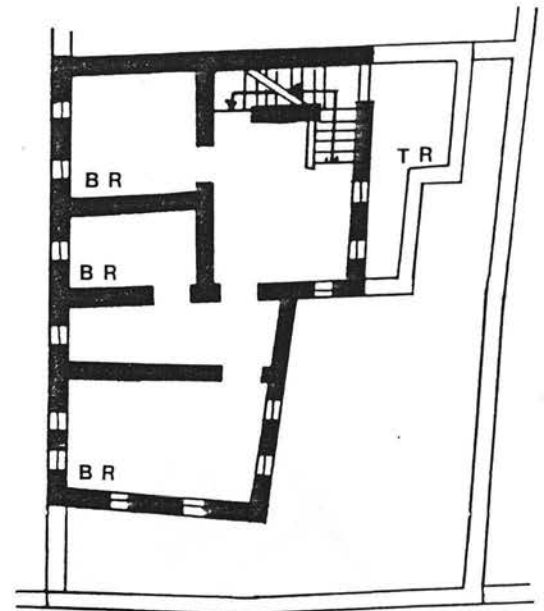
SECTION



SECOND FLOOR PLAN



GROUND FLOOR PLAN

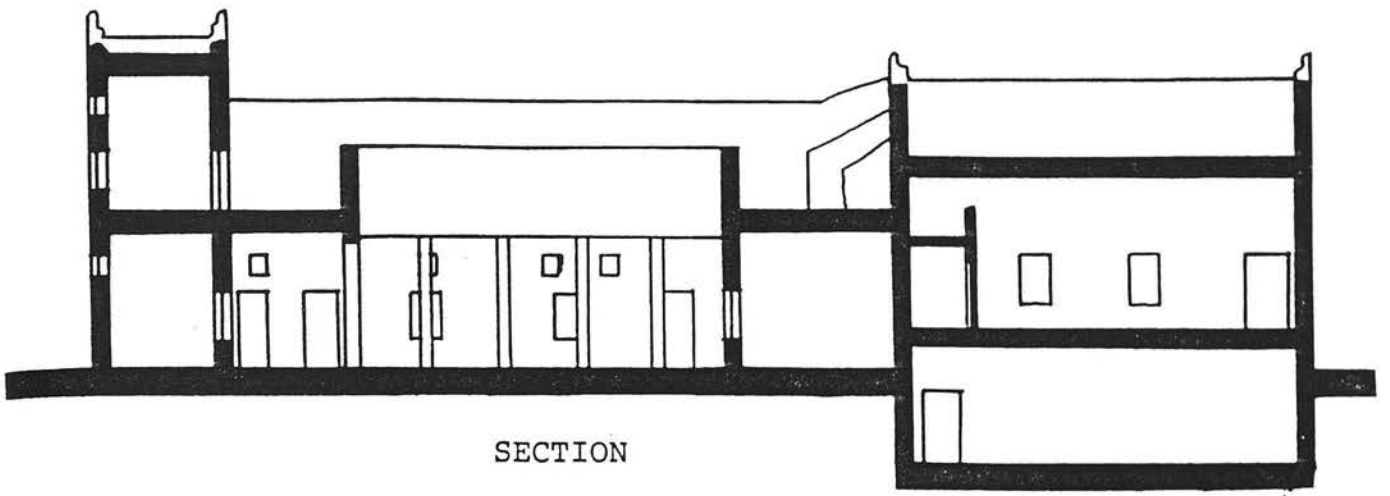


FIRST FLOOR PLAN

KEY

- RCM Reception Room for men
- RCW Reception Room for women
- LR Living Room
- DR Dining Room/Eating Area
- BR Bedroom
- K Kitchen/Cooking Area
- T Toilet/Bathroom
- S Storage
- R Room (multi-use)
- RF Roof
- TR Terrace
- A Animals house



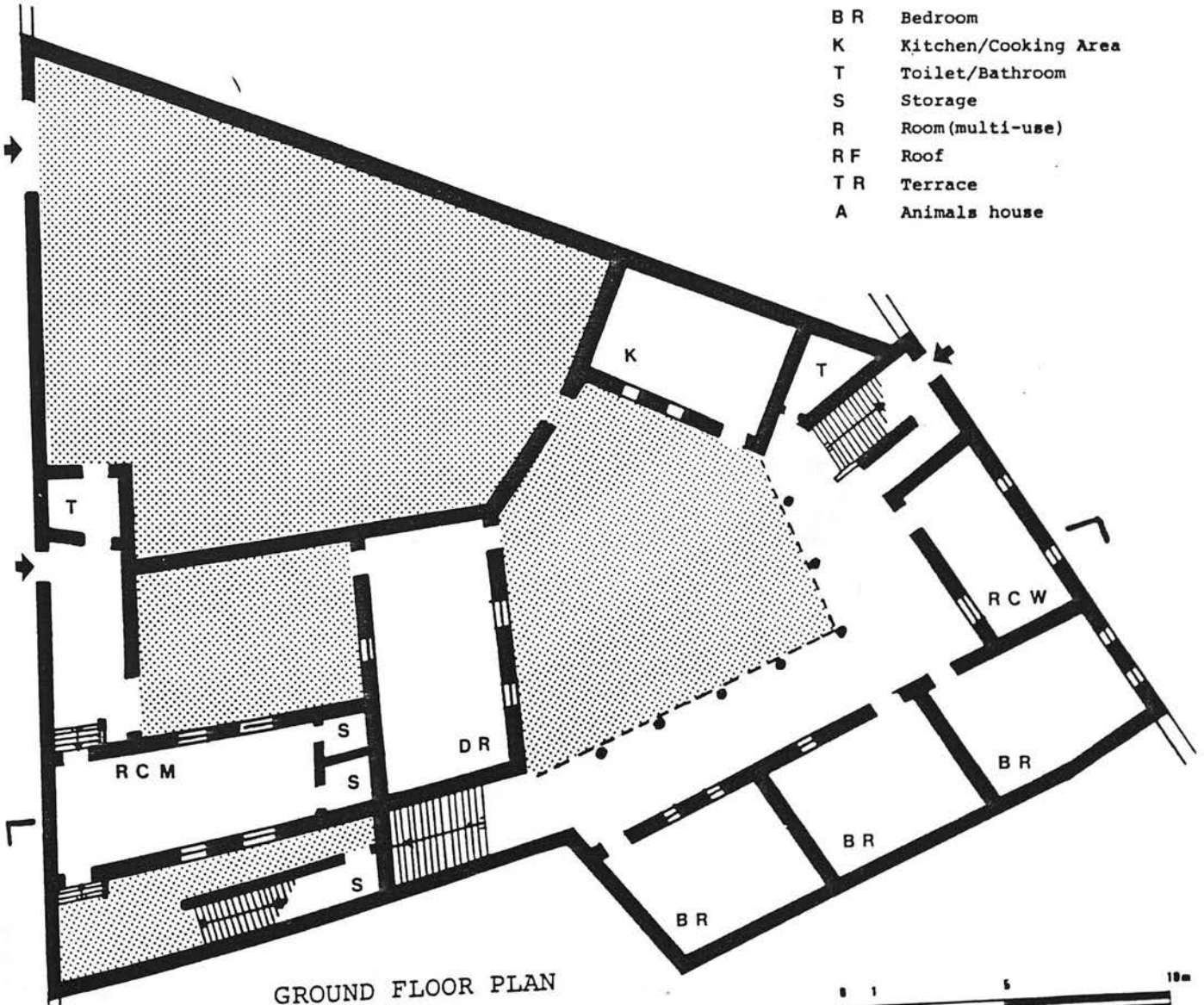


SECTION

Example 4

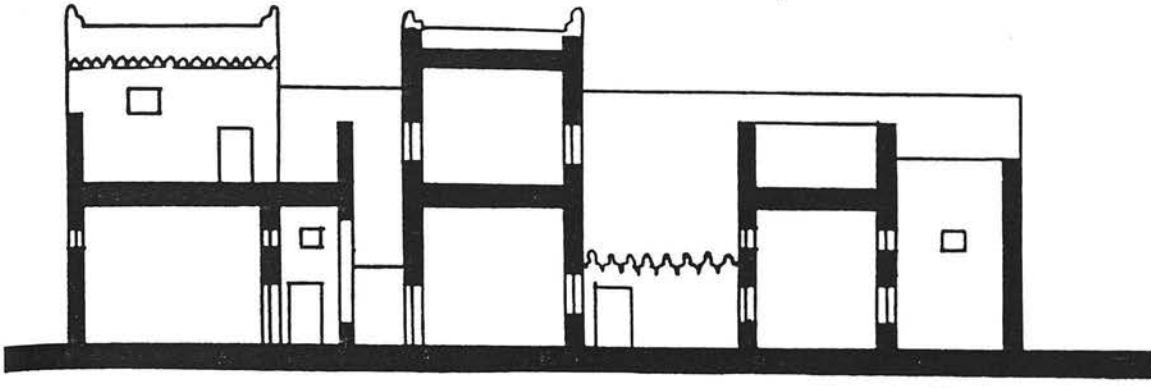
KEY

- R C M Reception Room for men
- R C W Reception Room for women
- L R Living Room
- D R Dining Room/Eating Area
- B R Bedroom
- K Kitchen/Cooking Area
- T Toilet/Bathroom
- S Storage
- R Room (multi-use)
- R F Roof
- T R Terrace
- A Animals house

