



Benha University
Faculty of Engineering at Shoubra
Department of Architecture

Public Spaces in Transition

Under Socio-Political Changes in Cairo

A thesis submitted in partial fulfilment of the requirements for the degree of
Ph.D. in Architectural Engineering (Urban Design)

Submitted by

Ahmed Sayed Abdel-Rasoul Ali

Assistant lecturer, architectural department
Faculty of Engineering at Shoubra, Benha University

Cairo, Egypt
March 2018



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DECLARATION

I declare that this thesis entitled "**Public Spaces in Transition Under Socio-Political Changes in Cairo**" is the result of my own research except as cited in the references. It is being submitted to the degree of Doctor of Philosophy in the Faculty of Engineering at Shoubra, Banha University. The thesis has not been accepted for any degree and is not concurrently submitted in candidature of any other degree

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ABOUT ME

For almost seven years, I hold a position of assistant lecturer at the Department of Architecture, Faculty of Engineering at Shoubra. Before that, I was a teaching assistant for almost five years at the same institution.

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Dedication

**To my pretty wife "Fatma", my pretty daughters, and
handsome son "Hana, Yassin, and Leen"**

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Abstract

Heterotopia is where every community lives, works, and socializes, within which a network of public spaces supports its sociopolitical life and connect it -the heterotopia- to other heterotopias within a metropolitan.

Featuring distinct heterotopias, Cairo is a metropolitan representing the manifestation of power shaping their public spaces' network. Since 1952, public spaces in Cairo have undergone material changes as a result of the mutation of power over public spaces articulation from the state to the elite class.

Given that public spaces are supposed to grant five sociopolitical rights: accessibility right, social diversity right, safety & security right, sociability right, and freedom right, the research assumes that the public sector -state power- aims to fulfil people rights to accessibility, social diversity, and freedom while ignoring the sociability right and safety & security right. On the other hand, the private sector is concerned about providing the sociability right and safety & security right to public space while neglecting the other three rights.

The research aims at developing a theoretical framework with measurable indicators (evaluation sheet) used for interpreting how different powers (independent variables) governing the five rights to public spaces (the dependent variables). This theoretical framework, in turn, could be used to test and validate the research hypotheses while understanding the significant transition witnessed in the sociopolitical rights to public spaces since July 23rd Revolution. It determines to what extent the mutant power -from 'the state power/under Socialism Era' to 'the elite power/ under Neoliberalism Era'- could impact the five sociopolitical rights to public space.

Among many heterotopias that could be observed in Metropolitan Cairo since July 23rd Revolution, two of them -Nasr City and New Cairo heterotopias- have been studied to represent state power (public sector) and elite power (private sector) over public spaces' articulation respectively. The results prove, on one hand, that public spaces under public sector development have higher degrees of accessibility and social diversity right compared to those under private sector development. On the other hand, the private sector promotes the sociability right and safety and security right above all other rights in the public space, while no significant difference was found between the public

sector and the private sector in terms of providing freedom right to public space in Cairene context. Moreover, the research reveals that accessibility right is a prerequisite for achieving the social diversity right within a place.

In other words, the public sector and private sector are “two sides of the same coin.” Both of them control the freedom right to public spaces according to their desires and interests. The private sector controls the publicness right (accessibility right and social diversity right) in order to achieve safety & security right and sociability right according to its desired profit plans. On the other hand, the public sector guarantees the publicness right to empower the vulnerable groups meanwhile neglecting the two rights that the private sector concerned about (safety & security right and sociability right).

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Research Prologue in Arabic Language

أ	ملخص البحث
ج	تمهيد
د	إشكالية البحث
هـ	فرضيات البحث
و	أهداف البحث
و	منهجية البحث
ز	بنية البحث

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Glossary and Abbreviations

Connectors: the term is used in this research to describe public spaces for movement purposes such as streets and walkways, refer to Chapter II: p.30.

Ethnographic observation: the term addresses the complexity of the correlation between contemporary social relations and space materiality at local and global scales (Low 2016: 2), refer to Chapter V: p.84.

Heterotopia: a term coined by Foucault (1986) to define a single real place made of several places, refer to Chapter II: p.22.

Nodes: the term is used in this research to describe public spaces for sociopolitical purposes such as plazas, squares, parks, etc., refer to Chapter II: p.28.

ERSAP: Egypt's Economic Reform and Structural Adjustment.

CAPMAS: Central Agency for Public Mobilization and Statistics.

CABE: The Commission for Architecture and the Built Environment.

CBD: Central Business District.

CFC: Cairo Festival City.

CFCM: Cairo Festival City Mall.

GCR: Greater Cairo Region.

ISOCARP: the International Society of City and Regional Planners.

MFAD: Ministry of Foreign Affairs of Denmark.

MHR and AID: Ministry of Housing and Reconstruction, Egypt and Agency for International Development, USA.

MNH: Nasr City Heterotopia.

MOD: Ministry of Defence.

MNHD: Nasr City for Housing and Development.

NCH: New Cairo Heterotopia.

NDP: National Democratic Party.

NOUH: National Organization for Urban Harmony.

OSAC: The Overseas Security Advisory Council.

PEW: A nonpartisan fact tank that conducts public opinion polling, demographic research, content analysis and other data-driven social research.

TADAMUN: The Cairo Urban Solidarity Initiative.

UPM: Urban Playground Movement.

PROLOGUE

Introduction

Urbanism is not only the places where people live and work, but it also includes the public spaces where people could socialize (gather and interact). Public spaces are generally influenced by any social, political, or economic change. In the last decades, different concepts addressing the built environment have emerged; where quality of life beyond the concept of sustainability development has overwhelmed the international discourse. Nowadays, the uprising notion of 'Inclusive City' (UN Habitat 2013, 2015) emerges as a space in which multidisciplinary should be integrated together to achieve a better desirable and sustainable social life. Inclusive public spaces are one of those important uprising terms, where streets, squares and parks not only tolerate the societal differences but also deem them as an essential element for interaction, exchange, creativity, and knowledge transfer.

Metropolitan Cairo is one of the most transformed places all over the world, facing a massive mutation in its urban landscape. Since 1952, the transformation from the era of proclaimed socialism to the neoliberal era lead to further urban transformation influencing the public spaces' articulation all over the metropolitan. Those changes caused vulnerable groups -low socioeconomic classes- to suffer unjust environment regarding their access to services and spaces. Meanwhile, distinct heterotopias in Cairo -whether publicly or privately developed ones- have emerged, and they are in need to be physically connected to ensure social cohesion and indiscrimination, as their segregation became apparently manifested in the Cairo urban landscape (Denis 2009). The research suggests that this kind of connection could be achieved through fulfilling the five sociopolitical rights to public spaces at the cosmopolitan publicness level.

So, this research introduces the social network of public spaces (nodes-connectors typology) to understand the transition taken place in the five rights to public spaces due to the sociopolitical changes in Cairo since July 23rd Revolution. It investigates to what extent the mutant power -from 'the state power/under Socialism Era' to 'the elite power/ under Neoliberalism Era'- could govern these rights' transition.

Problem statement

The research problem is defined through different problematic manifestations which claim that public spaces have undergone massive changes over time to reflect the empowered actor's will and desires. These manifestations can be summarized in two points as follows:

A. The emergence of exclusive public spaces (nodes manifestation)

Nowadays, Metropolitan Cairo enforces social segregation over its urban landscape. Emerging as a new lifestyle, gated communities are one of those images which are based on socioeconomic segregation, while exclusive public spaces are directly a representation of that phenomenon described by Mitchell (1995) and Zukin (1995: 64) as fun mediated spaces such as shopping malls' squares and administrative plazas (Fig.1, Fig.2). The production of these spaces is subjected to the private sector domination which is one of the key factors leading to that new lifestyle (Adham 2004). Instead of being produced as a social entity, they are apparently reproduced as places attracting consumers rather than users.



Fig.1. Open Square in Mall of Arabia, 6th of October Heterotopia



Fig.2. Festival Square, Cairo Festival City Mall

Unfortunately, this new pseudo public spaces (Mitchell 1995), in turn, threaten the concepts and meanings of the term public in community life.

B. The reverse of public spaces vitality, from Cairo urban core to its urban periphery (connectors manifestation)

The original role of public spaces (such as streets) in the city has been changed, as it is contested with high vitality in the urban core vis-a-vis low vitality in the urban periphery. This manifestation explores how the nature of the streets has been changed from mixed-use spaces to mono-use spaces acting only as movement places (Fig.3, Fig.4).

Therefore, the research problem is defined as:

Since the July 23rd revolution, public spaces in Cairo have been significantly changed due to the mutation undergone by the empowered actors from the public sector to private one. This change of public spaces' articulation caused a significant distinction between public spaces in Cairene context without the presence of a mechanism to understand this change.



Fig.3. Contested public space, Cairo urban-core



Fig.4. 5th District, New Cairo Heterotopia

Research hypotheses

Since 1952, the five rights to public spaces were influenced by the mutation in the sociopolitical changes in Cairo, from the state power under the socialism era to the empowerment of the elite under the neoliberalism era. Based on the literature reviews and the Egyptian experience, the research observes that under socialism era, the state grounded its power and nationalised the powerful private companies to support the vulnerable groups for access and use public spaces, while under the neoliberal era, the process of privatisation of public spaces has been widely emerged to create public spaces for who could afford to be there.

Hence, the research assumes that the public sector -state power- aims to fulfil people rights to accessibility, social diversity, and freedom while ignoring the sociability right and safety & security right. On the other hand, the private sector is concerned about providing the sociability right and safety & security right to public space while neglecting the other three rights that the public sector is concerned about.

Research aim

The research aims to generate a developed theoretical framework with measurable indicators (evaluation sheet) used for interpreting how different powers (independent variables) governing the five rights to public spaces (the dependent variables). It provides a methodology for investigation

and a recommendation for intervention in an attempt to test and validate the research hypotheses in order to understand the phenomenon of public spaces' transition under the sociopolitical changes in Cairo. In addition to find the significant correlations between the five rights to public space.

Research methodology

This thesis is designed as an empirical research that will adopt mixed methods-qualitative and quantitative methods (Creswell 2013); therefore, it is organized into two steps using the following methods and tools (Fig.5):

Inductive reasoning: Developing a conceptual framework

This step uses a qualitative method to provide the research with the required theoretical background that will lead to test theoretically the research hypothesis. The data of this part will be obtained from global experiences observations, researches, books, websites, reports and other academic entities concerned with the research area of interest (especially sociopolitical perspective). At the end of this part the gathered data will be analysed and synthesized to draw the proposed theoretical framework, with measurable indicators (evaluation sheet), elaborating the correlation between the two powers over public spaces' articulation and the five sociopolitical rights to public space. This step consists of two parts: Part I and Part II.

Deductive reasoning: A comparative analysis to test the hypotheses

In this part, the research makes a comparative analysis study based on two experiences from Cairo governorate (each of which encompasses four categories of public spaces) using the developed conceptual framework. Nasr City Heterotopia is selected as a prototype of public-sector development, and New Cairo Heterotopia is selected as an example of private-sector development. A concurrent triangulation strategy (Creswell 2013), qualitative/quantitative methods, for collecting and validating data is used. In this strategy, the analysed data of qualitative and quantitative methods will be integrated to present results of case studies in statistical form. The following tools are used while conducting the applied cases studies:

- 1) Ethnographic observation used for evaluating each public space via the evaluation sheet.
- 2) Targeted interviews used for assisting the ethnographic observation.
- 3) Questionnaires survey -processed by Google Form and Excel software-used for validating the ethnographic observation.

4) UCL Depthmap software (Space Syntax tool) used for measuring spatial integration.

5) Walk Score tool used for measuring space walkability.

At the end of the research, the outcomes of the selected cases studies are discussed to test the validity of the research hypotheses, and the significant correlations between the five rights to public space are studied. Finally, a general conclusion and results will be introduced and presented in Part III.

Research structure

The research is structured into three major parts (Fig.6), whereas the first two parts are dedicated to the conceptual framework and the third part is dedicated to the applied cases studies as follows:

Part I: The social fact of Public Space

Firstly, Chapter I is involved with understanding the social fact of public space. It discusses the concepts and meanings of the society and the location of public space within that society life. Secondly, Chapter II introduces the proposed social network of public spaces.

Part II: Public Spaces as a manifestation of power

Firstly, Chapter III discusses the five rights to public spaces -through investigating theories and global experiences- to deduce the evaluation criteria of the five rights to public space. Secondly, Chapter IV discusses the theory of power, its forms and principles that changes public spaces' articulation.

Part III: Investigating Public Spaces of Cairo

Firstly, Chapter V generates the evaluation sheet while providing a methodology for selecting the applied case studies from Cairo Governorate. Then Chapter VI investigates the transition witnessed in public spaces' articulation in Cairene context using the developed conceptual framework. Through this process, the power forms and principles are discovered (the independent variables) while the impacts of their manipulation of the five rights (the dependent variables) are measured through the evaluation sheet. This investigation leads to the last Chapter VII to rethink about the past-current practices for drawing the final conclusion and recommendation.

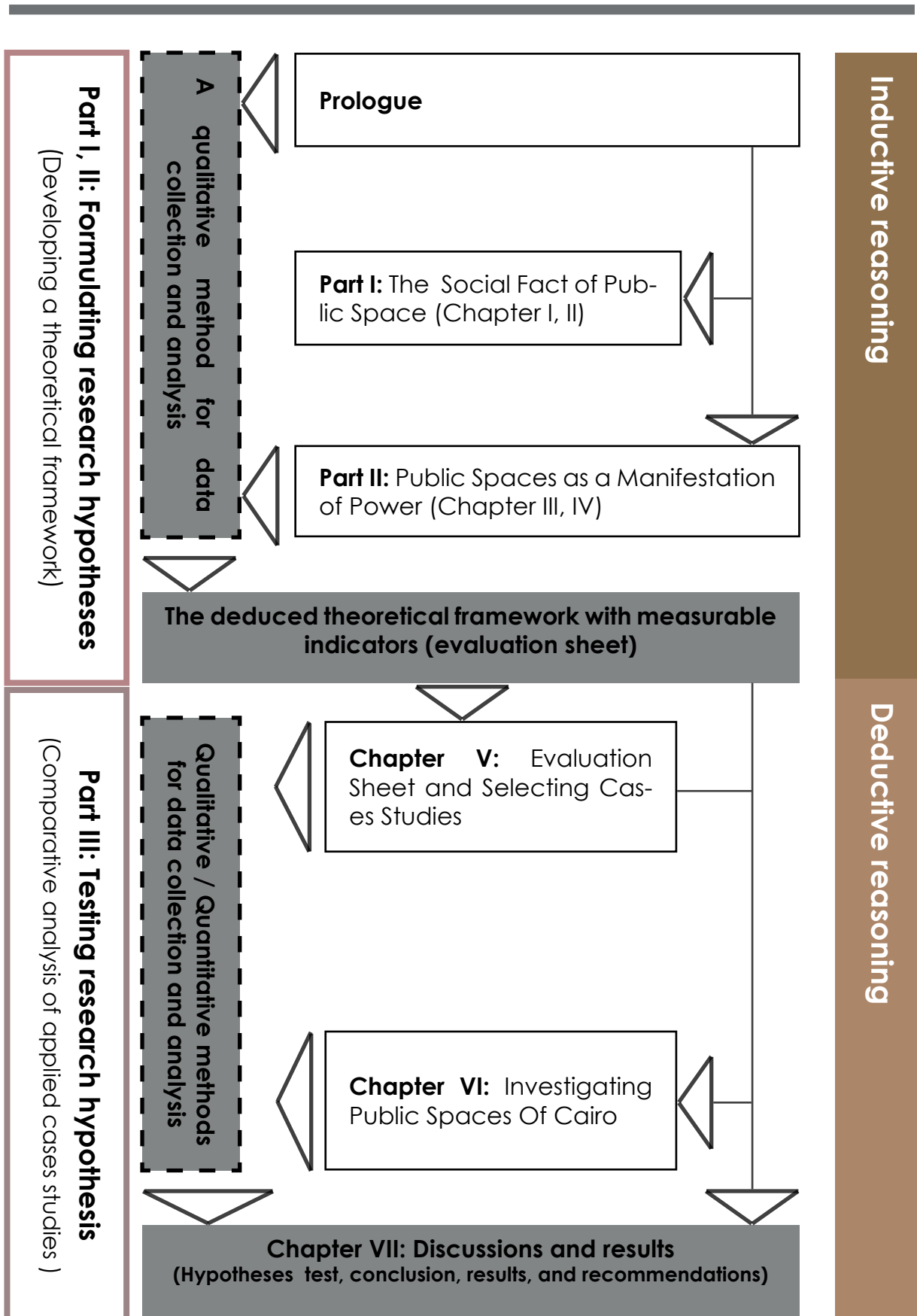


Fig.5. Design of research methodology

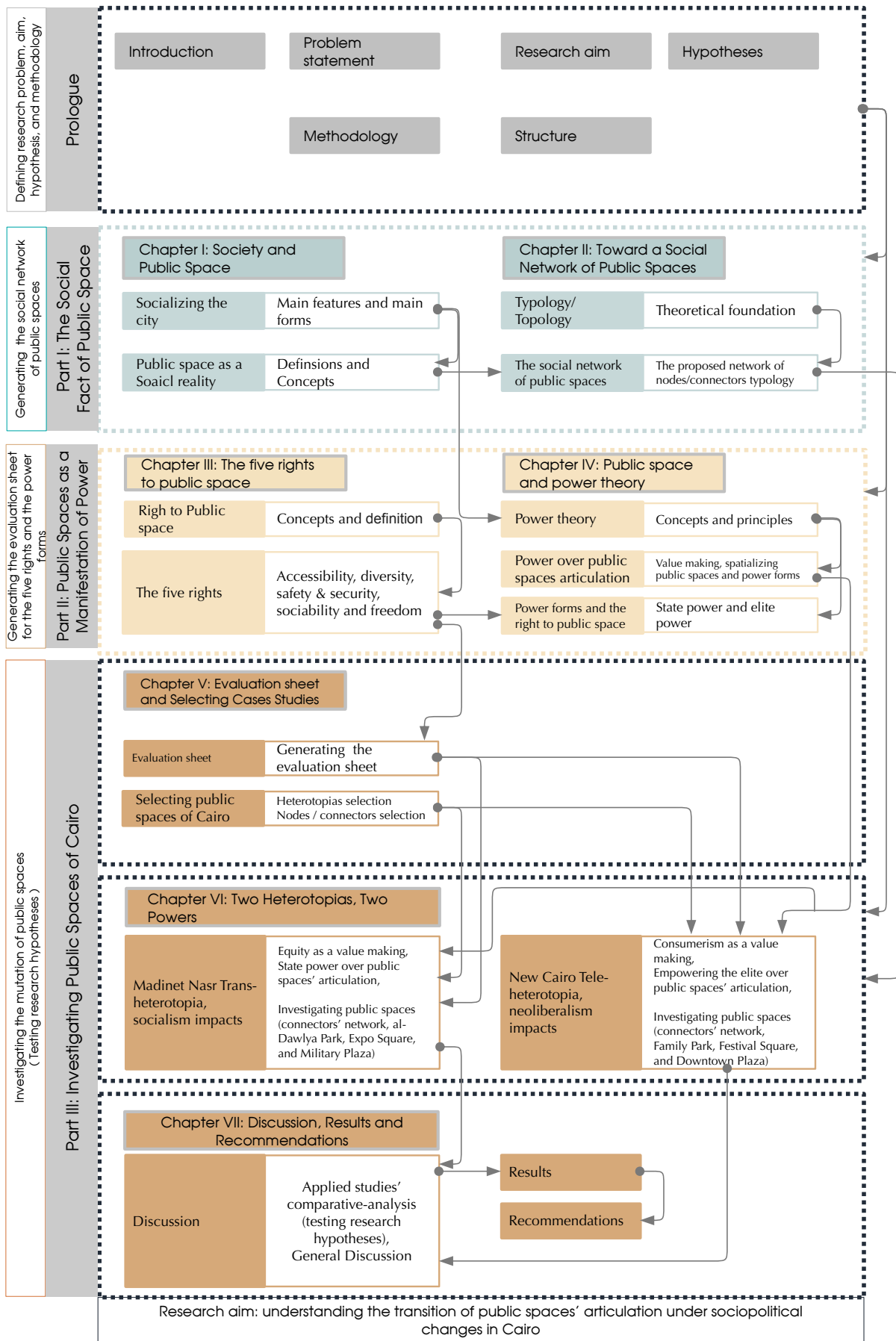


Fig.6. Thesis structure

Part I

THE SOCIAL FACT OF PUBLIC SPACE

Chapter 1: Society and Public Space

Chapter 2: Toward a Social Network of Public Spaces

Chapter I

Society I Public Space

I.1 Socializing the city

Main forms

Main features

I.2 Concepts and definition of Public space

Public space as a social reality

Public space from early times

Definition of public space

I.3 Conclusion

Chapter I

Society and Public Space

The city is “a theatre of social action,” and everything else -art, politics, education, commerce- only serves to make “the social drama” (Mumford1937).

The argument of Mumford defines the city as a social entity that in need to be studied from this perspective. Urban sociology is an approach aiming to study the sociological pattern of human interaction in metropolitan areas. As a normative discipline of sociology seeking to study the structures, processes, changes and problems of an urban area, urban sociology aims to study the sociological pattern of human interaction in metropolitan areas. It provides inputs for planning and policy making through a sociological perspective and its role in the development of society.

Accordingly, this chapter discusses the possibility of imaging the city as an interrelation between social network and spatial manifestation (Franzén 1992: 37, cited in Legeby 2010). However, to study this relationship, the city needs to be recognized at both physical (through its public spaces) and social (through the society) sides simultaneously (Hillier and Hanson 1984, Hillier and Vaughan 2007).

1.1. Socializing the city

Hillier (2007: 3) emphasizes the need to link social theories to design level theories, arguing that the problematic issue of connecting social goals and

urban design is partly caused by the absence of any meeting of minds or sharing of interests by social theorists and built environment professionals. He believes that little is known about how patterns of living and working can be affected, positively or negatively, by the physical and spatial forms imposed on them.

'Socializing the city' represents the city as a social arena that gathers, glues, and blends its individuals altogether (Low 2016). It discusses the city in accordance with forms of social structure, values, and connectivity (social network), based on the distinction between two major concepts: Community vs. Society.

1.1.1 Forms of socializing the city

1.1.1.1 Community

According to Ibn-Khaldun (1967), the term community is one of the vaguest terms in sociology, where it refers to a collection of people in a geographical area. While Tonnies (1957, cited in Pappenheim 2009: 66) believes that community is the affiliation of individuals to each other, which is not necessarily a result of prior planning, and where the individuals find themselves belonged to this relationship sentimentally (based on kinship, friendship, or vicinity). Durkheim (1997), as well, states that communities manifest the domain in which social solidarity is the bond between all individuals. In similar to both, Tonnies and Durkheim, Comte (2009) describes communities as a collective organism with a harmony of structure and function working toward a common goal. Moreover, ibn-Khaldun (1967: 562) assures that community functions as a whole through cooperation "general consensus."

In the information age, Rheingold (1993) depicts the birth of a new form of community bringing people together on-line around shared values and interests, the notion that communities built on-line could develop, as in his case, into physical meetings, friendly parties and material support for members of their virtual community. In line, Castells (2007: 144) states that communities are a consolidation of peer groups around shared values and codes of meaning leading to the emergence of collective identity. On the other hand, Castells (2010: 387) states that Virtual communities do not necessarily oppose physical communities; however, they are different forms of communities with specific rules and dynamics which interact via other forms of communications. In this perspective, he argues that social networks

can substitute communities. However, it should be noticed that these social networks are tentative communities whose members change continuously according to the changes in their members' desires and interests.

I.1.1.2 Society

The term society is the most fundamental term to sociology. The term derived from the Latin word 'socius' which means companionship or friendship; i.e. sociability. Izetbegović (1993: 242) traces the distinction between society and community arguing that society is based on the material demands while the community rests on the spiritual ones. In this regard, El-Messary (2010: 30) argues that community is the organic model while the society is the automated one. While the organic model emphasises the consistency and cohesion between the individual and the whole, the automated model apparently envisions the social relation from outside that might be fragmented inside. El-Messary (2008: 207) goes further step arguing that this kind of relation between the community members based on passionate social relations (sentiments) is overwhelmingly substituted by economic and personal contracts in the society (materialism). In the same way, Tonnies (1957, cited in Pappenheim 2009: 66) believes that society is a contractual relationship that inherently arises between members acknowledged their inability to be in charge of providing all their business and needs alone. So they need a permanent link to others, that make this relationship is based on mutual interests.

On the other hand, Giddens and Sutton (2014: 46) argue that society is a concept used to describe the structure of social relations and institutions among a large community of people which cannot be reduced to a smaller group of individuals. Spencer (2010), as well, regards society as a politically organized entity whose members arrange themselves in a form that maintains an equilibration. Both Simmel (1950) and Weber (1947) describe society as the process of sociability "the system of complex relations," referring to it as moral, legal and conventional. Durkheim argues that man is a moral being only because he lives in society (cited in Baali 1988: 66).

On a different way in the contemporary city, Manuel Castells (2010) coined the term "network society" which is a society whose social structure evolves around networks activated by microelectronics-based and digitally processed information and communication technologies. Their means of communications transcends the boundaries and territories of their localities

via digital networks (Castells 2009: 24). This leads Wirth (1938) to an important starting point for comparing the distinction between urban and rural ways of life; therefore, fuelled nostalgic debates about the decline of community while raising new fragmented communities that apparently have “parity of esteem” but intrinsically having little opportunities for social relations and cohesion.

1.1.2 Main features of socializing

The research discusses the main features of socializing that could help understanding the importance of the public space as well as investigating the power relations that do exist over public spaces production.

1.1.2.1 Social Structure

The study of the social structure represents a comprehensive understanding of social actors' hierarchy among society individuals, as well as clarifying the structural organization that exists between the social actors in relation to each other.

Deji (2011:71) defines the social structure as the pattern of social arrangements in a society emerging from the actions of individuals at three scales: macroscale, mesoscale, and microscale. In the macro-scale, he describes it as the ordered pattern of socioeconomic stratification, social institutions, or other patterned relations between large social groups. On the mesoscale, he goes a further lower step from the previous structure to emphasize the structure of social bonds between individuals or organizations. On the microscale, however, he presents it as the systems that shape the behaviour of individuals within the social arena, such as social groups.

Differently, Lopez and Scott (2000: 3) identify two unique forms of social structure: institutional structure and relational structure. In the former one, they present it as the structure of individuals' cultural or normative patterns that define the ways used to understand their behaviour among each other, as well as organizing their enduring relations; e.g. property, employment or marriage. While, they define the relational structure as the relationships themselves (actions) that are providing the understanding of causal interconnection and interdependence among the actors, as well as the positions that they might occupy; e.g. teacher/students or employer/employee.

According to Goldstein (1991: 29-34), social structure is the pattern of interaction between different social groups and institutions in the shade of political system (regulation and laws) defining their formality relation. Marx and Engles (1979) have a different point of view based primary on the class category (bourgeoisie and proletariat) which exclusively classifies individuals by economic status in in terms of goods possessed and income opportunities. Same as Marx and Engles, Giddens (1997: 243) defines a class as “a large-scale group of people who share common economic resources that strongly influence the types of lifestyle they are able to lead.” According to Giddens, “ownership of wealth together with occupation are the chief basis of class differences” given that the major classes that exist in western societies are an upper class, a middle class, and a working class.

Unlike Marx and Engles nor Giddens, Weber (1964) provides another explanation of social structure, where he added three categories (class, status, and party) rather than being limited to economic dimensions. In the class category, he considers economic production as the mean that maintains relationships among groups while a variety of factors are involved in such relationships such as technical skills and educational qualifications. The status category is a group constituted based on “parity of esteem” (equality) that shapes the group's “pattern of consumption” (or lifestyle). Lastly, he presents the party category, where the organization of a group is based on possessing/ exercising political power. These groups might, as well, draw their membership from a variety of class or status categories. As a result, Svallfors (2005: 5) claims that the stability of the social structure in a society is considerably determined by the degree of social mobility existing which influences the incentives of social actors.

Therefore, social structure creates order and organizes the various spheres of a society or a community that starts with the small social group ‘the family’. It tends to group people based on common characteristics, rather than interests or desires. On the contrary, communities are based on shared values and interests, which can be in-flux communities (like communities of sports marathons) or traditional communities. Weber (1964) argues that the structure of the community is highly consistent and organized around kinship, tribes, class, status or party. On the other hand, Weber (1964) describes the city as a cosmopolitan, in which divert individuals with distinctive beliefs leading to different ways of life (lifestyles) in a form of a society. Castell (2004), somehow,

agrees with Weber that society materializes in specific forms, resulting in the formation of highly diverse institutional and cultural systems.

Based upon the previous discussion, socializing the city is structured around three forms of social groups that start with the family which is the primary social group constituting communities; while the community is the nucleus from which the society (the ultimate sociopolitical group) consists of. However, the whole society could be structured based on various ways whether social, political or economic.

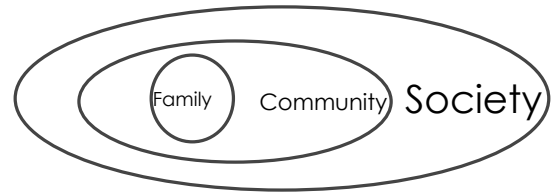


Fig. 1.1. Social Structure of the city

1.1.2.2 Values

"...[T]he attacks on the technical progress does not stem from an economic standpoint, but from groups made the spiritual and cultural values focus of interest" (Pappenheim 2009: 40).

Worsley (1984) claims that values are general conceptions of goodness which people pursue throughout their lives or seek in any activities in which they are involved. Values are the criteria that people use in assessing their daily lives, arranging their priorities, choosing between alternative courses of action (YourArticleLibrary.com: The Next Generation Library 2014), and guiding their behaviour in many ways. These values might be fundamental rights, patriotism, human dignity, rationality, sacrifice, individuality, equality, justice, etc. However, the term 'value' is investigated in this part for its social and political concepts as they are the field of research interest.

Pross (1982) contends that Values can be explicit with physical symbols, monuments, and landmarks. While from a social perspective, Giddens and Sutton (2014: 267) conceptualize values as developed through social interaction. They argue that "socialization is a fundamental concept in sociology; helping to explain how societies transmit knowledge, social norms, and values across generations." Also, Karwat (1982) notes that social values are cultural standards that define goodness as a general value desirable for social life. Therefore, social values provide the ultimate meaning and legitimacy for social arrangements and behaviour, besides providing the general guidelines for social conduct (sociologydiscussion.com).

In a philosophical background, Ibrahim (2012) discussed three major

values: right, goodness and beauty, as well as a value of holiness that has been set aside since the 20th century. Right, according to Ibrahim, means honesty in relation to the human being, while goodness means morals that are a normative science (an idealistic model) about human behaviour. Lastly, beauty means happiness represented in objects which varies according to cultural values (Ibrahim 2016).

From the political perspective, Kallos and Trasnea (1982) consider values as a result of sociopolitical practice. Karwat (1982) finds that political values are “ideas expressing the attitude of large social groups as a whole toward the needs of other large social groups, and the attitude of society as a whole in respect to the awareness of their own needs.” These ideas might be activities, desired type of social relations etc, that are resulted from recognition of certain needs. In this respect, Karwat claims that political values function as abstract ideas in the uniform culture of the whole society, reflecting the state and its development of social needs.

Regarding the intermediate social group (community), Ibn-Khaldun (1967) envisions values in the form of “sense of belongingness,” that usually persists as long as the social solidarity (*Asabiyah*) is strong. Le Bon (2009) suggests that individuals of the community become part of a crowd, they lose almost all of their individuality -autonomy and personal judgement and morality- and become trapped in the crowd’s collective and often irrational influence. Izetbegović (1993: 53) assures Le Bon’s concept, stating that individuals are conscious of their behaviour, unlike crowds that behave unconsciously toward uniformity based on social solidarity. Also, Horkheimer (1982) distinguishes mass culture from authentic culture, as the tendency to uniformity limits human freedom. As a result, Le Bon (2009) concludes that communities follow mass culture that allows crowds to admit acts of destruction, violence, and cruelty which no one would have individually tolerated.

Regarding the ultimate social group (society), Castells (2009: 14) postulates that societies are not communities sharing values and interests, they are contradictory social structures produced as a result of conflicts and negotiations among diverse and often opposing social actors. While the role of society aims to regulate and tolerate the never-ending conflicted values between the different communities, the values agreed upon within a society varies from era to another. Such ever-changing values are then transformed into dominating institutions ruled by social actors who achieve

an advantageous position in the power struggle. Castells (2010: 502) claims that the network society today, in its various institutional forms, is in-fact a capitalist society where, in the first time in history, the mode of production shapes social relationships over the entire planet. But, according to Castells, this type of capitalism is profoundly different from its historical predecessors in terms of two fundamental distinctive features. First: it is global; second: it is structured to a large extent around a global network of financial flow. Therefore, today's capitalist mode loses its collective identity, becoming increasingly individualized in its capacities, working conditions and its interests and projects. That arises questions like 'who are the owners, producers, the managers, and the servants?' Though, it becomes increasingly blurred in a production system of variable geometry, teamwork, networking, outsourcing and subcontracting (Castells 2010: 506). Therefore, values are very consistent in the community, while they are more apt to change in the society.

Upon the previous discussion, political values are highly correlated. Rather than being an independent system, political values are always derived from the social system applicable within a particular class, race, social group, or whoever. So, every social group has its own set and types of values. For example, the homosexual social group is claiming for gay rights while Muslims will never claim that due to their religious beliefs. Therefore, as values are subjective in different cultures, both –homosexual and Muslim group- have different sets of values, leading finally to various political values and claims, where what one group sees as right the other might see the reverse. In brief, values are standard of social behaviour derived from social interaction while they are accepted as fundamental facts of the social structure. However, value shouldn't be a controversial issue in which value of ethics is the mere value that should override any other values such as laws (Chomsky 1971), money, consumption or even society's desires which could be wrong sometimes!

1.2. Public space concepts and definition

Upon monitoring individuals' everyday routine, members of the society are transferring to and from the most intimate space of their homes, the interpersonal space of the school or workplace, and ultimately through impersonal spaces of the city (the public spaces). They are located in different environments at each moment (Hall 1966), within this transition, a space of local and cosmopolitan publicness is located.

Public spaces shape a major part of outdoor world that all people can come together freely to express themselves. At this very beginning point, the distinction between public and private spheres needs to be discussed as both spheres constitute the social life of the whole society. The two terms 'public and private spheres' are clarified to show how the access to them is structured. Then, the definition the public space is concluded.

1.2.1 Public space as a social reality: Transition from private sphere to public sphere

While observing the spaces of villages, towns and cities, it can be realized how our daily life contradictions are organized upon the difference between public and private spheres (Foucault 1986: 23). So, the term public and its opposite term private are clarified to show how the access to different spaces or spheres is controlled.

The term public is originally derived from the Latin word '*populus*' which means 'people' (Dictionary.com 2017). As a noun, the meanings of the word include: "in public, in a place or state open to public view or access; openly; organized society, a nation, a state; or a collective group regarded as sharing a common cultural, social, or political interest." These meanings of the word 'public' are all referred to a large number of people -who are either conceptualized as a society or as a state- and what is associated with them (Waite & Hawker 2009). On the contrary, the term 'private' as an adjective means a specific group of people; "not sharing thoughts and feelings with other people," or where anyone could be secluded (Waite and Hawker 2009). It could also refer to a service provided by persons rather than a state (Waite and Hawker 2009). Arendt (1998: 53) argues that the private sphere of person's life does not show itself to the others, and that is why, as if it didn't exist. On the other hand, Bell et al. (1996) elaborate the spatial manifestation related to private sphere as "a set of behaviours and cognitions a person or a group exhibits, based on perceived ownership of physical space." So, ownership could be entitled to a legal power over property; however, this power can still exist without legal ownership (Madanipour 2003). It's clear here that the private and public spheres are defined and distinguished regarding sphere territory acquired by certain individual or groups. Private sphere, therefore, is simultaneously located where one could control outside public access or state control (Madanipour 2003: 35).

In this way, society's spaces have been divided into public and private

spheres based on the controlling shift from one place to another regarding access to places and activities. The public-private distinction has been a key organizing principle shaping the physical space of cities and the social life of their residents. There is a direct link between this distinction and the way human beings relate to each other in social environments (Arendt 1998:52). The way space is subdivided, and the relationship between the public and private spheres, in general, are a reflection of social relations and one of the main indicators of how a society organizes itself (Madanipour 2003: 1). Hall (1959, 1966) observes that people spaces are structured around four major categories 'proxemic patterns': the interpersonal spaces of sociability among relatives; the communal spaces of the neighbourhood which he described as the spaces of familiarity, and ended by the impersonal public sphere and modes of social encounter (it precisely is discussed in Abdel-Rasoul 2010). In the same notion of Hall, Olsson et al. (2005, cited in Legeby 2010) provide four major spheres:

1) The private sphere which represents the individuals who live together;

2) The neighbours' sphere in which people share the same entrance, staircase, courtyard or street (i.e. primarily residents);

3) The local publicness that represents the interpersonal relation happened at a neighbourhood level, where all individuals aren't recognized as residents; and

4) The cosmopolitan publicness that is featured by a wide diversity of individuals, guests, passers-by or strangers (Fig. 1.2).

Sennett (1996) and Castells (2010) are mainly interested in the cosmopolitan publicity, while Jacobs (1961) describes situations where the local and the cosmopolitan urban life overlap, considering this overlapping is a quality in itself. In this respect, Olsson (2005) argues that in the context of social segregation and especially for aspects of interplay segregation, it is important to explore what kind of urban life is most likely to have emerged in different neighbourhoods. However, it should be recognized that these four scales of public life might differ from one context to another upon the core

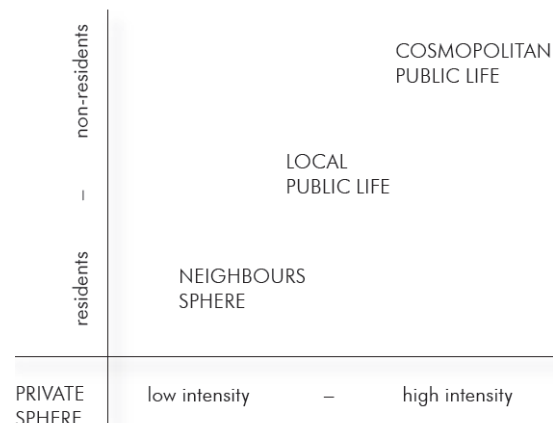


Fig. 1.2. Interpretation of Olsson conception about the four categories of social life (Legeby 2010: 56)

culture of a given society.

Therefore, it is apparently explored how the public space do exist in society public life and reaches its climax at the cosmopolitan publicness level of the city, while it blurs with the private sphere when descending from that level.

1.2.2 Public spaces from early times: Historical mutation

Public space can be understood by the holistic explanation of means of communication through the city history developed by a group of researchers in a proceeding conference (ISOCARP 2001). Three eras of connectivity through public spaces was provided as the city transformed accordingly: *Arche-Città*, *Cine-Città*, and *Tele-Città*.



Fig. 1.3. From left to right: Arche-Città, Cine-Città, and Tele-Città (ISOCARP 2001)

1.2.2.1 Arche-Città

It is the first phase where the built environment undergone changes that gradually took place with the pace of building, constructing roads, etc. The era of this phase is related to physical proximity as the contours of urban space were carved out of a constant tension between public and private relationships where the walls and gates could effectively regulate this relationship (Madanipour 2003: 189).

In that era of ancient times, the spaces of the city could be classified into three categories, as Aristotle (1998: 45) describes the city-state of Hippodamus: “one sacred [*hieran*] to supply the customary offerings to the gods; one public [*koinen*] where the warrior class would live; and one private [*idian*] where it is owned by the farmers.” In the ancient Greek civilization, the built environment was definitely known by its main dominant public space “Agora,” which is the centrally located public space of town integrating political, cultural and economic activities. The Agora was a place where all city residents can access freely (Lahanas 2002, Kostof and Tobias 2006, Risebero 2001). The other two places: the sacred (Acropolis) and the private (houses) are located

and organised around the public space of the Agora.

In Roman and post-Renaissance urban areas, the thoughts of symmetry and congruity were ruled which in turn blurred the three distinct spaces of the ancient cities. Public spaces (forums) got subordinated to dominant buildings and axial planning (Kostof and Tobias 2006:



Fig. 1.4. Roman city- Cardo and Decumanus axes (Norris 2015)

231). As a fenced city, Roman city was punctuated by the city gates, which are the points of main entry, in addition to two main perpendicular streets which symbolizes the cross -a religious vision (Kostof and Tobias 2006:142). One of them is Cardo-Maximus, a colonnaded street with sixty-five feet wide, stretches north-south between two main gates. The other one: the Decumanus-Maximus which crosses the first at a right angle from a third gate to the temple in the east-west direction (Mumford 1961: 207). Moreover, The Holy tombs, the palaces, the markets and places of culture (forums) were also located along the Cardo-axes (Norris 2015).

Furthermore, in the Middle Eastern city during the Islamic era, public and private spaces applied sharp gender considerations, where enwrapped introverted courtyards had been generated while mosques and markets were kept separate from houses through a hierarchy of roads and blank walls. Public streets were established according to the belief in privacy, in addition to the compliance to the Islamic law '*Sharia*' regarding 'the neighbourhood right' (Akbar 1998). The streets width, for example, should be considered to allow two fully laden camels to pass freely (Kostof and Tobias 2006: 63), as reported by an advisory from a religion representative '*Shaykh*.'

1.2.2.2 Cine-Città

It is the second phase of the transformed public spaces of physical flows of people and goods on rail, road and in the air. This era is characterised by rising speed and shortening time, reducing the size of space while approximating the whole world accordingly. It is the reality of the borderless physical networks with their own patterns and laws. As the world not only

populated by cosmopolitan people, businessmen, and tourists, but also by emigrants and refugees.

The concept of public space used in this phase is rooted in the modern notions emerged since the eighteenth century, which deemed society as a realm of contract and exchange among strangers (Nursanty & Anwar 2012). This vision distinguished the modern commercial society from its predecessor, contrary to the previous form where individuals followed traditions and related to one another through involuntary bonds of kinship and clan. Overcoming these bonds, however, required a new cultural framework, reflected partly in the promotion of good manners, to enable active exchange among total strangers. For some, this was a transition to freedom, where social interaction was conducted through politeness and sympathy, resulting in a more quiet, predictable and orderly social life. For others, this was not more than a big loss with alienating soul creating inequality and injustice. So, Modernism has introduced a new concept of spaces that was dominated by the evolution of the new technological transit systems which in turn change the relationship between human beings and buildings, between buildings and transformed open spaces such as streets and square. These transformations gave way to vast open spaces and more flexible locations for high-rise buildings, subordinating the voids to the mass existence, which undermine the spaces of sociability. After the static enclosed public spaces of the past in both East and West, the modernist public spaces started to be free-floating and fast-moving to the limit of acting as just a connector in some situations (Madanipour 2003: 208).

I.2.2.3 Tele-Città

It is the third phase of the transformed public spaces, in addition to another non-physical communication layer of 'information technology means'. It is an even faster reality of direct, online exchange of information and interaction; the world of cyberspace, the reality of timeless time, and distance-travelling space.

Unlike face-to-face groups, the people in circles (digital social networks) may not be directly connected with one another and may not be aware of all of other members (Kadushin 2011). Nowadays in the information age, the public sphere is represented in the virtual space over the internet using social media and forums via millions of televisions, computers and laptops, mobile phones, and digital devices of personal assistance.

Castells (2009: 33) dubbed space of flows concept to conceptualize new forms of spatial arrangements under the new technological paradigm, making of nodes and networks of places connected by electronically powered communication networks through which flows of information ensuring the time-sharing of practices. In the space of flows, each place receive its meaning and function from its nodal role in its respective networks (Castells 2009: 34). It is the space of networks that society has made of the articulation between three elements (Castells 2009: 34): places where activities (and people producing them) take place; the material communication networks linking those activities; and eventually the content and geometry of the flows of information that perform the activities in terms of function and meaning.

So, in the Tele-Citta there is 'no original and no copy', only new originals 'the real' that can be created "from miniature units, matrices, memory banks and control modules" and ceaselessly circulate in the media and society in the space of flows (Luke 1994: 216–19).

Consequently, the three phases or realities have their own dynamics, time-space balance and their own laws. Furthermore, they mimic Baudrillard's three informational 'Orders of Simulation'. The first order of simulation consists of hand-crafted originals, the second of mechanical reproductions, and the third of simulacrum and hyper-reality (Baudrillard 2001: 166–84). In all periods, the public spaces were -as Alberti (1755) indicates- in a different theme of crossroads, which have been articulated for utility and display.

1.2.3 Definition of public space

"How could people step out of their front doors if there were no public space to mediate between private territories?" (Madanipour 2010: 2). Like any other part of the city such as houses, neighbourhoods, political, economic and cultural institutions, public spaces are a part of the ever-present vocabulary of urbanism. As they are transformed through the history to enable the connectivity among society individuals, they are the major concern in the international discourses to ensure this connectivity.

Since 2011, the UN-Habitat has started its concern about conceptualizing public spaces all over the world to identify universal principles for their design and enhancement. In the 2013 Biennial, UN-Habitat and partner drafted the Charter of Public Space, which became a useful reference for many those who are involved in public spaces' development. Meanwhile, the Municipal Council of the City of Naples hosts the 6th World Urban Forum where the the

Charter was officially adopted.

Through exploring the historical transformation of public spaces articulation, the Charter of Public Spaces specifies different features and concepts of public spaces adopted by this research to define public space. It states that public spaces are “all places publicly owned or of public use; accessible and enjoyable by all for free and without a profit motive.” Whereas each public space has its own spatial, historical, environmental, social and economic features (UN-Habitat 2013: par.6). This definition strongly points out the importance of removing profit motive in public space’s articulation, as increasing number of contemporary public spaces are privately owned or managed, and attract consumers instead of the whole society (UN-Habitat and INU 2015). Moreover, the Charter argues that public space must be the place where citizenship rights are guaranteed, and differences are respected and appreciated (UN-Habitat 2013). The notion of social diversity is an ultimate nature of public spaces, where the social well-being of the all society individual should be represented (UN-Habitat 2013). The Charter also considers public spaces as being an essential element of individual and social welfare, the places of a community’s collective life, expressions of the diversity of their common natural and cultural richness, and a foundation of their identity. In this regard, the community recognizes itself in its public spaces and pursues the improvement of their spatial quality (UN-Habitat 2013: par.7).

Therefore, public spaces have distinct features that can’t be found in any other spaces as they aren’t dedicated to personal nor local publicness use. They should be accessible, socially diverse and mediating spaces between exclusive spatial-territories of the distinct communities. Hence, they do exist at the cosmopolitan publicness level of the society. Normatively, they are spaces provided and managed by public-sector; however, they might be managed or owned by private-sector too. As a result, the role of public spaces became, jointly, a network emphasizing social diversity, a medium for ensuring accessibility, a place for sociability, a focal point for the developer, and a tool for urban governance (Madanipour 2003).

1.3. Conclusion

When being observed from social perspective, the city can be recognised as a social network constituted from different communities within a society. As the family is the small social network constituting communities,

every society has its social structure and values that provide it with its unique identity among other societies. However, community is built upon social bonds, while society is built on material ones (Table 1.1). These differences in values principle constitutes different lifestyles of communities among the whole society.

Table 1.1. Features of community vs. society

Main features	Community	Society
Social structure	Grouping people within interests and desires	Grouping people within common characteristic (social contract)
Value	Sense of belongingness based on the spiritual demands	Collective identity based on regulating and tolerating the conflicted values between the different communities

The research concludes that public space has been a key concern in a variety of research fields. A wide range of meanings can be attributed to the term, complicating its concepts in the society life. Public spaces have been transformed through three different eras of transition: Arche-citta, Cine-Citta, and Tele-Citta. Public spaces are the physical connectivity between society individuals that are simultaneously located after the transition from private sphere to the public sphere at the cosmopolitan publicness level of the society public life. They have distinct five sociopolitical rights that can't exist in any other spaces within the outdoor arena of the city. These five rights are defined from exploding the concepts and definitions of public spaces through discussing the literature reviews and observing the historical transformation of public spaces from global experiences. The five deduced rights are accessibility right, social diversity right, safety & security right, sociability right and freedom right which are precisely discussed in Chapter III.

Chapter II

Toward a Social Network of Public Spaces

- II.1 Social network
- II.2 Social network of public spaces
- II.3 Conclusion

Chapter II

Toward a Social Network of Public Spaces

“We still want to be with other people, if not engaging them directly at least watching them stroll by” (Kostof 2005).

This chapter aims to generate a social network of public spaces with different typology and topology in the 21st century. Firstly, it elaborates the social network of the society, then it proposes the new topology and typology of public spaces based on the literature reviews. The proposed social network of public space (typology and topology) aims to simulate the social network of today's society to support the social life of the city.

II.1. Social Network

The connectivity in the society should be understood in forms of social network among society's individuals. This social network represents the social side of the city that is needed to be reflected on the physical side of the city through its public spaces. At first the concept of network is discussed, and followed by the concept of social network.

Elliott (2014: 298) and Kundu (2012: 257) define the network as “a set of interconnected nodes” formulating from two main components: nodes which are a list of actors composing the network; and connectors (links) which are a list of relations between these nodes as well as constituting the interactions between these nodes.

Nodes are an abstract of a variety of subjects such as humans, organizations or institutions (Giddens & Sutton 2014: 252). Elliott (2014: 298)

notes that they might be of different importance relevant to their position in the network, particularly important ones are called “centres” with a high degree of centrality. According to Castells (2009: 19), nodes enhance their importance in the network by having more relevant information while processing it to the network efficiently. The relative importance of them does not stem from their specific features but from their ability to contribute to the network’s effectiveness (Castells 2009: 20).

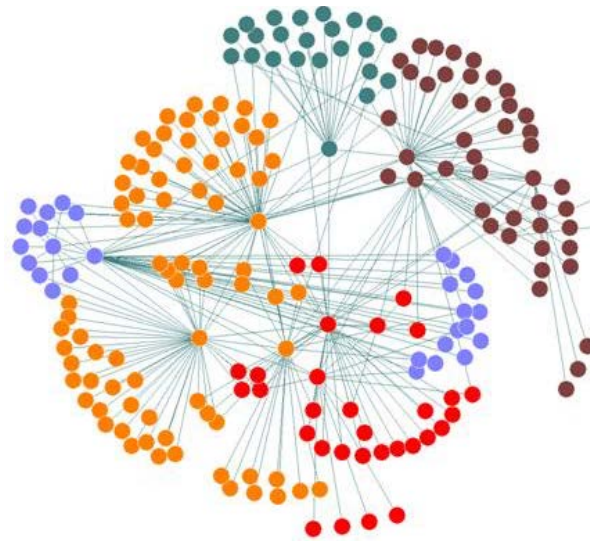


Fig. 2.1. Social network concept (Andres 2013)

In terms of connectors, Castells (2010: 501) states that nodes are connected by different types of connectors, whereas flows are the direction of connectors between the various nodes in the network. Connectors might have the same distance, or might have zero distance when nodes are directly connected to each other within the same network. Castells (2004a) also elaborates that “the flows of a given network processed by cooperation procedure; however, this cooperation is based on the ability to communicate between networks based on a binary logic: inclusion/exclusion.” As a result, when nodes become unnecessary for the fulfilment of the networks’ goals, networks tend to reshape themselves, deleting some nodes and adding new ones.

Networks are not exclusive to 21st-century societies or sociopolitical life (Kadushin 2011), they constitute the fundamental pattern of all kinds of life. As per Capra (2002: 9), the network is a pattern common to all life; therefore, wherever life exists, networks will be there. In social life, social network analysts have long investigated the dynamic of social networks at the heart of social interaction, as well as the production of meaning (Burt 1980). Societies depend on the connectivity of their main activities transcending the limits of their locality for their livelihood, resources, and power (LaBianca & Scham 2006).

According to Giddens and Sutton (2014: 251), a social network is a set of informal or formal social bonds linking people to each other, either in loose forms of organization or social life. On the other hand, Kadushin (2011) and Kundu (2012: 259) claim that social networks are a form of networks whose

connections are based on common interests and values; however, they do not have a hierarchical structure or a clear boundary.

The social network provides a powerful model for the social structure, and other large number of important formal methods of network analysis that can be used to analyse "kinship structure, social mobility, ..., contacts among members of groups, corporate power, ..., class structure" and different other areas (Scott 1988). In this respect, Castells (2010: 501) provides different types of networks: social, political, economic, and cultural networks that are defined regarding the kind of flows processed in these networks. He represents networks as an open structure able to expand without limits while integrating new nodes as long as they can communicate within the network.

The importance of identifying the social network stems from the ability to analyse this network easily via its nodes and connectors. So, social network analysis (SNA) could shape our understanding of social network and describe its properties. In the urban arena, the SNA tool helps professionals having a full understanding of urban life, family dynamics, and the processes by which social needs are met (McIntyre 1986). The study of social networks identifies the relationships between the nodes while it envisions nodes and connectors as interdependent to figure out the social ties facilitating the flow of information and influence (Wellman & Berkowitz 1988, Wasserman & Faust 1994).

Consequently, social networks, in this respect, are important not in determining the social structure of society because it did not, but in their abilities to define the flows of information and social ties (Mitchell 1974). In other words, the network of public spaces could be simulated to the social network by defining their nodes and connectors to study the manifestation of power governing their articulation. By this simulation, the research could analyse nodes importance and flows directions of the connectors to investigate the degree of proximity and centrality of each node. In addition to know how each node and connector is really essential for the social life of the society.

II.2. The social network of public spaces

The social network provides an insight for considering the public spaces as nodes and connectors typologies for better analysis. Hence, the research develops the social network of public spaces that mimic the social network of the society through discussing the literature reviews regarding its topology and typology.

II.2.1 Topology of the social network of public spaces

Different theories have been emerged to discuss public spaces network all over the city in a hierarchical spatial structure. The Urban Task Force report (1999: 71) -a famous document on the debates about the future shape of British cities- recommends the creation of 'a hierarchy of public spaces that relate to buildings and their entrances, to encourage a sense of safety and community.'

Also, the Congress of New Urbanism developed a theoretical framework (a smart-code) to understand the origin of urban development called the 'Transect' Model (Duany et al. 2010). This model identifies a range of habitats from the most natural environment through urban periphery, to the urban core, as the Wirth's claim Wirth (1938) that the city manifested an evolution of the country side (Fig. 2.2). In this model, six transect zones are provided with their associated public spaces such as green-ways, parks, play-grounds, median landscaping, squares, and plazas according to their existence within each transect type (Duany et al. 2010); see Table 2.3.

Moreover, Mumford (1954: 258) wrote about neighbourhoods as being a social fact existing whenever human beings consolidate, which become 'an essential organ of an integrated city' (1954: 269). Farr (2008) argues that the neighbourhood unit should be defined by a civic nucleus with a square and a park with playgrounds. These public spaces acts as the focal point for social interaction among its community. Next comes the district level, in which a group of neighbourhoods comes into being with its services centre associated with a park and square (Taylor 1974). Ultimately, a city is constituted from different districts to have a focal point, a city centre and a market square (Gibberd 1970).

In relation, the report of "Standards and Criteria of Urban Harmony for Open Green Spaces" (National Organization for Urban Harmony -NOUH 2010) provides seven hierarchical open spaces which are devoted to the green category only (parks, gardens, playgrounds and green areas). This category starts from national level at the top while descending to regional, city, district, neighbourhood, cluster, and ending at street level. This report recommends that 30% of open spaces should be allocated to neighbourhoods level, while 30% to the district level, and the rest 40% to the city level (NOUH 2010); see Fig. 2.3. The report also provides statistics and qualitative criteria allocated to each level in the city that should be achieved, see Table 2.4.

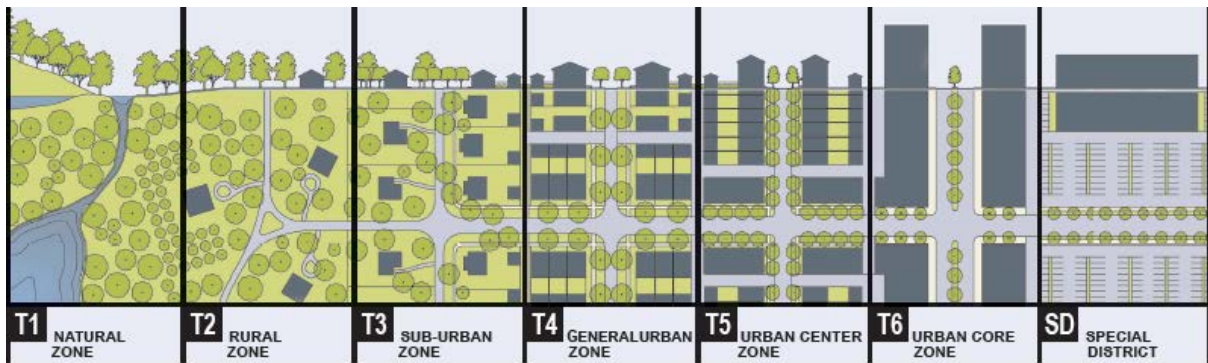
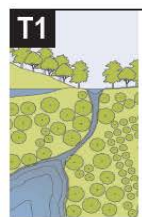
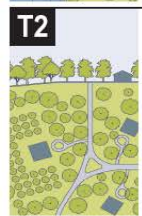

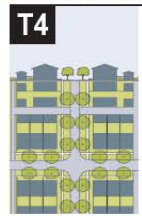
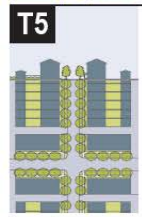
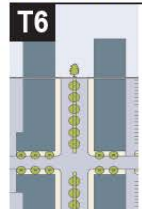


Fig. 2.2. A typical rural-urban transect zones (Duany et al 2010)

Table 2.2. A typical rural-urban transect and associated public spaces (Duany et al 2010)

	<p>T-1 NATURAL T-1 Natural Zone consists of lands approximating or reverting to a wilderness condition, including lands unsuitable for settlement due to topography, hydrology or vegetation.</p>	<p>General Character: Natural landscape with some agricultural use Building Placement: Not applicable Frontage Types: Not applicable Typical Building Height: Not applicable Type of Civic Space: Parks, Greenways</p>
	<p>T-2 RURAL T-2 Rural Zone consists of sparsely settled lands in open or cultivated states. These include woodland, agricultural land, grassland, and irrigable desert. Typical buildings are farmhouses, agricultural buildings, cabins, and villas.</p>	<p>General Character: Primarily agricultural with woodland & wetland and scattered buildings Building Placement: Variable Setbacks Frontage Types: Not applicable Typical Building Height: 1- to 2-Story Type of Civic Space: Parks, Greenways</p>
	<p>T-3 SUB-URBAN T-3 Sub-Urban Zone consists of low density residential areas, adjacent to higher zones that some mixed use. Home occupations and outbuildings are allowed. Planting is naturalistic and setbacks are relatively deep. Blocks may be large and the roads irregular to accommodate natural conditions.</p>	<p>General Character: Lawns, and landscaped yards surrounding detached single-family houses; pedestrians occasionally Building Placement: Large and variable front and side yard Setbacks Frontage Types: Porches, fences, naturalistic tree planting Typical Building Height: 1- to 2-Story with some 3-Story Type of Civic Space: Parks, Greenways</p>
	<p>T-4 GENERAL URBAN T-4 General Urban Zone consists of a mixed use but primarily residential urban fabric. It may have a wide range of building types: single, sideyard, and rowhouses. Setbacks and landscaping are variable. Streets with curbs and sidewalks define medium-sized blocks.</p>	<p>General Character: Mix of Houses, Townhouses & small Apartment buildings, with scattered Commercial activity; balance between landscape and buildings; presence of pedestrians Building Placement: Shallow to medium front and side yard Setbacks Frontage Types: Porches, fences, Dooryards Typical Building Height: 2- to 3-Story with a few taller Mixed Use buildings Type of Civic Space: Squares, Greens</p>
	<p>T-5 URBAN CENTER T-5 Urban Center Zone consists of higher density mixed use building that accommodate retail, offices, rowhouses and apartments. It has a tight network of streets, with wide sidewalks, steady street tree planting and buildings set close to the sidewalks.</p>	<p>General Character: Shops mixed with Townhouses, larger Apartment houses, Offices, workplace, and Civic buildings; predominantly attached buildings; trees within the public right-of-way; substantial pedestrian activity Building Placement: Shallow Setbacks or none; buildings oriented to street defining a street wall Frontage Types: Stoops, Shopfronts, Galleries Typical Building Height: 3- to 5-Story with some variation Type of Civic Space: Parks, Plazas and Squares, median landscaping</p>
	<p>T-6 URBAN CORE T-6 Urban Core Zone consists of the highest density and height, with the greatest variety of uses, and civic buildings of regional importance. It may have larger blocks; streets have steady street tree planting and buildings are set close to wide sidewalks. Typically only large towns and cities have an Urban Core Zone.</p>	<p>General Character: Medium to high-Density Mixed Use buildings, entertainment, Civic and cultural uses. Attached buildings forming a continuous street wall; trees within the public right-of-way; highest pedestrian and transit activity Building Placement: Shallow Setbacks or none; buildings oriented to street, defining a street wall Frontage Types: Stoops, Dooryards, Forecourts, Shopfronts, Galleries, and Arcades Typical Building Height: 4-plus Story with a few shorter buildings Type of Civic Space: Parks, Plazas and Squares; median landscaping</p>

However, all the introduced trials discuss the spatial structure of public spaces network in a hierarchical and static model which gives more concern on the physical side rather than the social side of the city. It might create the physical proximity between its inhabitants, but it failed to produce the desired social cohesion among them at the same time (Madanipour 2003). The real social side of the city isn't structured in a hierarchical mode, it is blurred with different degrees of significance like the social network of the city.

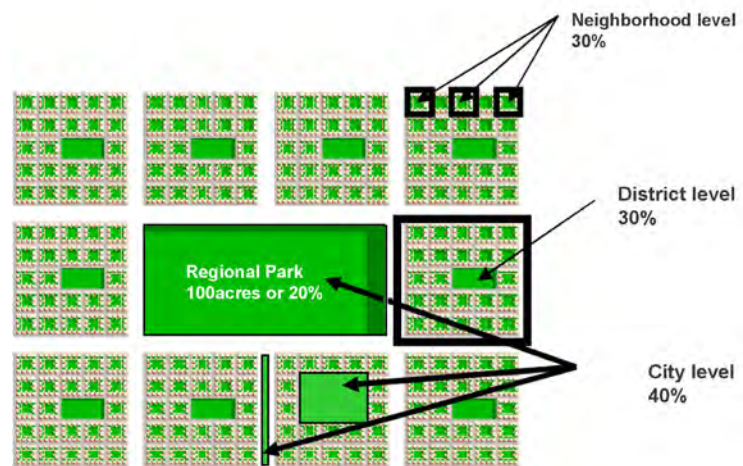


Fig. 2.3. Spatial allocation of open spaces at different levels of a city (NOUH 2010).

There is another approach that tries to define the network of public spaces as a physical manifestation of the social fact of the society. Foucault (1986) notes that the metropolis is made up of different heterotopias connected altogether by a system of arrangement. He defines heterotopia as "a single real place made-up of several spaces, several sites that are themselves incompatible" (Foucault 1986). The term follows the concepts constituting the two terms of utopia and dystopia (Foucault 1986). Mead (1996) and Dehaene et al. (2009) argue that the term consists of two words, the prefix hetero -from Greek *héteros*- which means 'other, another, or different', and combined with the Greek morpheme *τόπος* 'place', where they mean altogether literally 'other place'. As utopia is an ideal image depicting a perfect society or state that is not real 'doesn't exist' (Foucault 1986), dystopia is a space where everything is bad (Mead 1996). However, heterotopia is where things are different, lying between those two terms, and it is the 'other place' that really we live in (Foucault 1986).

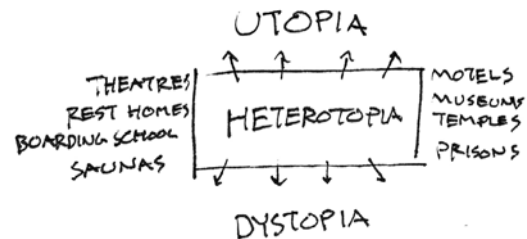


Fig. 2.4. Heterotopia

Table 2.3. Open spaces Categories all over the city based on NOUH's report (2010)

City Level	Criteria	Provision																																		
Cosmopolitan publicness level	<p>National Parks: It has specific attractive feature for recreational purposes: Cultural, historical, or natural feature.</p> <p>Spaces with special character, like mountains, waterfall, natural reserves etc.</p>	No specific criteria given to this category, it is provided as its pre existence.																																		
	<p>Regional Parks: It acts as a node for people blending, and recreational activities.</p> <p>A natural park uses to serve regional level</p>	One space at least: more than 100 acre or 20% of all open spaces of the city.																																		
	<p>City parks: Including Water features, movement corridors, plazas, playgrounds, sport courts, Recreational services: Cafés, restaurants, toilets, car parking lots;</p> <p>It might include semi public spaces such as school playgrounds, youth centres, sport clubs etc.</p> <p>Area allocated 30% to Districts, 30% to Neighbourhoods, and 40% within any place at the city level.</p>	<table border="1"> <thead> <tr> <th rowspan="2">Type of Agglomeration</th> <th colspan="2">Nile Valley</th> <th colspan="2">Desert Areas</th> <th rowspan="2">Current rate</th> </tr> <tr> <th>Minimum rate - m2/ person</th> <th>Target rate - m2/ person</th> <th>Minimum rate - m2/ person</th> <th>Target rate - m2/ person</th> </tr> </thead> <tbody> <tr> <td>Existing Cities</td> <td>7</td> <td>10</td> <td>5</td> <td>7</td> <td>0.5 : 1.1</td> </tr> <tr> <td>New Cities</td> <td>15</td> <td>20</td> <td>10</td> <td>15</td> <td>7:13</td> </tr> <tr> <td>Villages less than 50 acres</td> <td>5</td> <td>10</td> <td>5</td> <td>10</td> <td></td> </tr> <tr> <td>Villages more than 50 acres</td> <td>3</td> <td>5</td> <td>3</td> <td>5</td> <td></td> </tr> </tbody> </table> <p>Semi public spaces can be counted to the total area but not exceeding the amount of public one, so 50% of the total area must be free of charge or at low fees.</p>	Type of Agglomeration	Nile Valley		Desert Areas		Current rate	Minimum rate - m2/ person	Target rate - m2/ person	Minimum rate - m2/ person	Target rate - m2/ person	Existing Cities	7	10	5	7	0.5 : 1.1	New Cities	15	20	10	15	7:13	Villages less than 50 acres	5	10	5	10		Villages more than 50 acres	3	5	3	5	
	Type of Agglomeration	Nile Valley		Desert Areas		Current rate																														
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Villages less than 50 acres	5	10	5	10																																
Villages more than 50 acres	3	5	3	5																																
<p>District Parks: Youth centre, Kids area at least 200m2;</p> <p>A theme park serves cosmopolitan level.</p> <p>50% of the area green area, recreational services;</p> <p>And not far than 1 mile (1/4 hour walk distance) and every zone not less than 3 acre.</p>	<p>Playgrounds 1m2 for each person;</p> <p>At least one place not less than 5 acre;</p> <p>60% of open spaces allocated to district level, half percent of which at neighbourhood level.</p>																																			
Local publicness level	<p>Neighbourhood Gardens: Kids area at least 100m2;</p> <p>Serves local resident only.</p> <p>One football court for every 2000 person with providing recreational services; and</p> <p>Not far than 400M of walk-able distance whilst every zone not less than 1 acre.</p>	One Garden for 3000-5000 person at rate of 0.8:1.66 m ² /person.																																		
	<p>Cluster Gardens: Located between residential buildings; and</p> <p>Serves local resident only.</p> <p>Not far than 200 meter of walk-able distance.</p>	One Garden for 900-1220 person at rate of 0.08:0.3 m ² .																																		

Shane (2000) and Cenzatti (2009), in other words, argue that the origin of the term, according to Foucault's vision, is derived from biology, where one cell might host another from different culture, and both of them could strangely live together considering their capacity to house contradiction elements within a single perimeter. As a result, these conditions give heterotopia a large resilience of change enabling its dwellers to expedite and tolerate new changes within its perimeter.

Six different principles of heterotopias are represented by Foucault (1986) that summarized by Shane (2009) into three categories: heterotopia of crisis, deviance, and illusion. In the 'heterotopia of crisis,' privileged, sacred or forbidden places are reserved for individuals who are in relation to society in a state of crisis. The 'heterotopias of deviation' are where individuals whose behaviour deviates from the required norms, whereas in our society leisure is the rule, and idleness is a sort of deviation. While in the 'heterotopia of illusion', the rule is to represent a space of illusion expressing real life. The concept is to create a space in which a different real space is perfectly arranged whilst ours is chaotic, deteriorated and disorganized, that would be a type of compensation such as gated communities bringing the dreams of its inhabitants. Foucault (1986) emphasises that heterotopias are often miniature prototypes of an urban environment (a small town within a metropolis) that apparently taking different forms, within which its actors often invert substantial codes inside it. If the metropolis, for example, is disordered, then the actors invert the code by constructing order, control and quietness within the perimeter of their heterotopia (Shane 2005: 246-59). So, the heterotopia of illusion has been related by Foucault to our contemporary life that brings people to the real world through marketing, hope, and fear according to the global capitalism procedures of selling illusion to people based on their ambitious.

Although Foucault's vision isn't complete (Soja 1996, Cenzatti 2009), it inspires other authors for further researches. Shane (2000), for instance, develops Foucault's concept of heterotopia by providing some explanations and interpretations of the concept, considering heterotopias as multiple networks that the modern city consists of while encompassing two distinct elements: "enclave and armature." Accordingly, cities are shaped by the shifting, recombinant relationships between these three elements: enclave, armature, and heterotopia. According to Shane, enclaves are areas of control and order defined by a perimeter with one or more access points, a clearly defined centre in relation to the rest of the city (Fig. 2.5), and their orderly

nature reverses the normal messy urban life of the abandoned outside urban life that reflect their communities' life-style (Shane 2000). Gated communities, for instance, are these forms of enclaves, with gates to control access, excluding some while including others in an effort to establish a particular community with boundaries. The armature, on the contrary, according to Shane (2011), is a linear space motivating and inhabiting flows as well as connecting two nodes. It might also be hierarchical, central, or treelike structures leading to a highway access point. Also, stretched armatures apply a transportation system with large-scale armature like rivers and highways lying across the city territory. For Shane (2011), heterotopias are spatial forms used to combine enclaves and armatures, making new hybrids which will have spatial advantages and accommodate change or difference in the city. Shane (2000) also argues that the heterotopic armatures and enclaves, contrary to private areas of the city, are disciplined and ordered by global, national or local stakeholders with a mission whether commercial, cultural, political or sometimes medical (Shane 2000). Space of flows, as well, introduced in this period also altered the method of delivery of basic services and altered the role of the heterotopias (of illusion) in the provision of welfare state services.

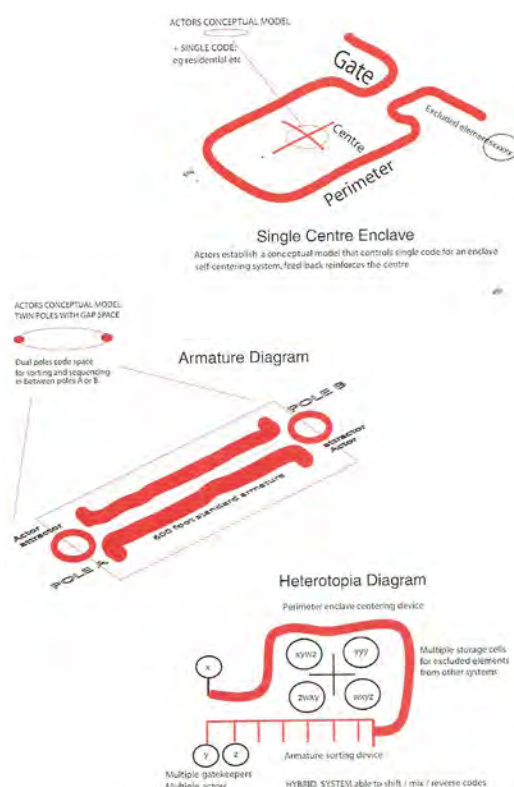


Fig. 2.5. Heterotopia network components (Shane 2011).

Upon the explored topologies, both transect and neighbourhood model don't simulate or relate the structure of public space to the social fact of the society life; hence, the relation between each space typology couldn't be clearly recognised. Although the heterotopia model tries to connect these two sides of the city: physical and social sides, the model presents a standalone approach of public spaces network within each heterotopia individually. So, the proposed social network of public space is discussed to solve these defects. It adopts a network of public spaces differed in its topology, which should be applied to the whole metropolitan. In this network, public spaces have two

different typologies: nodes, and connectors that should have specific range of uses and sizes according to their location within the metropolitan. These two typologies of public spaces are connected together to constitute the topology of the social network of public spaces.

Since the contemporary city is socio-spatially segregated at the local publicness level (White 1987, Harvey 1996, Borja et al. 1997, Abdel-Kader 2002, Sims et al. 2003, Adham 2005, Castells 2007, Denis 2009, Legeby 2010, Mohamed et al. 2014, 2015) (Fig. 2.6), this research provides the social network of public spaces (common ground) that could overcome this segregation to claim inclusive spaces inside the privatized public spaces of the contemporary metropolitan (Dehaene et al. 2009) at the cosmopolitan publicness level. Within each heterotopia, there is a social network of public spaces that acts as its interface to other heterotopias to connect through in such a way that guarantees availability and accessibility (UN-Habitat 2014: 35). So, each heterotopia acts as a single social network of public spaces consisting of a series of nodes and connectors. Eventually, all the social networks of public spaces are connected together physically to constitute the whole social life of the metropolitan (Fig. 2.7).



Fig. 2.6. Cairo's urban socio-spatial segregation (Mohamed 2015)

Notably, three categories of heterotopias could do exist within a metropolitan according to the discussed historical transformation of public spaces; refer to Chapter I: Archi-Heterotopia, Trans-Heterotopia, and Tele-Heterotopia. Archi-heterotopia is applied to the zone within the city that is based on proximity communications, while Trans-heterotopia is mainly based on the dawn of public transit as a mean of inter-spatial connectivity, and lastly

Tele-Heterotopia primary prevails on a car-oriented development flourished by the development of the space of flows as a mean of communication.

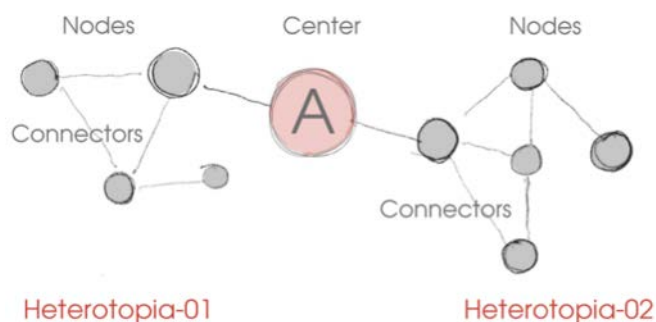


Fig. 2.7. Social network of public spaces

II.2.2 Typology of the social network of public spaces

The literature reviews have many approaches for classifying public spaces all over the city. Carmona (2003: 111) introduces internal/external typology that classifies public spaces into three categories. Stanley et al. (2012) and Al-Hagla (2008) represent public spaces as a grey/green typology (Table 2.3). When UN-Habitat and INU (*Istituto Nazionale di Urbanistica*) (2015: 33) develop a tool-kit for public space, based on comparative research across cities globally, they have traced time-availability and ownership typology consisting of four main categories of public spaces all over the metropolitan encompassing indoors and outdoors ones.

Table 2.4. An interdisciplinary typology of public spaces spanning ancient and modern history (Stanley et al. 2012)

		Scale		
		City	Intermediate	Residence
Form	Transport Facilities	Harbors, Airport and Train Station Parking	Transit Stations, City Gate Areas	Driveways, Parking Areas
	Streets	Central Boulevards	Street Space	Pedestrian Alleys, Paths
	Plazas	Large Formal Plazas	Smaller Neighborhood Plazas	Interior Courtyards
	Recreational Space	Stadiums, Greenbelts, Beaches	Sports Facilities, Playgrounds	Houseyard Playspace
	Incidental Space	Natural Features and Semi-Wild Areas	Empty Lots, Transit Borders	Marginalized Space Between Buildings
	Parks and Gardens	Major Formal Park and Garden Space	Institutional Gardens, Small Parks, Cemeteries	Household Gardens
	Food Production	Orchards, Agricultural Fields	Grazing Commons, Community Gardens	Kitchen Gardens, Small Horticulture

	Grey space
	Green space
	Grey/Green space

However, all the introduced typologies are different based on its terms of power holders (publicly/privately managed), of natural or artificial (grey/green), or of time-availability, as well as encompassing indoor/outdoor public spaces. However, these typologies of public spaces are in need to be more consistent and related to each other rather than being categorized without

a framework connecting them altogether, in addition to depicting only the outdoor public spaces. So, the proposed topology of the social network of public spaces provides two distinct typologies: nodes and connectors, in which each typology of public spaces should coincide with its relevant spatial structure for ensuring community building in their sociopolitical life.

II.2.2.1 Nodes typology

As nodes, a public space becomes a medium with which one could navigate (Lynch 2005), consolidate, blend, socialize and meet others in his heterotopia (or other heterotopias). They act as interfaces gathering people for sociopolitical life, providing opportunities for interaction and exchange. While, in contrast, movement spaces 'the connectors' have few opportunities for social interactions. This kind of nodes should be allocated at cosmopolitan level with their distinct feature (public, sociable, safe and secure) that, when achieved, can be transformed to centres; nodes with a high degree of centrality. The concern in defining the nodes typology is, therefore, to represent a social space (i.e. spaces that support, enable or facilitate social and cultural interaction for public life) regardless of whether it is publicly or privately owned/managed. The core idea here is that accessibility to the public, social diversity and outdoor areas are a must. While public life can be broadly grouped into two interrelated types of activities: formal and informal (Carmona 2003), the most important activities are informal ones, which occur beyond the realm of formal ones and its entailed choices. So, after home and work spaces, nodes are the third spaces that are inclusive, hosting the ordinary, voluntary, informal and somehow formal activities (Oldenburg 1999: 16-24). These nodes, on the other hand, are categorized into two categories: green and grey categories as follows.

A. Green category

This category belongs to the most natural places that may be naturally or man-made, available for unstructured recreational activities. Natural places may be protectorates, greenways or/and scenic roads including corniche of riverbanks and the beaches of waterfronts. Man-made places include parks, gardens, and/or playgrounds. This category could vary in their size according to their pre-existence in the site. NOUH's report (2010) classifies parks and gardens all over the city to seven categories, and gives every level its size according to its location; refer to Fig. 2.12 and Table 2.3.

However, there is no accurate determination regarding the amount of

public spaces provided in a city, which could be considered precisely. UN-Habitat and INU (2015: 33), for example, when developing a toolkit for public space based on a comparative research across cities across the globe, they recommend devoting around 50% of the land to public use, whereas 25-30 % to be allocated to streets and 15-20 % to other open spaces. This percentage should vary depending on each particular context. In the developed social network of public spaces, the research provides estimated amounts of the provision of public spaces according to the smart code framework (Duany et al. 2010), and the guidelines report 'Standards and Criteria of Urban Harmony for Open Areas and Green Spaces' (NOUH 2010).