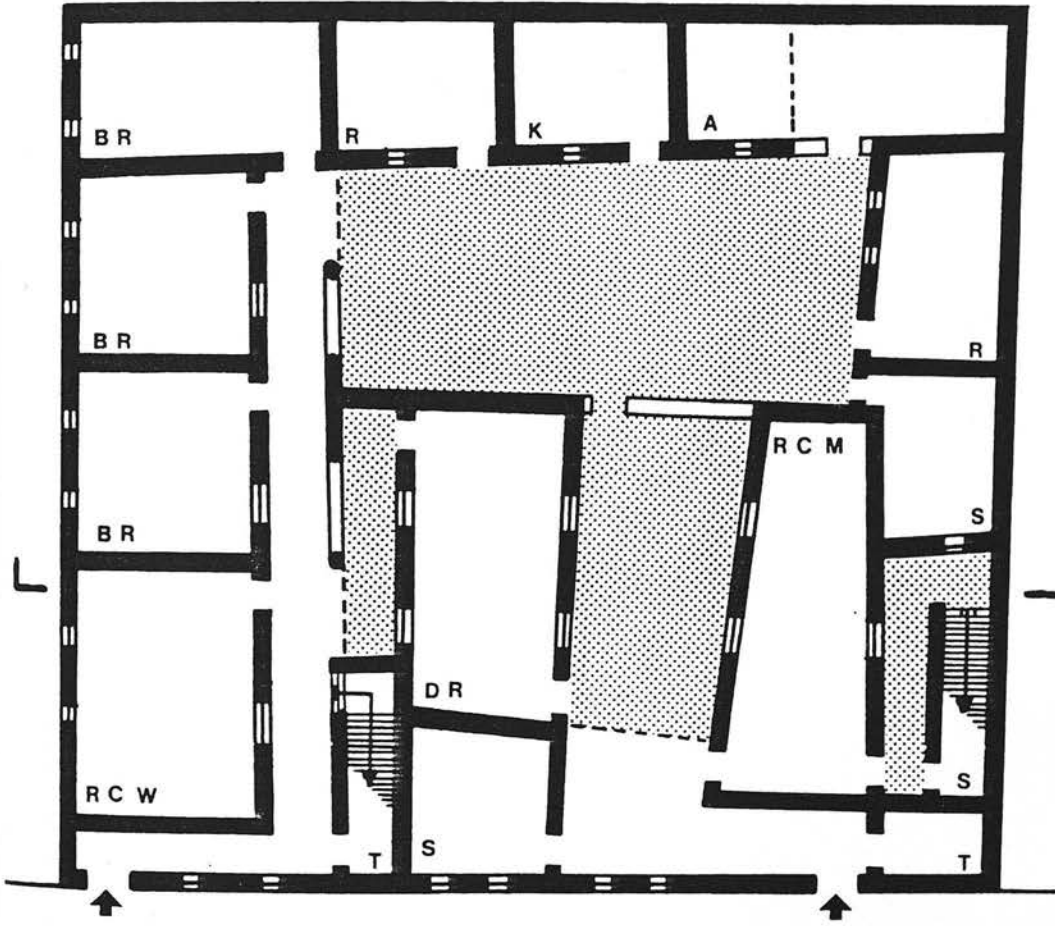


GROUND FLOOR PLAN





SECTION

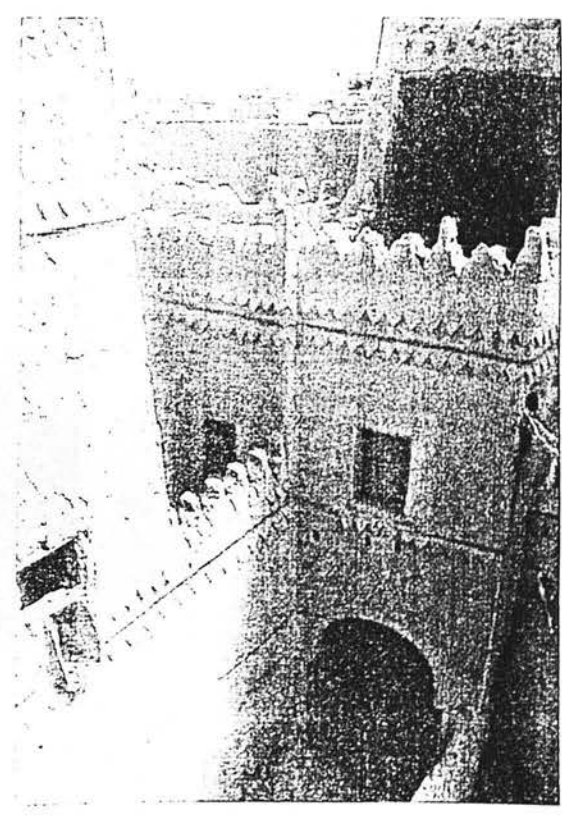


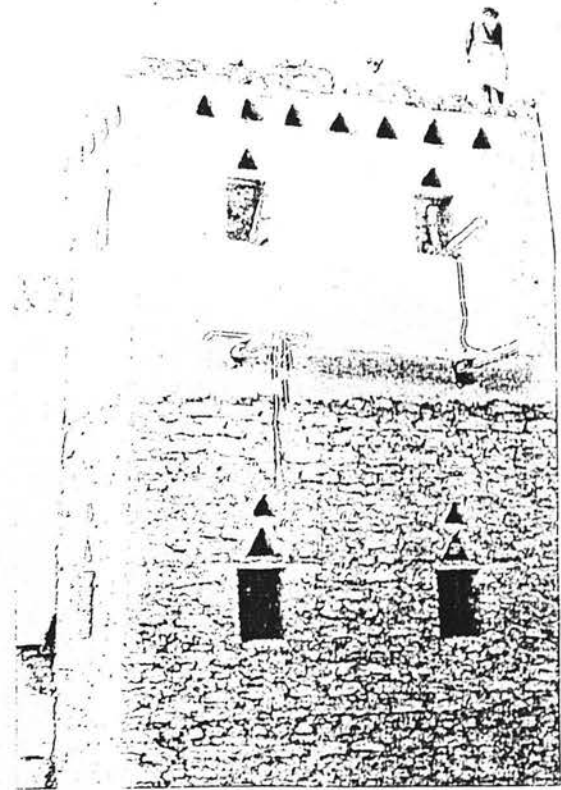
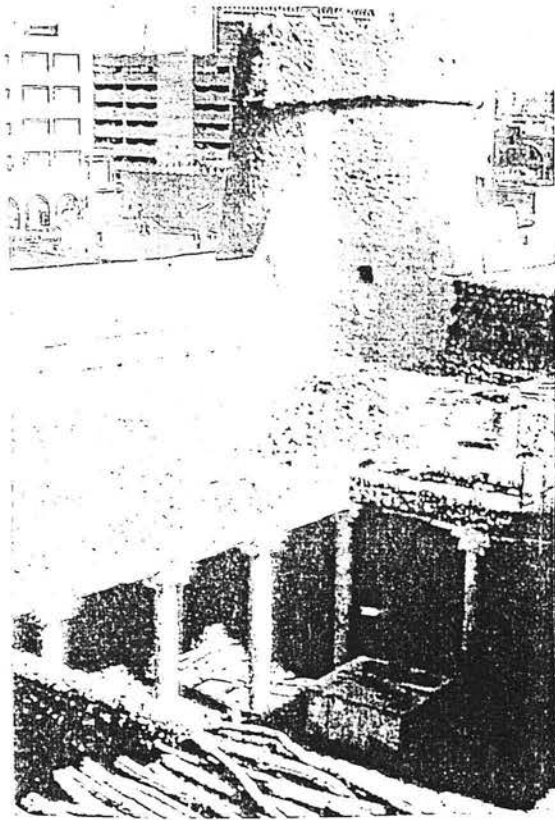
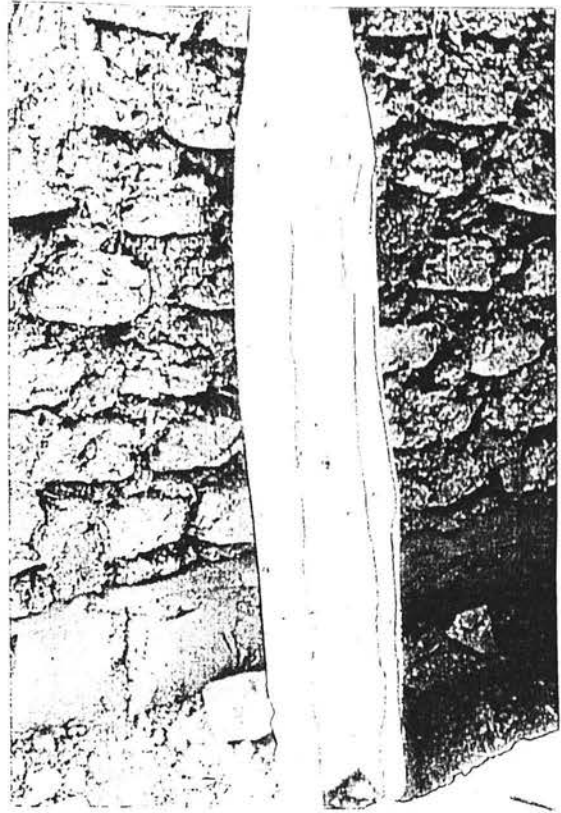
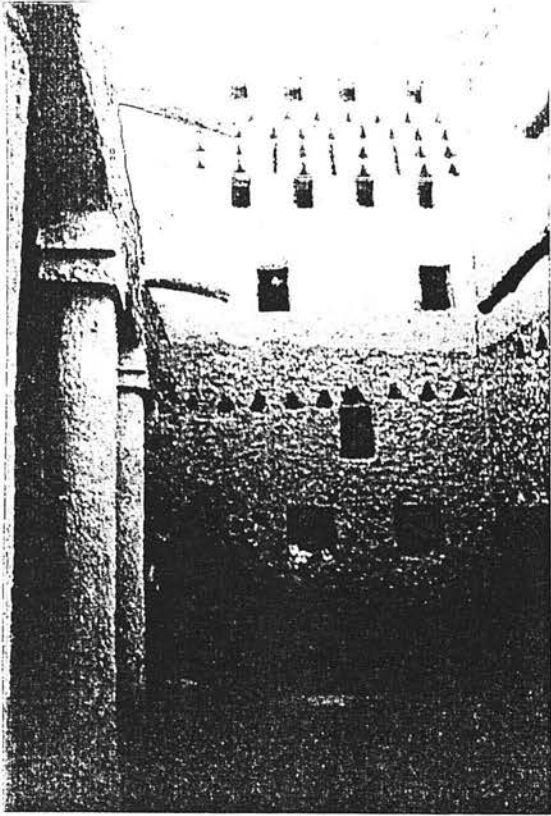
GROUND FLOOR PLAN