The following is a brief for each type of the green category:

Park: it may be independent of the surrounding building frontages. Its landscape shall consist of paths and trails, lawns, water fountains, woodland and open shelters all of which are naturally made. Parks may be linear, following the trajectories of natural corridors (Duany et al. 2010).

Garden: an Open Space available for unstructured recreation, that might be spatially defined by landscaping rather than building frontages. Its landscape should consist of lawn and trees, disposed of naturally.

Playground: an open space designed and equipped for the recreation of children, that should be fenced and might include an outdoor shelter. It should also be interspersed within residential areas and might be placed within a block. Playgrounds, in turn, might be included within parks and gardens (Duany et al. 2010).

B. Grey category

This category mainly refers to artificial ones that have more hardscape than soft ones. It is obviously for people not for cars. It includes all public buildings' frontage, buildings such as: public libraries, civic centres, municipal markets, and parliaments. Public spaces in this category are squares, plazas linear or/and nonlinear spaces that might be a part of avenues, boulevards, and streets sidewalks and passages (Stanley et al. 2012).

The square -usually refers to an area framed by buildings- is listed under this category; however, a distinction should be made between squares primarily designed for glorification or to exhibit a particular building, and between those designed as 'people places' (i.e. settings for informal or formal public

life). This distinction is not absolute, as many public spaces function as both. As a square designed to show off a particular building may be unsuccessful as people places, but successful in their more formal roles (Carmona 2003: 142).

Square and plaza are somehow similar in their size and landscaping. They are public spaces available for unstructured recreation and civic purposes, that are spatially defined by building frontages. Landscape of squares should consist of paths, lawns, and trees that are formally disposed (Duany et al. 2010). Landscapes of plazas should consist primarily of pavement, while the soft scape is optional. Either square or plaza shall be located at the intersection of important thoroughfares (Duany et al. 2010).

According to Duany et al. (2010), their sizes vary in relation to their locations and typologies; the square size should range between 1/2-5 acres, while the plaza size should range between 1/2-2 acres.

II.2.2.2 Connectors network typology

As connectors network, a network of public spaces become the physical or non-physical medium defining the linkages of the node's network. They are all public spaces and spheres playing a vital role in gathering people to the nodes, or in navigating through the outdoor social world of a city (Lynch 2005). So, connectors network constitutes many parts of the public spaces, by which people have the choice whether or not to use it. There are often alternative routes for getting from one pole to another, with the choice made on interrelated grounds of convenience, concern, joy, safety etc.

Connectors could be considered as a social entity in itself or just a link between different nodes (as research assumption) in the network. They might be physical connectors (aquatic or overland) or non-physical connectors (space of flows via social networks). They might be streets, green-ways or scenic roads, and public sphere.

A. Streets; the physical connector

Towns and cities have historically been organized around their streets, which in turn had traditionally served three primary purposes: mobility, commercial purposes and social interaction (Mboup et al. 2013: 2). Krier (1979) argues that Streets and squares became the alphabet with which to read and design urban space. Mboup et al. (2013: 2) define street as a public space with residential houses, commercial buildings and other structures on one or either

sides. Therefore, streets have multiple functions. They serve as connectors or places that have commercial, economic, civic, ceremonial, political, cultural and social values. However, this multi-functionality is often overlooked, as streets usually considered as mere connectors in a road network, enabling travel between two or more destinations.

The conventional representation of the street as a connector has tended to reinforce its linear representation, defined only through its movement function, the purposes used to understand the movement of traffic in a network. In addition to determine intra-city connections while inter-road networks determine connectivity between cities (Mboup et al. 2013: 2).

In principle, streets are 'dynamic' spaces with a sense of movement while squares are static ones. In a plan, if the width-to-length ratio of a space is greater than 1: 3, this suggests dynamic movement as one axis begins to emerge (Marshall 2005: 52). Streets can be characterised as either 'formal' or 'informal', where formal ones typically have a strong sense of enclosure with symmetric layout. In turn, the informal ones typically have a more relaxed character, a wide variety of surrounding architecture elements, and an asymmetric layout. Streets might be roads, paths, avenues, lanes, boulevards, alleys etc. (Carmona 2003: 141). Generally, a wide variety of street types is observable across a variety of contexts, from architecture to urban morphology (Marshall 2005: 52). Generally, streets can be discussed as a connectors' network that support the following movement's mechanisms:

1. Car-oriented connectors: In the beginning of modern architecture, Le Corbusier (1929, cited in Dunnett 2000) argues that we must kill off the street as to enter the modern town-planning, it should only be after accepting this preliminary determination. His vision understood the potential of contemporary technology that depends on the speed and power of motor vehicles.

For Le Corbusier's vision, the city of the future is a city without streets or walkable opportunities. So, there is no need for traditional main streets such as avenues or boulevards (e.g. no pavement cafés), and no Champs-Élysée. This was not an oversight, the demise of the traditional street was his express intention. He intuitively knew the logistical power the street had in binding up cities in its old ways. When he criticised the traditional city to expedite traffic flow in his brave new world, he later proposed a route hierarchy –la règle des 7V– in which traffic was channeled from inter-urban highways (V1) down to local roads until finally, the last route type V7 was for pedestrian circulation in

and around buildings (Fig. 2.8).

Upon different criteria, England has traced its streets as a governmental guidance in Design Bulletin 32: Residential Roads and Footpaths (DETR 1998: 15). The bulletin suggests a four-level hierarchy: primary distributor roads, district distributor roads, local distributor roads and residential access roads (Fig. 2.10).

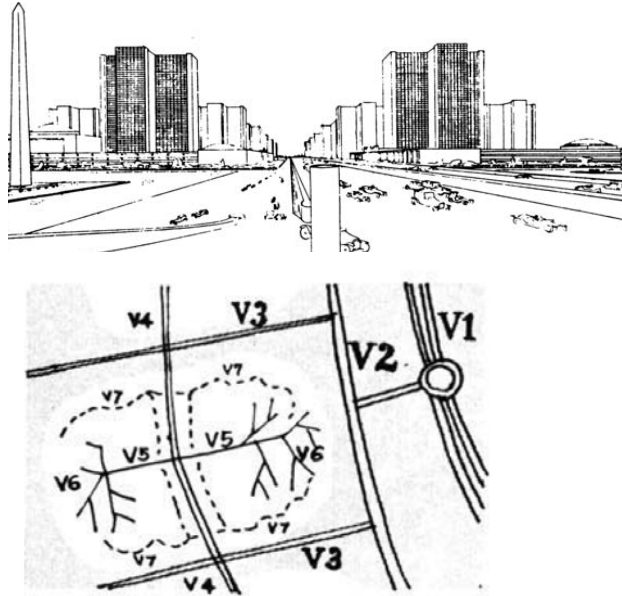


Fig. 2.8. Le Corbusier's vision of street hierarchy in modern city (Marshall 2005: 46).

2. Transit-oriented connectors:

Mboup et al (2013: ix) argue that streets must enhance the accessibility through mobility, which is considered as another mean ensuring physical access to the public space. They highlight that public space should guarantee a freedom of choice of different types of mobility: public/mass transit and private transit, as it is crucial to welcome diverse socioeconomic classes.

Marshall (2005) notes an ABCD categories of the street with the intention of reflecting typical street patterns that are encountered in different kinds of urban analysis. The classification of the categories consider the different features of the stages that the towns and cities pass through its growth, starting from the inside historical core toward its outskirts (Fig. 2.9).

The A-category indicates the core area of old cities, especially -as Marshall mentioned- walled cities 'archi-heterotopia'. This category might be used for recalling the term *Altstadt*; oriented in a variety of directions, and generating a primitive radicalism. Such pattern is located at the core of a settlement, and its transport era belongs to the era of pedestrian and horseback.

The B-category with its four-way perpendicular junctions is typical of planned city extensions or newly settlements. The prevalence of its four-way junctions naturally gives rise to bilateral directionality, besides its grid form implications at the wider scale. This category belongs to transport era of horse

Part I: The Social Fact of Public Space

ABCD typology as transect. The four types are presented as if extending out from the core of a settlement (left) to the periphery (right). Not all types are necessarily present or in order; but normally, where present, the A-type would be the core and the D-type at the periphery.

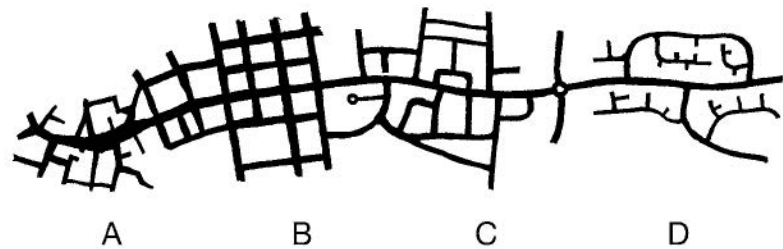


Fig. 2.9. ABCD street typology from city core to its periphery (Marshall 2005: 84)

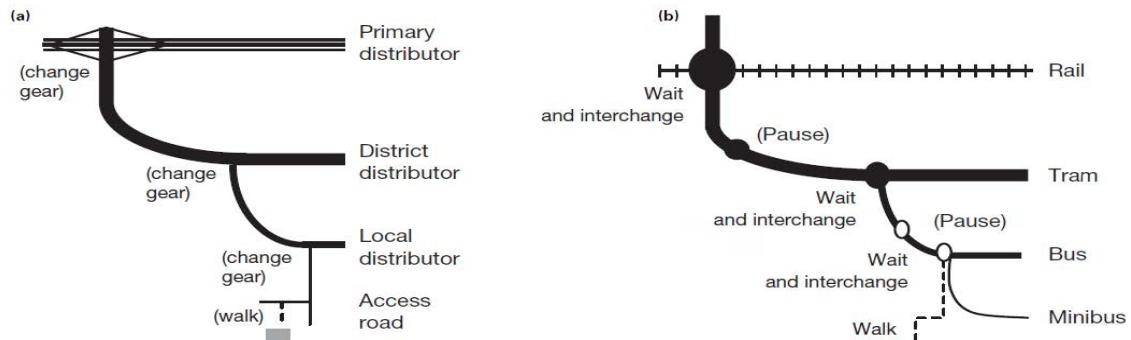


Fig. 2.10. Street hierarchies (a) Car Oriented. (b) Transit Oriented (Marshall 2005: 179)

and carriage or to the 'trans-heterotopia'.

The C- category is supposed as the most general category which may be found at various positions in a settlement. It usually plays the role where it spouts the arterial routes whether "constituting the central connector of a village, a whole settlement or a suburban extension along a radial route." A mnemonic for the C-category could be 'characteristic' belonging to the era of public transport and car or to the 'trans-heterotopia.'

Eventually, the D- category is typical of modern layouts representing its hierarchy; therefore, it is often associated with curvilinear layouts of distribution roads, forming its loops and branches map. Hence, Marshall suggested using 'distributary' as a mnemonic to characterize the D-category, connoting a combination of 'distributor' and 'tributary.' This category witnessed the domination of the era of car-oriented transport or to the 'tele-heterotopia.'

3. Walkable connectors: Jupp et al. (1999), in the UK experience, argue that it is only by mixing tenures within streets, rather than street by street or block by block, the benefits regarding cross-tenure social networks will occur; as the street is the strongest social unit. So, careful design is needed to achieve the demands of different forms of movement.

In practice, this generally includes protecting social space and areas that are pedestrian-dominant from the impacts of cars although it's accessible by it (Moudon 1987). Such ideas are represented by the concepts of 'shared

streets.' Home Zones (in the UK) and 'woonerfs,' all of which integrate pedestrian activity and vehicular movement on a shared surface (space). The term "woonerf" has been adopted directly by some English-language publications. However, in the US, the term "complete streets" is used instead. It is a distinct concept where equal priority is given to all modes of transportation including automobiles, bicycles, and the pedestrians as well, usually with separate rather than shared right-of-way (Collarte 2012).

For instance, a 'boulevard' or 'avenue' refers to a broad passage, path, or driveway bordered by trees through grounds to a country house or monumental building (Kostof and Tobias 2006: 249). Wherein suburban, usually tree-lined streets are defining the residential ones. The large boulevards of Paris like "Champs-Élysée" are a result of its history of urban transformation. From 1852 to 1871, buildings were demolished to accommodate the construction of wide boulevards through the fabric of old Paris and to clear space around historic buildings, such as the famous Notre Dame and the Palais Du Louvre. This was meant not only to promote unrestricted movement but also to make the construction of barricades -which have been usually used in the narrow streets- impossible (Traugott 1993).

B. Space of flows; the non-physical connector

In addition to the physical world, there is the space of flows in which social media (like forums, blogs, Flickr, Instagram, Facebook, Twitter, Google plus, etc.) is the connection medium. It is the public sphere that acts as a virtual node for the social life of a city, in which fibre optics cables and electronic input devices such as mobile phones, personal computer, laptops, and tablet devices act as a linkage to these nodes.

At the same time, public sphere serves as a connector to the physical node category of public space when people use this connector to occupy the physical typologies of public spaces. The public sphere, in turn, tends to be essential for the contemporary social and political dimension of the city in the tele-heterotopia. Nowadays, some events (like sports marathons, social, cultural, and political events) are organized via the space of flows.

Some efforts have been exerted using tools depending on the space of flows to draw the network of public spaces of our world. Eric Fischer (2014) has been working on some great data visualization projects over the years. He is the creator of the Geotaggers' World Atlas, displaying a series of maps linking interesting places around the world. He used the Flickr and Twitter search API to identify geo-data exploring different issues around different locations all over

the world. The result of Flickr's API was an interactive world map showing the most-photographed places on Earth and the routes connecting them. Eric's projects illustrate different global trends: social media usage, taxi trips, and most tourist destination locations around the world. While working on them, he has been able to discover a lot of interesting details about the way things work in different areas. It is very interesting while observing the most powerful tourist map of Cairo by tracing the geotag data produced via its public spaces (Fig. 2.11).



Fig. 2.11. Cairo City Tourist places by Eric Fischer (Flickr.com), in the lower left side there are the pyramids of Giza

II.3. Conclusion

This chapter explores and discusses the social network of public based on the literature reviews. This established social network of public spaces provides a new topology and typology of public spaces (Table 2.4). Therefore, each heterotopia in the metropolitan should have a network of 'nodes and connectors' at cosmopolitan publicness level, with its sociopolitical rights of sociability, freedom, safety and security and publicness, that are precisely in the following part.

Table 2.5. Public spaces typology

Typology	Green category	Grey category
Nodes	<ul style="list-style-type: none"> - Parks, Gardens, Playgrounds, etc <p>(National, Regional, City, District, Neighbourhood, and Cluster level)</p> <ul style="list-style-type: none"> - Greenways, Scenic roads, etc 	- Plazas, Squares, etc.
Connectors	Physical	Non-physical
	<ul style="list-style-type: none"> - Streets' network (Car oriented, Transit oriented, and Complete street) - Greenways, Scenic roads, etc 	- Space of flows

Part II

PUBLIC SPACES AS A MANIFESTATION OF POWER

Chapter III: The Five Rights to Public Space

Chapter IV: Public Spaces and Power

Chapter III

The Five Rights to Public Space

III.1 The Sociopolitical Rights to Public Space

III.2 Publicness Right

III.2.1 Accessibility Right

III.2.2 Social Diversity Right

III.3 Safety and Security Right

III.4 Sociability Right

III.5 Freedom Right

III.6 Conclusion

Chapter III

The Five Rights to Public Space

“If at first the idea is not absurd, then there is no hope for it.”

Albert Einstein

This chapter is dedicated to investigating the five sociopolitical rights to public space: accessibility right, social diversity right, safety & security right, sociability right, and freedom right. This theoretical framework is developed based on the content discussed in the previous part. Local and global experiences are also investigated.

III.1. The sociopolitical rights to public space

Lefebvre, in his book *Le Droit à la ville* (1968), coined the slogan ‘the right to the city’ which he describes “like a cry and a demand” (Lefebvre 1996: 158). It is a moral claim based on the principles of justice, morality, virtue and freedom. The notion of “the right to the city” has been used by different researchers concerning different ways of life. Purcell (2002) and Perera (2008) argue that the slogan has various meanings in the writings of citizenship, human rights and urban studies development. From the political view, Harvey (2012: 4) sees ‘the right to the city’ much more than the individual liberty to access urban resources; it is the right to change ourselves by changing our city ...; and it is the notion of freedom in shaping and reshaping our cities and ourselves as it is- so far- one of the most neglected.

Marcuse (2009) deals with the concept of critical theory and urban theory as it seeks to call ‘the right to the city’ for the social classes that were

deprived from their right under the capitalist societies. The claim supports the efforts to life (liberty and happiness), ensures freedom (equality and fraternity), or just human society which allows the development of human capabilities. So, "the right to the city", as Lefebvre (1996) claims, is a moral claim that isn't a law in itself. It goes beyond the existing laws on a moral sense of a broader effort to achieve full demands.

The concept of "the right to the city" has been debated at five international meetings organized by UNESCO, UN-Habitat and NGOs, at UNESCO's Headquarters in Paris (2005, 2006), Barcelona (2005), Vancouver (2006) and Porto Alegre (2008). UNESCO (2005) proposed a "World Charter for the Right to the City" and demanded all nations to apply it and customize it according to their respective circumstances. The charter has four parts containing 21 articles. The challenge of the charter is to build a sustainable model of society and urban life, based on the principles of solidarity, freedom, equity, dignity, and social justice. These principles has founded in respect for different urban cultures and balance between the urban and the rural communities. Brown and Kristiansen (2009) identify five main principles concluded from this move: freedom; transparency, equity; participation; diversity in economic, social and cultural life; reducing poverty, social exclusion and urban violence.

TADAMUN (2014), on the other hand, argues that "the right to public space" is the right of all people "to access and use public space for deliberation, public discourse, cultural expression and leisure activities. At the same time, the state bears the liability to ensure that public spaces are safe and available for these purposes, and guarantee equality in public spaces for everyone regardless of their age, gender, race, income, class, religion, or political association. UNESCO (2005), also, assures in Article IX: "the right to associate, gather, manifest, and democratic use of urban public space: All persons have the right to associate, meet, and express themselves. Cities should provide and guarantee public spaces for this effect."

As a result public space concepts, definitions and right principles provide five major sociopolitical rights to public spaces: accessibility right, social diversity right, safety and security right, sociability right, and freedom right.

III.2. Publicness right

When people could occupy open spaces to exercise their activities freely, then these spaces are fulfilling the right to publicness (D. Mitchell 2003). Carmona et al. (2003) see the right to publicness as a prerequisite right in public

spaces' articulation. Abdel-Rasoul and Nazmy (2017) also develop a network of public spaces -nodes-connectors typology- aiming to get diverse people into this common ground (network of public spaces).

Fortunately, the political debates have started to pay substantial concerns regarding the right to publicness of public space. Ecuador's 2008 Constitution, for example, provides an article to ensure the access right to public space.

Article 23: "Persons have the right to gain access to and participate in public spaces as a sphere for deliberation, cultural exchange, social cohesiveness and the promotion of equality in diversity."

Joan Clos states that public space is considered as a democratic forum for citizens when it could be open to all of them, regardless their "ethnic origin, age or gender" (UN-Habitat 2015). Moving toward the Egyptian context, the right to publicness in the Egyptian Constitution is not expressly stipulated neither in the 2014 edition nor in previous ones. Although there is Article 65 supporting freedom of thoughts, as it permits marches, public meetings and demonstrations in the physical public spaces only under certain conditions.

Article 65: "Freedom of thought and opinion is guaranteed. All individuals have the right to express their opinion through speech, writing, imagery, or any other means of expression and publication."

Various attempts were made to investigate the right to publicness within public space beside many other aspects. The Commission for Architecture and the Built Environment (CABE 2007), for instance, provides 'the spider model' to explore public spaces through eight different factors: access, use, other people, maintenance, environment, design and appearance, community, and you. However, this model isn't exclusively dedicated to studying the right to publicness, that leads to misunderstanding for investigating these principles. Varna (Varna 2014), on the other hand, develops a star model based on investigating five major features: civility, animation, physical configuration, ownership, and control. Also, this model studies the right to publicness using subjective method by considering that the degree of publicness is decreased as long as the public space is privately owned, regardless of the actual degree of publicness achieved.

This research is neither addressing the publicness right regarding the quality of the built environment nor the management forms. It investigates the right to publicness in terms of how the diversity of people is welcomed in a space, which is considered as a result of the empowered actor over public spaces' articulation. Therefore, two major rights, according to public space concepts and definitions, are discussed to investigate the right to publicness of any given public space: the accessibility right and the social diversity right, whereas the first grounds the arena for the second.

III.2.1 Accessibility right; the first right

III.2.1.1 Understanding accessibility

The distinction between the two opposite spheres -public vs. private- defines how access to each one is controlled. While access from private to the public sphere is freely guaranteed, reversing the two spheres is accompanied by a form of restriction and exclusion towards those who don't belong to the private one. Although the design of public space could be either exclusive or inclusive, Carmona et al. (2003) contend that it is preferable to have spaces guaranteeing inclusion and the free of choice, which is the central notion of outstanding urban design.

The accessibility right is considered as an essential right in all definitions and concepts of public space. TADAMUN (2013) argues that space could be truly public if it does guarantee accessibility to "all citizens, regardless of their race, age, gender, income, or religion." Public space, in many literature reviews, means to empower people with full access to space, or where individuals feel free to enter (UN-Habitat 2013, UN-Habitat and INU 2015, Zukin 2010, Low, Taplin, and Scheld 2005, Madanipour 2003).

Carmona et al. (2003) define accessibility as the capability "to enter and use a space." Carr et al. (1992), on the other hand, provide a triad of accessibility right: visual, physical, and symbolic access. The first two categories inherently ensure the accessibility right to public space while the last guarantees the social diversity right that is discussed latter. On the one hand, the visual access deals with the visible ability of people to discover space's activities before entering it to judge whether they are welcomed or not (Carr et al. 1992). Carmona et al. (2003) contend that the physical edge of public spaces provides an interface between both public and private spheres enabling their interaction while protecting people privacy as well. On the other hand,

the physical access is considered as the feature with which space could be physically available to the public or not. On contrary, the physical exclusion is the failure of some people to get into or to use that space, regardless of whether this space achieving a form of visual access or not (Carr et al. 1992). Therefore, walls and gates (access points) are kinds of public space's physical barriers used by who in charge of the public space to prevent undesirable people from getting into space, due to specific behavioural patterns or class issues.

On other side, Mboup, Warah, and UN-Habitat (2013) argue that streets must enhance the accessibility through mobility, which is considered as another mean ensuring physical access to the public space. They highlight that public space should guarantee a freedom of choice of different types of mobility: public/mass transit and private transit, as it is crucial to welcome diverse socioeconomic classes.

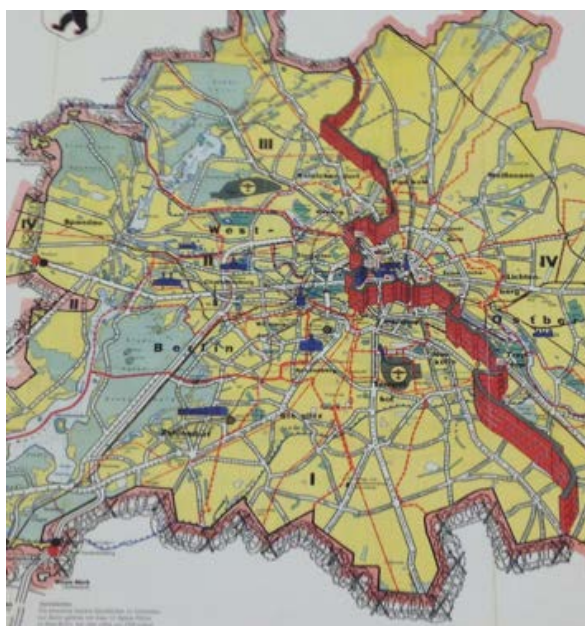


Fig. 3.1: Berlin Wall, the divided territories ('Berlin Wall Map', no date)

Berlin, a divided city

Germany

Cold war time

Berlin is an example that represents how accessibility affects both the physical city and its social structure at the same time. After World War II, defeated Germany was divided into four different parts: Soviet, American, British and French zones of occupation. Whereas the eastern part of the city was taken by the Soviets (the capital of the German Democratic Republic GDR), the western part of the city was split into three parts occupied by the Federal Republic. The three invading western powers were the US, UK, and France (Elkins & Hofmeister 1988: xi).

Between 1945 and 1961, more than 3 million people of highly skilled workers, who East Germany could not afford to lose (Elkins & Hofmeister 1988:



Fig. 3.2: East German guards watch the crowds massing on top of the Berlin Wall in 1989 at the time of their political changes (Ash 2014)

232, Trueman 2016, el-Said 2014), were able to flee from East Germany to its west side through the points of contact in Berlin. This was a major drop for the communist system that was supposedly looking after its workers and families. But, in fact, people were looking for a better life in the capitalist west. Consequently, the one-sixth of East Germany's population, who moved to the West Germany, prompted the East German government to strengthen its borders and the travel restrictions on its citizens ending up by the decision of building the Berlin Wall (Harrison 2014, Elkins & Hofmeister 1988: 218). In the year 1961, the western and eastern halves of the city were labeled as 'Democratic Berlin' and 'Communist Berlin' respectively (Schuler 2014); see (Fig. 3.1). At that time, each part of Berlin, east and west, was seen as a display window (Schaufenster) showcasing two opposing sociopolitical powers and, more widely, the superiority of the Federal Republic and the German Democratic Republic respectively (Jani 2012). From the end of World War II until 1989, Berlin was a point of confrontation between eastern and western powers -the political Cold War environment- reflecting to different lifestyles: communist and democratic life.

While the eastern bloc claimed that the Wall started to protect its population from fascist elements conspiring to prevent the "will of the people" in building a socialist state in East Germany, the government of West Berlin described this barrier as a 'wall of shame' restricting the freedom of movement (Comstock 2017).

In fact, the Wall completely isolated (by land) West Berlin from surrounding East Berlin. This wall included an isolating fenced area (death strip) with dogs, guard towers, floodlights, tripwires, anti-vehicle obstacles and armed guards with shoot-to-kill orders (Elkins & Hofmeister 1988: 50). As a result, this wall divided citizens who were united by family, employment, and friendship via a 27mile long fortified concrete and mesh barrier. Accordingly, thousands of people

attempted to escape over the wall (el-Said 2014), some of them -only about 5,000 souls- succeeded to, but around 200 people, in another story perhaps thousands, were killed in and around Berlin and the rest were caught and imprisoned (Harrison 2014). In 1989, the decline of political power in the pro-Soviet governments became a reality (Elkins & Hofmeister 1988: 232) and the East German government announced that all GDR's citizens could visit West Germany and West Berlin. Upon that, masses of citizens from the eastern part crossed and jumped onto the wall joining the west part in a celebratory event (Fig. 3.2), and the demolishing of the Berlin wall rejoined the city again; the event that was officially occurred in the late of 1990 ('Berlin Wall' 2017).

In brief, Berlin city's experience provides this research with an experience of a divided city in its sociopolitical network affecting the whole social connectivity and prosperity. It shows how political power manifested in the city physical setting, styles and livelihood, besides elaborating how physical and non-physical barriers could destroy the social fabric and the welfare of the city as a whole, arguing that each half of the city is in need of each other to live, work and prosper regardless the ideology of the political power striving to control them.

III.2.1.2 Conclusion of accessibility right

Based on the discussion on accessibility and the three concepts of connectors uses (refer to Chapter II), two kinds of accessibility should be achieved in the public spaces: physical, and visual accessibility. Increased accessibility means inclusion of various socio-economic groups as it reduces social exclusion; in turn, high social diversity will be maintained. However, the contemporary city has some physical obstacles to achieve the full access at all level due to community preferences (social order) toward social segregation. Therefore, achieving full accessibility at cosmopolitan level is a must to make the intra-connectivity between the distinct heterotopias all-over the city.

Consequently, the accessibility right could be studied through any public space by investigating the accessibility degree of that place. As the accessibility right, the first right to publicness degree, refers to

The physical characteristics of a public space consisting of two levels:

Physical accessibility: spatial accessibility (integration degree and the quality of public access points), Walkability, and transit oriented (public and private).

Visual accessibility: barriers permeability, and space exposure to the surrounding environment.

III.2.2 Social diversity right; the second right

III.2.2.1 Understanding social diversity

When pursuing to have publicness right to public space, it is essential to ensure that this public space should not only foster a high accessibility degree but it should also fulfill the social diversity right. Madanipour (2003) emphasises that public space is the “common ground” where all individuals can get out from their private sphere to connect together in the public sphere. Cenzatti (2009) also argues that social diversity right is a fundamental value bringing individuals into spaces to guarantee the full degree of publicness.

In 2015, the superior officials of United Nations urged the creation of “public spaces for all” (UN-Habitat 2015). Ban Ki-moon states that “public spaces are crucial for poor and vulnerable citizens,” as “improving access to them, and making them safe for women and girls, increases equity, promotes inclusion and combats discrimination” (UN-Habitat 2015). UN-Habitat and INU (2015) consider that social diversity is among the most crucial rights for “social interaction, economic exchange and cultural expression” in any public space. Oldenburg (1999) also contends that without spaces of public gathering, the “promise of the city” is visionary due to its abandonment of bringing social diversity right, which is considered as its substantial essence of existence. In line, Jacobs (1992) argues that bringing people into the street fosters urban vitality, that is why public space must attract a consolidation of people -“exuberant diversity”- for whatever purposes might be there. Similarly, Sennett (1996) argues that urban life of a metropolitan provides people the capability to handle complexity and to understand the “unwritten rules” of people life. Although Zukin (1995) claims that some of the people might not accept this complexity, she ensures that public space should inevitably tolerate this social

diversity.

According to Carr et al. (Carr et al. 1992), symbolic access, the third type of the trilogy previously mentioned, is a necessary mean by which people could feel whether or not they are welcomed to public space's activities. As in space, for instance, some retail shops and franchises might signal which socio-economic groups are welcomed there. This signal is raising the affordability issue, announcing what kind of users which this place wants to accommodate (Rapoport 1990: 186). Low, Taplin, and Scheld (2005) argue that there is a kind of exclusion of some social groups from a space, as it is a by-product of privatization and consumerism used for reducing the number of undesirable people from being in that place. It is possible to have physical access to it but not to the activities going on there. So, symbolic accessibility concerns with how different socioeconomic groups are welcomed in the space design and activities (Perrone, Manella, and Tripodi 2011). Are they all welcomed? Alternatively, are some of them excluded? That figures out, in turn, the social diversity feature which is considered as a manifestation of power to control the types of users in the space.

Low, Taplin, and Scheld (2005) lighten another aspect by envisioning public space as offering a practical way of bringing diversity toward a more just city, as public spaces are where the capability for differences is experienced and negotiated (S. Low 2000). Moreover, Low, Taplin, and Scheld (2005) argue that taking peoples' histories and values into consideration when designing a public space is eventually strengthening its long-term social sustainability. Superkilen Park-Copenhagen, for instance, is an example representing a manifestation of physical built environment in accordance to its inhabitant cultural diversity. In a different way, at local publicness level, the Congress of New Urbanism (CNU 2001) debates that even a broad range of residential categories could bring a diversity of people into daily interaction, strengthening the social cohesion of the community.

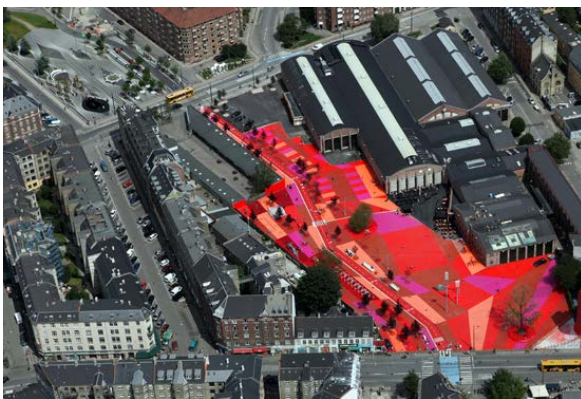


Fig. 3.3: Superkilen park (MFAD 2016)

Superkilen Park

Copenhagen, Denmark

Year: 2012

Area: 30,000 m²

The project is an exemplified one of social diversity in public spaces.



Fig. 3.4: Superkilen park, Copenhagen (Superkilen 2012)

Superkilen is a half-mile long park situated in the Nørrebro area, just north of Copenhagen's city centre (Fig. 3.3). It is a home to more than 60 nationalities and is considered to be one of the most ethnically diverse and socially challenged neighbourhoods in the Danish capital (Superkilen 2012). The hope is that Superkilen can help revitalize the area by giving it a global identity and unifying its inhabitants.

The park aims to support the social diversity of local inhabitants by using globally-found objects which symbolize the home countries of those who live in the area. The objects include neon signs from Qatar and Russia, bollards from Ghana, an imposing sculpture of a bull from Spain and Palestinian soil. It is a world exhibition within the space of just half a mile.

III.2.2.2 Conclusion of social diversity right

Upon the discussion of social diversity, public space must be an inclusive space encouraging diverse people in each heterotopia to get together assuring their social connectivity. Public spaces, therefore, are considered successful when attracting people, individually or in groups, regardless of their socioeconomic, race, gender, age, or religious status.

However, at special events such as in the case of the country more apt to attack or chaos, like what happened on 25th of January in Egypt, further security procedures may limit the access to specific places by specific people in this network. Therefore, at some particular times, social diversity is a crucial right to the network of public spaces in a city but not for each public space in this network. That is why the USA took strict security procedures in occupying the public spaces all over the country due to what happened on 11th of September. Low et al. (2005: 1) note that at least in New York very few places retain the cultural and social diversity once experienced in all public spaces, but Washington Square and Union Square still do.

Consequently, the social diversity right could be studied through any public space by investigating the degree of social diversity of that place. As the social diversity right, the second right of publicness degree, refers to

The practical expression of the actual use of a place by diverse people regardless of their **socioeconomic status, age, gender, religion, race, and disabilities**. So, the more socially diverse public space are those characterised by a vibrant public life expressed in a wide range of activities performed by a large number and a high diversity of users.

III.3. Safety and security right; The third right

III.3.1 Understanding safety and security

The fear of crime has been a major reason for a withdrawal of people from any public space, as well as being the claim which is used to apply the total management over public spaces. There is no doubt that safety and security right is crucial for public life to ensure a feel of environment under control. Although safety and security right should be an integral part of public space's articulation, the need for this right is to protect people's rights to use it, not to restrict people's right.

Carmona et al. (2003: 119) state that security right relates to the 'protection' of oneself, one's family and friends, individual, and communal property. Lack of security, perceptions of danger, and fear of victimization threaten the use of the public space and consequently the creation of successful urban environments. Jacobs (1992) emphasizes that the authentic human contacts were made possible by the city's old and unplanned messiness while Zukin (2010) praised its crowded sidewalks for keeping people safe, and its shabby buildings with low rents for incubating small new businesses. On the other hand, Jacobs (1992: 40) stresses on the need for activity to provide surveillance while the distinction between 'private' and 'public' space provides territorial definition of a space. She envisions that 'a person must feel personally safe and secure on the street among all these strangers' rather than by the police. For her, 'public peace' is kept by complicated network of voluntary controls and standards, with sidewalks and adjacent uses which its users becoming an 'active participants' in the drama of civilization (Jacobs 1992: 45). Somehow Hall (1969: 157) agrees with Jacobs as he stated that the principles for designing spaces are to "maintain a healthy density, a healthy interaction rate, a proper amount of involvement, and a continuing sense of

ethnic identification."

Oscar Newman (1973) develops some of Jacobs' ideas further, emphasizing surveillance and territorial definition, based on a study of the locations of crimes in housing projects in New York. He proposes restructuring urban environments "so that they can again become livable and controlled, not by police but by a community of people sharing a common terrain"; whereas gated communities and cul-de-sac are two manifestations of his assumption. In the same way, Carmona (2003: 119) concludes that safety is a prerequisite of successful urban design, as security has often increased by privatization through applying the control over certain territories or spaces by means of segregation. As privatized spaces, Zukin (2010: 128) argues that safety and security right is an advertising principle to attract some social groups into these spaces according to the owner's profit plans.

On the contrary, Hillier (2007) criticizes defensible enclaves that prevent the natural movement of people by excluding all strangers, regardless of whether they are predatory or peaceable. He argues that the presence of people enhances the feeling of safety in public space and provides the primary means by which space is naturally policed. In other words, the more the natural presence of people is eliminated, the greater the danger is felt.

In the Eastern city, the ancient cities became to be re-divided into two categories: one for the governor and his clan while the other for the general public. This dialectic between utility and display can also be found in different periods and between organic development and imposition of abstract orders. The use of axial planning, geometrical order and political significance of the centre had shaped the cities of the ancient times from Mesopotamia to China, where public spaces of commerce, religion, sociability, display, and exchange formed the heart of these cities (Kostof and Tobias 2006). For instance,



Fig. 3.5: The Forbidden city of Beijing (beijingat-tractions.org)

in the Chinese city of Beijing in 1st century AD, the walled city was limiting access for the public, which makes it called 'The forbidden city' (kinabaloo.com). The city was a foursquare outermost wall with four gates and surrounded by a water trench, major east-west and north-south arteries connecting these gates, while the palace located in the centre. Kostof and Tobias (2006: 175) argues that the Chinese city was shaped according to rituals of King Zhou: "it is the sovereign alone who establishes the states of the empire, gives to the four quarters their proper positions, gives to the capital its form and to the fields their proper divisions."



Fig. 3.6: Imaginary perspective of the Round enclave of al-Mansur and his clan in Baghdad (Anon. 2016)

Baghdad experience

Iraq

762 AD

Following the Islamic conquest in 639 AD, Islamic cities were built as walled cities claiming security and safety for the city, which varied according to the context. In 762 AD a walled enclave of Baghdad, for example, manifested a planned district under the will of al-Mansur (Alsayyad 1991: 1, Akbar 1998: 177). The original plan was a circular walled enclave with 1 km radius that became known as the "round enclave", with a radial street layout leading to four gates oriented toward different places (Syria, Kharasan, el-Basra, el-Kufa) at perpendicular coordinates.

For the caliph security issues, the round enclave was fenced with three different allocated walls and surrounded by a water trench (Nooraddin 2004: 61, Akbar 1998: 190). At the centre of the enclave, there was the caliph palace (Golden Palace) and the Grand Mosque (another mosque built outside the enclave for the public) surrounded by a vast vacant area dedicated for caliph privilege use (Anon. 2016). Moreover, Alsayyad (1996) states that the markets of the settlement were primary inside the enclave's wall on the main four streets, but then it moved out from the caliph enclave due to different reasons among which was his security. Hence, it is argued that the round enclave was dedicated to the caliph and his clan while the public existed outside the walls (Akbar 1998:191). However, after the reign of al-Mansour, people had

transformed the round enclave to a limit that seems as if it didn't exist before (Akbar 1998: 193, Nooraddin 2004: 61).

III.3.2 Conclusion of safety and security right

Upon the discussion, there are three different ways to achieve safety and security right to public space, which could be used separately or collectively in any space: firstly: controlling space territory, the way that private sector follows; secondly: direct surveillance by civil people or security people, or indirect monitoring by using surveillance cameras without violating human rights; and thirdly: attracting people to public space by providing vital activities which are highly recommended to follow. However, using exclusionary means by welcoming some instead of others isn't explicitly promoted at cosmopolitan public life, as social diversity measures can consider this exclusion issue as negative impacts of public space.

Consequently, the safety and security right, as the third right to public space, refers to

The different measures taken to control the unwelcome behavioural deviance of people according to the social norms and traditions. There are two measures taken as part of the management of public spaces:

Main procedures consist of security guards, people presence, and space boundaries, and CCTV cameras; and

Additional procedures which embedded in space design representing in obvious security manifesto, calling equipment & night lighting, and obvious threats.

III.4. Sociability right; The fourth right

III.4.1 Understanding sociability

Public spaces should encourage people to “communicate and collaborate with each other, and to participate in public life,” said by Ban Ki-moon. He continued “public spaces can also provide basic services, enhance connectivity, spawn economic activity and raise property values while generating municipal revenue” (UN-Habitat 2015a). Whyte (1980) depicts public spaces as the river of life where people come together. Sociability right, as argued by this research, is concentrated in the nodes typology rather than

the connector typology of public spaces.

The sociability right is among the substantial features assuring communities intra-connectivity while it depends basically on the degree of publicness right of public spaces. Every public space should grant activities supporting its social nature, which could help the interaction between the individuals. As Carr (1991) lists several features needed to be included in public spaces such

as active engagement that takes forms of intense physical interaction and discovery, and passive engagement that usually takes the form of people-watching.

In the same line, Carmona (2003: 193) contends that facilitating and encouraging the use of public spaces requires an understanding of the effects of the day and nights cycles, the reasons, and the related cycles of activities. Although the new communication technologies tend to concentrate activities, it has already helped, in the same time, in dispersing the population (Borja et al. 1997), and the timing of activities still needs to be managed. Lynch (1984: 452), for example, recognizes that activities might be prohibited at certain times to prevent conflicts, or to be separated in time to alleviate congestion or be brought together at the same time to allow connections and a sufficient density of use.

On the other hand, Gehl (2011: 9-12) provides three main essential activities that take place in public space: necessary, optional, and social activities. He contends that the physical environment has a great influence on these activities. The first type, necessary activities, include those that are more or less compulsory: going to school or work, shopping, waiting for a bus or a person, running errands, and/or distributing mail. The second one: the optional activities, which includes taking a walk to get a breath of fresh air, standing around enjoying life, or sitting and sunbathing. However, the first two types of activities ground the arena for the third type to be occurred. The last type -social activities- includes children at play, greetings, conversations, and the passive contacts which is simply seeing and hearing other people. This third type can be classified to active and passive engagements. The passive

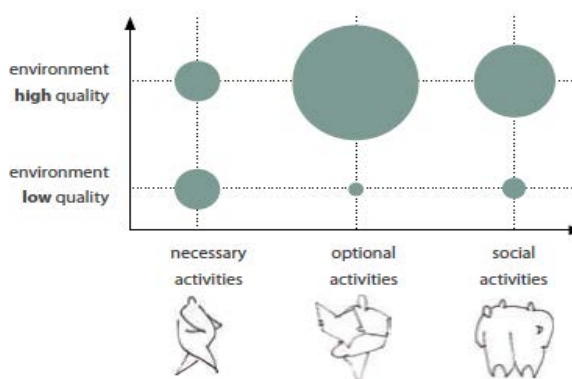


Fig. 3.7: Gehl activities' taxonomy (Gehl & Svarre 2013:16)

engagement refers to none verbal communication such as seeing and hearing, while the active one refers to verbal communication such as greetings and conversations. The most important thing is that all different levels of contacts are seen as important for the urban life at large.

Low and Smith (2006: VII) argue that public spaces are an expression of public power and the power itself that help shape social relations. It is the place where people, after leaving their private environments and at no direct cost to them, they perform a number of functions shared with all: moving from place to place; enjoying public recreational and cultural opportunities; visiting other parts of the city or other private locations; shopping; meeting others or simply strolling (UN-Habitat and INU 2015: 18). UN-Habitat and INU (2015: 24) notes that public spaces act as an arena of sociability or community building by providing: attractive uses and activities which in turn enhancing space safety; vital opportunities for recreation activities improving general good health and well-being; and a value that could be added to a city's cultural, historical and architectural endowment. UN-Habitat (2015b), and Nursanty & Anwar (2012) go further step arguing that public space plays a substantial role in increasing the 'social cohesion' in society.

Madnipour (2003: 145) also assures that public space allows us to experience other people's presence by entering the private realm of strangers and experience life from their perspective. The idea that could be rephrased as that the most important role of public space is to be the place where people shared with each other and with future generation. Mumford (1937) hits the same idea that many parallels between city design and theatre design do exist. Whereas the city is an expression of social-interaction arena, as flexible public spaces can easily be used as a theatre stage for festivals and performance for people to blend with each other.

Although events present cultural expression defined as temporary, they are significant for the social life. They offer the so-called "urban public art," a form of enjoyment of public space that could become a good practice to confer meaning and urban quality at low cost and with a strong involvement of the community in the public space (UN-Habitat 2013). Based on Lynch's understanding of a good place, urban public art are forms that in some way appropriate to the person and his culture, making awareness of his community, past, the web of life, and the universe of time and space in which these are contained (Lynch 1984). As one of its important role, the none-physical connector -via social networks (refer to Chapter II)- plays a substantial role in

organizing such events and attracting people to occupy the public spaces in the contemporary city.

Urban Playground Movement -a network of events organizers- makes unique ways of having fun in public spaces. Pillow fights and massive urban games, for example, become a significant part of the popular western culture by replacing passive, non-social, branded consumption experiences, with social events granting social interaction between individuals (UPM 2016).



Fig. 3.8: Events of Urban Ground Movement (UPM 2016)

III.4.2 Conclusion of sociability right

It could be summarized that there are different activities which public space can tolerate: associated necessary activities (attractive uses); optional activities; and social activities, even if in forms of in/formal, dis/organized, active/passive engagement. In another word, the more differed non-profit activities and events (whether social, cultural or political) held in public space, the more social cohesion, connectivity, and public sociability are achieved.

Consequently, the sociability right, as the fourth right to public space, refers to

A vibrant public life expressed in a wide range of social activities performed by a high diversity of users in paid and unpaid sitting areas achieved through two measures:

Physical setting which represents sitting areas in non/paid activities with the actual use of that place at any time during the year.

Social activities which represent active engagement (verbal communication such as social events and people in groups) and passive engagement (none verbal such as greeting, breathing, etc.).

III.5. Freedom right; The fifth right

III.5.1 Understanding freedom

Urban design is an instrument of class politics, as well as being an important method of social control and liberation. It constitutes the space where political ideologies are played out in a physical form (Cuthbert 2006: 76). In turn, public spaces became centres of commerce and consumption and even places for political surveillance (Low and Smith 2006: VII). Harvey (1992) conceptualises public space as a forum that encourages blending and confrontation between all community's members regardless their ideology, and culture.

Lefebvre (1991) envisions three 'moments' of a public space that coexist, interact and are produced in relation to one another. Firstly, spatial practice which is the process of production of physical spaces (the built environment). Secondly, representation of space that is a sort of epistemological space (the organization of our knowledge of space that can be found in mental images and maps) (Lefebvre 1991). Thirdly, spaces of representation that are spaces directly lived, occupied and transformed by inhabiting them.

As the spaces of representation has attracted most attention and created most debate, Harvey (1989: 266), for instance, exemplifies them as spaces of "popular spectacles, street demonstrations, and riots." According to Lefebvre (1991), the three interdependent moments of public space cannot exist independently of one another. Thus, remaining close to Harvey's vision that public space does not change when it is occupied by a market, a political rally, or a carnival, as the social relations taking place in the different instances produce different 'lived moments' (different spaces of representation). Meanwhile, the same public space becomes a space of economic exchange, or of political activism, etc.

III.5.1.1 Freedom of action

Carr et al. (1992: 185-6) claim that Users' rights of public spaces are composed of access, and freedom of action. For him, freedom of action is the right to use the place in the desired manner through two main issues: claim which is the ability to control and represent the right of individual or group to appropriate spaces for personal use; and change that indicates the flexibility of space, how reversible changes can be made, of which graffiti is an example. Lynch et al. (1995: 415) agrees somehow with Carr conception of rights, claiming that although free use of public space "may offend us, endanger us, or even threaten the seat of power, it is also one of our essential values." That's

what striving different researchers such as Low (2013) and Nezar (2015) to claim vendors' right to occupy public spaces while others, like Mitchell (2003), claim homeless' right to occupy public spaces too, as it is the right to home which is the base of Maslow's hierarchy (1943) of human needs.

Also, Zukin (1995: 294) claims that the vast diversity of the population and their needs upon their culture and economic exchanges create unpredictable spaces of freedom: the markets, restaurant franchises, designated landmarks, and parades that become both sites and sights of new collective identities. She also argues that this is the city that people desire, it is the place of identity that lends hope to a common public culture.

On contrast, Carmona (2003: 120) claims that some actions are undesirable social behaviour, such as smoke, chaos political campaigning, graffiti, drinking alcohol, skateboarding, etc., which he considers as a sign of physical and social disorder. They produce an environment out of control and unpredictable that should be controlled in turn.



Fig. 3.9: Damascus city, the current city (Arabi 2016)

Damascus experience

Syria

Arab time

Damascus city, for instance, explicates the right to make changes in public spaces. It was a Greco-Roman city, and the capital of a small Aramaic kingdom in the eleventh century BC until the conquest by Alexander the Great in 333 BC which has been considered as an important event affecting the urban form of the city (Neglia 2012, AlSayyad 1991:26). At the beginning of the second century AD, the Roman transformed the city urban form, and the city's plan included the Temple of Jupiter, the forum, a uniform grid, and small blocks of houses on standard-size lots (AlSayyad 1991:26).

The Roman plan was dominated by two great colonnaded streets. The first crossed the town from east to west like the Decumanus of Roman cities, with several Roman arches, while the second was the ancient road adjoining the temples and the forum (Neglia 2012). The Romans shaped the city as a rectangle, measuring 500 x 750 feet, surrounded by a defensive wall penetrated at seven gates: the eastern gate; the al-Jabiah gate to the west;

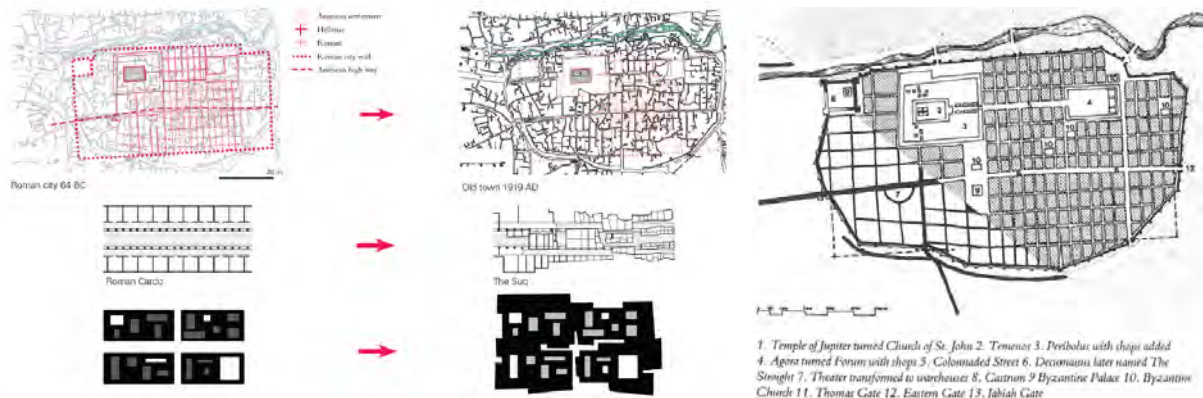


Fig. 3.10: The transformation of Damascus city from a Roman city to Arab city (www.studiobasel.com, AlSayyad 1991)

and three other gates to the north including the Thomas Gate; and two gates to the south (AlSayyad 1991: 26). In 395 AD, Damascus became a part of the Byzantine Empire, while the Temple of Jupiter, which by that time had fallen into disuse, was rebuilt and transformed into a church dedicated to St-John 'the Baptist' (AlSayyad 1991: 26).

By the time, Damascus became in the hands of the Arabs, several groups of the Greek-speaking population fled the city, leaving a considerable amount of their property to be occupied by the incoming Arabs. AlSayyad (1991: 28) argues that Arab had taken over some vacated houses in various locations that perhaps considered the most significant action in the Arab transformation of Damascus, as well as converting former Church of St. John to be a mosque. AlSayyad (1991: 26) also claims that the general weakening of government authority had brought about a disregard for building codes, and physical order in the city had started to disintegrate. Although encroachments on the streets had occurred, the grid was still functional and visible. On the other hand, Neglia (2012) argues that various orientations, layouts, modules and characteristics of the different structures done by Arab were at the base of the formation of the Damascus transformation (Ottoman urban fabric), that has determined its apparent complexity. Although this complexity is seen as chaotic from the Orientalists approaches, the structural reading of its formative and aggregative features explores the complexity of the Ottoman urban layout which could be complexity subdivided into homogeneous areas and shapes, and into simple forms and structures (Neglia 2012).

Therefore, this example shows how the general public take in charge of reshaping their built environment without the intervention of the state according to the norms and traditions of the Arab. It does exemplify public abilities to make minor and major changes (the freedom of action) in the built

environment.

III.5.1.2 Free speech

From the early eighteenth century, Jürgen Habermas -who developed themes from the Frankfurt School- analysed the emergence and development of the mass media while tracing the creation and subsequent decay of the 'public sphere.' For Habermas (1989), the public sphere is an arena of public debate; a sphere between civil society and the state; a sphere in which issues of general concern can be discussed and opinions formed; and a sphere by which a necessity for effective democratic participation and the democratic process is developed. Habermas's ideas have been subjected to significant critique as the arena of the civilized, rational debate was strictly limited to the higher social classes (elites) and was beyond the reach of the working class. Although Giddens and Sutton (2014: 298) agree that only small numbers of the population were involved in this culture (public sphere), they see it was vital in the early development of democracy as the salons introduced the idea of resolving political problems through public discussion. However, it is worth to mention that the public sphere was initially existed before in the ancient Greece Agora in 2 B.C.

Madanipour (2003: 207), on the other hand, contends that the public sphere does not only limit the power of the state but also contributes to the development of common political debate and cultural exchange. This development informs and influences collective decisions allowing the negative and positive meanings of freedom simultaneously to develop.

Jacobs (1992) described public space as a place of tolerance, "to the great differences among the citizens." It serves as a place of freedom where members of the community with different cultures and ideologies can meet each other freely and accept each other (Longo 1996). Thus, Parkinson (2012) describes public space as a place reflecting people's right to free speech and expression that represent the most important principles of democratic life. UN-Habitat (2013) assures that the peaceful use of public space for rallies, marches, and demonstrations is an integral expression of democracy. Also on Wright's book (1939) "Architecture of Democracy", it is possible to the 'architecture of democracy' to exist by building and planning style that represents and embeds democratic values.

Parkinson (2012: 2) criticizes politicians who more care about public sphere and ignore the physical dimension of public space for political practice in urbanism. He continued, without public space, there wouldn't be human interactions, and essentially, there wouldn't have been mass media or similar.

Thus, public spaces are a prerequisite for shaping the social and political life of the community. Cenzatti (2009) argues that public space, as a space of representation, has vanished just as the social relations that produced it (the rally, the carnival, etc.) are going to be ended.

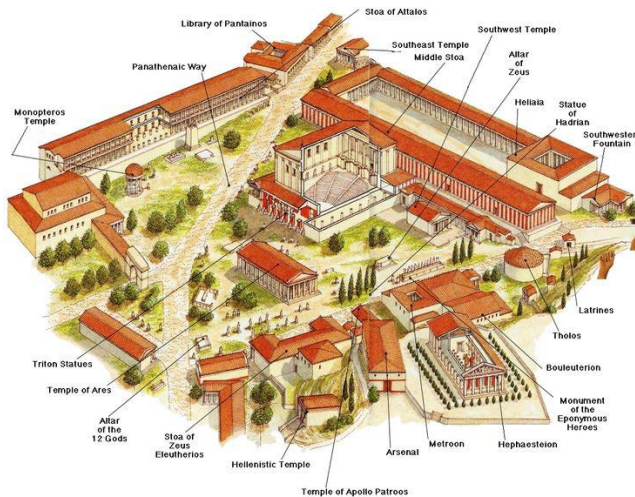


Fig. 3.11: Athenian Agora illustration (greeceancientmodern.com)

Athenian Agora Athena 150 AD

When public space is suitable for political practice, both public space and public sphere are related. The Agora, the well-known place of ancient Greek, has been replaced by an increasing divergence of public space, or even by a public sphere that no longer has a body or a location in space (Benhabib 1996).

Originally, the Agora is the main public square acting as a meeting place of the town, that is foremost a marketplace, as Aristotle reminds us 'of necessity in almost every city there must be both buyers and sellers to supply each other's mutual wants' (cited in Glotz 1929: 21–2). However, the Agora was more than a marketplace, it also served as a place for people assembly and a setting in which ceremonies and spectacles were performed. It, therefore, was a place in which social, political, cultural, and economic activities were performed alongside each other (Haus et al. 2005: 217). The concentration of civic activities in the centre and leaving the rest to residential uses was a feature that Greek cities shared with the older civilizations of the near East (Lawrence and Tomlinson 1996: 191).

The Agora was an open space located somewhere near the centre of the town, the core of Greek society, surrounded with specialization of activities and spaces, various public buildings grew around it such as the meeting place of the city council, the offices of magistrates, temples, altars, fountain houses, law courts, and covered halls for the use of citizens and merchants. Although with the growth of the city and the need for larger places of assembly some of

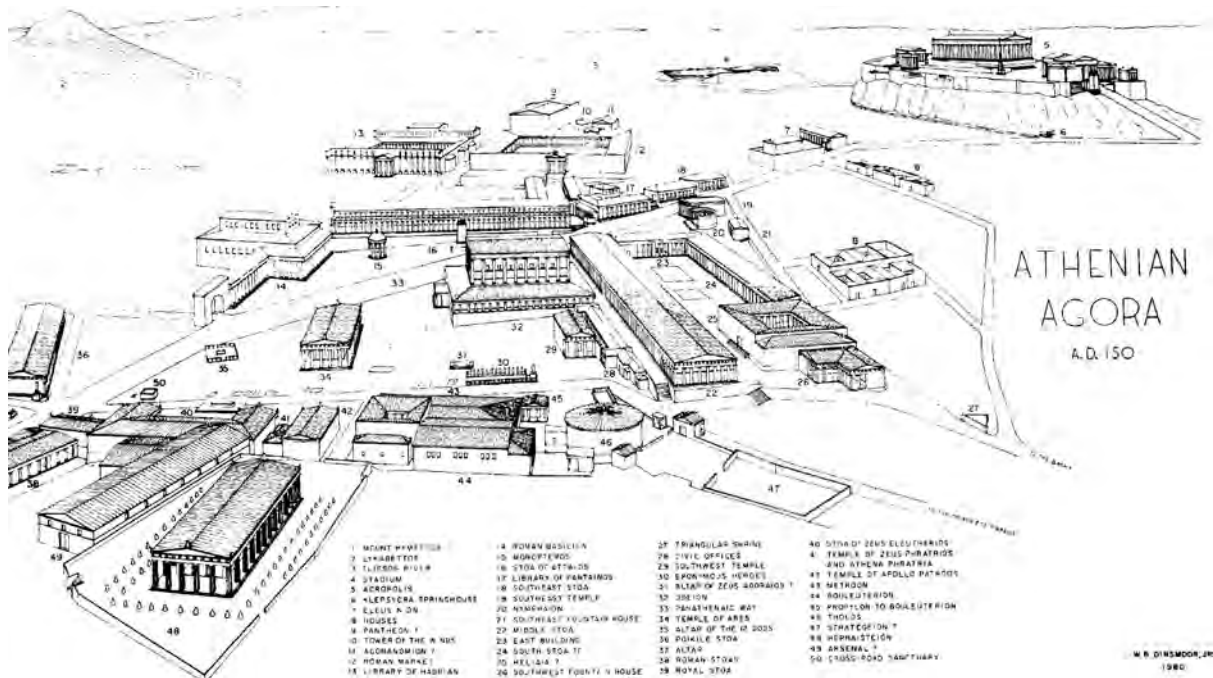


Fig. 3.12: Athenian Agora, 150 AD

these activities might eventually be housed elsewhere in the town, the Agora remained the heart of the city and its civic activities (Ward-Perkins 1974).

The collective activities of cult associations, groups of friends, age groups, and other types of grouping in the city played an intermediate role in the promotion of social cohesion in the polis, providing arena for socialization, apprenticeship in political life and civic values, and places where the social order could be expressed (Schmitt-Pantel 1990). The social cohesion which produced in these arenas and through these institutions and collective activities was exclusive and hierarchical, where women, slaves, and aliens were kept at bay (Risebero 2001: 21). However, the main Agora's unity and relative significance declined somehow as the second century witnessed the rapid rise of different sects and religions (Fyfe 1936: 157–8).

Nowadays Agora place can be represented in the Speakers' corner in Sydney, or in Hyde Park of London, and the latter was one of the largest parks in London used as the arena for free speech. It boasts many services and the 'Speakers' Corner' which is what the park is famous for. It is located in the north-eastern section of the park, and people meet each other every Sunday to speak or deliberate on a topic (e.g. negotiating their political debates).

Based on the previous discussion, it is obvious that every civilization controls the public space of political debate according to its vision towards the society. The place of free speech has been an integral part throughout all centuries which starts in the physical space of the Agora ended by the space of flows in the information age. However, the physical public space for this purpose couldn't be abandoned in the contemporary city.



Fig. 3.13: Speakers' Corner, Hyde Park of London (gettyimages.com)

III.5.2 Conclusion of freedom right

Upon the discussion, the right of freedom has three faces: action, movement, and speech, whereas the latter is politically oriented one.

Consequently, the right to freedom, as the fifth right to public space, refers to

The practical expression of the different measures taken to guarantee the freedom of individuals or social groups toward **political manifestations & discussion, actions, and movement**; whereas the latter is the principal prerequisite form of freedom in any public space for achieving the other forms of freedom.

III.6. Conclusion

Through this chapter, five key rights to public spaces have been investigated: accessibility right, social diversity right, safety & security right, sociability right, and freedom right. Literature review of each key right has been discussed along with the global experiences to conclude the highest and lowest degree for each right (Table 3.1).

Table 3.1: The concepts of the highest and lowest degrees of the five rights to public spaces

Highest degree	The five rights	Lowest degree
A place located within the most integrated area at a highly accessible route, diverse means of transit, walking opportunities, with no barriers at all	Accessibility right	A Car oriented place, with solid barriers.
Diverse socioeconomic class, gender, age, religious, and race	Social diversity right	A socially discriminated place for one or more social group
Superior security procedures, vital people presence, as well as well definite boundaries	Safety and security right	No definite boundaries at all, obvious threats in the place, no security procedures, and no people presence
A vibrant public life expressed in a wide range of social groups performed by a high diversity of users in paid and unpaid sitting areas	Sociability right	No presence of unpaid sitting areas, people in groups, and verbal communication
The place guarantees freedom of political manifestations & discussion, actions, and movement	Freedom right	Highly restricted movements, no free speech, and freedom of action

Chapter IV

Public Spaces | Power Theory

IV.1 Power theory

Definition

Sources

Forms

IV.2 Understanding the Power Over Public Spaces Articulation

Value-making principles

Nodes-connectors and socio-spatial relation

Power forms over public spaces' articulation

IV.3 The Two Powers and the Right to public Space

IV.4 Conclusion

Chapter IV

Public Spaces and Power Theory

“ The city, ..., is the point of maximum concentration for the power and culture of a community.”

(Mumford 1970: 3)

This chapter addresses the sociopolitical circumstances governing public spaces articulation in a city. The term “sociopolitical” relates to understanding the interaction/synergy between social and political aspects describing the differences between groups of people with their political beliefs, social class, etc. (dictionary.cambridge.org). From a political perspective, the idea here is mainly concerned with the study of the power of institutions shaping and constituting the lives of people within their responsibility (Christman 2002: 3). So, the sociopolitical approach is not only to discuss the relations between the state and society (Nash 2010: 2) but also to understand the interaction among classes within a society in a political relationship (Orum 1983: 1).

On the other hand, Henderson (1994) argues that the development of sociopolitical critique lays in the foundations nature of knowledge and how this influences our present understanding of the human condition. Moreover, Bates (1997: 227) argues that sociopolitical ecology is meant to concentrate attention on the relationships among human systems in the context of their environments and vice versa.

Hence, this part discusses the power relationship among the society individuals, as well as the sociopolitical network governing public spaces articulation. So, meta-discourse about the concepts of power is investigated to understand this sociopolitical network. In other words, the power theory:

definitions, sources, and forms is discussed, besides elaborating how different forms of power influences public spaces articulation and the right to public space.

IV.1. Power theory

IV.1.1 Power definition

In political sociology, the term “power” is one of its central concepts. In the Latin language, the term means ‘Potestas’ (i.e. ‘to be able’) that is commonly relevant to the word power in English language (en.wiktionary.org). Giddens and Sutton (2014: 412) argue that power is the transformation capacity: “the ability of individuals or groups to achieve their aims or further their interests even against opposition or resistance”. Mann (2012: 1) also argues that power is “the capacity to get others to do things that otherwise they would not do.” He assures that in order to achieve whatsoever goals we pursue, we enter into power relations involving both cooperation and conflict with other people, and these relations generate societies. Lukes (2004), as well, sees power as a ‘radical’ concept manipulating people’s wants and desires.

According to Weber (1968: 1), power is “the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests.” So, Weber argues the occurrence of exercising power in a social condition gathered the empowered actor and who is subjected to this power, as well as there is a form of resistance. Although Castells (2009: 11) agrees with Weber’s definition of power, he finds that the empowered actor exercises power related to three motivating issues: his will, interests, and values. He clarifies that the term actor refers to a variety of subjects: individual actor, collective actors, organizations, institutions, or networks. Castells (2009: 11) and Allen (2011: 4) argue that the empowered actor has a ‘relational capacity/relational effect’ with whom are subjected to power. It means that power is not an attribute but a relationship of social interaction and asymmetrical influence of power (resistance: compliance and acceptance by those subjected to power) (Castells 2009: 12). Foucault (1983), in line with Weber and Castells, contends the possibility of opposite reaction by whom subjected to a power relationship, while this form of resistance can be embodied in a way of social movements. Consequently, there is never absolute power or a zero degree of influence of those subjected to power vis-à-vis those in power positions. However, when resistance and rejection become significantly stronger than compliance and

acceptance, social relationships are destroyed, and ultimately there is a process of institutional or structural change. In this regard, Mann (2012) argues that if a power relationship can only be enacted relying on violence-backed structural domination, those in the power position must destroy the relational capacity of the resisting actor(s) in order to maintain their domination. Castells (2009) asserts that this might lead to the destruction of the empowered actor position.

On a different approach, Foucault (1983: 82) apparently denies constructing a theory of power, arguing that rather than seeing power as something people can hold, given away or taken from others. He conceives it as productive of social relations, running through society and having intimate connections with knowledge. Power works through discourses which provide frameworks through which the understanding of the world is achieved. Foucault (1983) argues that power was not concentrated in an institution like the state, nor it was held by a social group or an individual. Instead, power operates at all levels of social interaction and in all social institutions; therefore, it involves everyone. He clarifies that power runs through society in a sort of 'micro-physics' of power that has to be analysed at that level.

Consequently, power is a highly paradoxical concept, but broadly it must be analysed according to our scientific knowledge of every aspect of our life 'micro-level,' not just defining the empowered actor and who subjected to this power but also the incentives beyond this power relationship.

IV.1.2 Power sources

Every empowered actor is always looking for a source to get his power, so there are different sources of power that might be interacted or overlapped together. Mulgan (2007: 27) theorizes the capacity of the state to assume and exercise power through the articulation of three sources of power: violence, money, and trust. These are used together to support its sovereign power to impose laws, issue commands and hold together a people and a territory. The state concentrates force through its armies and resources through exchequers. It also seizes the power to shape minds through major systems of education and communication that are the twins of modern nation states (Mulgan 2007: 27).

As a source of power, violence can only be used negatively so that power might be exercised by means of coercion or the possibility of it (Mann

2012: 266). Unlike Foucault, Weber (1949: 78) ultimately relates power to politics and politics to the state a special kind of institution that successfully possesses a monopoly of the legitimate use of force within a given territory, a relation supported using legitimate violence. Castells (2009: 39) sees politics as means striving to share power or striving to influence the distribution of power, either among states or groups within a state. So to him, power can't be reduced to the state, but an understanding of the state, and of its historical and cultural specificity is a necessary component of any theory of power.

While trust is a source of power, Mulgan (2007: 27) contends that knowledge and thoughts can transform things, move mountains and make temporary power appear permanent. Castells (2009: 11) notes that the most important element for state sovereignty is the power over the thoughts that give rise to trust by the construction of meaning through which social actors guide their action. In turn, influence refers to the exercise of power through the process of persuasion, which is the ability to affect the decisions and actions of others. A citizen, for instance, might change his or her position after listening to an interesting speech by a political leader.

Value-making as a source of power, Castells (2009: 10) argues that power is the most fundamental process in society, since society is defined around values and institutions, and what is valued and institutionalized is defined by power relationships. Kallos and Trasnea note that (1982) these differ according to each civilization regarding the values depicted in the respective social forces.

IV.1.3 Power forms

Weber (1947: 124) represents the process of legitimation as a mean of having the authority to exercise power. Habermas (1976), as well, conceptualize that state uses the process of legitimation to stabilize its domination, whereas legitimation is most likely relies on the construction of shared meaning in a society through the process of communicative action. Accordingly, Castells (2009: 11) represents civil society to provide the content of the state action through the public sphere to ensure the legitimate conditions for the state to exercise its power. In this respect, Weber (1947) argues that authority is established through the process of legitimation. So, authority is an agreed-upon legitimate relationship of domination while power is decision-making; however, authority is the right to make decisions that finally legitimate power.

Regarding the concept of legitimate domination, Weber (1947) theorized three forms of legitimate power (authority): rational; traditional; and charismatic grounds that could be used in a combination of different forms. In rational grounds, authority depends on the belief in rules, and subjects obey persons who are elevated by rules to the position of authority. In traditional grounds, authority relies on “the way it's always been” and subjects obey individuals granted authority by tradition. In patriarchal societies, the authority of a father over his children is a usual, accepted practice. For the traditional leader, authority lies in custom or tradition (inherited positions), and not in personal characteristics. In the case of charismatic grounds, on the other hand, authority depends on the exceptional character of a particular person that may be found in a leader perceiving extraordinary characteristics, whose mission and vision inspire others. In brief, authority specifies both who has it and what it covers, as well as it is the role of legitimacy forms that creates the power forms.

Marx and Engles (1979) define two class categories: bourgeoisie and proletariat classes, as discussed earlier in chapter I. They contend, in *The Communist Manifesto* (1976), that political power as ‘merely the organised power of one class for oppressing another’ based on class struggles according to the economic status of individuals that is the only source of power.

Also, Marx (1992: 237) assures that class interests are represented at the political level and, ultimately, economic power will determine how state power is to be used. In this understanding of the state according to Marx, political power is relevant to the economic logic of the capitalist system which reproduces itself in every social and political institution to the advantage of the dominant economic class (Nash 2010: 5). Hence, in this interpretation model, economic power is quite simply translated into political power, by which the dominant bourgeoisie rules over subordinate classes through the liberal state.

On the other hand, Weber (1947) differentiates between different three forms of power that may be associated with each class, according to his conception of class structure as mentioned before in chapter I. He argues that the ability to possess power derives from the individual's ability to control various “social resources” that could be anything and everything and might include things like land, capital, social respect, physical strength, intellectual knowledge, etc. Hence, Weber (1947: 424-8) theorizes the three forms in which societies are organized in hierarchical systems of domination and subordination as follows:

Economic power (Class): It is theorized on the basis of “unequal access to economic resources,” where an actor possesses some economic resources that others don't have. Then, this makes this actor potentially more powerful than others due to his control of access to these desired social resources. For example, the relationship between an employer and employees explaining this relationship by control of resources.

Social power (Status): If respect for the empowered actor is realized by subjects who depicted him as a social superior (social respect, for instance). Then, he will potentially be able to exercise his power over them since they will respond positively to his instructions/commands.

Political power (Party): This form of power is related to the way in which the state is organized in modern social systems (involving the ability to make laws, for example). The state in the position having the capacity to influence the decision-making process; however, it might also exercise its power representatively. For instance, political parties are one of the organizational means to possess power through the mechanism of the state, as they include not just formally organized parties but also any other groups (e.g. NGOs as argued by Mann (2012)). These groups organize themselves to influence the way in which power is exercised legitimately through the machinery of the State. Consequently, Heywood (2004: 230) argues that political power in this way is most likely exerted by a privileged minority the “elite”.

IV.2. Understanding the power over public spaces' articulation

To understand the power over public spaces' articulation the value-making principles, public spaces' network and socio-spatial relation, and power forms are discussed.

IV.2.1 Value-making principles as a source of power

According to the discussed sources of power, the research adopts the value-making principles as a source of power to understand the power process over public spaces' articulation. The value-making is identified according to the defined value in the society. Nowadays, Pacione (2005:197) argues that in the network society, social groups are structured based on mass 'consumption of commodities' leading to different ways of life 'lifestyles.' Thus, different classes represent themselves in the urban structure through their abilities to allocate themselves in the most prestigious places in the city.

Accordingly, Harvey (1988) specifies the distinctive characteristics of

land as a commodity, as it is something which can be bought and sold like any other commodity while the most important of these characteristics are that: it is spatially fixed, since land cannot be transported; it is necessary to human life since all of us in need to live somewhere; and it allows assets that need improvements to be stored. In the same way, Lefebvre (2003) argues that space is used instrumentally as a commodity space, that is no longer defined regarding its geographical and physical attributes, but it is increasingly the product of capitalist forces. He proposed that industrial capitalism gives way to what he terms the 'urban revolution.' As the world subordinated to the global capitalist market in which space become increasingly and symbolically differentiated, as leisure industries spring up. Meanwhile, a battle occurs over the images of places that might appear attractive and desirable to others.

Castells (1977: 75) claims that in monopoly capitalism, the collective consumption process was the basis for spatial segregation in the contemporary city depending on the period in which it develops. Castells (2009: 28) asserts that value is indeed an expression of power, whoever holds power decides what is valuable. This process could be constituted entirely through the public sphere which is considered the most important medium of communication in the network society. In sum, value-making isn't constant, it is processed in every dominant network at all times and in every space according to the desires and wills of the powerful actors (Castells 2009: 29).

Amin (2010: 124) envisions that society became indulged in over-consumption conduct, as if the aim of life revolves around pursuing, consuming and purchasing various commodities. He attributes this phenomenon to the fall of the socialist regimes all over the world, as a result of two main reasons. Firstly, the tremendous development of technology and mass production of plentiful commodities since the emergence of industrial era. Secondly, these plentiful commodities drive the society to consume more commodities than their needs, as working hours has decreased, and there is accordingly a plenty of leisure-time that has never been before (Amin 2010: 126-7).

Based on consumerism as a value-making principle, different lifestyles have been emerged to design spatial forms aimed at unifying the symbolic environment of the elite around the world. Giddens (1997) assures that lifestyle is an action focusing mainly on consuming products to represent individual's image and position within his society. Lifestyle, an expression originally used by Alfred Adler, denotes the interests, opinions, and behavioural orientations of an individual, a group or culture (Kahle and Close 2011). Bourdieu (1984), as well, argues that classes continuously transform necessities into strategies and

constraints into preferences, generating the set of 'choices' that constitute lifestyles. Therefore, lifestyles derive their meaning and value from classes' position in the system of oppositions and correlations.

Moreover, Castells (2010: 447) relates lifestyle phenomenon to the construction of a (relatively) secluded space across the world along the connecting lines of the space of flows. International hotels is an example, decoration of which is unified all over the world to create a sense of familiarity with the inner world starting from the room internal design to the colour of the towels to keep a close circle of the corporate elite together through the worshipping of similar ritual in all countries.

IV.2.2 Nodes-connectors network and socio-spatial relation

Upon value making principles, the nodes-connectors network of public spaces is structured according to the social structure of the society regarding individuals' abilities to allocate themselves around the most prestigious public spaces (Harvey 1975). Forms of successive waves of 'invasion' have taken place as people spilled out of their areas into others, leading to competition between differing communities, and consequently in changing the urban form (Castells 1977). In the same concept of 'invasion and succession' process, different researchers provide different models of urban structure such as Burgess (1925), the Concentric Zones Model; Hoyt (1939): The Sector model; Harris and Ullman (1945): Multiple Nuclei Model; Mann (1965): Concentric-Sector Model; Vance (1964): Urban-Realms Model; and Kearsley (1983): Modified Burgess' Model.

For the contemporary city, White (1987: 236-42) introduces the model of 21st century city (Fig. 4.1). The model took into consideration de-industrialisation of the urban economy (the emergence of a service economy); the dominance of the automobile; a decrease in family size; suburban residential developments; and decentralisation of business and industry.

In the CBD of the model, there is the focus node of cosmopolitan public spaces, and although its functions have changed over time, it still houses the leading financial institutions, government buildings, and corporate headquarters, while most retails has moved away from the CBD. A distinguishing feature of the 21st century city is the dawn of peripheral epicentres corridors located at the interchange of an outer beltway and axial superhighway, while providing a range of services to integrate with those of the CBD. These corridors development, as along Route 128 near Boston, integrate with the cosmopolitan public spaces' network of the CBD.

In the pockets of poverty and minorities, there are the public spaces that reflect the status of those pockets. These spaces are surrounded by deteriorating housing in blighted neighbourhoods of the underclass members of the society such as homeless people, drug addicts, dysfunctional families, etc. These zones are most likely to be found in the inner city skirting the zone of stagnation, but a few are also located in older suburbs.

In the elite enclaves, wealthy people have the best choice of where they would like to live and have the choice to part themselves from the problems of the metropolis.

They mostly live on the periphery of the city in expensive houses or spacious lots around prestigious public spaces like golf courses and lagoons. Moreover, these zones could be found in the 'gilded neighbourhoods' that still remain in the central areas of older large metropolises.

The diffused middle class occupies the largest area of the metropolis while varying in appearance from old to new. They are spatially concentrated between the outer edge of the central city and the metropolitan fringe, besides characterised by social diversity.

Therefore, the public spaces' network within the city is depicted as struggling between the haves and have-nots, representing the spatial as economic assets itself, not the people and their social relation as the major asset shaping the spatial arrangement. Thus, Borja et al. (1997: 72) assure that the modern cities is spatial forms characterized by functional links established over a broad territory while at the same time demonstrating great spatial segregation. Thus, at the cosmopolitan level of publicness, the society's individuals could communicate together to overcome their spatial segregation at the local level of publicness.

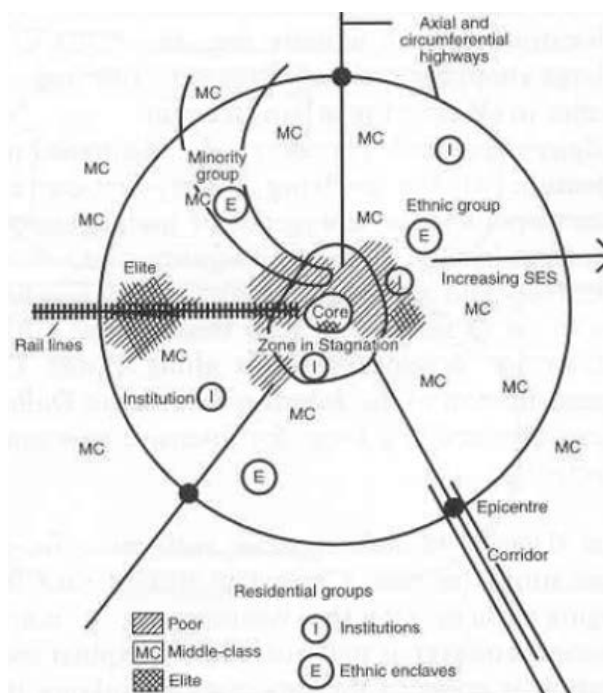


Fig. 4.1: White's model of the 21st Century City (White 1987)

IV.2.3 Power forms over public spaces' articulation

According to different discussed power forms , the power forms over

public spaces' articulation is addressed to understand who holds power over the production of public spaces while manipulating the five sociopolitical rights to public spaces. Castells (2009) sees politics as an arena to participate in the power game or to influence power distribution, either among state or among groups within it. To Castells, power can't be reduced to the state, but an understanding of its historical and cultural specificity is what really matter in any power relationship. According to Castells (2009: 45), there are two forms of power in the contemporary city: programmers hold the first form while switchers hold the second form. Programmers and switchers are those actors and networks of actors who, because of their position in the social structure, hold the predominant form of power in the network society (Castells 2009: 46). Those two positions are defined regarding their position in the social structure, their connection with political and media networks, or their relationship between religious networks and political networks to promote a religious agenda in a secular society. Seizing control over main networks on which people's lives depend, programmers include government, parliament, the military and security establishment, financial, media, science and technology institutions, etc. Switchers operate connections between different networks such as media moguls introduced in the political class, financial elites, media corporations intertwined with financial organizations, academic institutions financed by major business, etc. (Castells 2015: 8).