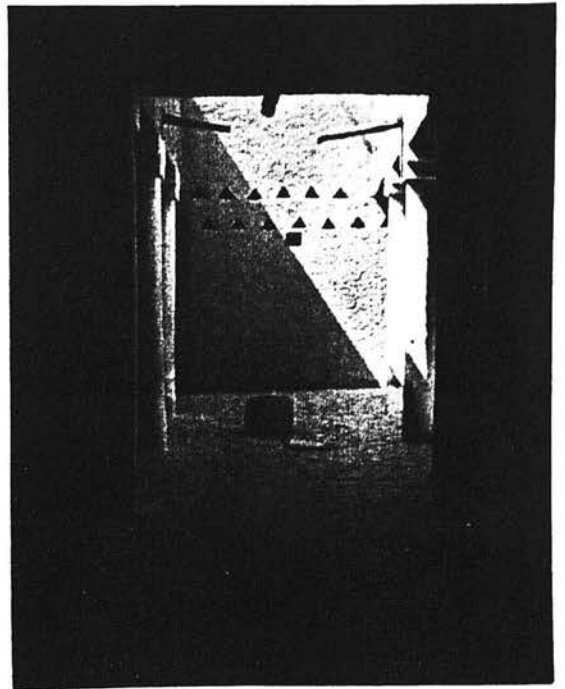
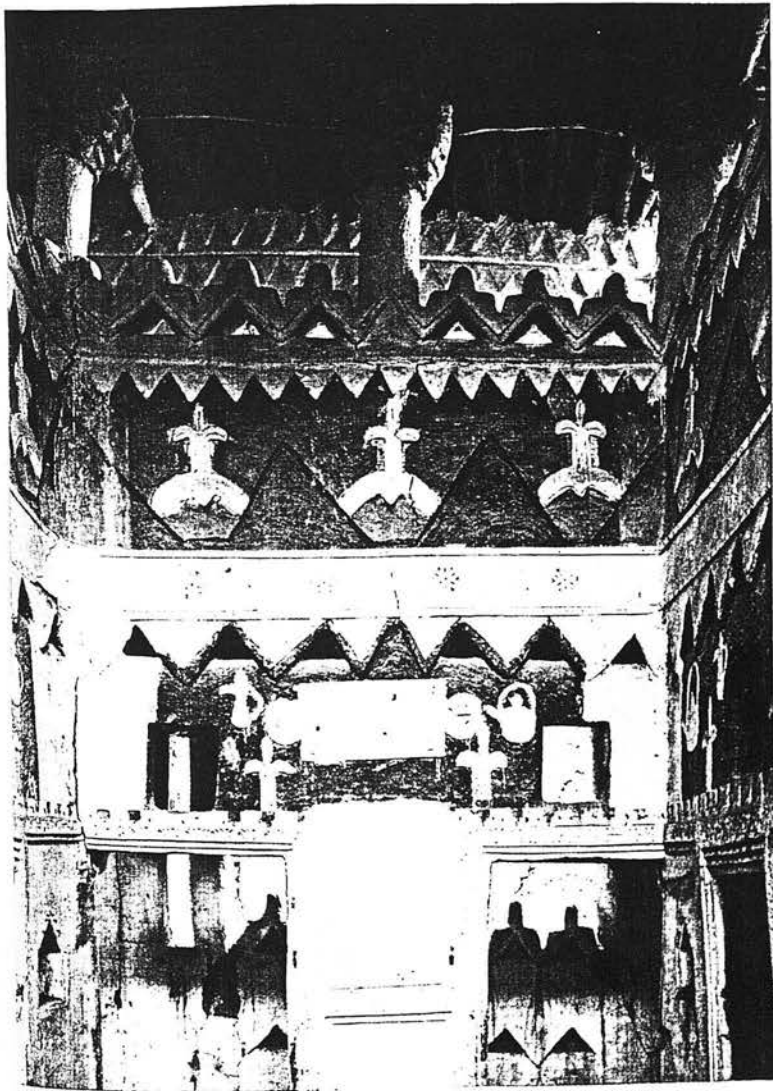
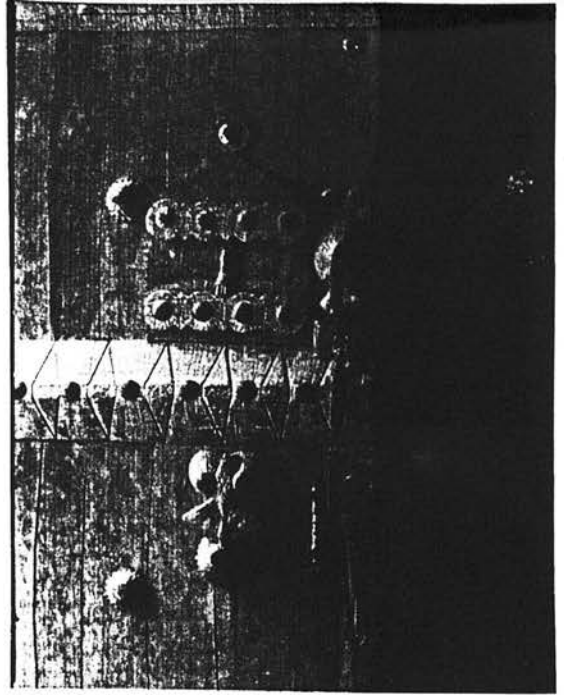
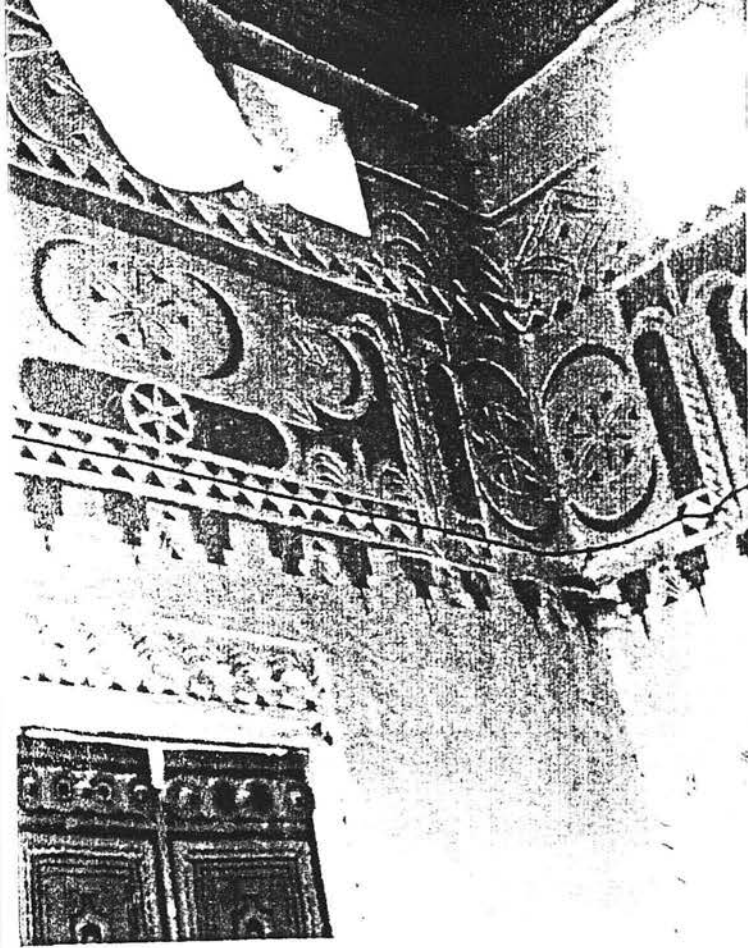
KEY

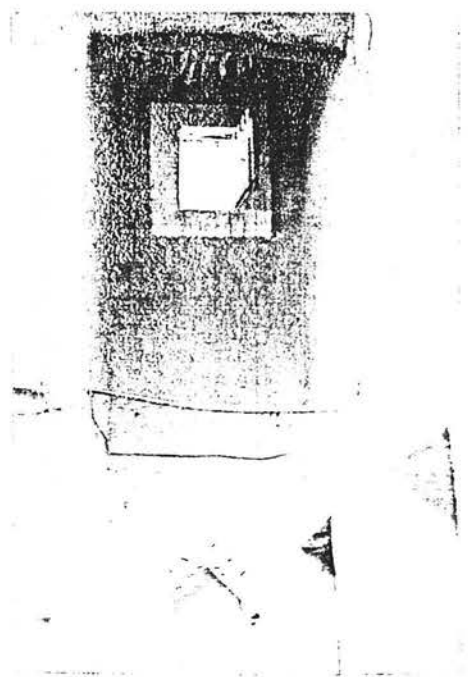
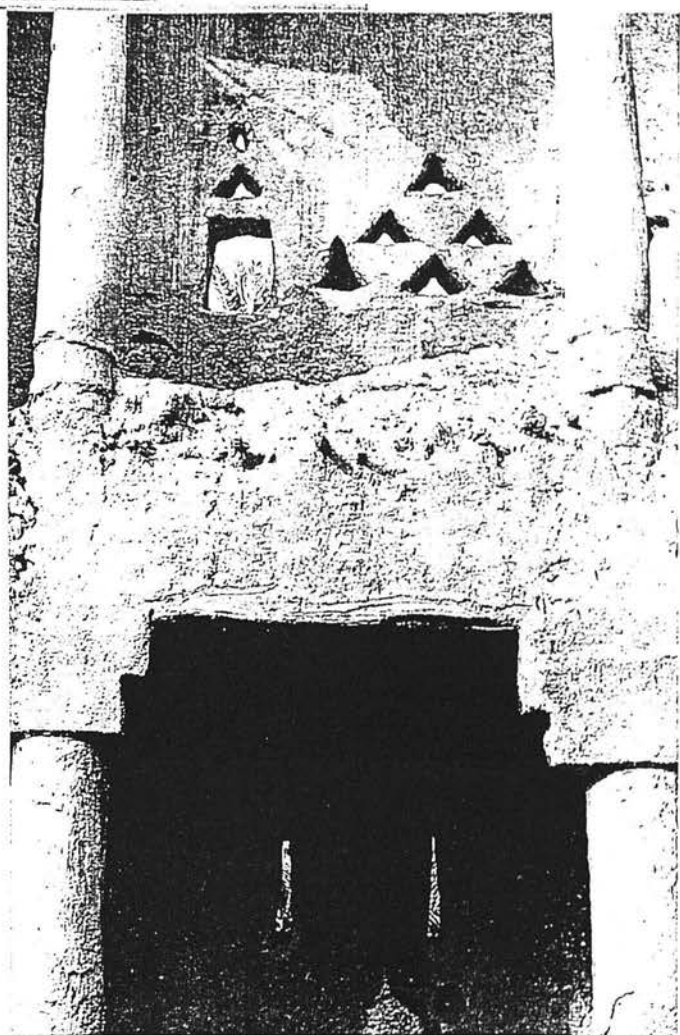
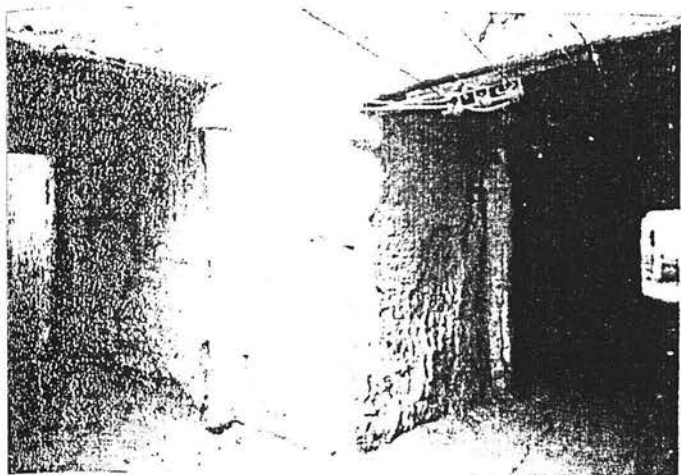
- RCM Reception Room for men
- RCW Reception Room for women
- LR Living Room
- DR Dining Room/Eating Area
- BR Bedroom
- K Kitchen/Cooking Area
- T Toilet/Bathroom
- S Storage
- R Room(multi-use)
- RF Roof
- TR Terrace
- A Animals house

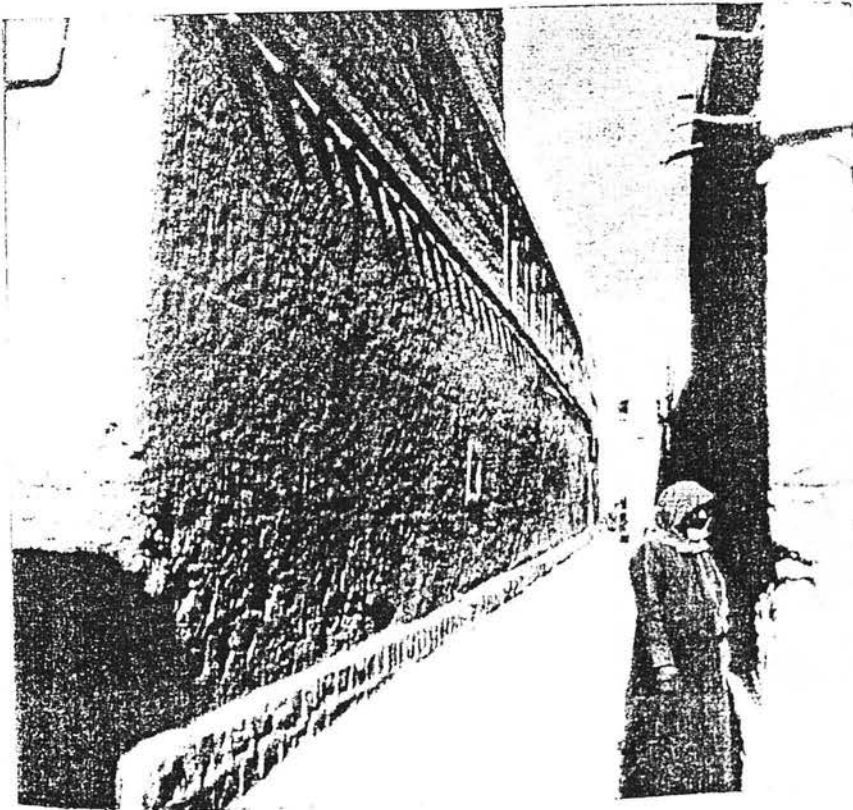
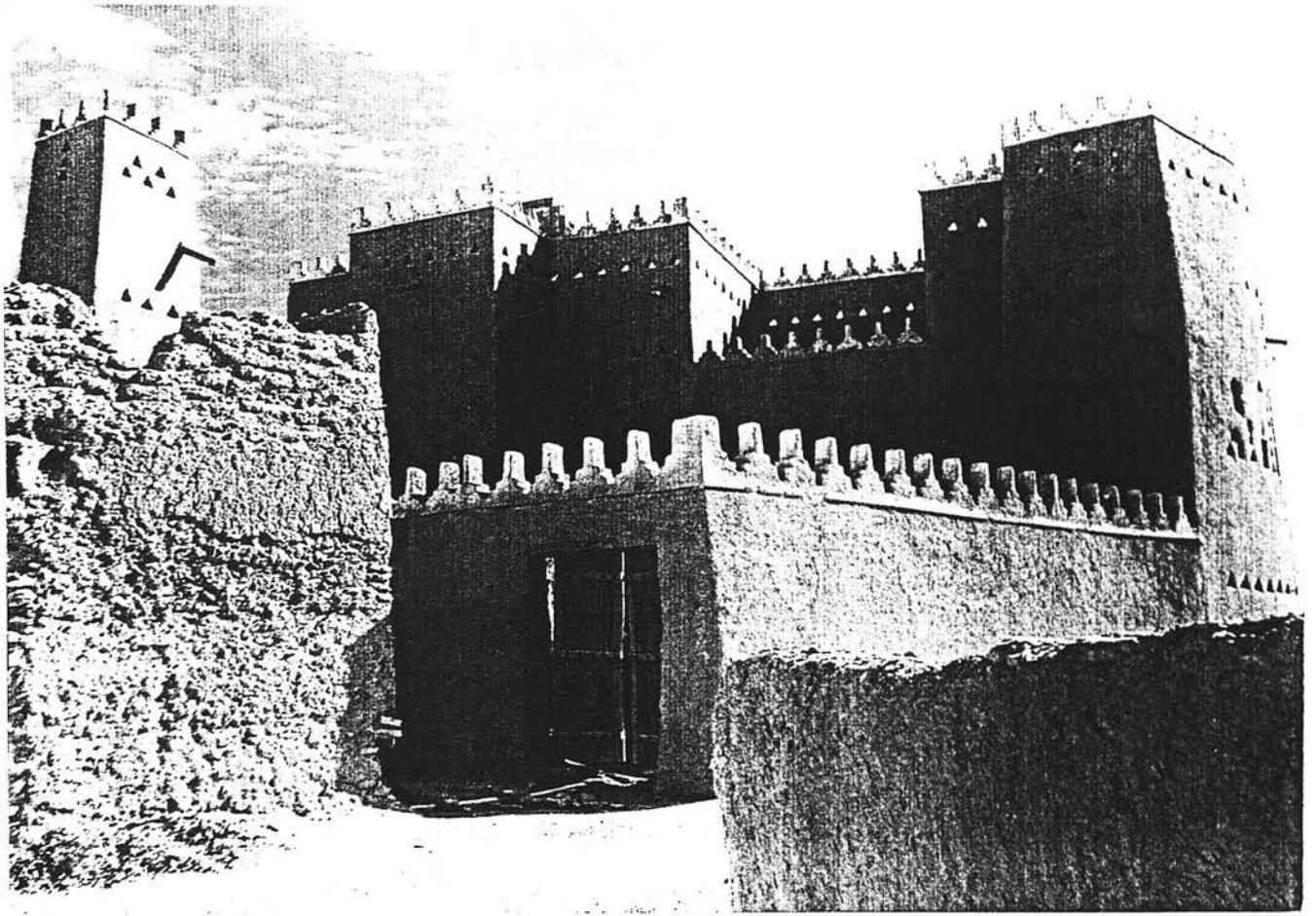