Thus, the power holder in the network society has a form of the alliance among the empowered actors (programmers and the switchers). In global capitalism, for instance, Castells (2009: 43) argues that the global financial market has the final word, and the IMF (International Monetary Fund) or rating financial agencies are the authoritative programmers.

In the Egyptian context, the research introduces three forms of abstracted power forms (switchers) governing public spaces' production: the public sector (the state power), the private sector (the elite power), and the public-private partnership (state and elite alliance). Various countries adopt PPP (public-private partnership) strategy to get the benefits from both sectors while overcoming their disadvantages. In BOT concept (build, operate, transfer), for instance, the development of public spaces is operated by a private sector while it is still owned by the public one (D. Hall, la-Motte, and Davies 2003).

However, the PPP strategy isn't well manifested in Cairene public spaces. Also, Madanipour (2010: 107) notes that public spaces' production provides a gap about the misconception of the designer to achieve all the diverse patterns of social life, due to ignoring people involvement (desires, needs, and

active participation) in the decision making of the design process. Accordingly, two power forms are discussed: the public sector (the state power), and the private sector (the elite power).

In the public sector, the production of public spaces and maintaining its quality in Egypt are limited due to the limited resources of the state while the existing also suffer from underuse, deterioration, and lack of significant activities. Castells (1977: 75) assures that cities became places of collective consumption rather than places of production. He argues that the spaces for low-class groups depend on the state intervention, since providing the welfare services necessary for them isn't considered as a feasible for the private-sector investment (Castells 1977). Thus, the state organises and subsidises housing and transport, runs a health service, and provides a massive complex of educational, training and research facilities.

Also, Saunders (2004) insists that there is no inevitability in terms of the state provision of all services, as the private sector provision of them became more significant. He shows that there are two divisions of people, one of them could rely on purchasing their own services themselves while the other is forced to rely on state welfare.

On this division or 'cleavage,' Savage and Warde (1993:158) argue that the decline of social class and its displacement are by means of consumption based on divisions rather than equality, which might be the reason for political struggle. Saunders (2004: 220) also postulates that humans increasingly fulfill their satisfaction not from work but from consuming goods and services. Though, personal ownership acts as private provision of services such as purchasing a house, a car, nursery schooling, dental treatment, medical insurance, pension schemes, etc. On the other hand, collective provision is the form in which those who are depended on the state welfare, and excluded from such forms of ownership (Table 4.1).

Based on this cleavage (Fig. 4.2), the private sector consists of a small group governing the production of public space, called elite which is a group of powerful people belonging to the technocratic financial-managerial class. Castells (2010a: 444) contends that elite domination is not purely structural, it is enacted, conceived, decided, and implemented via the space of flows. The elite develops the set of rules by which they can communicate each other and dominate the others (Castells 2010a: 415). This set of rules is embedded in the social structure of societies in ways opening up an interface only to those who could share elite's power, without any need from the elite to conspire

excluding any (Castells 2010a: 416). The same was true, as Arendt and Habermas argue that in the rise of the modern bourgeois public sphere, the elite could develop and function only by keeping the majority out and under control.

Therefore, privatisation of public spaces is often governed by intentions to exclude certain people, although all of them have the right to equal living conditions as confirmed in the National Policy of Urban Development (2008:1). That is the case in capitalist cities, land is privately owned, and each parcel of land having a different value depending upon its size, location and current/potential uses (Fildes 1997:4). In this sense, social segregation is assumed to be a manifestation of power as elite class can exclude other actors from their public sphere.

According to Borja et al. (1997:87), the elite are at the top of the new system creating exclusive spaces for themselves, as the preceding bourgeoisie had done. But since elite are proportionally much more numerous, their presence in the public spaces is more evident, and this represents the spaces of social segregation. Sennett (1996), following in Mumford's views, argues that the growth of a distinct private sphere entails the decline of 'public man' with a consequent loss of human potential. As a result, Harvey (2006) sees the production of space reflecting the bourgeois desire for money and commodities.

In Egypt, for example, Castells (2015: 80) argues that "Egyptian economic power was in the hands of business elites that were traditionally depended on the state and the military since 1952." This matter of control can be observed in the public events associated by specific territories. *Mulid*, for example, an event

Table 4.1: Privatised and collected mode of consumption (Savage & Warde 1993)

Mode	Privatised	Collectivised
Property rights	Ownership	Non-ownership
Access	Purchased	Allocated
Control	Consumer	Bureaucratic
Sector	Market	State
Quality/satisfaction	Good	Poor

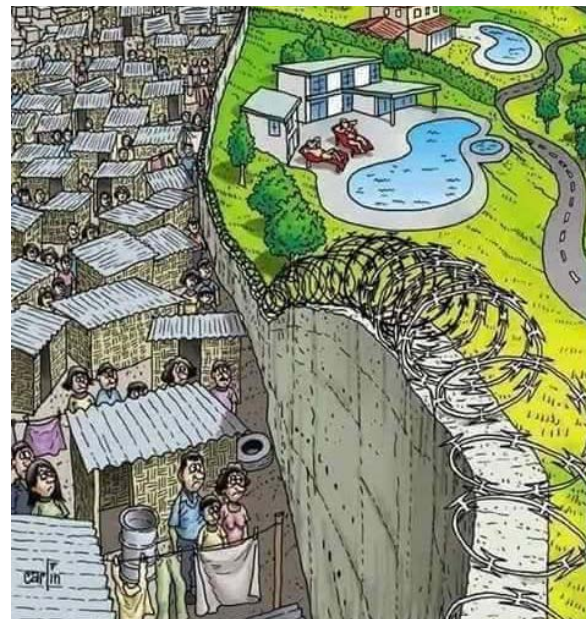


Fig. 4.2: Simulation of urban cleavage between Katamey Heights vs. Zelzal Housing in Egypt. That picture was posted to show how residences of Katameya Heights thank for their distinct spatial status via social media (Katameya Heights 2016)

of the beautiful, fascinating and colourful folklore, is often somehow removed from reality while taking place somewhere else, as well as disconnecting from modern urban life. Schielke (2011) argues that this is not a coincidence, the political and intellectual elites of the country are often highly uncomfortable about the appearance of *Mulids* in Cairo. Accordingly, policies of public media and urban planning reflect this attitude and *Mulids* are removed from the public imagery of the city either hidden or being unusual.

Therefore, understanding the power holder over public spaces' production isn't the only major issue, but also understanding the set of rules 'values' embedded within this network of the power relationship is what really matters to complete the full image. This set of rules could be the same with various empowered actors in a utopian society.



Fig. 4.3: *Mulid* of Sayeda Zaienab (Soliman 2016)

IV.3. The two power forms and the right to public space

It is very difficult to decide who is in-charge of the public spaces production all over the city, as different empowered actors could influence public spaces' articulation (the five sociopolitical rights to public space). However, these five rights to public space are apparently subjected to change according to different empowered actors' will and desires.

As discussed before that there are two power forms that control public spaces' production while the third formed by their alliance together, which is seldom in the Egyptian context. Thus, the research is confronted by two major sectors: public and private, manipulating the five rights to public space in Cairene context.

IV.3.1 Elite power and the right to public space

Privatization of public spaces has been subject to controversy often including polarization. The debate about the changes of the sole nature of public spaces has emerged due to the changes that took place in the unique nature of the empowered actor over public spaces' articulation. Carmona (2017) contends that the role of the public sector over public spaces' articulation is likely to change in between forms of guidance and those of control. Carmona

and Wunderlich (2012: 90) notices that defenders of privatization of public space deem the superiority of private property rights as such practices often enhance rather than undermine public space in the city.

Madanipour (2010), on the contrary, notes that public spaces of post-industrial cities impose threat to their 'publicness degree' which blurs the distinction between private and public spaces. He attributes this matter to that public interest defined somehow in the privilege of the elite (Madanipour 2010). Low et al. (2005) contend that when public space got privatized, some threats might be represented in its articulation. Low and Smith (2006: vii) debate that social diversity right as a crucial right is no longer, if it ever were, fostered and tolerated in public space articulation. Some social groups are prevented from their right to occupy that place as well as weakening the place social and cultural diversity that define ultimately the urban life of a city. Németh (2009), for example, traces the nature of bonus spaces in central Midtown Manhattan (spaces provided by the private sector in exchange for a floor area ratio bonus), finding that whilst the owners of such spaces actively encourage their use for public purposes, their management practices also actively control who these users are, by filtering out some types of (as they see it) less desirable users (e.g. less affluent).

In line, Zukin (2010: 128) debates that the emerged features of the shopping mall at the periphery as clean, safe, and predictable, making public spaces in the neoliberal era as privately owned places with controlled diversity. Harvey (1989), Davis (2011) and Lefebvre (1991) argue that enforcing social control has been considered as a substantial value in public space during the neoliberalism, whereas a constrained diversity has been celebrated in that privatized arena. An explanation could be found on Crawford's conclusion (1992) which elaborates how developers of public spaces, like corporate plazas, have figured out that constrained diversity is more profitable than socially diverse one. That nature of constrained diversity creates a new lifestyle space that Mitchell (2002) entitled as the process of 'Disneyfication' of a space, where the increased alienation of people from ordinary social interaction into a new space of fun-mediated interaction controlled by the socioeconomic desires of the elite. Zukin (1995: 64) also refers to the space obtained from this process as a middle-class space that is regulated to control the social diversity of people. It is a manifestation of power over the place design and activities to provide an exclusive place as safe and socially homogenized.

On the other hand, both Madanipour (2010: 3) and Atkinson (2003) argue that accessibility right is subjected to change regarding the process of

privatization of public space. For Ellin (1999: 167–8), processes of privatization are both a consequence of the desire to control private space, and also a cause of it. Facilities are moved from central locations to less accessible suburban ones where the public space is internalised and external space is dominated by car parking.

Low and Smith (2006: 82) argues that privatisation of public space has accelerated through the closing, redesign, and policing of public parks and plazas, the development of business improvement districts that monitor and control local streets and parks, and the transfer of public air rights for the building of corporate plazas quasi-open to the public. In the USA today, they assert, the argument is widely accepted that urban public spaces are more highly managed and policed owing to the increasing private ownership of public space and the consequent spread of private management strategies.

Zukin (1995: 49–54) agrees that the privatisation of public spaces represents one of the most significant new forms of public space from the late twentieth century as their success based on different factors: visual culture, spatial control, and private management.

As a result, the literature review emphasises that the elite, as an empowered actor, leads public spaces more apt to change to its lowest degree in terms of publicness right (accessibility right and social diversity right) while enhancing the sociability right, and safety and security right.

IV.3.2 State power and the right to public space

Although the assertion that public spaces would be better under the control of the public sector, their sociopolitical rights might be subjected to state power to show its abilities and political power. In global experiences, public spaces explicit state power and political domination. Cragoe and Taylor (2005: 123) relate between public space and the creation of the so called innovative milieux. Adolf Hitler's early Nazi movement, for example, represents the early influence of public sphere in dominating people through the public space. Historically, Bein al-Qasrein in Fatimid Cairo, the main open space of the city in front of the presidential palace, was a place of ceremonies and a



Fig. 4.4: Dream Park as a fun mediated place, 6th of October, Cairo (dreamlandegypt.com)

meeting place between the town and the political institutions dominating it (Nasser 2000). Also, Nooraddin (2004: 61) claims that traditionally, each dominating power emerged is assumed to build its own capital city, a tradition which began with the early civilizations of Mesopotamia.

Madanipour (2003: 208), on the other hand, notes that the modern city is facing the increased complexity of socio-spatial patterns; however, public spaces have remained contested places, through wars, revolutions, and upheavals, as their control meant the control of the common symbols of power, the control of the city and society. Such symbols of state power in the modern city could be observed in public spaces' articulation such as Parliamentary Triangle of Canberra City (Australia), Governmental-axis (New Delhi), and Brasilia experience (Brazil), whereas the latter is discussed.



Fig. 4.5: Governmental axis, Brasilia city (word-press.com)



Fig. 4.6: Nuremberg Complex for Nazi movement, Germany 1933 (gettyimages.com)

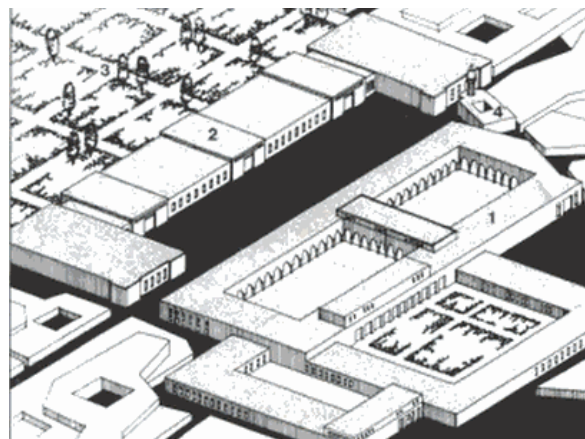


Fig. 4.7: Bein Al-Qasrein during Fatimid era, Cairo (AlSayyad 1996)

Governmental axis

Brasilia

1960s

In the sixties, Brasilia was a new capital, its concept in Niemeyer's words was "to build a new capital to bring progress to the interior of Brazil", as well as to be opposite to the old coastal capital

Rio de Janeiro (Banerji 2012). The new city was shaped along a governmental axis with 200m wide lined up by ministries, metropolitan cathedral, a museum of art and residential buildings for different classes. All residential buildings are identical in size and shapes that is supposed to symbolize the equality among them. Furthermore, there are the National Congress at one end, and the TV tower at the other, while both of them providing the vista of the governmental axis (Kostof 2006:178, Fossi 2014).

Brasilia was originally designed for population capacity 500,000 souls, but now the city holds over 2.5 million. The apartment building complexes that were designed, as being communist-friendly to house the rich and the poor are now limited to the rich (Banerji 2012). It is argued that the city doesn't meet the humanitarian scale in its design profile, which obliges its residents to leave the city for necessary and social purposes instead of spending that time in their city (Banerji 2012). Consequently, the city was designed to the will of the new governor, emphasizing his new explicit ideology toward a socialist state regardless achieving the real needs for the city's inhabitants.

In brief, state power reproduced by the governors to explicit city ideology regardless fulfilling the needs of their people social life. The state always tends to produce publicness right into public spaces to communicate with their people and to impose its power over them. However, people in this type of communication are only a recipient, therefore the freedom right of public spaces is essential for people to interact with the state not to be just listeners. As a matter of fact, it is so sophisticated to determine the conditions by which the space of freedom could be reproduced in today's society, as some scholars agree with the idea while others disagree, fearing of expecting bad behaviour that could be done by the crowd.

Upon the discussion of both forms of empowered actors (elite and state powers), the dilemma here is how to get the benefits from all various forms of power without dismantling public spaces main sociopolitical rights. So, what really matters isn't only to know who governed public spaces' production, but also how to improve people rights (i.e. the five rights) to public spaces.

IV.4. Conclusion

The theory of power in a given society might be legitimated rationally, traditionally, or charismatically. It could be applied by different means of powersources: violence, money, or trust through value-making principles. The latter can be formed via public sphere by the construction of shared values and meanings over society thoughts and minds.

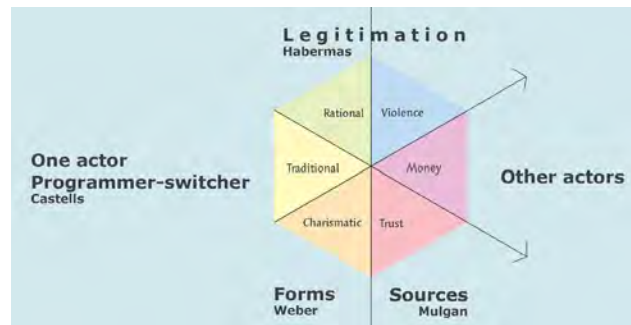


Fig. 4.8: Power Theory

The concept of power over public spaces production could be perfectly investigated by the understanding of the value-making as a source of power that subjected to two opposite power forms: state power (public sector), and elite power (private sector). These two opposite powers control the degree of the five rights to public spaces in two opposite ways (Table 4.2). Therefore, the research argument could be stated as follows (Table 4.3):

Argument one:

Public spaces under public-sector development (state power) have a higher degree of accessibility right, social diversity right, and freedom right compared to these under the private-sector development (elite power), i.e.

$$H_1: \mu_{pu} > \mu_{pr}$$

Argument two:

Public spaces under public-sector development have a lower degree of sociability right and safety & security right compared to these under public-sector development (elite power), i.e. $H_2: \mu_{pu} < \mu_{pr}$.

Where $H_{1/2}$ for hypothesis one/ two, μ_{pu} , μ_{pr} for the mean of each right to public spaces belonging to public sector and private sector receptively.

However, these arguments need to be investigated through the applied cases studies from the Cairene context presented in Part III.

Table 4.2: The correlation between qualitative (forms of powers) and quantitative variables (the five rights)

Forms of power	Source of Power	Sociopolitical rights	Indicators of sociopolitical rights	
State power/ Public Sector Elite power/ Private Sector Elite-state alliance	Value-Making	Accessibility right	Physical	Spatial accessibility Walkability Transit-oriented
			Visual	Barriers permeability Space Exposure Socio-economic classes
		Social diversity right		Age Gender Religion Race Disabled people
		Safety & security right		Boundries clarity People presence CCTV cameras control Security guards control A kind of obvious threats
		Sociability right		Passive engagment Active engagment
Freedom right		Free of action Free speech Free of movement	Claim Change	

Table 4.3: The correlation between qualitative (the two opposite forms of powers) and quantitative variables (the five rights) according to the hypotheses

Highest degree		Lowest degree	
The five rights			
Public sector	Accessibility right	Private sector	
Public sector	Social diversity right	Private sector	
Private sector	Safety and security right	Public sector	
Private sector	Sociability right	Public sector	
Public sector	Freedom right	Private sector	

Part III

INVESTIGATING PUBLIC SPACES OF CAIRO



Fig. 5.1. Transect of Cairo Governorate for selecting the applied case studies (Abdel-Rasoul)

Chapter V

EVALUATION SHEET | SELECTING CASE STUDIES

V.1 Evaluation sheet for public space

Generating the evaluation sheet

Evaluation method

Analysis and data gathering tools

V.2 Selecting public spaces from Metropolitan Cairo

Heterotopias selection

Nodes and connectors selection

V.3 Conclusion

Chapter V

EVALUATION SHEET | SELECTING CASE STUDIES

“An ideal type is formed by the one-sided accentuation of one or more points of view” according to which “concrete individual phenomena...are arranged into a unified analytical construct” in its purely fictional nature, it is a methodological “utopia [that] cannot be found empirically anywhere in reality”, but it can be obviously realized to know its influences on this reality (Weber 1949: 90).

In this chapter, the evaluation sheet for public space is generated as well as the data gathering and analysis tools are explored. Moreover, the methodology followed for selecting the applied cases studies from Metropolitan Cairo is presented.

V.1. The evaluation sheet of the five rights to public space

V.1.1 Generating the evaluation sheet

The ideal model, as argued by Weber (1949: 90) and el-Messiri (2008: 387), is a perfect type that doesn't exist in reality, constructed from consistent biased parameters. However, it can be obviously realized to understand its influences on this reality. Based on Chapter III in addition to Weber's and el-Messiri's vision, this part generates the evaluation sheet for measuring the degree of the five rights to public space. The evaluation sheet introduces the five sociopolitical rights represented in Chapter III as:

1. Degree of accessibility right;

2. Degree of social diversity right;
3. Degree of safety and security right;
4. Degree of sociability right; and
5. Degree of freedom right.

Although the highest five degrees of the evaluation sheet presents the ideal public space that can't be exist in reality, this ideal model could be used to understand the urban reality in terms of public spaces. Moreover, the evaluation sheet only evaluates vital public spaces with accepted standard of built environment as the study doesn't evaluate the quality of built environment.

In the evaluation sheet (Table 5.1, Table 5.2, Table 5.3, Table 5.4, Table 5.5), the degree of publicness right (accessibility right and social diversity right) inherently represents how different classes are considered in public spaces' design and activities. Are they represented as equal? Have they equal opportunity to access the cosmopolitan public-life? Or on the contrary, are some of them excluded from accessing and enjoying this public space?

Firstly, degree of accessibility right, refer to Chapter III, is represented in two categories: physical, and visual. The physical category is subdivided into three indicators:

1) The spatial accessibility of the place which is represented by two criteria. The first criterion 'Integration degree' which evaluates the spatial integration of the place regarding the most integrated route using the tool of space syntax analysis. The second criterion 'Quality of public access points' which represents the status of public access points ranging from free access to strongly controlled.

2) Walkability which represents proximity of place (the walkability environment around the place) using walkscore tool -discussed later in this chapter.

3) Transit-oriented which represents how people -especially vulnerable groups- can get to the place using different means of transit (metro - light rail 'Tram', bus - Minibus, and Microbus--vans).

On the other hand, the visual category is evaluated using two indicators: Barriers permeability and spaces exposure. So, degree of accessibility right, in general, is used to show how connectors are well connected to the nodes.

Secondly, degree of social diversity right, refer to Chapter III, represents to what extent diverse socioeconomic groups (high, middle, and low classes) are being considered in the public space's articulation (design and activities) coincided with age, gender, religion, race and disabled people as well.

Thirdly, degree of safety and security right, refer to Chapter III, is evaluated through main and additional procedures. Main procedures are an indicator consisting of four criteria: clarity of boundaries, presence of people, CCTV cameras, and security guards. Indicator of additional procedures, on the other hand, is evaluated via four criteria: proven security guards control at special events, proven obviously security manifesto, the quality of communication equipment and night lighting, and proven a kind of obvious threats for public presence.

Fourthly, the degree of sociability right, refer to Chapter III, is provided by two indicators: physical setting and social activities. Physical settings are meant to evaluate sitting areas suitable for social activities through two criteria: the ability to represent sitting areas in unpaid activities, and paid activities as well. Social activities is meant to evaluate how individuals of the society could communicate with each other in public spaces using different forms of socialization like conversations, meetings, cultural events, or just recognizing each other in the space through verbal and none verbal communications.

Finally, the degree of freedom right, refer to Chapter III, is represented via three indicators of the freedom of action, movement and free speech given to the users of the public space. In the freedom of action, the model evaluates to what degree can people, as users, perform minor or major changes in the public space while free speech represents how public discourse and demonstration can be promoted in the public spaces. However, freedom of movement evaluates how equal opportunities are granted to diverse classes to access freely various public zones in XYZ directions.

V.1.2 Evaluation method

For the evaluation sheet, the research uses interval scale (Kumar 2011: 83) or points rating method (Pandey and Leelashree 2012; Adamus 2009) to convert observations into quantitative values for better analysis; whereas each criterion is given a percentage of 5-points score (100%, 75%, 50%, 25%, 0%). Thus, this evaluation sheet generates five distinct values of the five degrees: of accessibility right; social diversity right; safety and security right; sociability right; and freedom right. These degrees, therefore, can be used for the comparative analysis to trace and comprehend the precise mutation of public spaces' articulation within any heterotopia. Notably, the evaluation of connectors network should generally have a lower value of degree of sociability right compared to its nodes while having a higher value of degree of publicness right rather than these nodes.

V.1.3 Data gathering and analysis tools

As the main objective of this study to investigate the impact of the sociopolitical changes on the public spaces articulation, the analysis of the applied case studies dedicates a detailed investigation for the sociopolitical changes and their impact on public spaces' articulation (independent and dependent variables respectively). Upon each subject nature, the two powers over public spaces' articulation (independent variables) are considered as dummy or qualitative variables which are investigated using qualitative and quantitative tools. On the other hand, the evaluation sheet provides the quantitative analysis for the five sociopolitical rights to public spaces (dependent variables).

The two independent variables representing the sociopolitical changes that took place in the two distinct eras, being part of study that needs an in-depth understanding for its motivations and reasons. So, the analysis of the two principles of powers understood since 1952. The first one started in the era of proclaimed socialism represented in Nasr City trans-heterotopia, and the second one started in entering the era of neoliberalism represented in New-Cairo tele-heterotopia.

On the other hand, the dependent variables for the five degrees introduced in the evaluation sheet are playing a vital role in providing a broad insight upon which the final results/recommendations could be generated. The quantitative analysis method is considered more suitable for studying this subject, as it has a large number of variables (eight cases studies) as well as it needs rigid study techniques such as questionnaires and other mentioned quantitative tools (discussed in the following section).

Therefore, these quantitative/dependent variables -the degree of accessibility right, social diversity right, safety and security right, sociability right, and freedom right- are subjected to change by the mutation took place from one power to another (independent variables) within the two eras of paradigm shifts.

V.1.3.1 Ethnographic observation

The ethnographic observation is used to trace the sociopolitical conditions within which public spaces are produced. It aims to draw our nuanced understanding of the socio-spatial production in relation to public spaces' network as it observes people in situ (Low 2016:4). It addresses the complexity of the correlation between contemporary social relations and space materiality at local and global scales (Low 2016: 2). It is also used particularly for understanding the society within its context, where it illustrates

the unknown and investigate the obvious (Fassin 2013: 642).

The main aim of this tool is to observe the behaviour of human groups that couldn't be understood outside its spatial context, humans' daily-life and activities (Low et al. 2005: 176).

Therefore, this tool is used by the researcher to gather the data for the evaluation sheet. These data are then validated using the questionnaire survey or interviews.

V.1.3.2 Interactive social survey

A series of questionnaires and interviews have been conducted to gather the required data needed for validating the ethnographic observations. Initially, a pilot study of the questionnaire form was conducted to test its efficiency for collecting the required data. As a result, the final questionnaire form were developed and used as per this study.

The questionnaire was carried out using cluster sampling that divides the population into groups (clusters) according to different zones representing different socioeconomic classes. After that, a simple random sample of all possible clusters are obtained encompassing different ages and gender. Occasionally, the questionnaire is conducted at different times of the day, as well as in week ends. Finally, all obtained data from every sample unit in each of the randomly selected clusters were investigated using Excel processing software. Moreover, the result were reviewed by the Statistics Centre of Cairo University using SPSS software (refer to Annex 05).

Two different procedures were used for making this questionnaire: in-situ and online questionnaires. The samples of both types of questionnaires -ranging from 30-40 samples for each investigated public space- help to widen the sample variation during different times. The conducted questionnaire survey has two main parts (ref to Annex 01): the first part dedicated to participant's personal data while the second one is dedicated to evaluate the place in terms of its five degrees as follow:

- The degree of accessibility right is validated through inquiring about the physical and nonphysical means used to get to the place.

- Data on the degree of social diversity right is validated through knowing how each socioeconomic group is represented by inquiring people about the affordability of entrance and activities. Quantifying the age, gender, and socio-economic status from the sample size was also investigated as an indicator; whereas the latter has been determined by the current estimated price of the household's home to help determining the participant social class.

- Data on the degree of safety and security right is validated through inquiring people on their own feeling of safety in the space, as well as on behalf of their kids.

- Data on the degree of sociability right is validated through inquiring people about the purposes of their visit and their desired activities to show how their social relation is constituted through this space.

- Data on the degree of freedom right is validated through inquiring people about what extend they feel to free in terms of movement, actions, and speech.

V.1.3.3 Tools used for evaluating the degree of accessibility right

Two tools are used in this process, 1- Walkscore: a tool used to set scores for the quality of pedestrian and transit environment. However, due to the unavailability of some data, (in the case of Cairo in this tool) transit score are observed and evaluated according to the argued evaluation method. In the walkability score, the maximum points are given based on the availability of amenities within a five-minute walk (about 402m), in regard to population density and road network (perimeter length and intersection density) (Walk Score 2017). However, the output values provided by the walk score are normalized to fit the point rating method for the evaluation sheet. The disadvantage of this evaluation tool is that the quality of the built environment appropriated for walkability is not considered; however, it seems that it is not a significant factor in the Egyptian context as it is ignored in most of Cairo's connectors.

The second tool: Space Syntax analysis: a computational tool developed by Hillier and Hanson (1984) used for the analysis of connectors' spatial-integration (street network) via generating an axial map processed with the UCL Depthmap software. This process is done through picking the longest and fewest lines in the connectors' network (Ratti 2004). As the software calculates the angular relationship between connectors' segments, it assumes that connectors with highly spatial-integration have the lowest number of direction changes compared to the others (Hillier and Iida 2005: 479, Hillier and Vaughan 2007: 212). So, spatial angular integration indicates the interrelation of a connector's segment to all other segments in the heterotopias that have been analysed via different spatial scale (local/global) by using different metrical radii (Hillier and Vaughan 2007: 212).

Table 5.1: Evaluation sheet for degree of accessibility right

Publicness right (the first right)		Sociopolitical rights		Indicators of sociopolitical rights		Evaluation criteria		Scale		Used tool		Validation Tool	
Degree of accessibility right	Physical	Spatial accessibility		> Integration degree	Strongly integrated	100	Space Syntax (UCL Depthmap)	Interview	Questionnaire	Questionnaire/ Interview			
					Highly integrated	75							
Degree of accessibility right	Physical	Walkability		> Quality of public access points	Moderately integrated	50	Ethnographic obs.	Interview	Questionnaire	Questionnaire/ Interview			
					Low integrated	25							
Degree of accessibility right	Physical	Transit-oriented		> The quality of metro - light rail 'Tram'	Segregated	0	Walkscore	Interview	Questionnaire	Questionnaire/ Interview			
					Free access	100							
Degree of accessibility right	Physical	Transit-oriented		> The quality of bus - Minibus	High access	75	Ethnographic obs.	Interview	Questionnaire	Questionnaire/ Interview			
					Moderately controlled	50							
Degree of accessibility right	Physical	Transit-oriented		> The quality of Microbus--vans	Highly controlled	25	Ethnographic obs.	Interview	Questionnaire	Questionnaire/ Interview			
					No Public access	0							
Degree of accessibility right	Physical	Barriers permeability		> The quality of barriers permeability	Walker's paradise	100	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Very walkable	75							
Degree of accessibility right	Physical	Barriers permeability		> The quality of barriers permeability	Somewhat walkable	50	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Car-dependent	25							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	Very car-dependent	0	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Directly connected	100							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	Moderately connected	75	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Somewhat connected	50							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	Remotely connected	25	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Not connected	0							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	No barriers	100	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Somewhat barriers	75							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	Permeable	50	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Somewhat permeable	25							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	Full opacity	0	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Passing through	100							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	Somewhat passing through	75	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Passerby	50							
Degree of accessibility right	Physical	Space Exposure		> The quality of space exposure to the surrounding	Somewhat passerby	25	Ethnographic obs.	Questionnaire	Questionnaire	Questionnaire/ Interview			
					Segregated	0							

Table 5.2: Evaluation sheet for degree of social diversity right

Sociopolitical rights	Indicators of sociopolitical rights	Evaluation criteria	Scale	Values %	Used tool	Validation Tool	
Sociopolitical rights Symbolic accessibility Degree of social diversity right Publicness right (the second right)	Indicators of sociopolitical rights Socio-economic classes	> The ability to represent High class > The ability to represent Middle class > The ability to represent low class	Strongly represented Highly represented Moderately represented Somewhat represented Not represented	100 75 50 25 0	Ethnographic obs.	Questionnaire	
	Children Youth Elderly people	> Demonstrated children presence > Demonstrated youth presence > Demonstrated elderly people presence	Strongly observed Highly observed Moderately observed Somewhat observed Not observed	100 75 50 25 0	Ethnographic obs.		
	Age Gender	> Demonstrated male presence > Demonstrated female presence	Strongly observed Highly observed Moderately observed Somewhat observed Not observed	100 75 50 25 0	Ethnographic obs.		
	Religion Race Disabled people	> Demonstrated neutral religion presence > Demonstrated neutral race presence > Demonstrated disabled people presence	Strongly observed Highly observed Moderately observed Somewhat observed Not observed	100 75 50 25 0	Ethnographic obs.		
	Egyptian context						

Table 5.3: Evaluation sheet for degree of safety and security right

Safety & security right		Sociopolitical rights		Indicators of sociopolitical rights		Evaluation criteria		Scale		Used tool		Validation Tool				
Degree of safety & security right	Additional procedures	Main procedures	<ul style="list-style-type: none"> > Demonstrated Boundries clarity > Demonstrated People presence > Demonstrated CCTV cameras control > Demonstrated Security guards control 	<ul style="list-style-type: none"> Strongly represented 100 Highly represented 75 Moderately represented 50 Somewhat represented 25 Not represented 0 	Ethnographic obs.	Questionnaire	Ethnographic obs.	values %	Ethnographic obs.	Ethnographic obs.	Ethnographic obs.	Ethnographic obs.	Ethnographic obs.			
														<ul style="list-style-type: none"> > Proven security guards control at special events > Proven obviously security manifesto > The quality of calling equipments and night 	<ul style="list-style-type: none"> Strongly represented 100 Highly represented 75 Moderately represented 50 Somewhat represented 25 Not represented 0 	<ul style="list-style-type: none"> Strongly exist 0 Highly exist 25 Moderately exist 50 Somewhat exist 75 Not exist 100
														<ul style="list-style-type: none"> > Proven a kind of obvious threats for public presence 	<ul style="list-style-type: none"> Strongly exist 0 Highly exist 25 Moderately exist 50 Somewhat exist 75 Not exist 100 	<ul style="list-style-type: none"> Strongly exist 0 Highly exist 25 Moderately exist 50 Somewhat exist 75 Not exist 100

Table 5.4: Evaluation sheet for degree of sociability right

Sociopolitical rights	Indicators of sociopolitical rights	Evaluation criteria	Scale	values %	Used tool	Validation Tool	
Degree of sociability right		<ul style="list-style-type: none"> > The ability to represent sitting areas in unpaid > The ability to represent sitting areas in paid 	Strongly represented	100	Ethnographic obs.	Questionnaire	
			Highly represented	75			
	Moderately represented	50					
	Somewhat represented	25					
	Not represented	0					
	Physical setting		<ul style="list-style-type: none"> > Proven time availability 	None	0	Ethnographic obs.	Questionnaire
				Annual or seasonal	20		
				Monthly	40		
	Weekly	60					
	Daylight times	80					
All times	100						
Social activities	Greetings, events	<ul style="list-style-type: none"> > Demonstrated verbal and none verbal > Demonstrated diverse Public art 	Strongly observed	100	Ethnographic obs.	Questionnaire	
			Highly observed	75			
	People in groups	Moderately observed	50				
		Somewhat observed	25				
	Not observed	0					

Table 5.5: Evaluation sheet for degree of freedom right

Freedom right		Sociopolitical rights		Indicators of sociopolitical rights		Evaluation criteria		Scale		Used tool		Validation Tool		
Degree of freedom right	Free of movement	Claim	Change	> The abilities to do minor changes in the place setting	Strongly observed Highly observed Moderately observed Somewhat observed Not observed	100 75 50 25 0	Ethnographic obs.	Interview	values %		Validation Tool			
									Free of action		Free of speech		Ethnographic obs.	
									Free of movement		> Proven access in horizontal directions > Proven access in vertical directions		Ethnographic obs.	
				> The abilities to make major changes in the place setting										
				> The abilities to make public discussions > The abilities to make demonstrations										
				> Proven access in horizontal directions > Proven access in vertical directions										

V.2. Selection of cases studies from Metropolitan Cairo

V.2.1 Selection of the heterotopias

The research hypotheses are tested by applying the deduced conceptual framework (power analysis and evaluation sheet) on two distinct heterotopias (two networks of nodes-connectors) in Cairo governorate. The places where the substantial sociopolitical changes took-place since 1952, as well as the region where Cairo originated. These two heterotopias were selected according to a specific period of time encompassing the substantial changes in public spaces' production. Since the substantial sociopolitical transformation on July 23rd revolution till the contemporary time; in other words, since the era of proclaimed socialism till the neoliberal era.

The selection of these two heterotopias is based mainly on their common similarities in representing different powers resulting from these two eras of sociopolitical changes. These similarities are defined as:

1. A mature planned heterotopia representing a power resulting from its sociopolitical context;
2. The establishment of the heterotopia commenced during this era while still existing until today;
3. A built environment that was formally developed, constructed and legislated;
4. A heterotopia with vital public spaces (nodes, connectors);
5. A heterotopia with diverse socio-spatial synthesis;
6. An urban development away from natural influences (such as agricultural land, hard topography, etc.);
7. A heterotopia which has definite boundaries determining its spatial territory; and
8. Achieving the availability of data and statistics (i.e. census) about it.

Based on these terms and conditions, two distinct heterotopias have been selected, the first one is the trans-heterotopia of Nasr City (eastern and western part) and the second one is the tele-heterotopia of New Cairo; representing the impacts of the era of proclaimed socialism and the era of neoliberalism respectively.

V.2.2 Selection of nodes and connectors

The selection of nodes is in the first place for centres -nodes with a high degree of centrality- which have the following characteristics:

1. Having a vital public life attracting people to them;
2. Dedicated obviously for the cosmopolitan public life of its heterotopia

while also guaranteeing the connection between its heterotopia and other heterotopias within metropolitan Cairo;

3. Located within the communal part of the heterotopia (CBD for example) not only for local publicness;

4. Belonging to the authentic sociopolitical agenda of the heterotopia where they are located;

5. Achieving the minimum required criteria like sizes, location, etc. in relation to its typology; and finally

6. They shouldn't be closed public space or categorical one that authorize access for certain people and exclude others unless they are devoted to cosmopolitan public life purposes.

Regarding these selection criteria of the centres and according to the limited number of these centres typology located in metropolitan Cairo during the desired era, three different typologies of nodes across the two definite heterotopias have been selected to represent the cosmopolitan public life for each heterotopia (Table 5.6). The selection is also assisted by the visualized map provided by Fischer (2014), that shows vital public spaces of metropolitan Cairo, whether they are nodes or connectors (Fig. 5.2, Fig. 5.2). For Nasr City Heterotopia, three different centres of public spaces have been selected: 1. Dawlya Park, 2. Expo Land, and 3. Military Plaza to represent the public-sector power over their articulation. For New Cairo Heterotopia, the selected three spaces are: 1. Family Park, 2. Festival Square, and 3. Downtown Plaza to represent the private-sector empowerment over the same in the contemporary city.

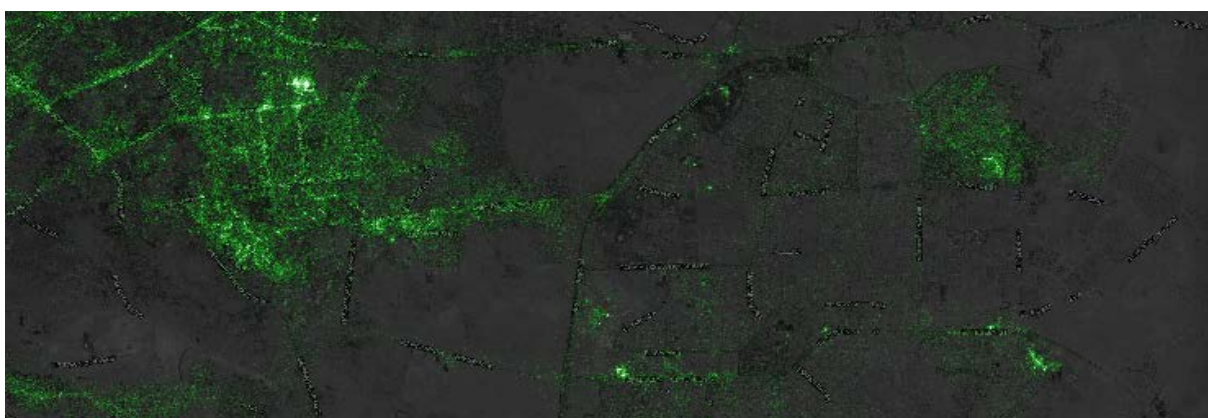


Fig. 5.2. Visualizing Cairenes navigation in public spaces using Twitter API, Nasr City and New Cairo Heterotopias (Fischer 2014)

On the other hand, the connectors for each heterotopia will be investigated as a whole rather than parts as they are considered to be a

connectors' network constituting the linkages of the cosmopolitan public life of each heterotopia, located in between the edges of the different local publicness -each enclave of socio-economic group- to connect them with each other.