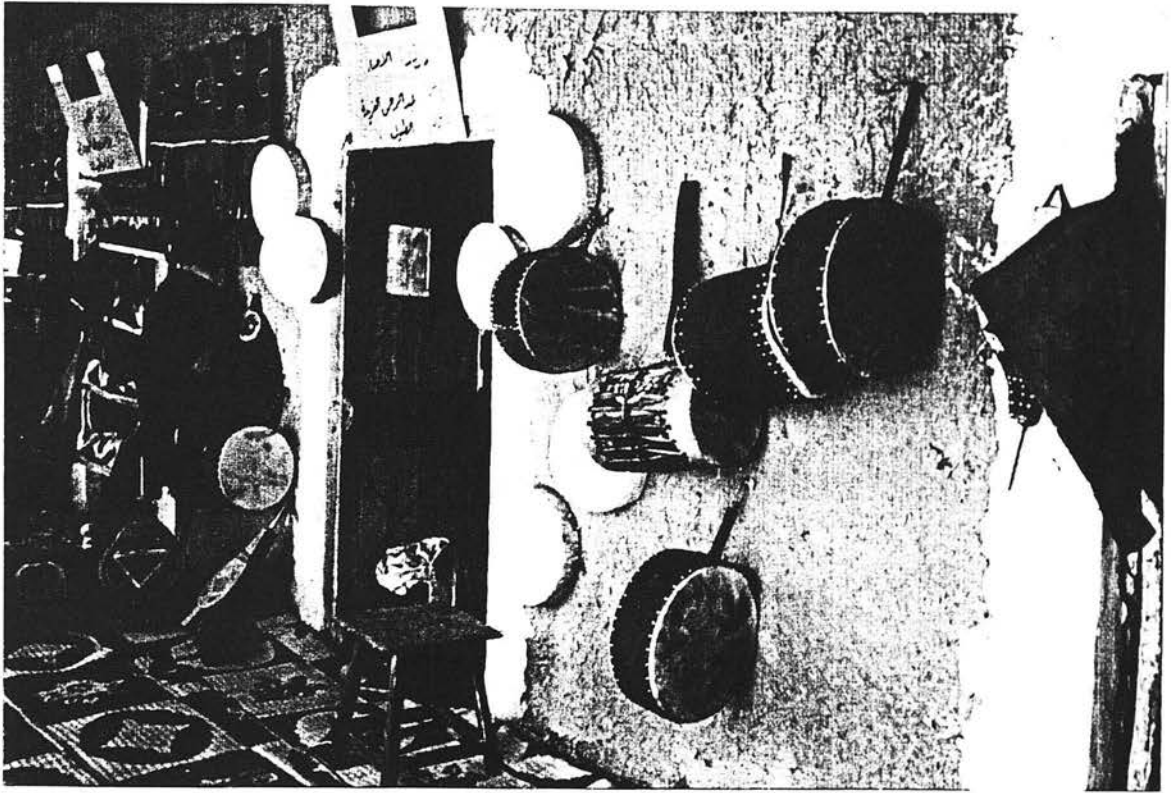


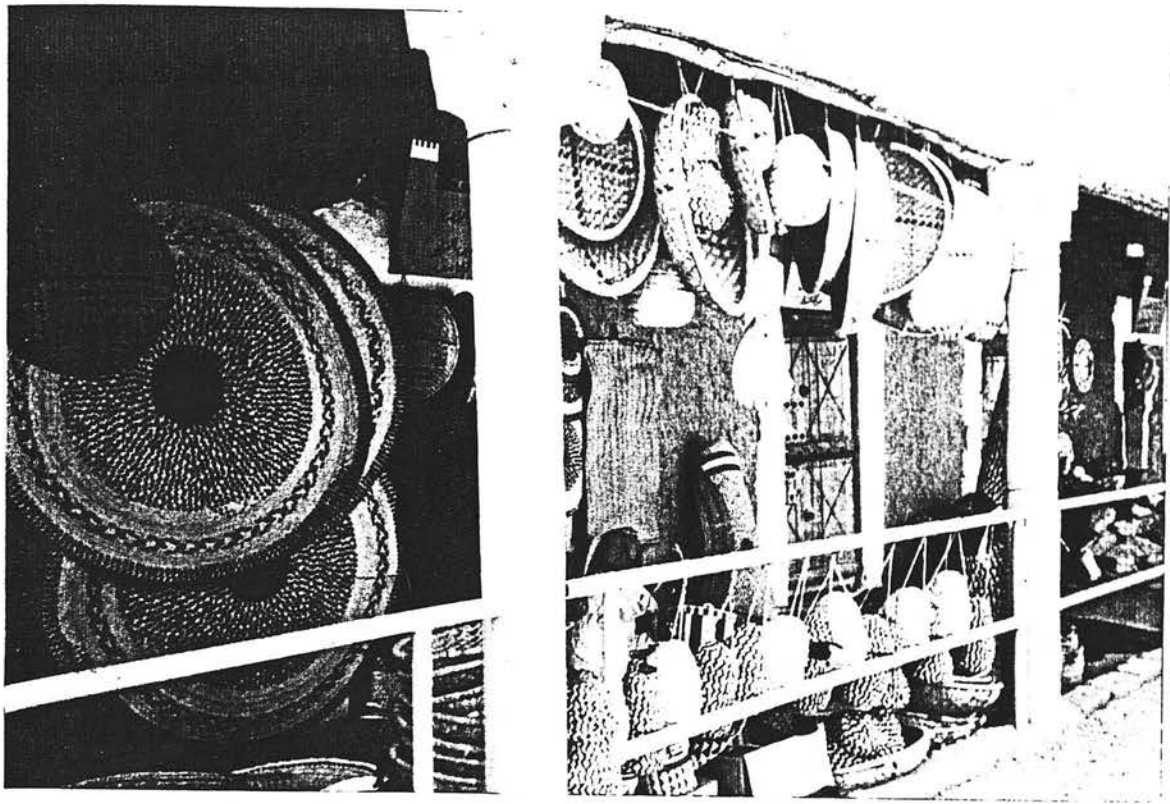


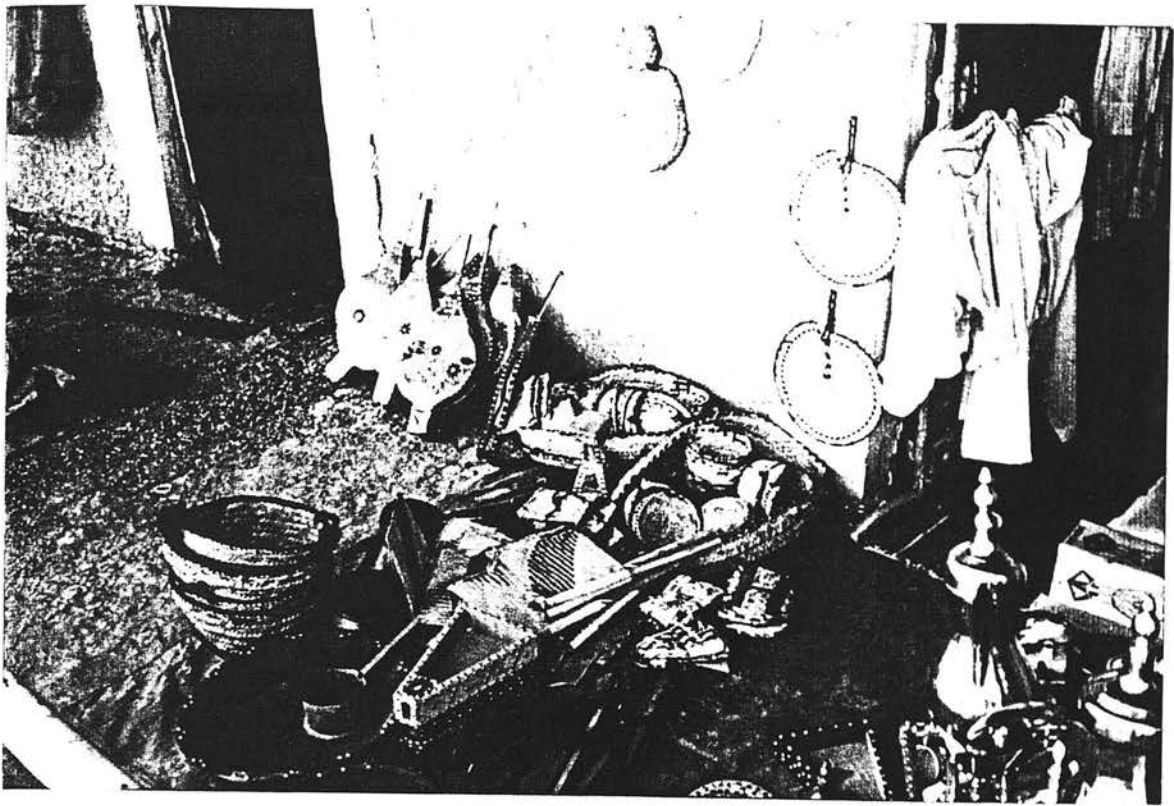


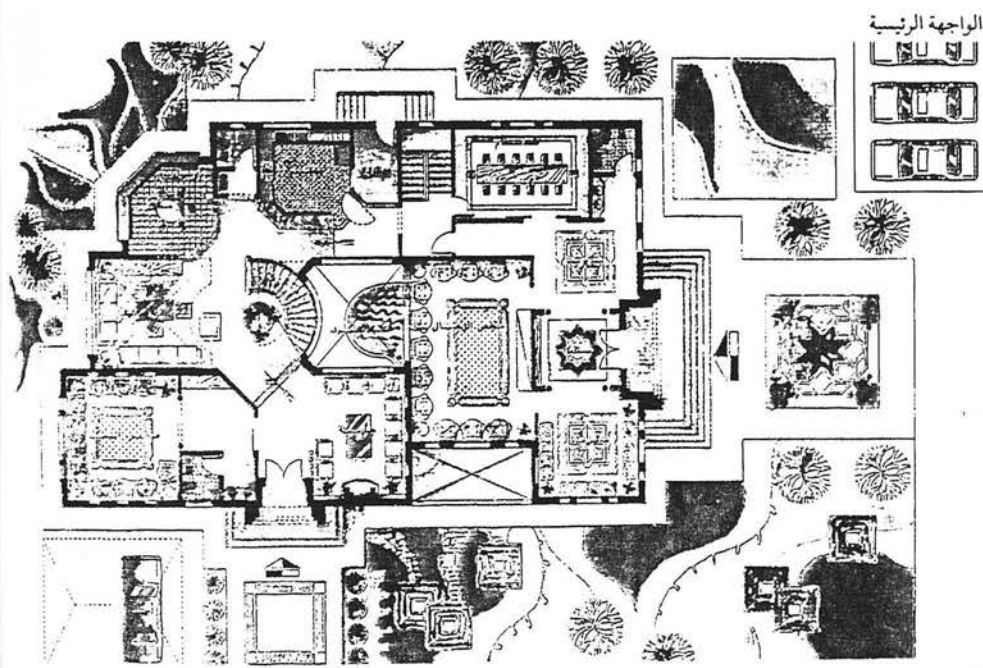
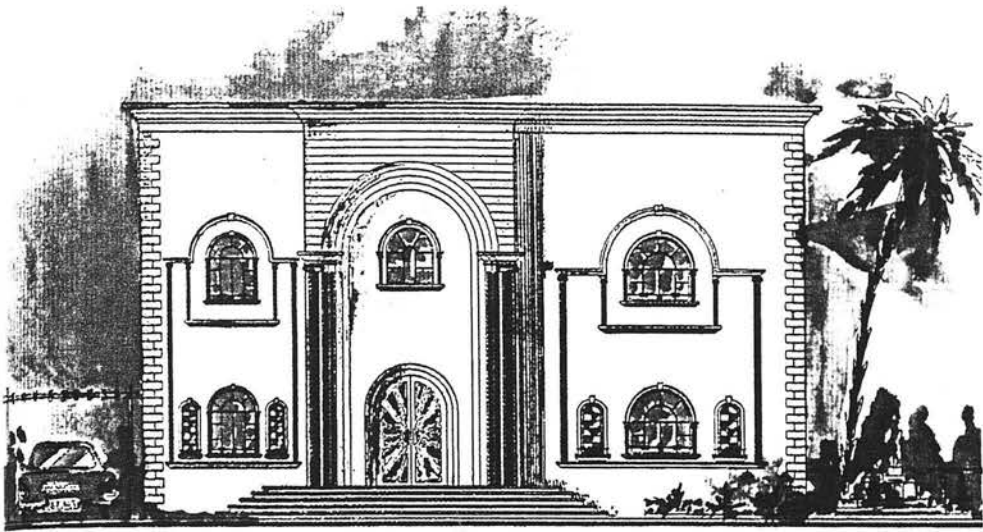