Table 5.6: The whole existing categories of nodes across the two identified heterotopias, according to the selection criteria argued by this research

Nodes typology		New Cairo	Nasr City
Grey category	Plaza	Katameya Downtown Rehab Food Court Twin Water Way Upcoming Arabella	Military Plaza
	Square	Festival Square Porto Cairo	Expo Square Stadium
Green category	Garden	None	Children
	Park	Family	Dawlya
Selected categories		Downtown Plaza Festival Square Family Park	Military Plaza Expo Square Dawlya Park

V.3. Conclusion

This chapter includes the evaluation sheet used for measuring the five degrees of the five rights to public space, as well as introducing the eight selected cases studies used for testing the research hypotheses. For Nasr City Heterotopia, three different centres of public spaces have been selected: 1. Dawlya Park, 2. Expo Land, and 3. Military Plaza to represent the public-sector power over their articulation.

Table 5.7: The hypotheses based on the selected cases studies (qualitative and quantitative variables)

Qualitative/ independent variables		Quantitative/dependent variables					
Eras of paradigm shift	Sociopolitical changes	Public spaces network	Accessibility	Diversity	Safety and security	Sociability	Freedom
Socialism impacts	Public-sector	Nasr City Trans-heterotopia	●	●			●
Neoliberalism impacts	Private-sector	New Cairo Tele-heterotopia			●	●	

For New Cairo Heterotopia, the selected three spaces are: 1. Family Park, 2. Festival Square, and 3. Downtown Plaza to represent the private-sector empowerment over the same in the contemporary city. In addition to investigating the connectors' network for each heterotopia via the evaluation sheet.

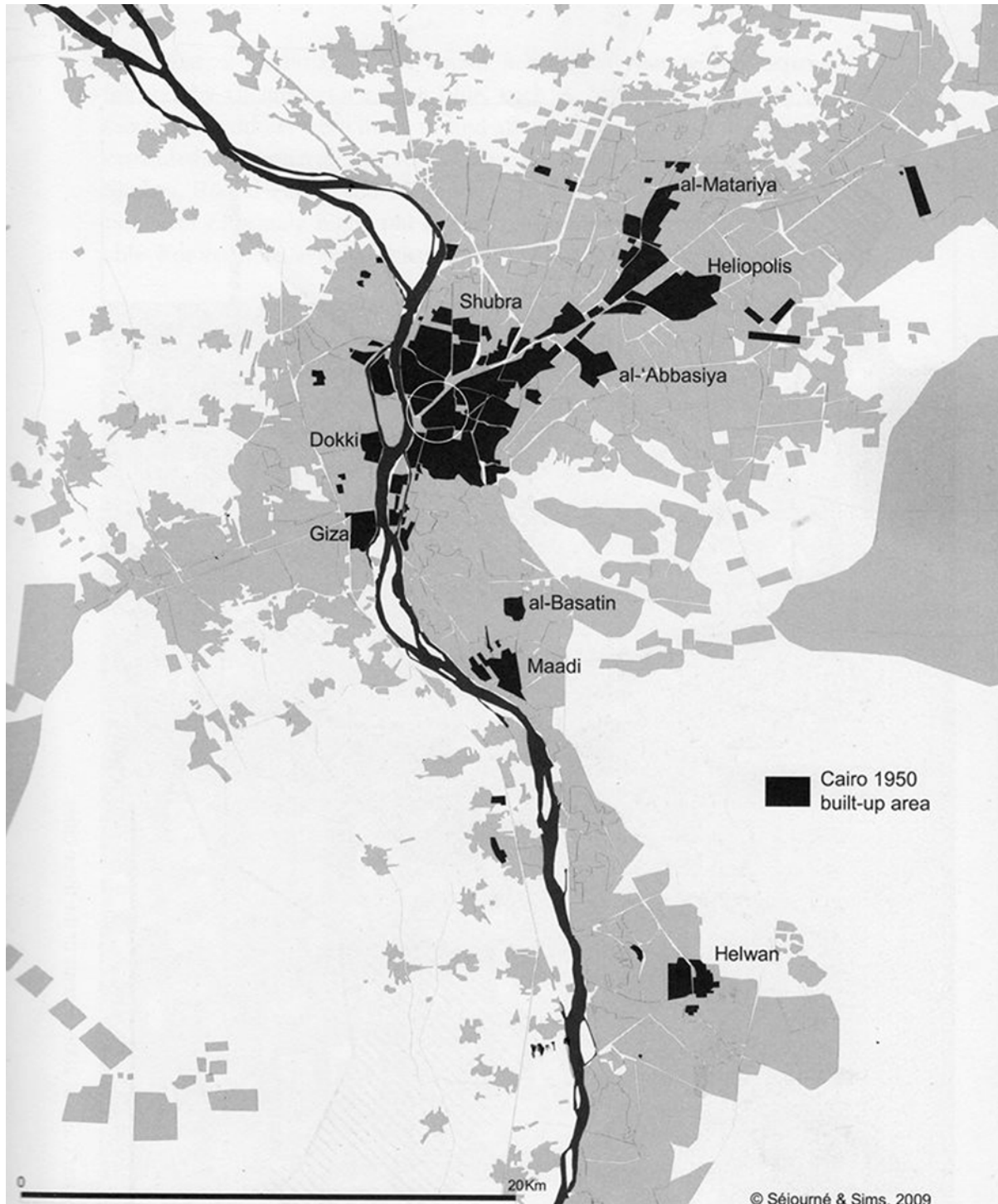


Table 5.8: Built-up area of Cairo metropolitan in 1950 compared to 2009. (Egypt Survey Authority map series 1: 100,1000, sheets 30/31 (1949) and 31/32 (1951), cited in Sims 2010: 47)

Chapter VI

TWO POWERS, TWO HETEROTOPIAS:

PUBLIC SPACES NETWORK OF NASR CITY AND NEW CAIRO

Nasr City Trans-heterotopia

New Cairo Tele-heterotopia

Chapter VI

Two Powers, Two Heterotopias:

Public Spaces network of Nasr City and New Cairo

“ [T]he organizing principles of the first had been religion, within the Muslim majority, ethnicity, while that of the second had been mutually repelling polarity between native Egyptian (Orient) and foreigner (Occident), the principle which governed distribution of population within the third city was chiefly economic -with rich and poor increasingly segregated” (Abu-Lughod 1971: 171).

Following the argument of Abu-Lughod, the two distinct heterotopias located in the third city of Abu-Lughod. They are Nasr City and New Cairo heterotopias which are investigated to understand the power over their public spaces' articulation. They represent two powers principles resulted from two different eras of sociopolitical changes: socialism and neoliberalism respectively.

VI.1. Nasr City Trans-heterotopia: Socialism impacts



Fig. 6.1: First Phase of Nasr City (Abu-Lughod 1971: 233)

A desert plateau between Heliopolis and Abbassia with an original area equivalent to 6,539 acres (Davies 2006) was the location of the newly called

heterotopia of Nasr City (the city of victory or Madinet Nasr) (Fig. 6.2).

Initially, the land was vacant except for a mental hospital and the old British camps inherited by the Egyptian army (Abu-Lughod 1971: 233-4). Nasr City was initially well connected to the precedent Cairo's CBD while poorly connected to the adjacent Heliopolis heterotopia, as they are separated by a large strip of military land (Gorgy 1984: 180). During that time, only a single road linked Heliopolis to the rest of Cairo (Cairoobserver 2015). Then, in 1971, a presidential decree was issued to expand the urban space of Nasr City eastward to make the area almost 15162 acres (Eid et al. 2010, Davies 2006).

VI.1.1 Equity as a value-making

In 1952, the Egyptian Revolution, led by the al-Dubat al-Ahrar (the free officers), demarcated the collapse of royalism in Egypt through the disqualification of the reign of Muhammad Ali's dynasty (eviction of King Farouk I from Egypt). After a while, Egypt entered an era of proclaimed socialism led by Nasser's vision, one of those al-Dubat al-Ahrar, "Social freedom is the only way to political freedom," this is what Nasser (1962) claims. At first, his charisma was the grounds for his legitimacy, while actually his power was based on the large acceptance among large numbers of Egyptians (Oukasha 2008: 242) upon their belief in this important event 'the July 23 revolution', that came to achieve their right to the city which they have been prevented from, as well as drawing their desired future.

In a bold move of its kind, and with the help of Egyptian military force, the redistribution of wealth among the whole society was enacted by Nasser's policy, especially that of agricultural lands, to ensure the proclaimed equity that this revolution came for. This move, in turn, led intensively to break down



Fig. 6.2: Location of Nasr City's heterotopia



Fig. 6.3: Abdel-Nasser searching for legitimacy, 1960 (wikipedia)

the social class system of the whole society during Nasser's reign (Abdel-Kader 2002: 42).

Within the vision of proclaimed equity (as a value-making) at that time, the initial plan of Nasr City heterotopia has been introduced to the public, which was in tune with this superior value (Abu-Lughod 1971: 234, Cairoobserver 2015, Frochoux and Martin 2010). Frochoux and Martin (2010), and Eid et al. (2010) argue that the whole master-plan was designed on a very intensive orthogonal system that might ensure the socialist vision of the state. Also, there are no privately-owned public open spaces which are still publicly owned and maintained by the state.

However, Cairoobserver (2015) argues that the project's brochure was presented in English language addressing educated upper and middle classes as the potential residents, for whom it was introduced as the best contemporary planned heterotopia at that time. Akbar (1998: 123-41) observes that this move toward proclaimed equity yielded negative results different from what had been expected. Land deterioration became apparently manifested while proving its incompatibility, due to the excessive use of power adopted by Nasser's regime through the public authorities. In line Cairoobserver (2015) argues that by the mid 1970s, Nasr City was still a work in-progress, thus proving the state's inability to develop spaces as a manifestation of power.



Fig. 6.4: Karim with the original master-plan of Nasr City (Cairoobserver 2015)

VI.1.2 State power over public spaces' articulation

Meanwhile, lands development mechanisms were under the control of three distinct types (MHR and AID 1977: 92): large developments in the hands of public authorities such as economic housing constructed in 1975 by the governorates with a rather large subsidy; developments for middle income and upper-middle income groups in the hands of nationalized contractors, e.g. Arab Contractors Company nationalized in 1962 (Ahmed 2007), including housing constructed by housing cooperatives; and informal developments for low, middle-income groups constructed either by the individuals themselves or by small contractors.

One of these public authorities is Nasr City Society established by a declaration no. 815/1959, lately renamed Nasr City for Housing and Development (MNHD), which is in-charge of developing Nasr City heterotopia, with an independent budget generated from the construction investment in the area and governmental contributions, aids, grants and loans (Sobhi 2002: 307). Nasser's policy intensively abandoned private investments by nationalization procedures, which consequently grew fear among private investors while public sector was enjoying the full

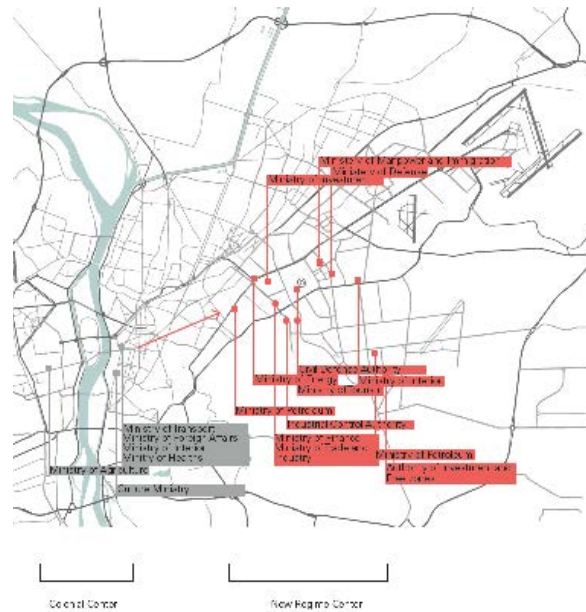


Fig. 6.5: Ministries headquarters of Egypt, the ones located inside Nasr City are in red colour (Frochaux and Martin 2010: 31)

control over every piece of land for any further development (Hatem 1992: 55-7). Initially, Nasr City society and the Ministry of War (now called the Ministry of Defence MOD) were jointly the major actors of the development of Nasr City territory. The ministry was involved because much of the allocated land belonged to the army (Abu-Lughod 1991: 234, MHR & AID 1977: 33, Eid et al. 2010, Cairobserver 2015) This is obvious today through the way Nasr City heterotopia is circumscribed, intervened by different military zones (Fig. 6.8).

While this new heterotopia was envisioned as a physical manifestation of political power, the city was introduced through a propaganda using the slogan 'we are building a capital within a capital' (Frochaux and Martin 2010, Cairobserver 2015). By the late of the 1950s, Karim presented the master plan as a new capital with government offices, a stadium, and a convention centre (Cairobserver 2015). Originally, Nasr City was designed to serve as a government centre away from Cairo's CBD (Davies 2006). Although Frochaux and Martin (2010), as well, contend that Nasr City was created to host the new governmental institutions, only a few institutions of the fifties representing the new state moved their seat of power there, such as the ministries related to the new economy and to the defence (Fig. 6.5).

During Sadat's Open-Market policy, MHR & AID (1977: 93) notice that formal land development is either developed by MNHD itself or by selling it to housing cooperatives or private companies for development. The policy of selling publicly-developed land at cost price encouraged speculators

purchasing, causing almost 50% of Nasr City were behind schedule. Accordingly, a large part of this heterotopia's price has speculatively risen leading to more difficulties for the low-income group to move there, or to middle-income groups to purchase a parcel on which they could build their own house (MHR and AID 1977: 85).

VI.1.3 Nodes-connectors network and socio-spatial relation, Nasr City Heterotopia

As Nasser regime dramatically changed the social structure of the society, such era witnessed fast-paced development of syndicates members of which will be appointed political positions (Lacouture 1973: 208). In such era, social classes were mainly homogenized by their professional status, that, in turn, are reflected today in the different heterotopias of Cairo metropolitan such as al-Mohandessin (engineers) district, Sahfein (journalists) district, al-A'mlin (workers) district, and al-Dubat (the officers) district (Abdel-Kader 2002: 80). The latter whose officers -the revolution makers- are spatially represented in Madinet-Nasr heterotopia. So, this heterotopia through its spatial manifestation traces a particular history of Cairo's social, economic and political movements (Davies 2006). The original master plan mainly consisted of residential areas for various social groups, commercial areas, some major regional services located in its frontier and along the main arterial roads, as well as some industrial and educational zones (MHR and AID 1977: 109).



Fig. 6.6: Original master-plan with the three centres of public spaces, Nasr City (Frochaux and Martin 2010: 39)

Table 6.1: Land cost in metropolitan Cairo in 1975- LE per M2 (MHR and AID 1977: 82)

Location	Cost
Central Business District	500-1,000
Residential Areas:	
Nile Frontage, Garden City	500-700
Nile Frontage, Maadi	200-300
Other Choice Locations:	
Western Bank	50-200
Eatern Bank	200-300
Zamalek	150-500
Heliopolis	100-150
Nasr City and New Maadi	30-60
Outlying or Peripheral Zones , Agricultural Land Without Utilities	10-20

Nasser's vision was more concerned with introducing the independence of Egyptian resources that were only dedicated to its citizens (Davies 2006) for ensuring Egyptian statism (Oukasha 2008). As a result, Frochaux and Martin (2010) argue that the state gave more concern about establishing the huge cosmopolitan public spaces -stadium, expo, and convention centres as well as a military plaza- to ensure the independence of Egyptian political power while ensuring its abilities to house international conferences and large events such as the Cairo International Fair, Book Fair commenced in 1969, and the dream of organizing Olympic events (Fig. 6.6).

Although Abu-Lughod (1971) argues that the 1965-70 plan provides up to 56,000 additional dwelling units from which about 50,000 were allocated for low-income families as the heterotopia having the lowest cost price compared to the others in 1975 (MHR and AID 1977: 109). MHR & AID (1977) and Cairobsrever (2015) note that inhabitants were the newly rich and upper-middle classes resulted from the changes done by Nasser in the social structure of Egypt, with little government servants who reserved public housing properties.



Fig. 6.7: Commercial centres and corridors (Frochaux and Martin 2010: 163)

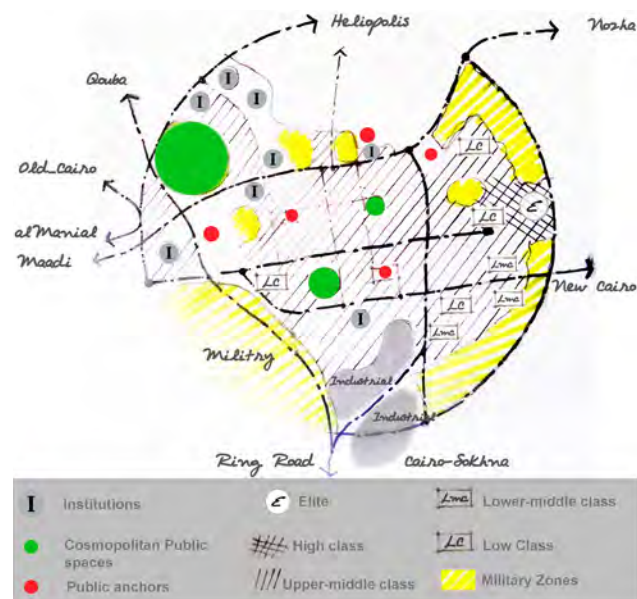


Fig. 6.8: Socio-spatial diagram in accordance with nodes-connectors network, Nasr City heterotopia (Researcher)

Originally, Nasr City purpose was limited to residential with a services nucleus. Then, in the early 1980s, some mixed use units emerged instead of that purely residential use due to the shifts that took place in the sociopolitical and economic conditions since the Open Market policy (Eid et al. 2010). In turn, some residential lands were transformed into shopping malls acting as commercial anchors connecting the commercial connectors of this heterotopia (Fig. 6.7). More interestingly, the socio-spatial configuration of the heterotopia is still the same until now with some variances in building heights and uses (Miłosz 2015, Akl 2015).

Based on different surveys, interviews, and analysis of the land-use map (refer to Annex 02), a socio-spatial diagram in accordance with a cosmopolitan network of public spaces was generated (Fig. 6.8). Three distinct centres of public spaces have been observed in the original master plan which still exists till-now as well as being always under the power of public-sector development (Fig. 6.6). The large triangular node of public spaces, the base of Madient-Nasr master-plan, is located to the north-west and dedicated for seasonal exhibitions, sportive and political events (Expo Land, Convention Centre, Sport Stadium, and a military plaza), while the other two nodes, Dawlya Park and Child Garden, are located within the middle of the heterotopia along sub-roads of Abbas al-Aqqad and Makram Ebayyed respectively.

Undoubtedly, the social class system, reconstructed by Nassr Policy, affects today's Nasr City intensively, whereas general areas of officers' housing are diffusing through different parts of the heterotopia specifically across different places at the edges of the heterotopia due to their intervention with the zones of military and governmental institutions, while ranging from lower middle-class to upper middle-class. Their housing areas are located to the north along Salah Salem, al-Fangry and Autostrade Connectors, as well as circumscribing the triangular centres of public spaces; to the west, they lie along Mostafa al-Nahas Connector; and to the southeast, they lie along Zaker Hussin Connector.

This heterotopia, moreover, witnesses the diffusion of upper-middle class all over the heterotopia's territory along the main connectors and around the centres of public spaces located in the middle, while other classes cut off some parts of it to locate themselves accordingly. During the neoliberal era, the elite and high-class enclaves (e.g. Taj City project developed by MNHD which is an under construction project) are allocated on the east edge of the heterotopia, in between al-Tharwa Connector and the Ring Road. Spots of formal/informal communities of the low class constituting around 17.5% of total population

(calculated based on CAPMAS 2006), that somehow interweave with the cosmopolitan public life, are dispersed through the edge of the heterotopia. The formal ones are located on the west, adjacent to the industrial zone and the north/south edges of the heterotopia. The informal housing of Ezbet al-Haganah, moreover, is located to the east, separating the elite zone from being internally connected with the entire heterotopia of Nasr City, that explains why this elite project is announcing itself as a part of New-Cairo heterotopia.



Fig. 6.9: Location of New Cairo's heterotopia

In addition to the network of public spaces discussed, there are different spots of conditional public spaces (commercial, educational, and leisure activities), which are overwhelming the inner images and destinations of the heterotopia, such as the commercial indoors nodes (Fig. 6.7): City Stars; Teeba Mall; Geneena Mall; El Akad Mall; El Serag Mall; and Wonderland Mall. Moreover, the categorical nodes: 'al-Ahly Club' located to north-east; and al-Azhar University located to the west side, see the red dots in Fig. 6.9. Actually, these public anchors (red dots) and the mixed-use activities provide these heterotopia connectors its vitality of public life.

VI.2. New Cairo Tele-heterotopia: Neoliberalism impacts

New-Cairo heterotopia (or el-Qahera el-Gedida) is one of the new suburban heterotopias, which has been built, in and around Cairo (Cairo's periphery) to alleviate the congestion in its downtown (urban core). This heterotopia is located on the east side of Greater Cairo's Major Connector (Ring Road), where to the south, the district of Maadi is located, while Heliopolis, Nasr City, and Mukattam are located to the west. It was established by presidential decree No. 191/2000, planned to ultimately inhabit around 4 million souls (NUCA 2015), one of the 3rd generation of new settlements in Cairo metropolitan, covering



Fig. 6.10: Sadat, a state man 1977 (Reuters)

an area about 70,000 acres, planned to accommodate residential, services, recreational and industrial uses (NUCA 2015).

VI.2.1 Consumerism as a Value-Making

In contrast to Nasser, Sadat approached the elite to gain his legitimacy based on the adoption of a relatively open market 'infitah' policy. Alliance was made between the government and these neo-capitalist 'oligarchy' (Adham 2005) who was previously marginalized during Nasser reign. This move brought the seeds of liberalization to both sociopolitical and economic life in Egypt through political party (NDP)- backed Sadat raising the slogan "food for every mouth, a house for every individual and prosperity for all" (Mahdi and Marfleet 2013). Globally during the early 1970s, Adham (2005) notices that the international monetary system was breaking down and revolving around a free-market economy and laissez-faire politics which promoted the grounds for neoliberalism by the conservative Thatcher and Reagan administrations.

Overbeek (1993) argues that Neoliberalism involves a broad range of sociopolitical, economic, and ideological discourses combining both liberal and conservative politics. Taylor (2000) further contends that capitalism as a mode of production aims to maximize growth and capital accumulation through a ceaseless search for new profit-making avenues outside the market based on new product lines, new technologies, new lifestyles, and new spaces to colonize. For Taylor (2000), capitalism also inherently tends toward a world of monopolies where "people compete as producers and consumers". It is thus important to note that the IMF and World Bank have served as the principal tools through which the ideology of neoliberalism has been drafted and promoted within the Egyptian context (Alam 2003).

This mutation in the sociopolitical and economic life leads to alteration in Egyptians' authentic values. Amin (2000) contends that the social mobility was influenced by these mutations leading to different forms of educational, commercial and even cultural production. El-Messiri (2008: 309) notes that the mass culture is the main feature of today's Egyptian society controlled via the space of flows, encouraging the disjunction between the general culture and the society's authentic values. Belly dancing, for instance became a mean of joy via the public sphere while being rejected in daily life. Izetbegović (1993: 117-21) claims that culture is an expression of fulfilling needs, while relevant activities and events became organized and institutionalized rather than being spontaneous and decentralized. Well-being became the apparent formal image with which individual display their abilities on consuming commodities.

During Sadat's open market era, rich groups positioned themselves in the

society through the occupancy of new high-rise towers in Cairo metropolitan along with wealthy Arabs and foreigners. Since ERSAP, gated communities became a further mean of privatized public spaces for such group to express their social identity instead (Abdel-Kader 2002: 2, Adham 2005). Along with providing genuine convenience, spectacle and a total living experience through a luxurious lifestyle, gated communities also offer clean, organized, and green spaces no longer available in Cairo such as large golf courses or theme-parks. (Adham 2005). In this regard, Mao Tse Tung sees golf sport as an immoral lifestyle leading to more injustice in urbanism due to consuming a large amount of lands, water and spare time, that is apparently depended on the welfare of individual affordability rather than the desire for practicing the sport. This vision leads him, as communist pioneer leader, to prevent golf sport all over China during his reign (cited in, Amin 2010: 177: 8). However, Amin (2010: 179) argues that this kind of lifestyle must be backed by a strong economic country to lead this type of lifestyle getting more beneficial to all residents rather than being limited to certain groups. Harvey (1989), as well, attributed this phenomenon to the changing function of cities from being places of social reproduction to places of consumerism. Moreover, Zukin (1995) has associated the rise of such privatized public spaces with abstract financial speculation, as well as with a boom in the recreational services. More interestingly, Dovey (1999) has linked it to the spread of the mall archetypes, another form of privatized semi-public space.

VI.2.2 Empowering the elite over public spaces' articulation

In his inauguration, Sadat said: "I have come to you along the path of Abdel-Nasser, and I believe that your nomination of me is a nomination for me to continue on the path of Nasser" (al-Akhbar Oct. 4, 1970). Oukash (2008: 237) depicts Sadat as a state man, unlike Abdel-Nasser who was a leader. In searching for his legitimacy, Sadat paradoxically made a precedent move 'the corrective revolution' to seize his power through granting privileges to the elite who were previously weakened during Nasser regime, procedures such as the abolition of elite's 'political isolation' and the return of her sequestered property (Hinnebusch 1985: 29-30, Ansari 1986: ch.5). Sadat justified his move against the power groups 'Nasser's men' who had participated in "the repression during the previous regime and had involved in alienating important sections of the society denying their basic freedom" (Ansari 1986:169).

Meanwhile, it was out of belief that the private sector should play a major role in a country whose economy was burdened with bureaucracy and military expenses. Accordingly, several measures were taken to change the

economic environment: unrestricted economy open to foreign imports and investment; a recession of elitist and populist intervention in it; and a downgrading of the public sector. Through these measures, Egypt was gradually reintegrated into the world's capitalist system while drawing its grassroots to the neoliberal era (Hinnebusch 1985: 57). By the mid-1980s, open market policy was strengthened by ICT revolution that radically increased the speed and scale of financial activities through the 'space of flows.'

Consequently, the 1990s witnessed the demise of socialism and the rise of the neoliberal paradigm demarcating the triumph of capitalism (Adham 2005). Hatem (1992: 63) argues that Sadat inherited a bureaucratic state 'soft State' left by Nasser which stands against his liberal agenda 'lfitah', that led to the emergence of legal authorities which failed politically, socially, and economically in achieving the well-being of the new agenda. Meanwhile a parallel informal authorities had emerged, and became the leader of the country sociopolitical and economic life toward their benefits regardless the well-being of the whole society.

In the 1980s, the NDP report states that the open market policy is neither a return to capitalism and economic freedom held before the July 23rd revolution nor a shift from the socialism of Nasser (public sector's control over the basic services). The committee assured a further synergy between the public and the private sector toward the enhancement of national development (Hopwood 1985: 131). Thus, a new environment for the empowerment of the private sector in the state development enacted by issuing 'Law 59/1979 on New Urban Communities' which opened up the arena for the national and

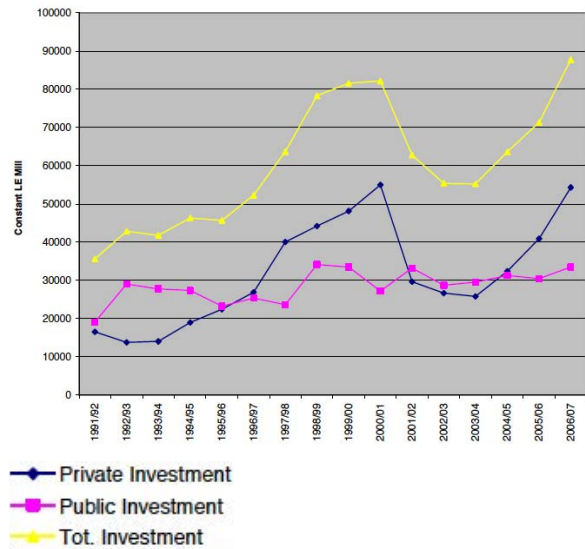


Fig. 6.11: Real investment trend since enacting ERSAP policy (Khorshid et al. 2011: 14)

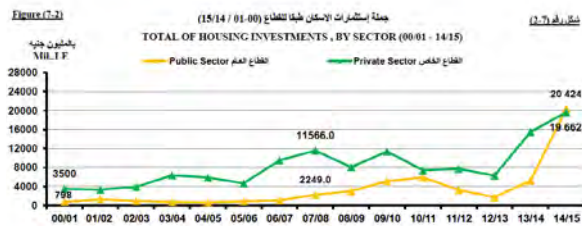


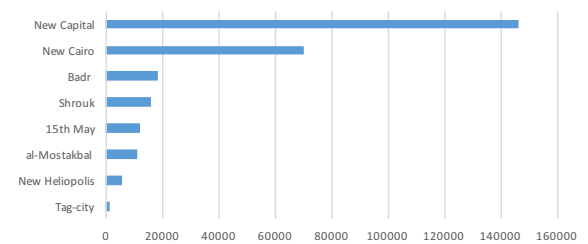
Fig. 6.12: Total of housing investment by sector, whereas in private sector, only new cities aren't included (CAMPAS 2016)

foreign investments toward achieving the major aim of the state 'invasion the desert'. This NDP methodology was adopted by Mubarak who continued pursuing mainly the same policies of Sadat's Infitah and peace process until the next shift in economic ideologies started in 1991 since the implementation of ERSAP (Ayubi 1989: 14) (Fig. 6.11). McDermott (2013: 75) simply notices that Mubarak inherited both Sadat and Nasser regimes, however, he has continued what Sadat started, that explains why the first decade of Mubarak's reign witnessed no dramatic changes as did by his two predecessors.

This newly adopted methodology, empowerment of private sector, opened up a new frontier for socio-economic development in the Egyptian context by the establishment of new urban communities (Hatem 1992: 68). Mitchell (1999) notices that these expansions on Cairo metropolitans' periphery have assisted neoliberalism to control the political imagination in Egypt. Meanwhile, three forms of power are governing the production of public spaces all over Cairo metropolitan: private sector; public sector; and laterally private-public partnership (PPP). Rashed (2001) describes how 58% of the new land in the eastern expansion area of GCR is set aside for housing while 51% of that is designated for the luxury market. While in the western expansion, housing constituted 69% of new lands, with a remarkable 74% of that reserved for upscale developments. To express these new real-estate expansions in numbers, Muselhy (1988) has estimated that the total area of the GCR in 1977 was about 50,000 acres while according to New Urban Communities Authority (NUCA 2015), about 280,950 acres have been added to this total since 1979 only from Cairo governorate, i.e. eastern part of GCR (Table 6.2). That means about more than five times of GCR in 1977 only added to eastern part of GCR, which represents, as argued by Adham (2005), a vast of acreage designated on the outskirts of Cairo for the construction of

Table 6.1: New heterotopias added to Cairo governorate since 1977 (based on NUCA 2015)

No	New heterotopias	Area (Acres)
01	15 th May	12231.67
02	al-Mostakbal (Future city), Arabs Contractors	10,911.47
03	Badr	18,500
04	New Cairo	70,000
05	New Capital	146,000
06	New Heliopolis	5,885
07	Shrouk	16,110
08	Tag-city, MNHD	1,312.5
Total area (Acres)		280,950.64



luxury housing.

New Cairo Heterotopia is one of those new urban frontiers that is dominated by the power of private sector development. Consequently, public spaces' network is mainly articulated by this sector development, especially the nodes typology, to attract the wealthy people from the deteriorated urban core, whereas NUCA (2016) assures that the total number of Service buildings implemented by the private sector is 549 buildings, in turn only 99 buildings were executed by NUCA itself, it means that the private sector provides about 5 times what is provided by the public sector.

VI.2.3 Nodes-connectors network and socio-spatial relation, New Cairo Heterotopia

While Sadat's infitah shook the social structure as severe as Nasser's socialism did, it lead to an increase in social mobility and a widening gap between the haves and have-nots (Mitchell 1999: 31). A middle-class had re-emerged from the pre-revolution businessmen who resumed their business activities (Ayubi 1989: 10), called 'parasite class' as Haykal (1983) argues. They featured a high pattern of vulgar consumption and their alliance with the government played an influential role in the decision-making through the neoliberal era. Chua (2004) argues that in an open market ideology, wealth has not been shared by all individuals; however, it has been only concentrated in the hands of the elite, the new parasite class in the Egyptian context. According to Korayem (1995), in 1991 the wealthiest 10% in Egypt controlled around one-third of the GDP (gross domestic product), almost 7 % more than a decade earlier. Consequently, a large part of the society is structured around a network of financial flows, different classes represent themselves in the urban structure through their abilities on allocating themselves in the most prestigious places in the metropolitan. Apparently, Egyptian society, in this neoliberal era, is polarized by their socio-economic status (Elsheshtawy 2004: 8), that differs from what has been constituted during Nasser's reign regarding the professional status. This polarization became apparently manifested in New Cairo Heterotopia, where this heterotopia is articulated by socio-spatial segregation.

Based on the conducted survey and the land-use map of New Cairo heterotopia (refer to Annex 03), a socio-spatial diagram in accordance with the cosmopolitan network of public spaces was generated (Fig. 6.13). This heterotopia was found to be composed of five distinct socio-economic communities for about 148,798 souls (Cairo Governorate 2016): elite, high, upper-middle, lower-middle, and low-income classes (youth economic housing), whereas the low class only constituted about 30% of the currently

total housing units in this heterotopia (calculated by Abdel-Rasoul based on CAPMAS 2016).

The socio-spatial synthesis is structured around different articulation of public spaces, where the diffusion of upper-middle class all over the heterotopia is apparently manifested, while other classes cut off some parts of it to locate themselves accordingly. Most of the centres of public spaces are located to the west, west-north, and the north sides of this heterotopia to be adjacent to the most integrated connector in Cairo metropolitan 'Ring Road.' To the west, there are the two major centres of public spaces (Festival Square-within Cairo Festival City Mall, Downtown Plaza) circumscribed by enclaves of high and elite classes. At the heterotopia edges, especially on the main highways (Ring connector and Cairo-Suez connector), there are other centres of public spaces; Porto Cairo plaza and Family Park, which are located on the northwest and north edge respectively, where elite enclaves, as well, allocate themselves adjacent to these important edges. Other nodes of public spaces are located in the heterotopia in different places according to the developer desires such as al-Rehab Plaza and new upcoming Arabella Plaza that also are circumscribed by the upper middle, high and elite enclaves.

On the other hand, the lower-middle class is located on the southwest edge adjacent to the industrial district, that is dedicated only to assemblies and syndicates (e.g. Association of Egyptian Shield, of Administrative Prosecution, of al-Ahram Workers, of State Adviser Club, Engineering Syndicate, etc.). Unfortunately, low class has fewer opportunities to allocate themselves in this heterotopia. Three different locations are determined by the public sector -without any choice for this class to relocate itself otherwise- on low accessible connectors. Two places are located at the northern and southern boundaries of 'Katameyia Heights', and the third one is located further to the north of this heterotopia. Unfortunately, according to the transit map (Quiros and Canales 2015), these low-class zones aren't also covered by efficient transit routes

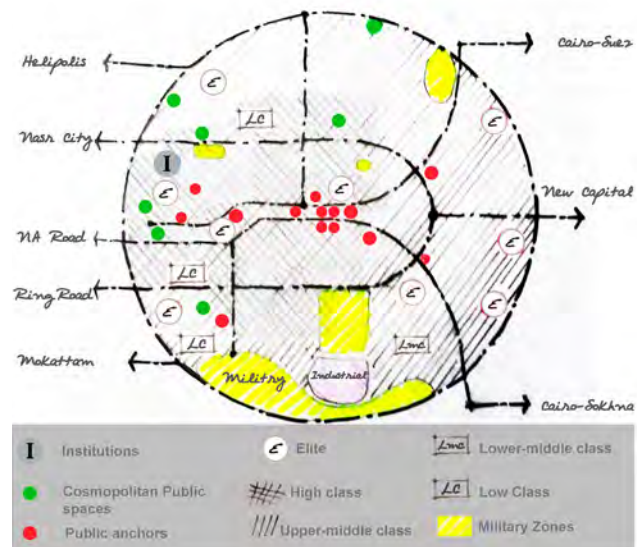


Fig. 6.13: Socio-spatial diagram in accordance with nodes-connectors network, New Cairo heterotopia (Researcher)

connecting these zones to the cosmopolitan public life of this heterotopia.

VI.3. Investigating nodes-connectors network of both heterotopias

Investigating the sociopolitical features of public spaces' network at the cosmopolitan public life of the two distinct heterotopias is understood through the deduced evaluation sheet used for evaluating each space category.

VI.3.1 A glance at the selected nodes, Nasr City Heterotopia

VI.3.1.1 Dawlya Park

Publicly Owned

Opened 1987



Fig. 6.14: International Park (Courtesy, Katerina Raed)

Project profile

The original master-plan of Nasr City allocated two cosmopolitan green areas for Children Garden and Dawlya Park (International Park), refer to Fig. 6.6 on page 100. The latter is located at the seventh district surrounded by four connectors, one of them is the famous cosmopolitan connector 'Abbas al-A'qad street'. Unlike the original master-plan (Fig. 6.15). Today, Dawlya Park occupies around 55 acres (Gad 2016, the park director) on a rectangle shape layout cut from its lower right corner by a land allocated for commercial uses (i.e. Wonderland Mall) (Fig. 6.14). In booming days off like the spring festival 'Sham el-Nessim', el-Messiri (2004) argues that this park could accommodate around 100,000 visitors who leave no empty spaces whatever, on the grass or elsewhere. However, according to current records, the largest number that this park witnessed since the last three years are 25,000 visitors per day during significant events such as Eid and Spring Festivals (Gad 2016).

On the other hand, this park depicts an increasing concern of alleviating the city's pollution since the Cairo Governorate initiated a new administrative plan for its public gardens, the plan that was initiated in 1987 when the Dawlya Park was established (el-Messiri 2004). Until the year of 2000, the gardens of Cairo Governorate were under the auspices of the Department of Beautification and Cleaning (el-Messiri 2004). Then at the same year, a special organisational body was created named 'Special Gardens unit' that has been located on Dawlya Park up-till now while responsible for twenty-three newly created and conserved gardens (el-Messiri 2004). This department has a special board of directors and a general director who reports directly to the governor. The remaining public gardens and other green spaces, such as squares and pavements continue to be one of the many responsibilities of the Department of Beautification and Cleaning of Cairo (el-Messiri 2004).



Fig. 6.15: The master-plan of Dawlya Park (Google Maps)



Fig. 6.16: Master-plan showing original dedicated site parcel, Dawlya Park (Frochaux and Martin 2010)

Design theme

Simply, the park name Dawlya 'international' represents its design concept, the design theme includes eclectic archetypes derived from about 18 different nations all over the eastern and middle side of the worldwide: Morocco, Saudi Arabia, Bahrain, UAE, Kuwait, Korea, Greece, Holland, China, etc (Mustafa 2016, a director in Special Gardens Unit), in addition to some of the native plants and animals. Despite being a government-owned and regulated garden, such countries still own stake, and its flags can be seen on one of the three entrances.