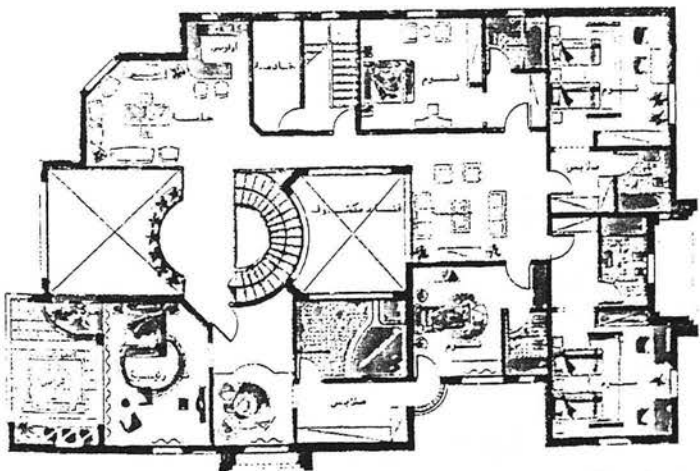




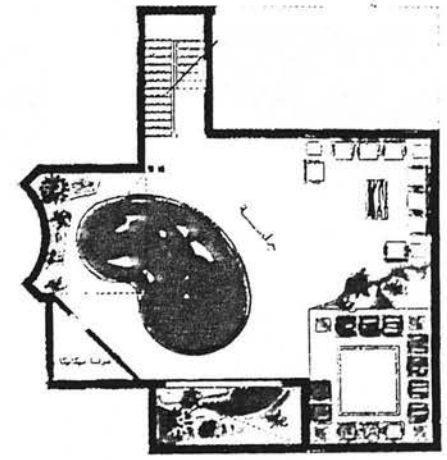


الواجهة الرئيسية

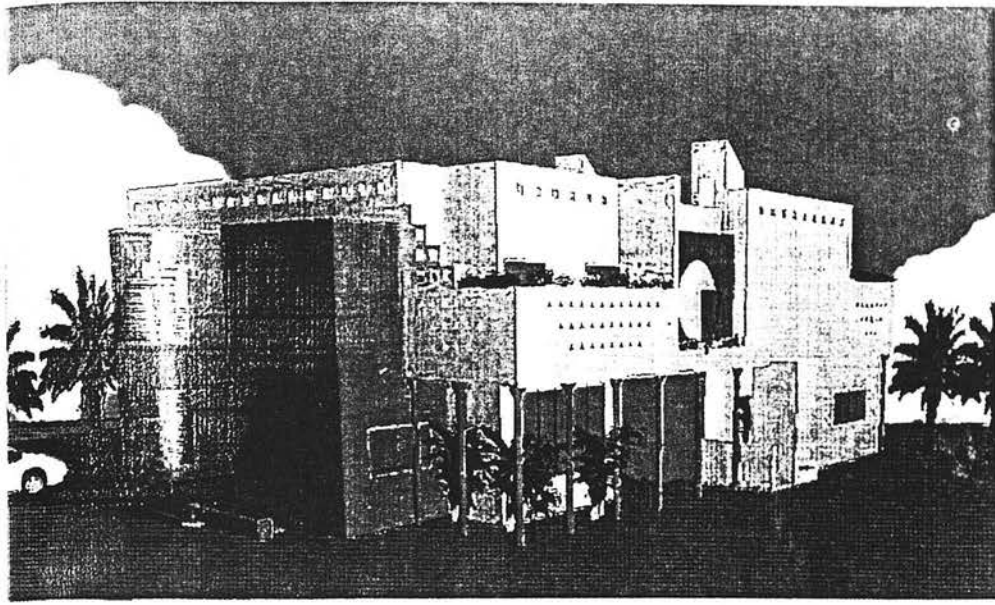
مسقط الدور الأرضي



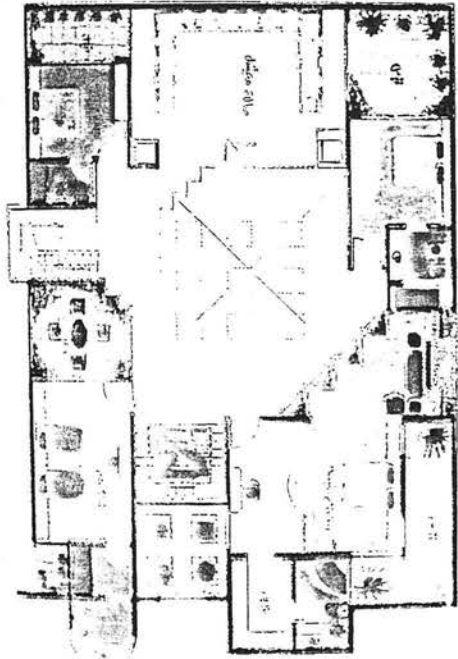
مسقط الدور الأرضي



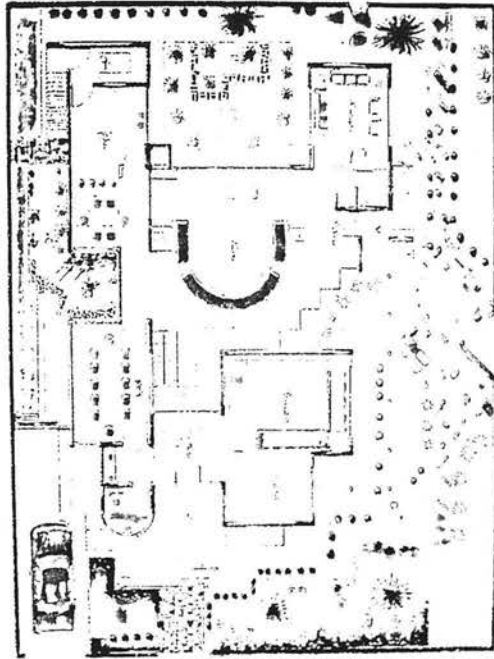
مسقط القبو



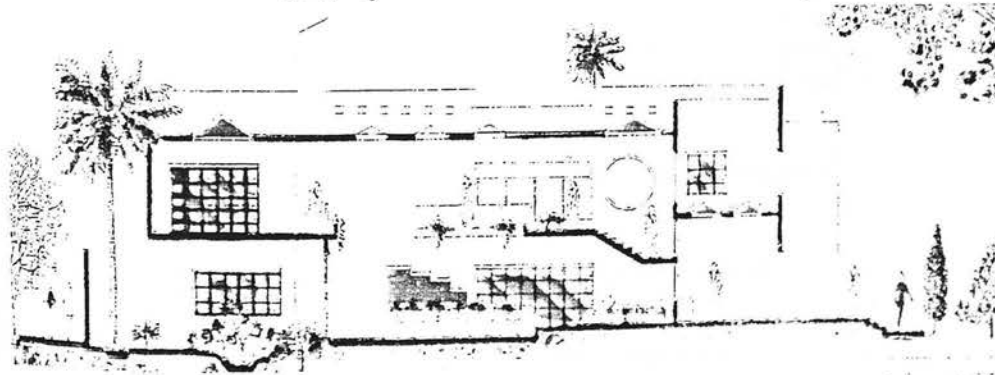
منظور للمسكن من جهة المدخل



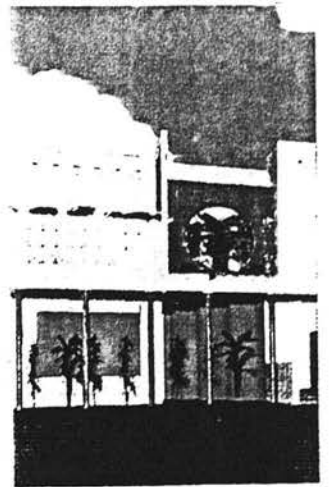
السطح الأدنى للدور الأول



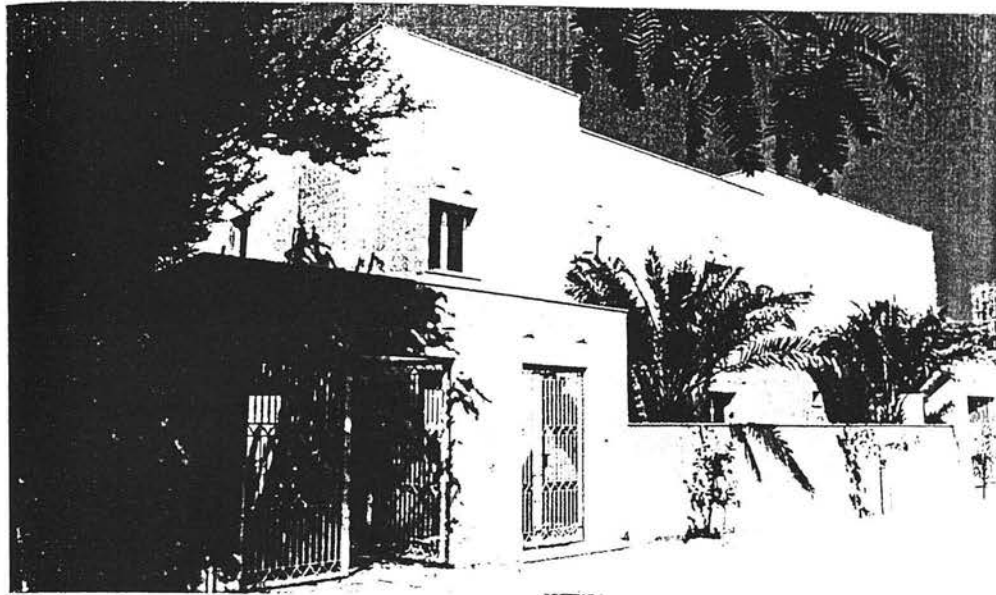
السطح الأدنى للدور الأرضي



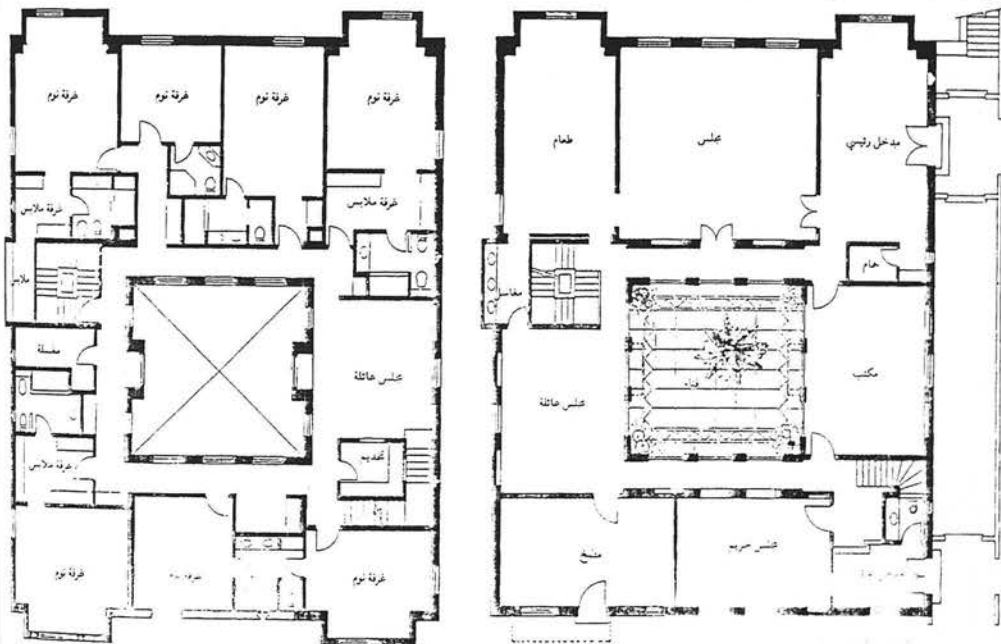
تصميم واجهة المدخل



جزء من الواجهة الجانبية



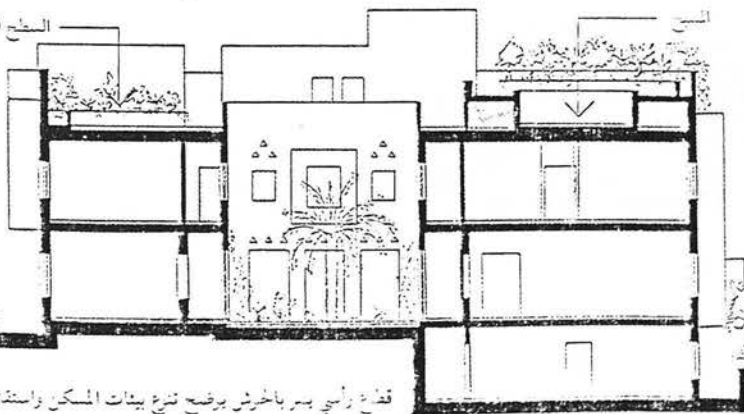
الواجهة الرئيسية للمسكن والبساطة في الدخول تعلن عن الترحيب بالضيوف



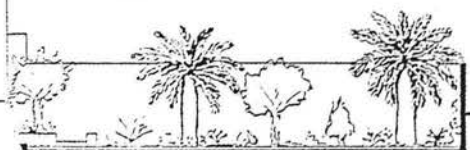
المسقط الأفقي للدور الأرضي

المسقط الأفقي للدور الثاني

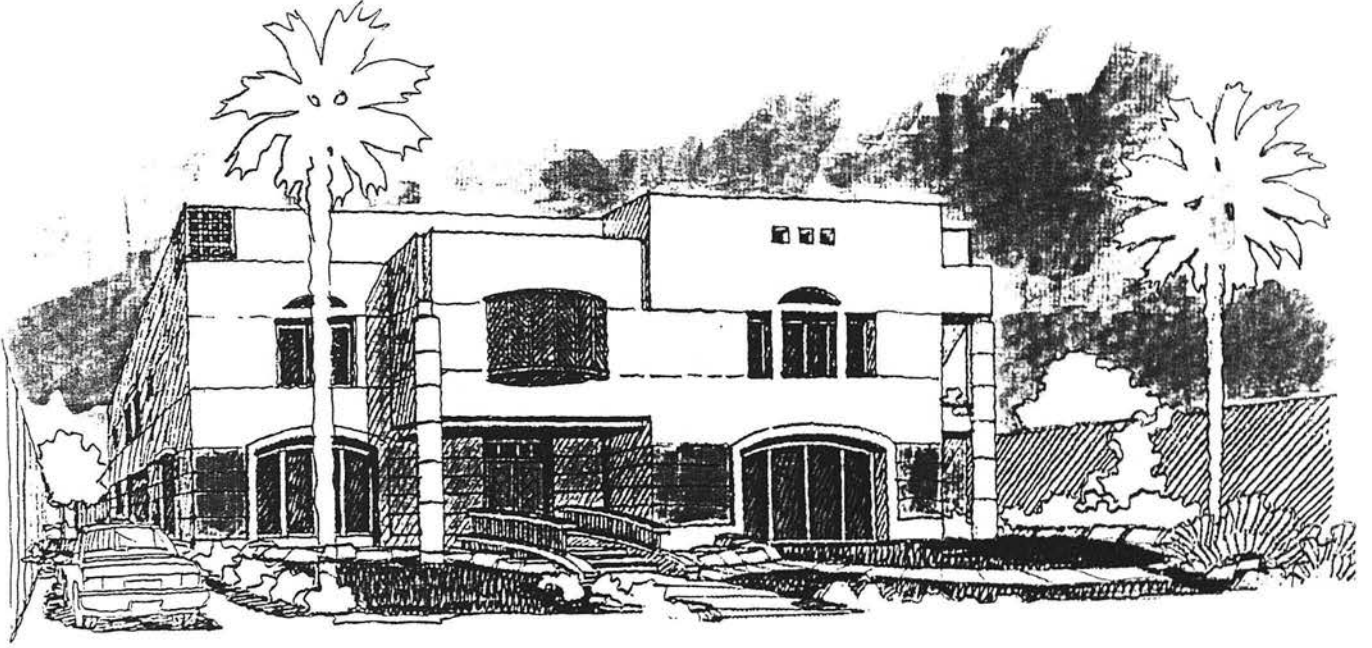
السطح (كحديقة معلقة)



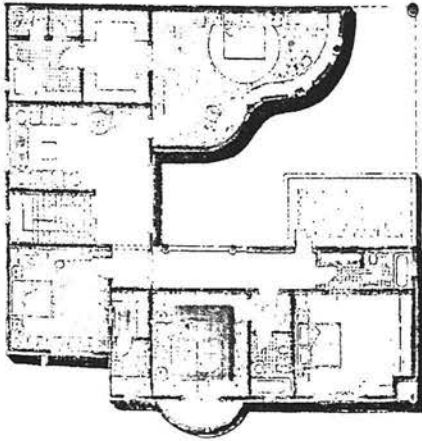
قطاع رأسي يبرز بالحجرش يرفع تنوع بيئات المسكن واستقلاليتها