As Nasr City envisioned to make the connection with the world, Dawlya park acquired an international reputation whereas parts of its initial budget

came from donations of the leaders of these different countries who had visited the site and had chosen a location to carry the name of their country (el-Messiri 2004). In addition to the miniature of different nations, the park consists of a special zone for seldom species of plants, a symbolic train ride, a water ride, a closed small theatre, two playing zones one of them belonging to Wonderland Mall with access door on the fence, a mini zoo, besides two cafeterias and huge lawn areas with different levels.

VI.3.1.2 Expo Square

Publicly Owned by

The Ministry of Trade & Industry

Opened 1980

Project profile

The Expo Square land is a part of Expo land which is one of the cosmopolitan network of spaces planned in accordance with Nasser's vision. It is the third vertex of the cosmopolitan triangle of public spaces after the Convention Centre and the Sportive Arena in Nasr City heterotopia. The project is bounded by three routes, the main of which is Salah Salem Road from the north. The Expo Land is under the management of Egypt Expo & Convention Authority (EECA), a sector of the Ministry of Trade & Industry concerned with organizing conventions, fairs and exhibitions both locally and abroad, serving the local, regional, national, and international level as envisioned by Nasser. Notably, this sector has been established by Nasser's presidential decree no 323/1956, where it was initially located at Gizera Exhibition-land, then it has been



Fig. 6.17: Expo Land, Nasr City



Fig. 6.18: Location and surrounding context, Expo Land

relocated to its current location in 1980, Nasr City (EECA 2017).

The Expo Land provides seasonal events, indoor/outdoor shopping, and cultural exhibitions, besides some necessary activities serving these seasonal events.

Design theme

The Expo Land is designed to accommodate seasonal events held indoors or outdoors elevated around diverse green open spaces. These open spaces are directly connected to the main surrounding routes; Salah Salem, Isma'il el-Fangry and Mamdouh Salem, through three public gates located on these routes (Fig. 6.13). In addition to multiple exhibits indoors/outdoors areas, there are an open food-court area, a flat open area with a stage, closed cultural hall, public toilets, and ATMs. The architectural style of the buildings and free stand structure are derived from pharonic motifs.

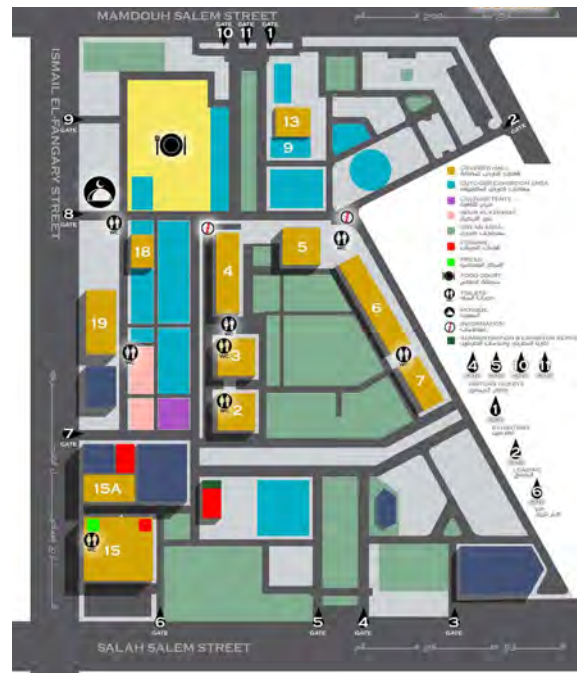


Fig. 6.19: Land-uses and open-spaces, Expo Land (EECA 2017)

VI.3.1.3 Military Plaza

Publicly Owned by
The Ministry of Defence
Observed 1974



Project profile

The original master-plan of Nasr City allocated an area for the Parade ground, as shown in Fig. 6.21. Later this area was subdivided to host a convention centre and a military plaza. The plaza is located at al-Nasr Road consisting of three parts: the Podium, Unknown Solider Statue and Show plaza (a part of al-Nasr Road). The idea of the Unknown Solider statue came in October 1974 when the first anniversary of October War was being held. Lately, Sadat passed the order to build a statue containing all martyrs remains of 6th of October War, that, as well, represents symbolically their names and the names of the Attrition War's martyrs, about 71 names were graved on this symbolic statue.

The statue was designed by Sami Rafe in a competition, and establishment was started in late May 1975, to be completed on September 15, 1975 (Smith 2005).

Military Plaza design theme

The plaza is initially designed to accommodate seasonal military events especially the victory of the 6th of October War. The Memorial of the Unknown Soldier looks like a pyramid made from concrete structure, consisting of four top-countered walls in a hollow pyramid form (31.6m high, 1.9m thick and 14.3m wide). Rafe's philosophy behind its design was to show martyrs immortality, that enacted by eclectic of the symbolic pyramid shape of Pharaoh's civilization.

On October 6, 1975, Anwar Sadat, accompanied by the then Vice-President Mubarak, inaugurated the statue and placed flowers on the Tomb of the Unknown Soldier (PNW 2010). In 1981, the funeral of Sadat took place, and he was buried at the same spot near the Statue.

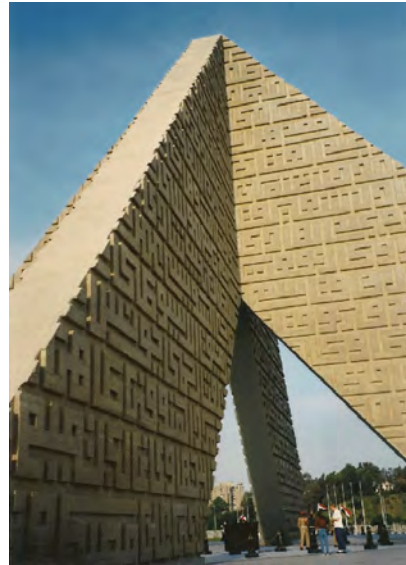


Fig. 6.20: A meeting with Sadat about the design of the Monumental statue (Kuttb & Saleh 2014)

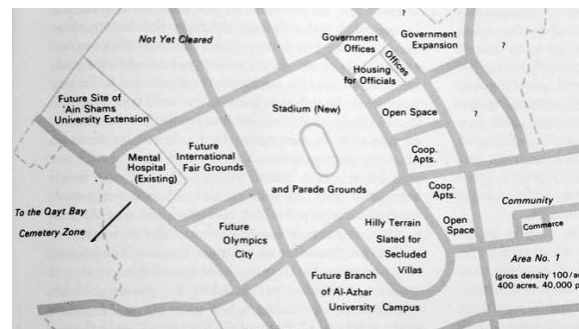


Fig. 6.21: Original master-plan showing the dedicated parade area (Abu-Lughod 1971: 235)



Fig. 6.22: The first phase of Nasr city with the military Plaza (Cairoobserver 2015)

VI.3.2 A glance at the selected nodes, New Cairo Heterotopia

VI.3.2.1 Family Park

Privately Owned by

NGO: Heliopolis association

Managed by Queen Service

Opened 2015

Project profile

The park is located on the north side of New-Cairo heterotopia at Cairo-Suez Corridor (Fig. 6.24). A total area of around 70 acres (Sites International 2015) from which 51 acres are dedicated to the park project for public use; as calculated from Google Earth.

The Family Park provides Edutainment Centres operated and managed by the Bibliotheca Alexandrina to represent a safe and fun environment for the children and their families to learn and acquire knowledge. Within the park, there are different centres dedicated to educating young minds, assisting teachers, and increasing public understanding of Science, technology, and arts through interactive exhibits, hands-on workshops and various interesting events (Bibliotheca Alexandrina 2015).

Design theme

The park is designed to combine educational experiences with family entertainment in a theme-park environment. As the Family Park (2015)



Fig. 6.23: Family Park, aerial view (Sites International 2015)



Fig. 6.24: Location of Family park where Cairo-Suez Corridor located to its north side and Rehab District to its south



Fig. 6.25: The Four Edutainment Centres, Family Park

states that its mission is “to bring to life the joy of discovery, spirit of cooperation, family cohesion and passion of learning through taking the kid and his/her family into a virtual and exciting journey; a journey that connects Science and Art, learning and fun, parent and child, helping the children to develop a better understanding of the world around them.”

According to this vision, the design theme of the park is simulating a French park in France (Family Park 2016, Al-Ahram Institution 2004), a place where families can have fun and create wonderful memories while stimulating curiosity, creativity, and learning. The park accommodates Edutainment Centres, a Miniature Railway, the Magic River, outdoor playing areas, a safari area, Dining areas, museums, lakes, and lawn areas for sitting on. The Edutainment Centres, according to Bibliotheca Alexandrina (2015), spark imagination and encourage enjoyable learning that ignite children curiosity to empower their self-confidence and encourage them to be active in an entertaining and informal way. The Edutainment Centres consist of several buildings such as the Discovery Palace, the Five Senses Exhibition and 3D Theatre, the Artistic workshops, and the Arts & Technology Centre.

VI.3.2.2 Festival Square

Privately Owned by
Al Futtaim Real Estate
Opened 2013



Fig. 6.26: Festival Village's Square

Project profile

The Festival Square is a part of the festival village within Cairo Festival City Mall (CFCM) with approximately 5 acres of open area. The mall is located in 5th settlement at the beginning of 90th road, providing indoor-outdoor shopping,

dining, and entertainment destination. Moreover, the mall design criteria took into consideration residents of new Cairo, and adjacent communities as well for almost 4,200,000 resident (CFC Brochure) to accomplish the desired revenues anticipated by the state investment (Fig. 6.27). Although this project provides services at the regional level, its primary location along the CBD of New-Cairo heterotopia has been moved far away from the 90th Road, according to the land-use of New Cairo (NUCA 2015; OKOPLAN 1998), and has been relocated at the heart of CFC project (Fig. 6.28).

As CFCM is located in the fifth district, the space context is considered the location for the enclaves of most upper-middle, high, and elite classes, whereas a large number of villas and luxury apartments are located in it (calculated from no of villas provided by Capmas 2006, NUCA 2015). Furthermore, the adjacent urban fabric of the square is dedicated to CFC project, whereas to the north there is CFCM building; to the south, a land dedicated to accommodating a 7stars hotel; to the east, some of the prestigious villas; and finally to the west, the zone of the Business Park is located (Fig. 6.28).

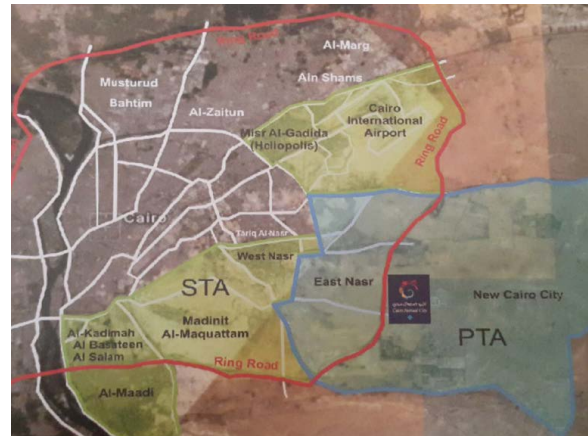


Fig. 6.27: The desired area to serve by CFCM (CFC's Brochure).



Fig. 6.28: The old/new location of the mall at CFC, and its surrounding Land-use (NUCA 2015, OKOPLAN 1998; CFC's Brochure)



Fig. 6.29: Major elements of Festival Square

Design theme

The Festival Village is designed to accommodate franchises of cafés, restaurants, retails and kids fun which are elevated around two main open spaces, dancing fountain area and the promenade. The promenade is primarily the connection between the mall building and the village while the dancing fountain area is the largest open space consisting of a dancing fountain which is considered an attractive node providing a vibrant performance of water, music, and light for the whole city amusement. The dancing fountain is surrounded by a large number of terraces allocated to people sitting areas for enjoying the shows as well as by the amphitheatre oriented toward sociocultural events and the shows of the dancing fountain as well.

VI.3.2.3 Downtown Plaza

Privately Owned by
Katameya for Real Estate Development
Opened 2009

Project profile

Downtown Plaza is the core of the Downtown Mall which is Located at the core of New Cairo Heterotopia on its major road '90th Road' (Figure 6.35). The project is a commercial and corporate office centre, where shopping, dining, and entertainment are located. The complex consists of nine buildings where the ground and the first floor of all of them are allocated to retail shops, restaurants, and cafés, and only four of them have additional five floors devoted to administrative purposes (TS-Malls 2015).

The complex is built on about 10 acres of land (TS-Malls 2015) of which approximately 2 acres are only dedicated to the open plaza that is considered the unique advantages of



Fig. 6.30: Downtown Plaza of Katameya (TS-Malls 2015)



Fig. 6.31: Location of Downtown Plaza on 90th Road

this project; it is an extensive outdoor recreational, dining, and indoor-outdoor shopping areas (Figure 6.36).

Design theme

The plaza is designed to accommodate franchises of cafés, restaurants, retails and kids fun evolving around divided open spaces from which a fountain is the dominant feature that is surrounded by outdoor sitting open areas related only to the restaurants and cafés.

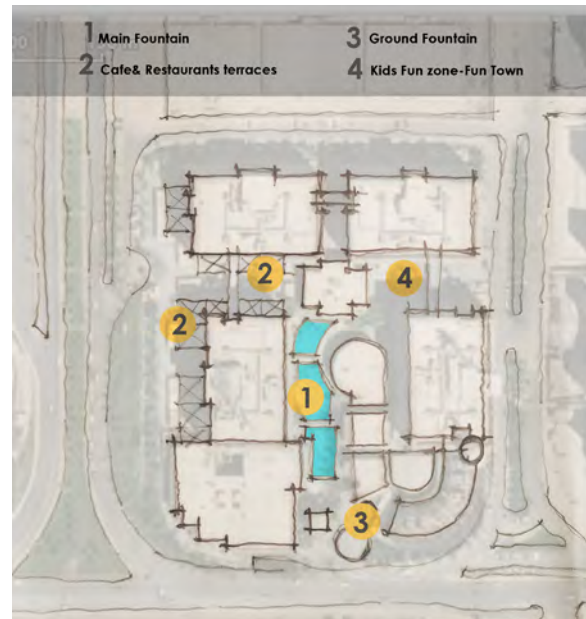


Fig. 6.32: Major elements of Downtown Plaza

VI.3.3 Investigating degree of accessibility right

VI.3.3.1 Connectors' network: Nasr City vs New Cairo

In terms of spatial accessibility, connectors' network of Nasr City scores a higher value compared to that of New Cairo (Fig. 6.33). The result have been observed by the accessibility map (Fig. 6.35) as the whole connectors of the cosmopolitan network of Nasr City have a moderately spatial integration while those of New Cairo are lower than that value.

The transit value of the connectors' network of Nasr City scores a higher value compared to that of New Cairo, where the transit map (Quiros & Canales 2015)(Fig. 6.36) shows that the connectors of Nasr City are well covered with transit routes and stops while those of New Cairo are poorly covered regarding the same and suffering from low buses frequency as well (Kamal 2010). This result has been validated by the survey sample showing that diverse means of transit have been used to access the connectors of Nasr City while the sample of New Cairo shows high dependency of using private cars to navigate in this heterotopia connectors' network (Fig. 6.34).

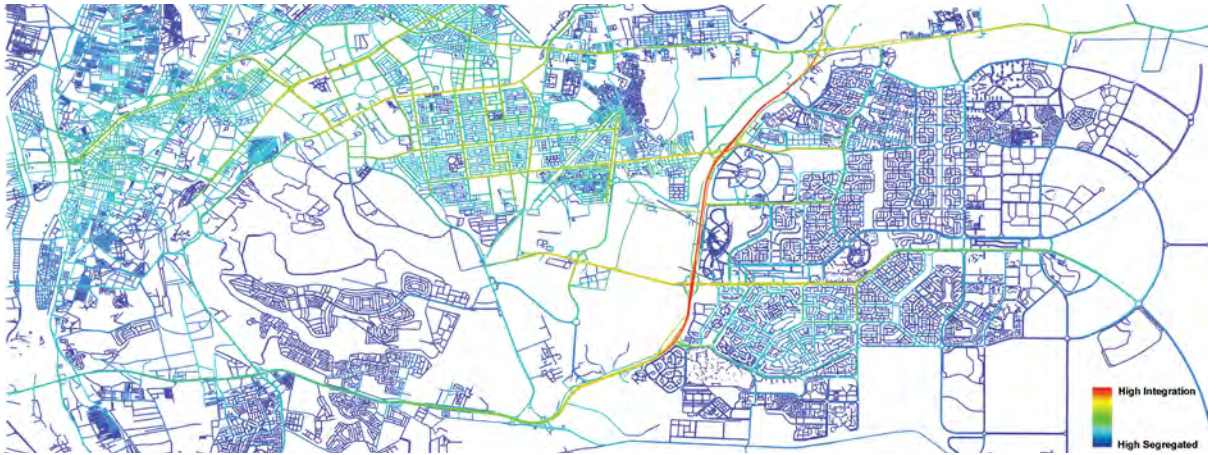


Fig. 6.35: Spatial integration map (R7) of the connectors' network of Nasr City and New Cairo (processed by UCL Depthmap Software)

On the other hand, proximity values of connectors' network of Nasr City scores the maximum value while that of New Cairo scores the minimum value (Fig. 6.38), resulted from the mixed-use nature of Nasr City with short commercial connectors, and diverse commercial anchors attracting different socioeconomic groups. That altogether make this heterotopia more vital toward attracting more people into its streets. In turn, New Cairo heterotopia witnesses mono-land use with huge walking distance, high standard commercial anchors for the upper classes' privileges, that altogether bring low vitality compared to that of Nasr City heterotopia (Fig. 6.37).

In terms of visual accessibility, the connectors' network of Nasr City scores higher value rather than that of New Cairo, resulted from that the cosmopolitan connectors of Nasr City are either with no barriers or of low high ones while those of

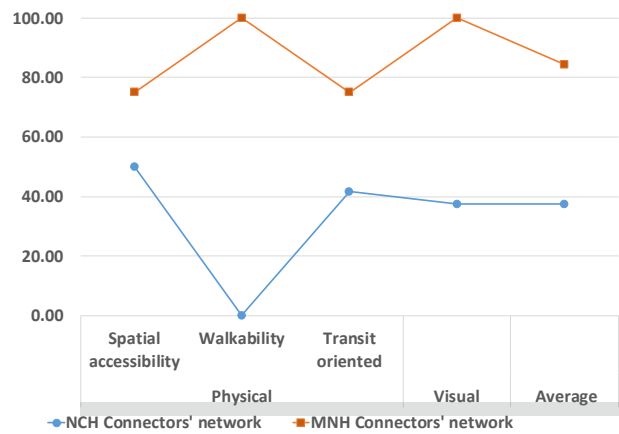


Fig. 6.33: Degree of accessibility right of connectors' network

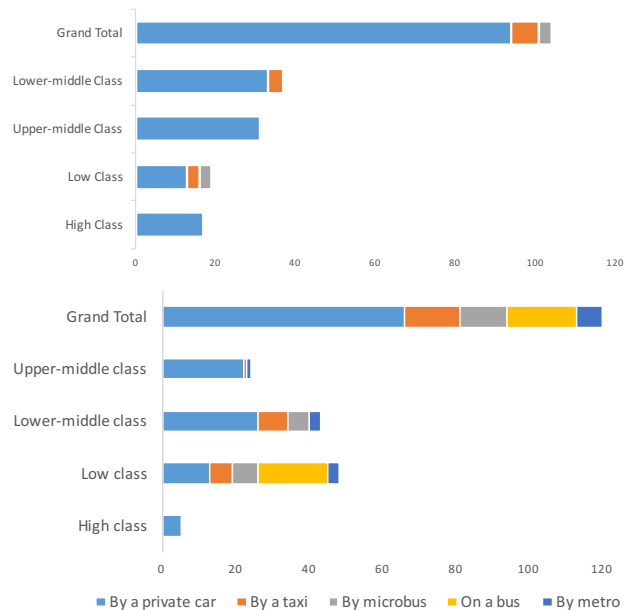


Fig. 6.34: Transit/car dependency of the connectors' network, New Cairo and Nasr City respectively

New Cairo are bounded either by no barriers from one side and full opacity barriers from the other side or by full opacity barriers from both sides.

Consequently, the values deduced from the evaluation sheet are significantly validated while proving that the connectors' network of Nasr City has a higher degree of accessibility right compared to that one of New Cairo, derived mainly from the reasons that the first network is located within a trans-heterotopia (transit-oriented development) with moderately integrated network and walkable environment while the second one is within a tele-heterotopia (car-oriented development) with low integrated network and low walkable environment.

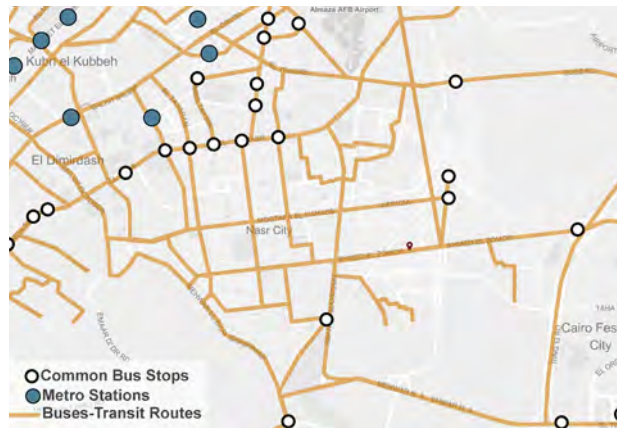


Fig. 6.36: Current transit map, Nasr City and New Cairo respectively (based on Quiros & Canales 2015)



Fig. 6.37: Low walkable connector, 90th Road, New Cairo

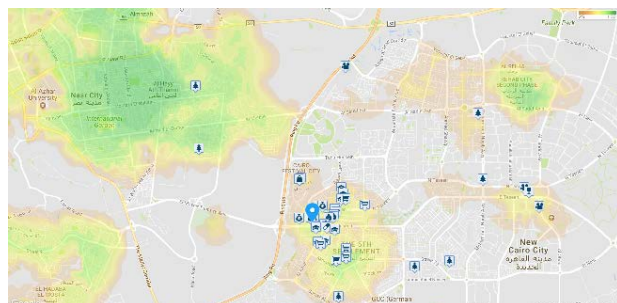


Fig. 6.38: Walkability map of connectors' network, Nasr City and New Cairo (Walkscore 2017)

VI.3.3.2 Park category



Fig. 6.39: The two parks in relation to Spatial integration map (R7) of the connectors' network

In terms of physical accessibility, the accessibility map (Fig. 6.39) shows that both parks are located on moderately integrated connectors. However, Dawlya Park is surrounded by four routes with three moderately controlled entrances while Family park is surrounded by three routes with only two strongly controlled access points dedicated for public use (Fig. 6.41).

According to the transit map, Dawlya park is surrounded by multiple transit routes while Family Park only connected to one transit route with low frequency of vehicles transit. These transit cases of both parks have been validated through the survey sample showing that diverse means of transit have been used to access the Dawlya Park while the sample of Family Park shows no mean of mass transit has been used to access it, i.e. only private one has been used (Fig. 6.43).

On the other hand, proximity values (walkability) of both parks score extremely two opposite

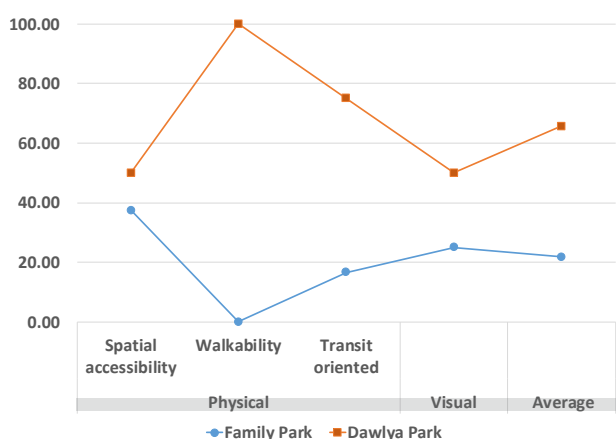


Fig. 6.40: Degree of accessibility right of Dawlya Park vs Family Park



Fig. 6.41: Surrounded routes and public access points, Family Park and Dawlya Park respectively

values which are validated through Walkscore values (Fig. 6.44). It has been found that Dawlya park is surrounded by a lot number of parcels with diverse amenities rather than those surrounding the Family Park.

In terms of visual accessibility, the conducted survey shows that there are somewhat physical attractions at Dawlya Park, while there isn't any influence on them regarding Family Park, whereas all the users of Family Park are mainly invited to the park via social networks (friends, relatives or social media), while 70 % of the user of Dawlya Park have been invited to the place via social networks. However, the rest 30% have seen the place location is very attractive to them.

Consequently, the values deduced from the evaluation sheet are significantly validated while proving that Dawlya Park has a higher degree of accessibility right compared to that one of Family Park, derived mainly from the reasons that the first is located within a trans-heterotopia at a highly walkable environment while the second is within a tele-heterotopia at a poorly walkable environment.

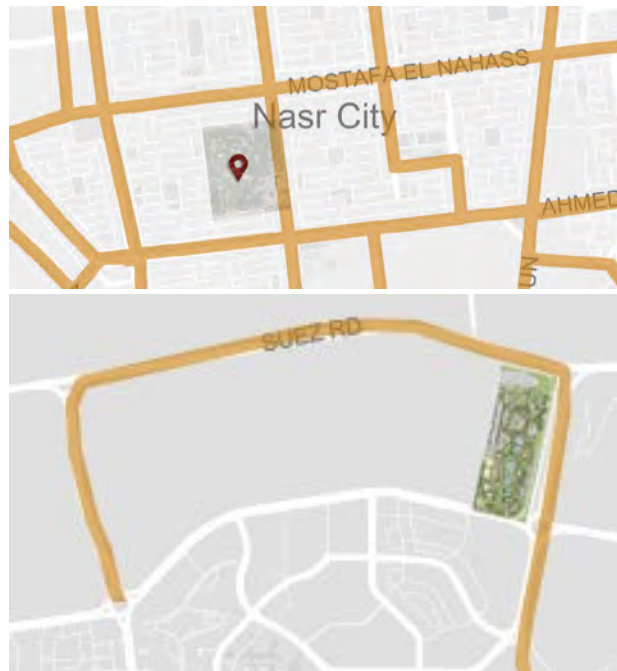


Fig. 6.42: Surrounding transit routes, Dawlya Park and Family Park respectively

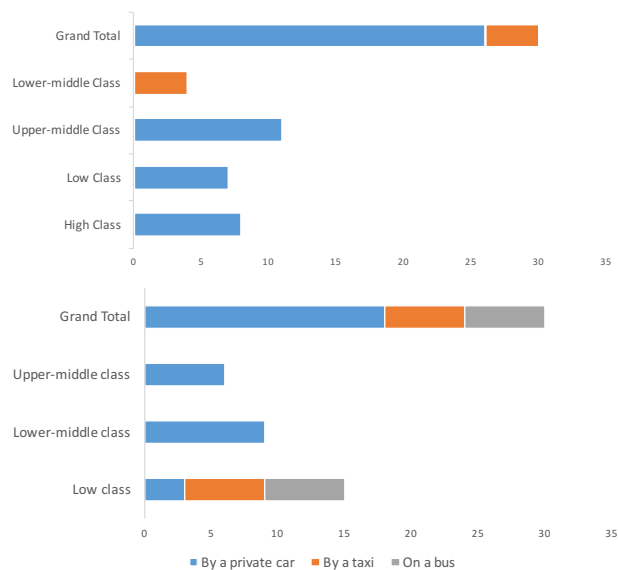


Fig. 6.43: Transit/car dependency, Family Park and Dawlya Park respectively

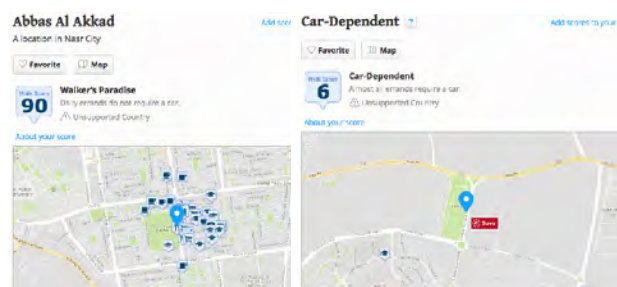


Fig. 6.44: Walkability score, Dawlya Park and Family Park respectively (Walkscore 2017)

VI.3.3.3 Square category



Fig. 6.45: The two Squares in relation to Spatial integration map (R7) of the connectors' network

In terms of spatial accessibility, the value of Expo Square is higher than that of Festival Square (Fig. 6.46), which have been observed by the accessibility map (Fig. 6.45). Whereas, Expo Square is located on connectors with a higher value of integration rather than those where Festival Square is located on. Moreover, the Expo Square is surrounded by three routes with three moderately controlled public access points while Festival Square is surrounded by only one Route with three strongly controlled public access points from it and three others from the mall building (Fig. 6.47).

The transit value of Expo Square scores the maximum value while Festival Square's one is nearest to the minimum value. The result that has been validated by the survey sample showing that diverse means of transit have been used to access the Expo Square while the sample of Festival Square shows the high dependency of using private

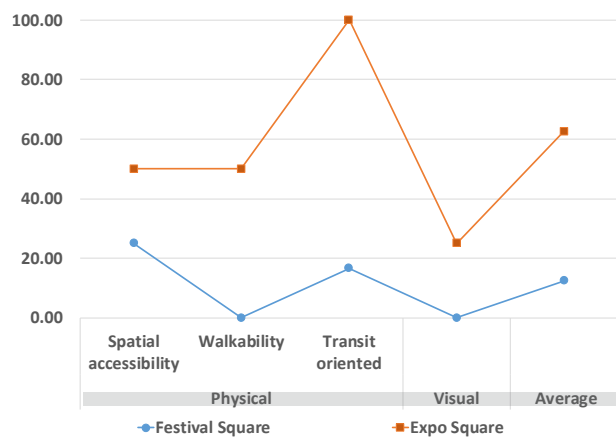


Fig. 6.46: Degree of accessibility right of Expo Square vs. Festival Square

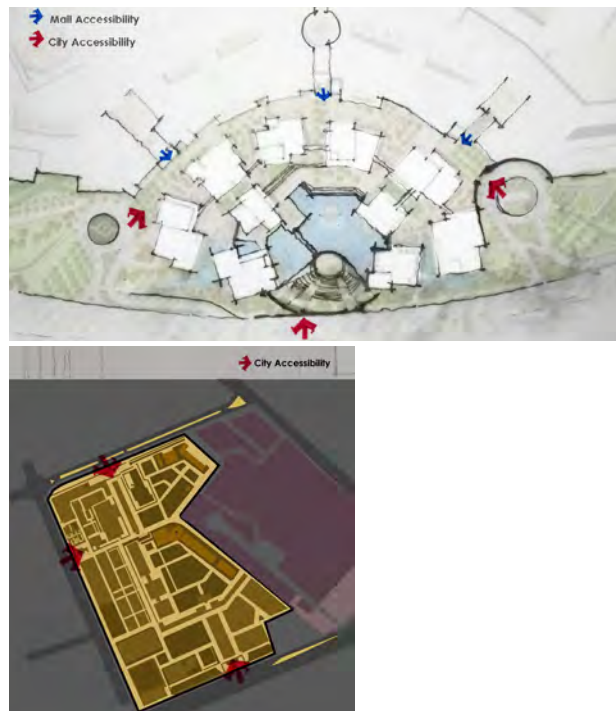


Fig. 6.47: Surrounded routes and public access points, Festival Square and Expo Square respectively

cars (Fig. 6.49). Notably, it has been noticed that the power exercised from the developer to relocate the Festival Square within his enclave and away from the public transit is the mere cause of that result.

On the other hand, Walkability value of Expo Square is higher than that of Festival Square (Fig. 6.50). However, both values are below the medium value as the bounded plots of both squares are large lots with low nearby amenities acting as an obstacle for walkability environment.

In terms of visual accessibility, both squares score low value in terms of visual access with higher value goes to Expo Square. According to targeted interviews with some users of Festival Square, they show that even users of the mall didn't recognize this square except only by a coincidence, or when they were discovering different parts of the mall. Others had come to the mall building many times and didn't ever observe this Festival village at all. The conducted survey, as well, shows that the nonphysical inviting means for the Festival village is mainly got from social networks while the physical attraction of the site location scored low level; about 75% versus 25% respectively. Also, the sample of Expo Square shows that about 77% of this sample have been invited to the place through the social networks while only about 23% of the sample size see the place

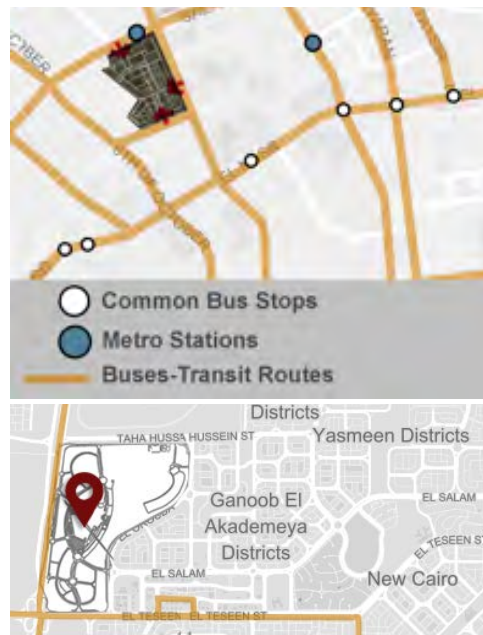


Fig. 6.48: Surrounding transit routes, Expo Square and Festival Square respectively

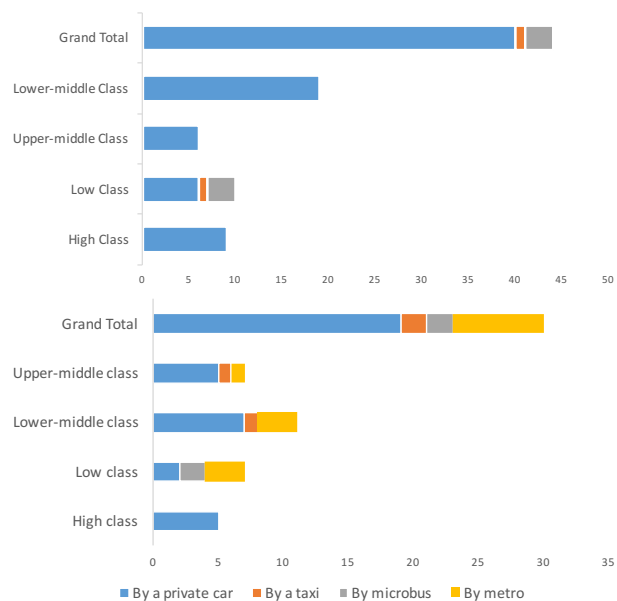


Fig. 6.49: Transit/car dependency, Festival Square and Expo Square respectively

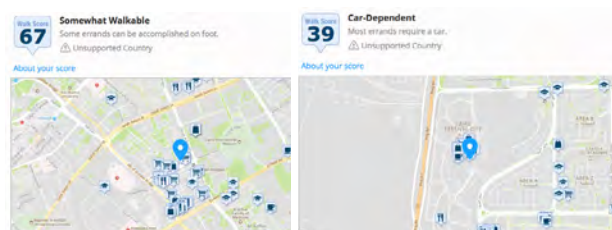


Fig. 6.50: Walkability score, Expo Square and Festival Square respectively (Walkscore 2017)

location is very attractive.

Consequently, the values deduced from the evaluation sheet are significantly validated while proving that Expo Square has a higher degree of accessibility right rather than that one of Festival Square. This result is mainly derived the reason that Expo Square is located within a trans-heterotopia of Nasr City on moderately integrated connectors while festival Square located within the heterotopia of New Cairo, a car-oriented development, on a low integrated route.

VI.3.3.4 Plaza category



Fig. 6.51: The two Squares in relation to Spatial integration map (R7) of the connectors' network

Both plazas' values are so close to each other with no priority for one on the other. In terms of spatial accessibility, the value of both plazas are the same (Fig. 6.52), as they are located on connectors with the same value of integration (Fig. 6.51). However, Downtown Plaza is surrounded by three routes with three public access points while Military Plaza is navigated by only one Route with two public access points (Fig. 6.56).

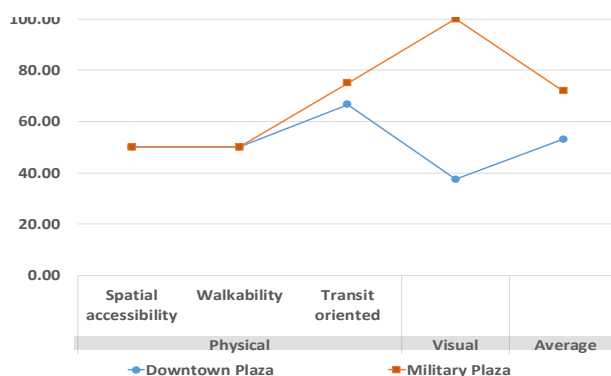


Fig. 6.52: Degree of accessibility right of Military Plaza

Although the transit values of both plazas are almost the same. The transit map (Fig. 6.55) shows that both plazas located on directly connected transit routes. However, the survey sample shows that diverse

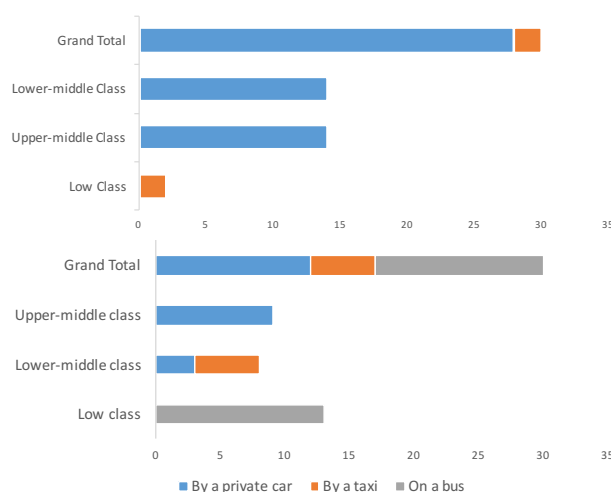


Fig. 6.53: Transit/car dependency, Downtown Plaza and Military Plaza respectively

means of transit have been used to access the Military Plaza while only private transit has been used to access the Downtown Plaza due to the nature of users this place desires (Fig. 6.53).

On the other hand, proximity values of both squares score the almost the same value (Fig. 6.57), which are validated through observing the bounded plots and close amenities of both plazas, found that both plazas are surrounded by large lots with low nearby amenities acting as an obstacle for walkability environment.

In terms of visual accessibility, Military Plaza scores higher than Downtown plaza, that is due to the access connector to the place is crossing through the Military Plaza while the connectors of Downtown plaza are passer-by. The conducted survey, as well, shows that 57% of the users of Military Plaza see the place location is very attractive while 67% of the users of Downtown Plaza are invited to the place through the social network of friends and relatives. However, the rest 33% see the place location is very attractive.

Consequently, the values deduced from the evaluation sheet are significantly validated while proving that both Military Plaza and Downtown Plaza are almost the same in terms of degree of accessibility right.