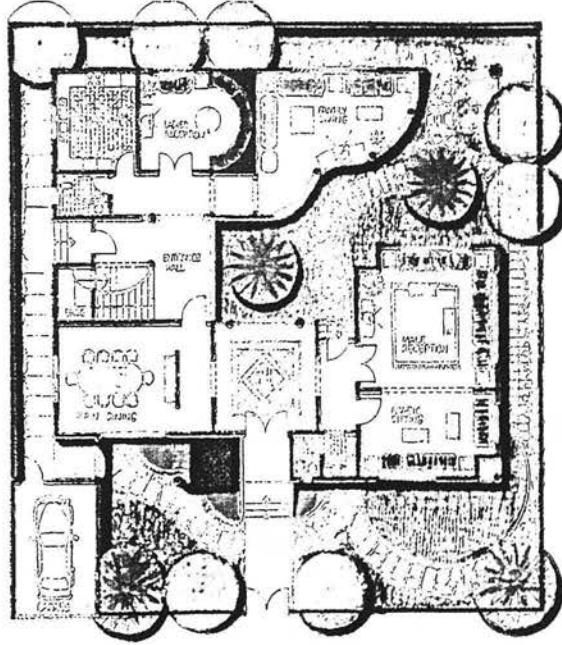
البستان ممتدس المرأة خارج البيت



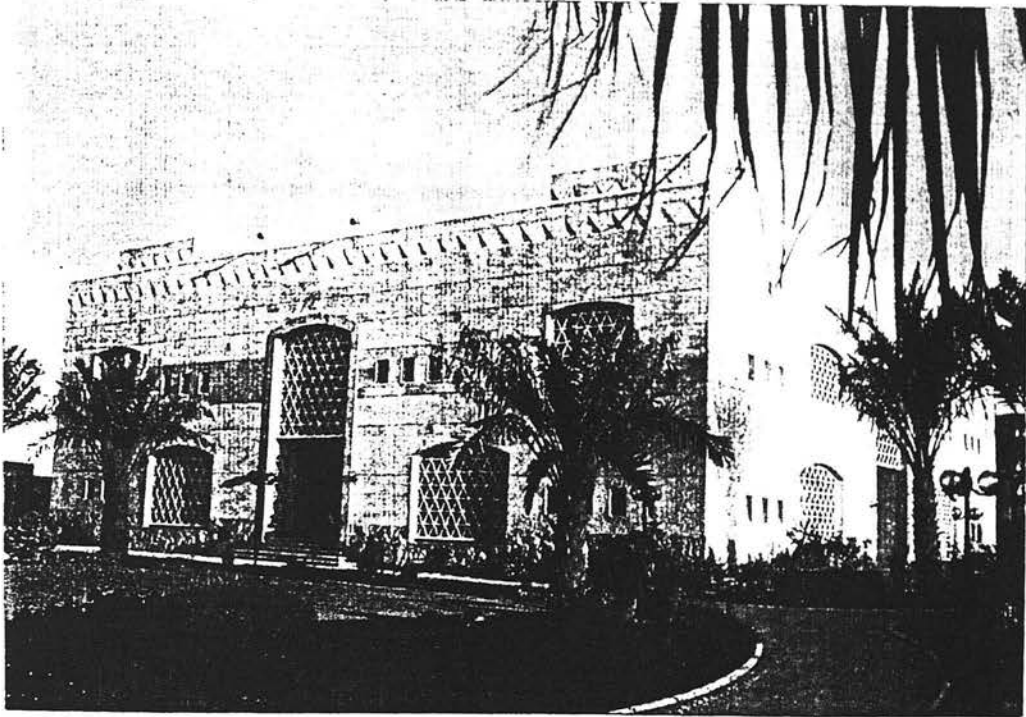
منظور من المدخل الرئيسي



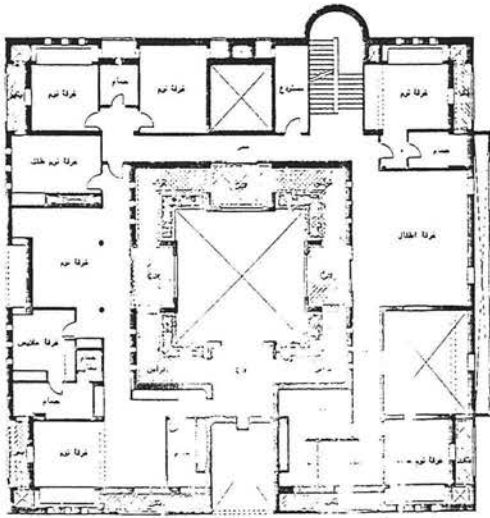
المسقط الأفقي للدرج الأول



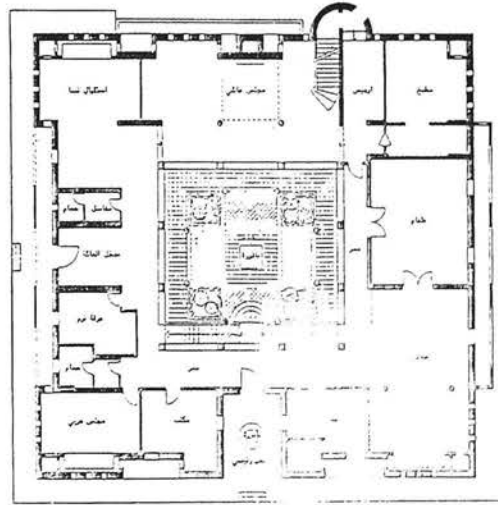
المسقط الأفقي للدرج الأرضي



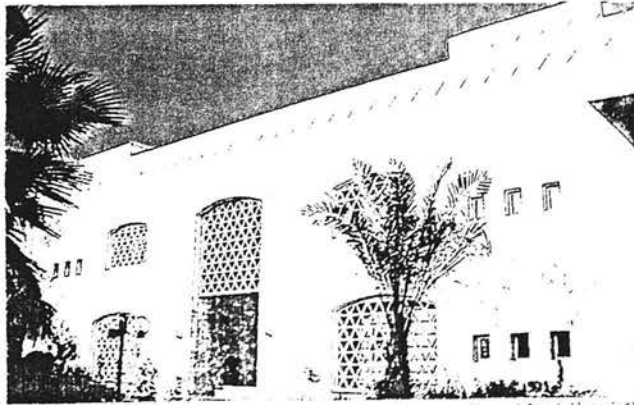
منظر عام للمسكن (مدخل النساء)



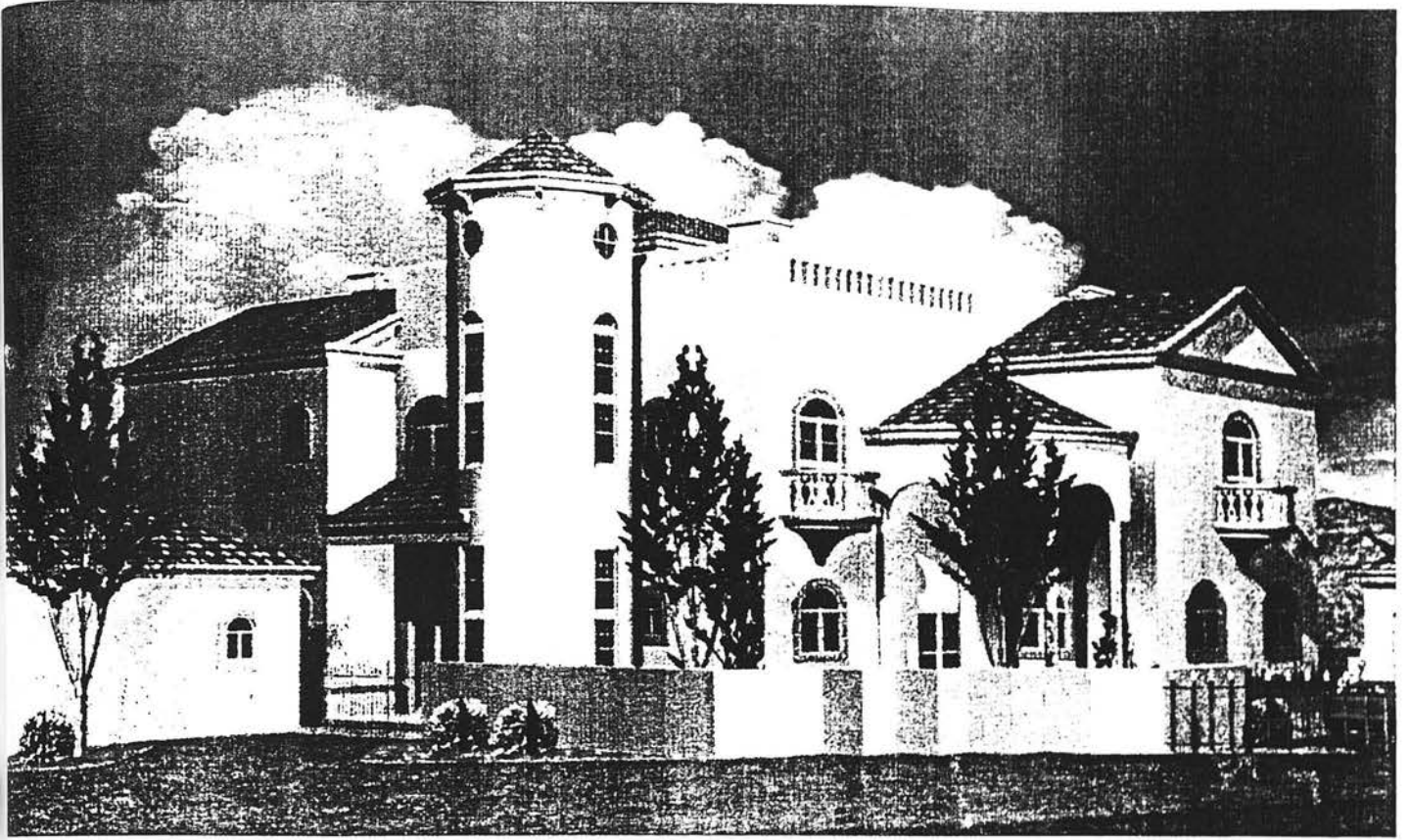
مسقط الدور الأول



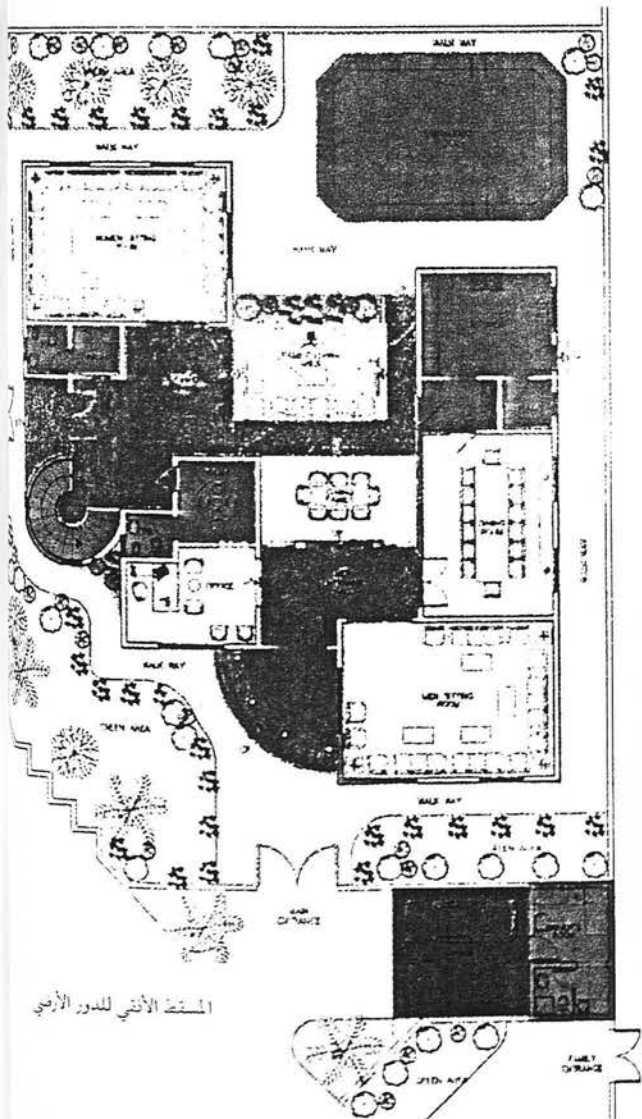
مسقط الدور الأرضي



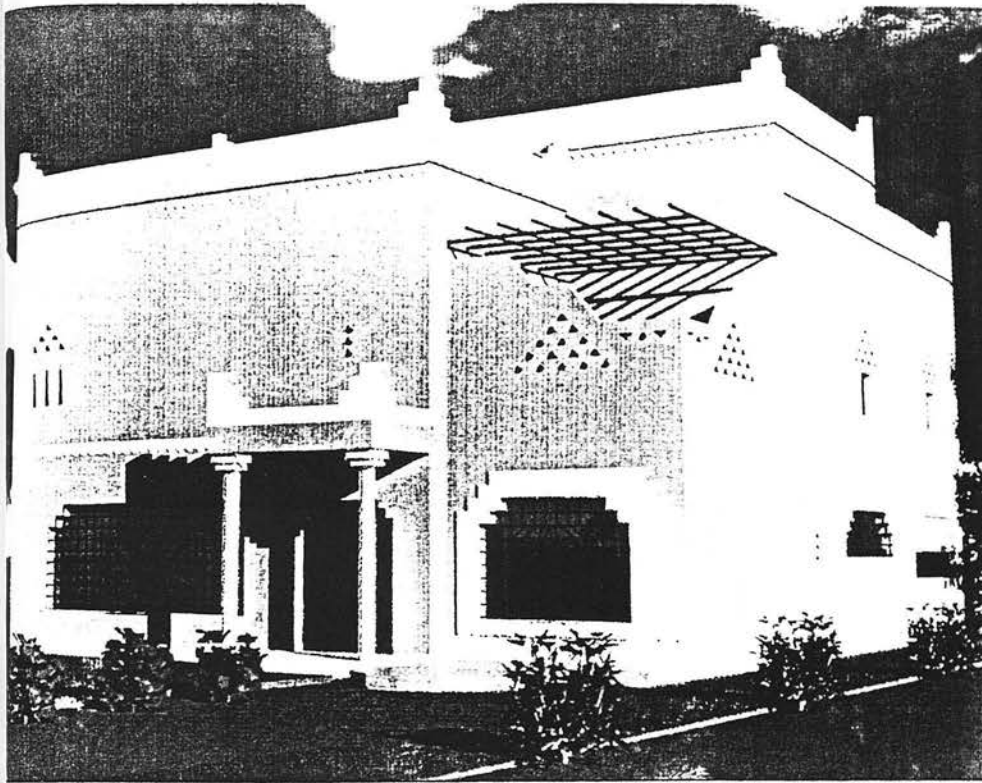
لتفتين للواجهة الحجرية ومدخل الرجال



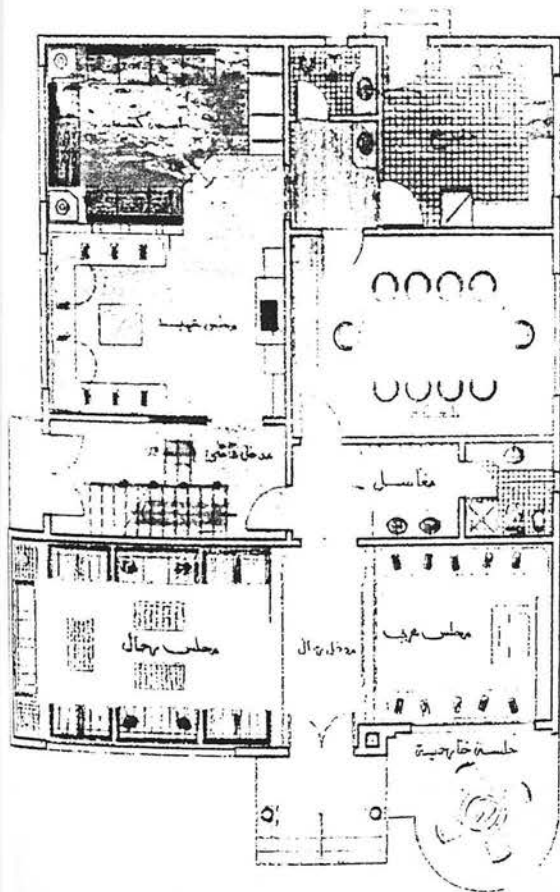
منظور للفيلا السكنية



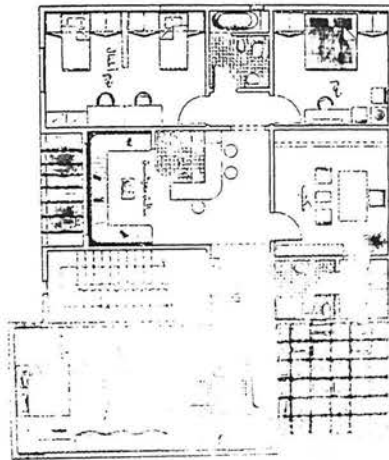
المسح الأرضي للدور الأرضي



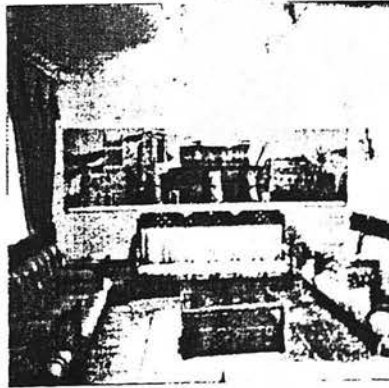
منظور للمسكن من جهة المدخل الرئيسي



المسقط الأفقي للدور الأرضي



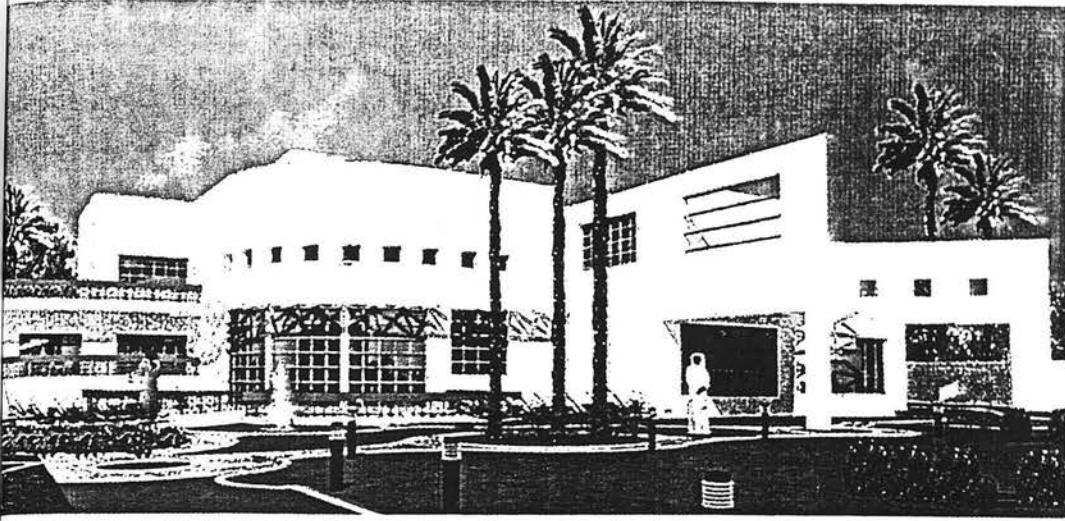
المسقط الأفقي للدور الأول



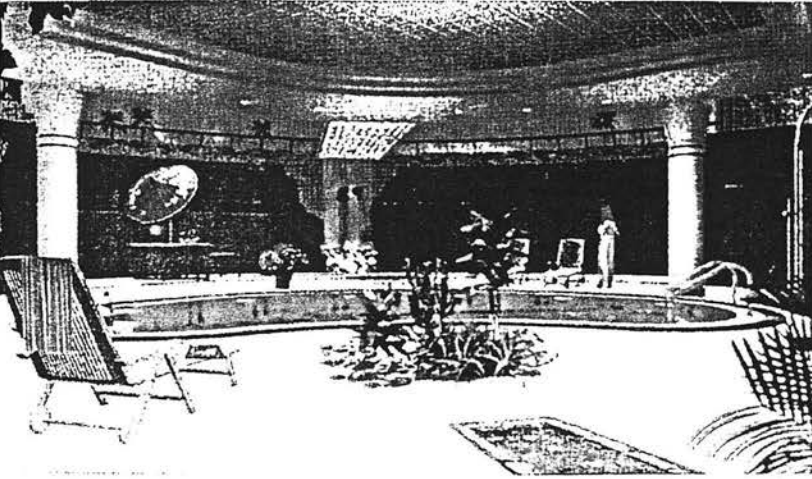
مجلس الرجال بركعة واحدة



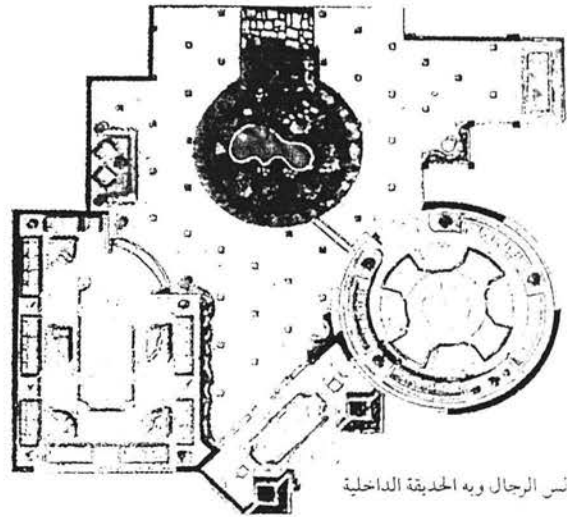
المدخل الجانبي



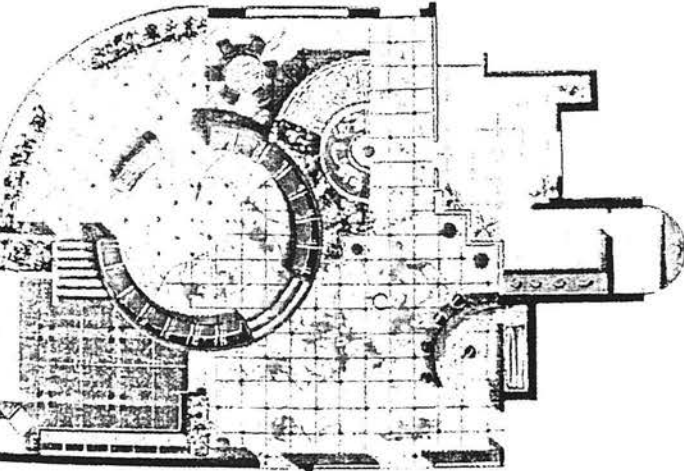
منظور للقصر بوضع صالة العائلة وبعض الأجنحة المطلة على الحديقة ، والنافورة التي تتدفق منه إلى المسح في القبر المفتوح



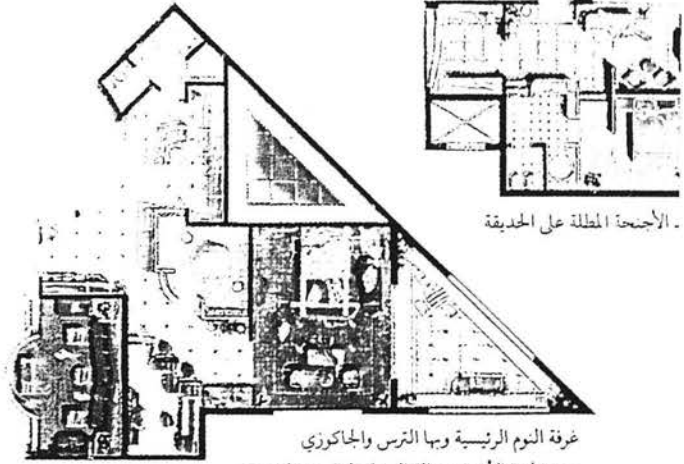
منظور للقبر ويتضح فيه المسح وشلال الماء من الحديقة المنصب عليه



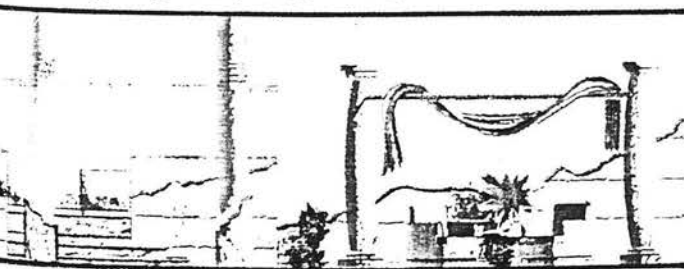
مس الرجال وبه الحديقة الداخلية



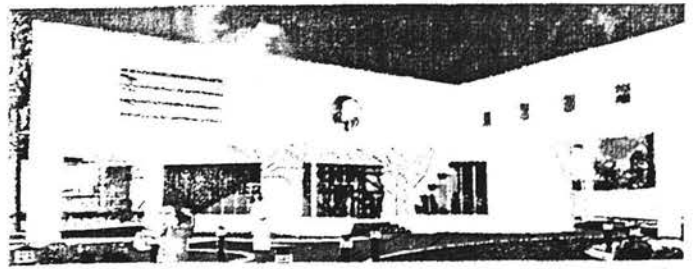
صالة العائلة وبها الجلسة العربية والأفرنجية والمطبخ الداخلي



غرفة النوم الرئيسية وبها الترس والجاكوزي ومن الجهة الأخرى صالة العائلة العلوية الملاصقة



فضاء عرضي في مدخل مجلس الرجال



رد للقصر بوضع مدخل الرجال وترس الغرفة الرئيسية