Fig. 6.54: Surrounding routes and public access points, Downtown Plaza

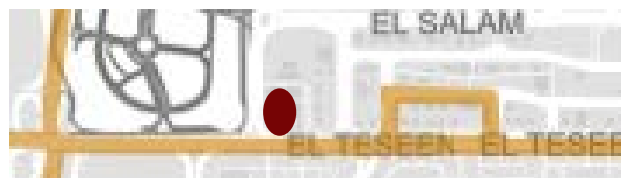


Fig. 6.55: Surrounding transit routes, Military Plaza



Fig. 6.56: Surrounding routes and public access points, Military Plaza (Google Maps)

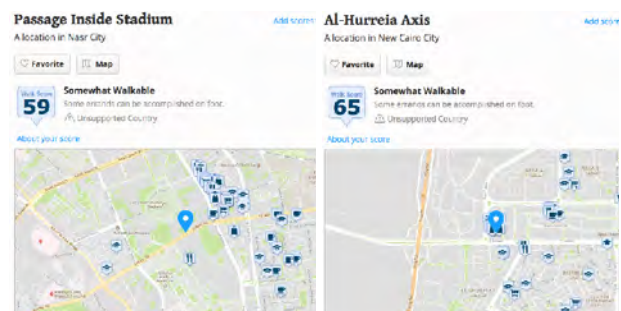


Fig. 6.57: Walkability score, Military Plaza and Downtown Plaza respectively (Walkscore 2017)

VI.3.4 Investigating degree of social diversity right

VI.3.4.1 Connectors' network

In terms of socioeconomic representation, the evaluation sheet shows that the connectors' network of Nasr City touches the maximum value of representing diverse socioeconomic groups while the connectors' network of New Cairo approaches the medium value. In line, the conducted survey shows that about 89% of the sample see the activities' fees in the connectors' network of New Cairo ranging from Expensive to unaffordable, regarding different socioeconomic statuses, while only about 64% of Nasr City sample see the same (Fig. 6.59).

On the other hand, the conducted survey shows that all ages with different genders are well recognized in both connectors' network while other elder people are barely recognised in connectors' network of New Cairo due to the harsh environment of walkability, in addition to the absence of disabled people in both heterotopias' connectors.

Hence, the degree of social diversity right of the connectors' network of Nasr City approaches the maximum value of the proposed model while that of New Cairo almost above the medium value, where the differences between the two values are generally returned to

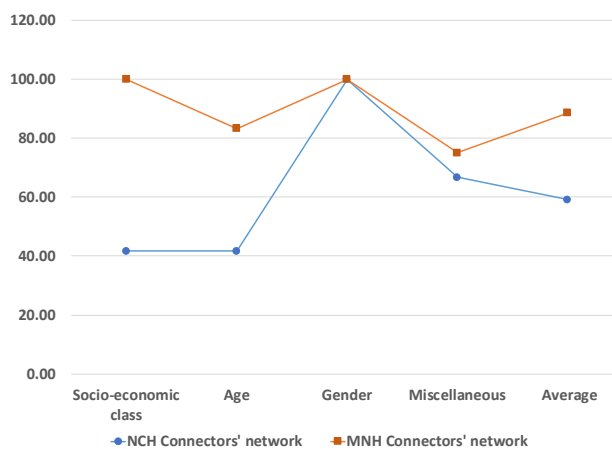


Fig. 6.58: Degree of social diversity right of Connectors' network, Nasr City vs. New Cairo

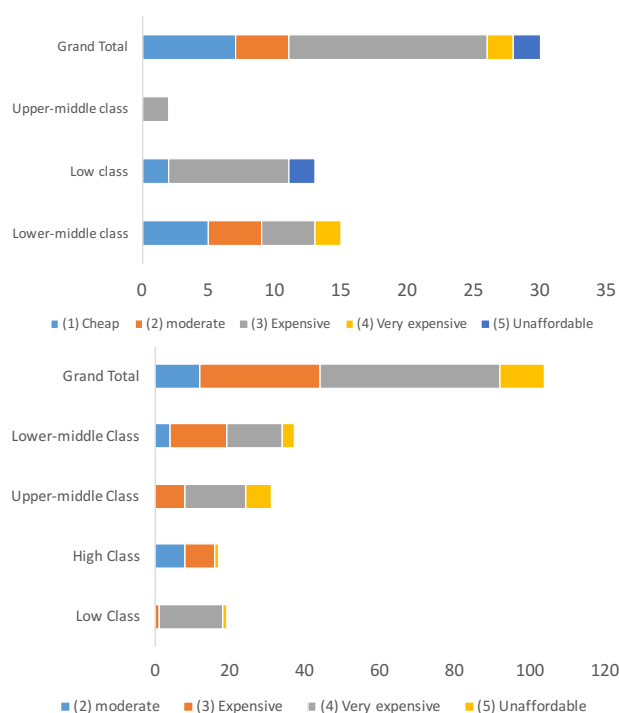


Fig. 6.59: The affordability issue of socioeconomic groups regarding the activities' fees, Connectors' network of Nasr City and Connectors' network of New Cairo respectively

the differences among the representation of activities appropriate for diverse socioeconomic groups; which is lower in The connectors' network of New Cairo compared to those in the connectors' network of Nasr City.

Consequently, the values deduced from the evaluation sheet are significantly validated while proving that the connectors' network of Nasr City has a higher degree of social diversity right rather than that of New Cairo. This result is due to the great differences in the representation of different socioeconomic groups in the connectors' network design regarding affordable activities.

VI.3.4.2 Park category

In terms of socioeconomic representation, the evaluation sheet shows that Dawlya Park approaches the maximum value of representing diverse socioeconomic groups while Family Park is below the medium value. In line, the conducted survey shows that all users of Family Park see the activities' fees are ranging from expensive to very expensive, regarding different socioeconomic statuses, while only about 60% of Nasr City sample see the same (Fig. 6.62). Even that 23% of the users of Family Park see entrance's fees are so expensive to them while none of the users of Dawlya Park has such issue (Fig. 6.61). Although Dawlya Park design lack of necessary activities and places appropriated to the high class, Family Park excludes low and lower-middle classes from its design, activities and location accessibility.

On the other hand, the conducted survey shows that all ages with different ages, genders are well recognized in both parks. However, there is gender discrimination against female presence as observed by the prevailing harassment phenomenon in this park during peak times. In turn, disabled people are barely observed in Dawlya Park where the huge difference in its terrain makes their absence apparently reasonable (Fig. 6.63).

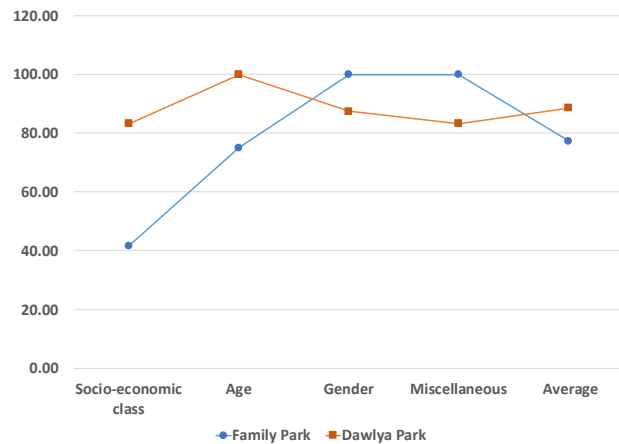


Fig. 6.60: Degree of social diversity right of Dawlya Park vs. Family Park

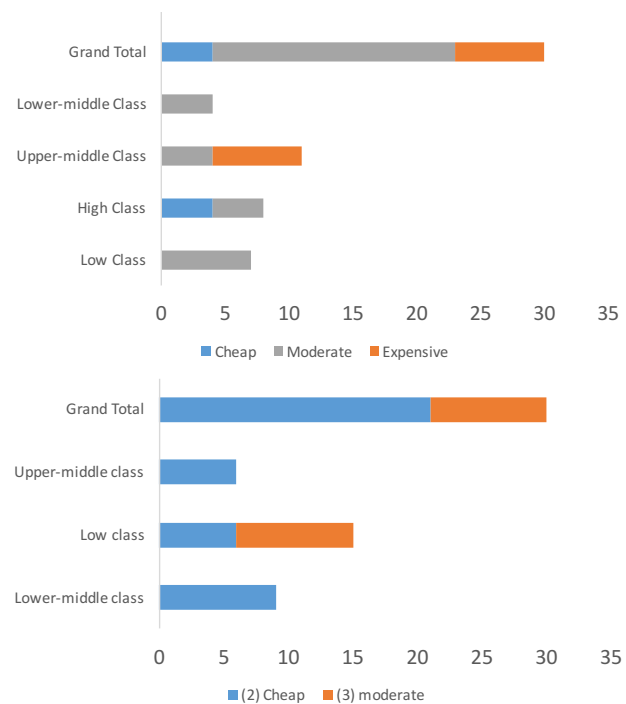


Fig. 6.61: The affordability issue of socioeconomic groups regarding the entrance' fees, Family Park and Dawlya Park respectively

Consequently, the values deduced from the evaluation sheet are significantly validated while proving that Dawlya Park has a higher degree of social diversity right compared to that of Family Park, resulted mainly from the great differences in the representation of different socioeconomic groups in their design and activities.

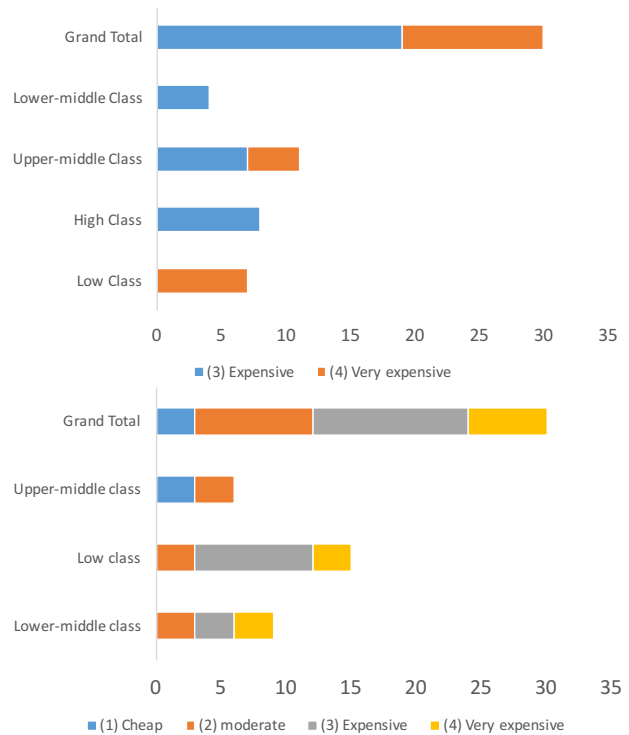


Fig. 6.62: The affordability issue of socioeconomic groups regarding the activities' fees, Family Park and Dawlya Park respectively



Fig. 6.63: Different levels with ramps, Dawlya Park



Fig. 6.64: Diverse people enjoying different activities, Family Park (Family Park 2016)

VI.3.4.3 Square category

In terms of socioeconomic representation, the evaluation sheet shows that the Expo Square scores the maximum value of representing diverse socioeconomic groups, which is higher rather than what has been provided by the Festival Square. Although both Expo and Festival squares have affordable entrance's fees, actually affordable versus no fees respectively. The conducted survey shows that about 77% of the sample see the activities' fees in Festival Square ranging from expensive to unaffordable While only about 64% of Expo Square sample see them ranging from expensive to very expensive (Fig. 6.66).

Also, the targeted interviews with low/ lower-middle income people show that they have gotten to the place using remotely connected transit preventing them from regularly getting to the Festival Square. That explains why their presence could be just for one time to discover the place or to celebrate an event. Moreover, as marginalized users, it could be so difficult for them to become the frequent users of the place as paid activities are either expensive or unaffordable for them. So, the major celebrated activities are shows and events when coming free of charge (Fig. 6.69).

On the other hand, the conducted survey shows that

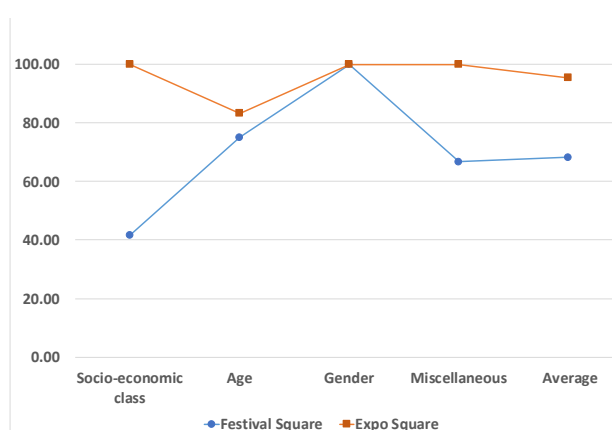


Fig. 6.65: Degree of social diversity right of Expo Square vs. Festival Square

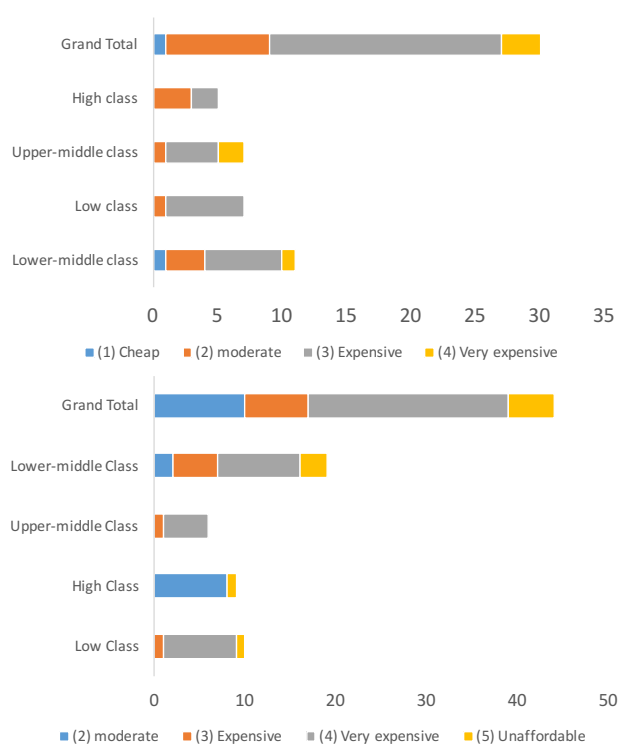


Fig. 6.66: The affordability issue of socioeconomic groups regarding the activities' fees, Expo Square and Festival Square respectively



Fig. 6.67: The presence of diverse people, Expo Square

all ages with different genders are represented in both squares except for elder and disabled people who are barely represented in Festival Square, as they have been specifically observed in the restaurants and cafés bordering the Festival Square due to the huge difference in levels of the terraces forming the horizontal edge (Fig. 6.68).

Consequently, the values deduced from the evaluation sheet are significantly validated while proving that Expo Square has a higher degree of social diversity right rather than that of Festival Square. The result that is returned to the representation of the different activities appropriated for diverse socioeconomic groups; which is lower in the Festival Village compared to those in the Expo Land.



Fig. 6.68: The huge differences in terraces levels, Festival Square

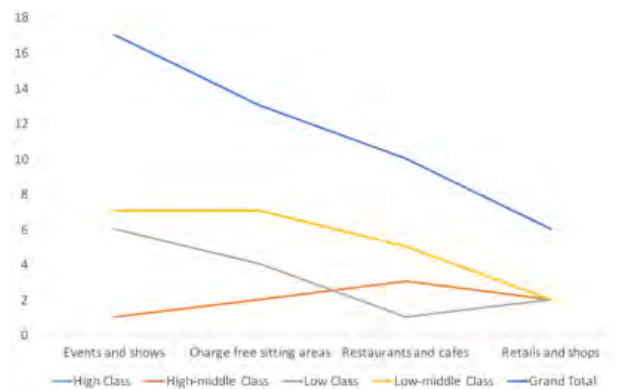


Fig. 6.69: The desired activities in regard to socio-economic groups, Festival Square

VI.3.4.4 Plaza category

In terms of socioeconomic representation, the evaluation sheet shows that the Military Plaza scores the maximum value of representing diverse socioeconomic groups while Downtown Plaza scores nearest the minimum value. This result is derived from that the military Plaza have no activity to do with as it is just a place to show the political power of the state; i.e. the presence of people in this place as the audience (receivers) not as the subjects. Although the place is welcoming all public alike, in special events like 'demonstration of military victories', public became limited (Fig. 6.71). In turn, the Downtown Plaza, according to the conducted survey, is oriented toward who could afford being in this plaza, where about 93% of its users see the activities' fees ranging from expensive to unaffordable regarding different socioeconomic statuses (Fig. 6.72).

On the other hand, the conducted survey shows that all ages with different genders are represented in both plazas. However, there is a racial discrimination in the Military Plaza where general public and military officers couldn't meet each other regularly in the place (Fig. 6.71).

Consequently, the values deduced from the evaluation sheet are significantly validated while



Fig. 6.70: Degree of social diversity right of Military Plaza vs. Downtown Plaza



Fig. 6.71: General public vs military officers who couldn't meet each other at the same time, Military Plaza

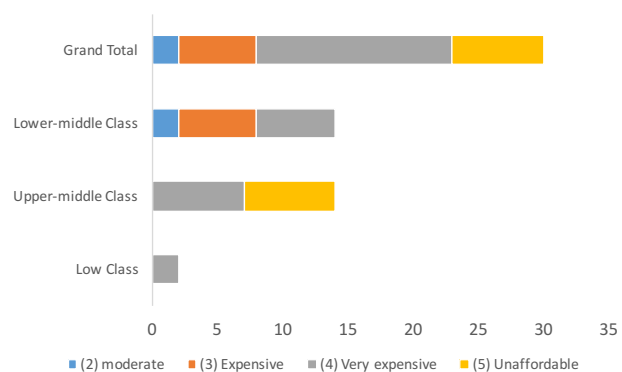


Fig. 6.72: The affordability issue of socioeconomic groups regarding activities' fees, Downtown Plaza

proving that Military Plaza has a higher degree of social diversity right rather than that of Downtown Plaza. The result is returned to the nature typology of the Military Plaza and the exclusion done by the private developer in terms of welcoming some of the people instead all of them during the lifetime.

VI.3.5 Investigating degree of safety and security right

VI.3.5.1 Connectors' network

In terms of the main procedures, the two connectors' network witness low fixed requirement of safety and security, whereas no adequate security guards in both heterotopias, as well as no CCTV cameras do exist within both of them except lately for traffic nodes (Fig. 6.76). Moreover, the connectors' network of New Cairo have lower vitality of people presence in it rather than that of Nasr City as showed in the degree of accessibility right.

In terms of the additional procedures, the two connectors' network witness obvious threats from the spreading of predatory animals (like dogs) and the vehicles' accidents whether against vehicles, pedestrians or properties (Fig. 6.77). OSAC (2016) also argues that Egypt has one of the highest road fatalities in the world. However, connectors' network of New Cairo threatens people more than that of Nasr City according to the high speed of vehicles (OSAC 2016), the low density, the prevalence of unfrequented, unobserved, mono land-use (Shehayeb 2016, Shehayeb

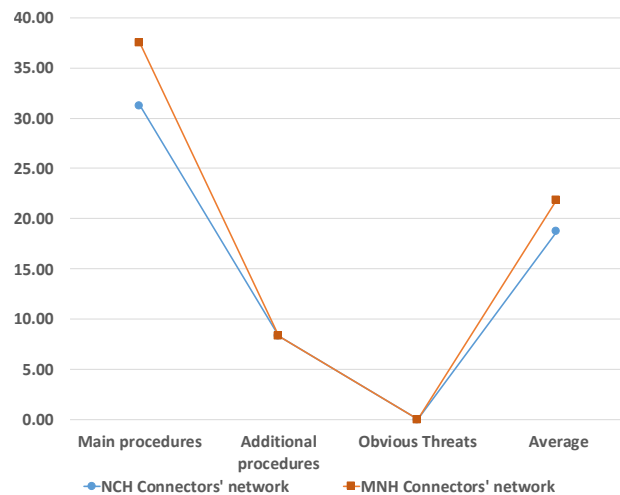


Fig. 6.73: Degree of safety and security right of connectors' network



Fig. 6.74: Connector status, New Cairo heterotopia

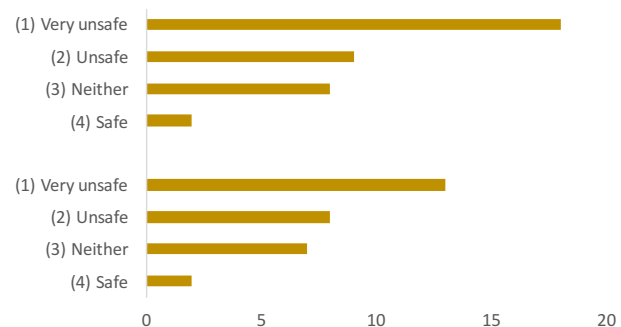


Fig. 6.75: Safety and security regarding people sense, Connectors of New Cairo and Nasr City respectively

Table 6.1: Incidents of New Cairo vs. Nasr City

Heterotopia	Population		Incidents against			Crime rate per 100,000 persons		
	2006	2016	Persons	Property	Sum	Person	Property	Sum
Madinet Nasr	1st Zone-East	501,597	145	893	1,038	24.3	149.8	174.1
	2nd Zone-West	75,917	39	248	287	42.8	272.2	315.1
	Total	577,514	184	1,141	1,325	26.8	166.0	192.8
New Cairo	1st Zone	27,990	17	248	265			
	2nd Zone	40,005	122	397	519			
	3rd Zone	54,344	43	139	182			
Total	122,339	182	784	966	122.3	526.9	649.2	
Source	CAMMAS 2006, Cairo Governorate 2016		Public Security's Annual Report 2015			Calculated by Abdel Halim		

and Abdelhalim 2011).

Hence, both connectors' network score below the medium value with the higher degree goes to those of Nasr City. The result that is proved by both the conducted survey and The Annual Report of Public Security Agency. According to the conducted survey, the percentage of users feeling safe in the connectors' network of Nasr City are more than who in the connectors' network of New Cairo (7% vs. 5% respectively) (Fig. 6.75). That result meets what has been concluded from the annual report provided by the public security Authority, where the crime rate of New Cairo is about three times that of Nasr City (Table 6.3). Hussein (2011: 123), based on GCR's experience, provides an explanation for that, as the presence of people, in general, provides safer places while increasing their number in an exaggerated manner [e.g. car market, sport events (OSAC 2016)] makes them more vulnerable to crimes. AS most criminals find it easier to commit their crimes in crowd and escape using crowds, to impede victims and to blend into



Fig. 6.76: Traffic status before/after establishing surveillance Cameras, Nasr City



Fig. 6.77: Vehicles accidents against property, Nasr City



Fig. 6.78: Commuters passing the highway in front of CFC (al-Masry al-Youm 2015)

them. In line, Hillier and Sahbaz (2005), based on the American Society, note that the increasing of movement and levels of activity has a double effect: firstly, they can produce more natural surveillance and safety in numbers, and so reduce crime; secondly, they provide a potential for criminals' use due to high accessible streets and more potential targets.

In the SRC/UN-Habitat report (2011: 43) in the Egyptian context, it finds that the level of feeling insecure was highest among residents of the middle class (24%) followed by the low class (20%) and high class (10%). The report returns this phenomenon to the reason that residents of low class (i.e. informal one) have a sense of community and enjoy mutual public surveillance while residents of the high class have public policing and private guards. However, middle class's areas, as transitional neighbourhoods, lack these two advantages.

Consequently, the evaluation sheet assures its results during only the ordinary life but in special events bringing the excessive frequency of users, there are always a potential for insecure and unsafe environment wherever this mass does exist.

VI.3.5.2 Park category

In terms of main procedures, Family Park approaches the maximum value as it is fenced and provided with adequate security guards, diverse people presence, and CCTV cameras spreading all over the park. On the other hand, Dawlya Park approaches the median value as it is provided by all the fixed features except for the surveillance provided by security guards and cameras (Fig. 6.79).

In terms of the additional procedures, Dawlya Park suffers from the scarcity of these procedures as its users are obviously exposed to different types of threats -street's dogs and harassment phenomenon (Elwatannews 2014, Gamal 2015). As harassment phenomenon makes the public sector depending in public security guards only during important events such as Eids, Sham el-Nesim. Although the huge agglomeration of young youth causes this phenomenon in ordinary days, it coincides with no adequate security guards in these days (Fig. 6.80). On the other hand, Family Park witnesses high additional security procedures in regard to the spread of adequate lighting at nights, calling speakers, and security guards all over the park. However, at night, the outside streets' connectors are so dark while having no security guards that threaten the public

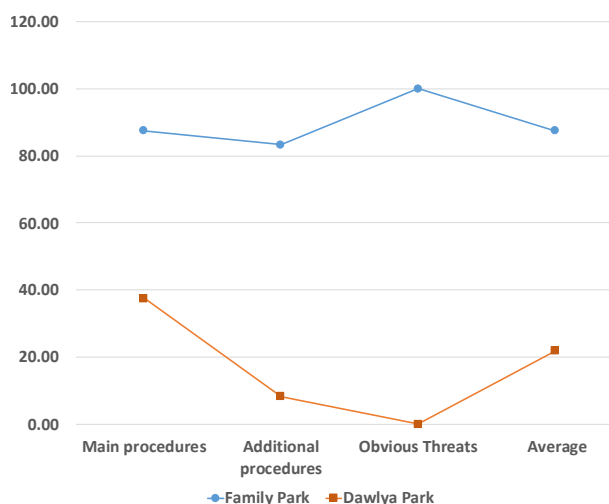


Fig. 6.79: Degree of safety and security right of Dawlya Park vs. Family Park



Fig. 6.80: Policemen presence during important events and harassment phenomenon, Dawlya Park (vetogate 2014, Abdin 2015)

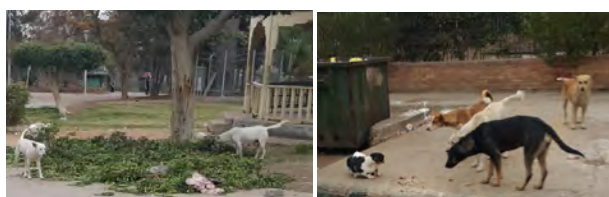


Fig. 6.81: The diffusion of street dogs inside vs. outside, Dawlya Park

safety outside the park.

Hence, Dawlya Park is less safer and secure rather than Family Park. The result that has been validated by the conducted survey, showing that about 50% of Dawlya Park's users find themselves, as adults, safe and very safe while, on behalf of their children, they feel a further less degree of safety and security right. In turn, about 90% of family Park's users find themselves, as adults, as safe and secure as on behalf of their children too (Fig. 6.82, Fig. 6.83).



Fig. 6.82: Children safety, Family Park

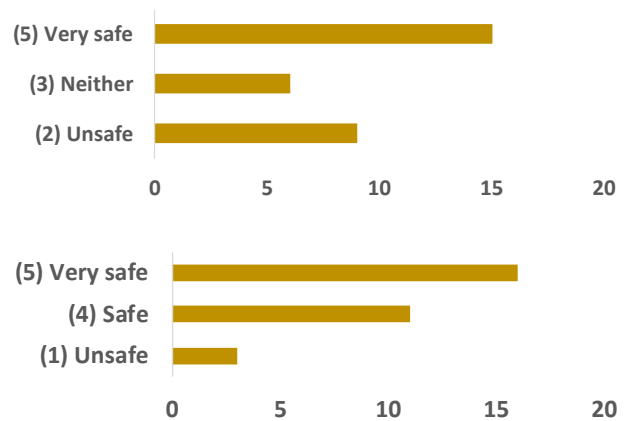


Fig. 6.83: Safety and security regarding people sense, Dawlya Park and Family Park respectively

VI.3.5.3 Square category

In terms of main procedures, Festival Square scores the maximum value as it is fenced and provided with adequate security guards, diverse people presence, and CCTV cameras spreading all over the square while Expo Square scores the medium value as it is provided by all fixed features except for the surveillance provided by security guards and cameras (Fig. 6.84).

In terms of the additional procedures, Expo Square suffers from the scarcity of these procedures as well as the absence for obvious threats in this square while Festival Square witnesses high additional security procedures in regard to the spread of adequate lighting at nights, calling speakers, and obvious security and safety instructions in addition to tentative security guards at special events (Fig. 6.86).

Hence, Expo Square is less safer and secure rather than Festival Square. The result that has been validated by the conducted survey, showing that about 47% of Expo Square's users find themselves, as adults, safe or very safe While about 89% of Festival Square's users find the same (Fig. 6.85).

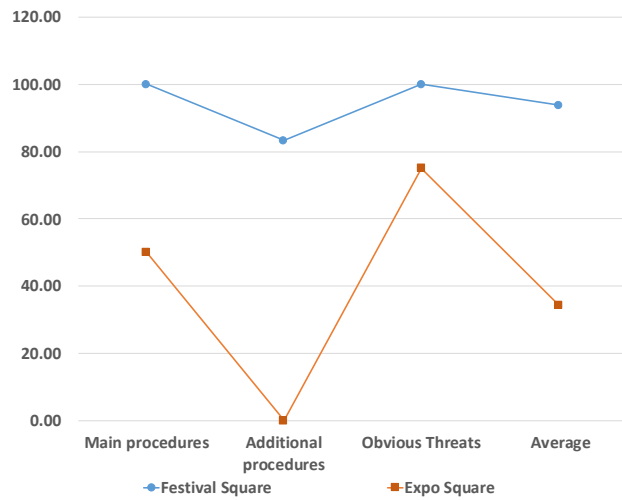


Fig. 6.84: Degree of safety and security right of Expo Square vs. Festival Square

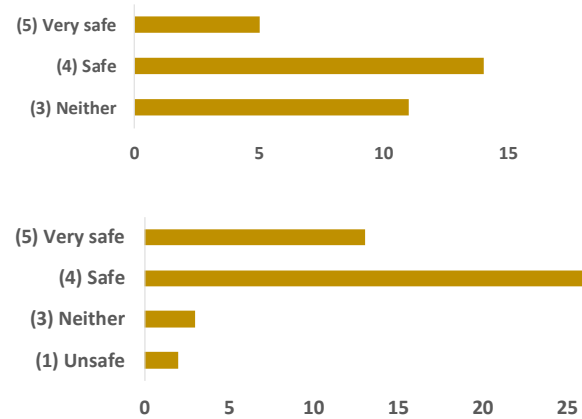


Fig. 6.85: Safety and security regarding people sense, Expo Square and Festival Square respectively



Fig. 6.86: Special events with tentative surveillance guards, Festival Square

VI.3.5.4 Plaza category

In terms of main procedures, Downtown Plaza approaches the higher value although it isn't fenced (Fig. 6.87). On the other hand, Military Plaza suffers from lack of space vitality due to its nature of use.

In terms of the additional procedures, Military Plaza witnesses tentative high security procedures during military events as secured and controlled by security forces (Fig. 6.88), as well as it doesn't witness the mass of people in ordinary life. However, it doesn't mean that crimes won't take-place as it had witnessed the assassination of Sadat in 1981. On the other hand, Downtown Plaza meets almost the medium value of the additional procedures.

Hence, both plazas are almost the same with the higher value goes to Downtown Plaza. Also, the conducted survey shows that about 70% of Downtown plaza's users find themselves, as adults, safe While about 67% of Military Plaza's users find the same (Fig. 6.85). As a matter of fact, people feel secure and safe in both plazas as one of them witness low frequency of users while the other witness low social diversity; Military Plaza and Downtown Plaza respectively.

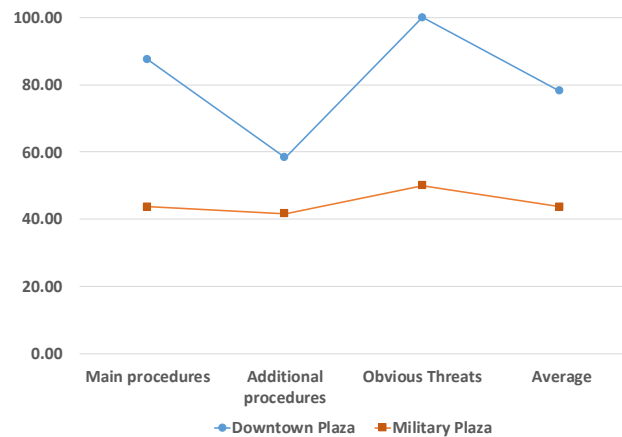


Fig. 6.87: Degree of safety and security right of Military Plaza vs. Downtown Plaza

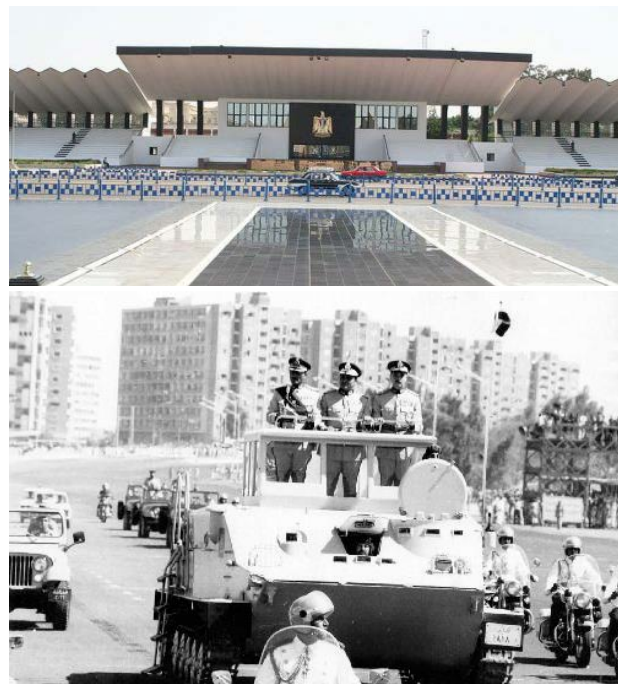


Fig. 6.88: Fourth anniversary of Oct. 6 War Victory, Military Plaza (Bibliotheca Alexandrina)

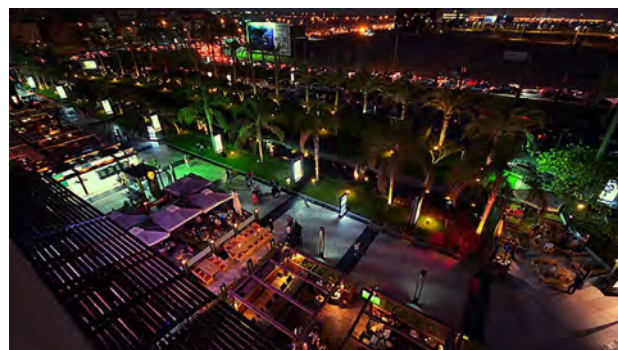


Fig. 6.89: Unfenced Public spaces making less opportunity for the public to feel very safe, Downtown Plaza

VII.3.6 Investigating degree of sociability right

VI.3.6.1 Connectors' network

While the connectors of Nasr City are full of necessary vital activities bringing diverse people into the streets, these activities are mainly located at mixed land-use of commercial/residential activities. In turn, necessary activities appropriated to diverse people are inefficiently allocated to the connectors' network on New Cairo, as these activities are mainly located at separated land-use of commercial activities, besides the proliferation of commercial mall (indoor spaces) during neoliberal era left the connectors behind its common use from its predecessor's built environment, i.e. Nasr City. So, connectors in the contemporary city are mainly used for vehicles movements while in some specific times it acts as nodes.

According to the conducted survey across different connectors, people visit the connectors of Nasr City mainly to enjoy the necessary activities (i.e. shopping) provided there as well as to some sociable activities like meet others and the family. On the other hand, people mainly uses the connectors of New Cairo as movement places for commercial activities and sometimes for social purposes like social events (Fig. 6.91).

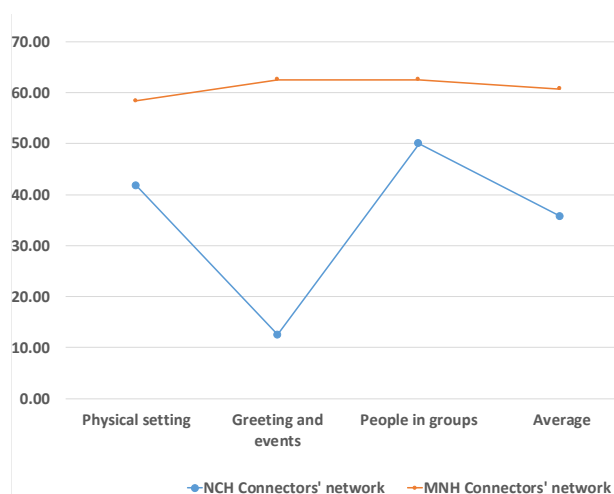


Fig. 6.90: Degree of sociability right of connectors' network

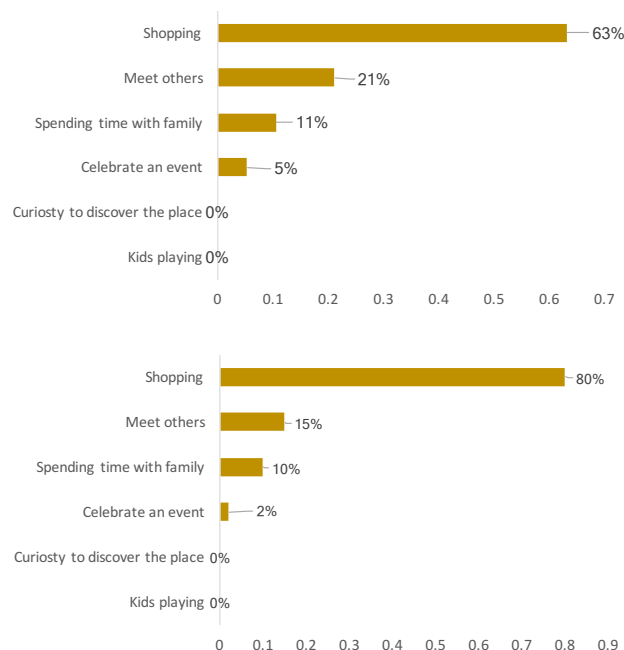


Fig. 6.91: Desired activities, connectors' network of Nasr City and New Cairo respectively



Fig. 6.92: Cairo Runners' public agglomeration in 2016, al-Mokattam heterotopia

In the contemporary city, space of flows is playing a substantial role in returning these connectors to social life as via which people organize social events into public life away from the commercial-oriented public spaces. The research, for example, has observed some events performed in these connectors from different places in metropolitan Cairo such as kids' street-art, Cairo Runners, and Go Bike events. A prerequisite procedures are performed to organize such events, like coordination and negotiation with the security forces for doing such events (Time, place and expected no of participants). Such events are announced via different social media for expecting the no of the participant, organizing a team of volunteers, and getting official sponsors for large events.

In the small event 'Kids' Street-art' in al-Mokattam heterotopia, for instance, a part of a connector has been cut off to be transformed from being a car-oriented place to becoming a people-oriented one during the time of the event. However, in large event 'Cairo Runners' in the same heterotopia, a predetermined path of 7.5 kilometres posted on social media pre the date of the event, and around 2000 participants from metropolitan Cairo had attended this event (starting at 7am on Nov. 25, 2016). A facilitator



Fig. 6.93: Kids Street-art 2015, al-Mokattam heterotopia



Fig. 6.94: Cairo Runners in 2016, 5th District (Cairo Runners 2016)



Fig. 6.95: Cairo Runner Route in 2016, al-Mokattam heterotopia (Cairo Runners 2016)

team was in charge of making route signage and check points; of public safety by separating runners from vehicles movements in addition to the existence of two ambulance cars; of guiding and encouraging the runners; and of providing runners with water while also responsible for route cleanness after the event. After finishing the event, some participants claimed about the ups and downs in the determined route, which added more difficulties to it compared to the previous one in New Cairo heterotopia last week. Others were claiming that the route is only 7 kilometres according to their mobile records, not 7.5 kilometres as posted.

Consequently, Space of flows is crucial for bringing the connectors to its social nature in the contemporary city that witnesses the mono-land use in its articulation while enhancing the degree of sociability right of the mixed one. So, the connector s' network of Nasr City is somehow sociable more than that of New Cairo with no significant differences among them except in terms of none/ verbal communications.

VI.3.6.2 Park category

Both parks provide necessary activities and places that don't address all socio-economic groups. For Dawlya Park high class is marginalized but it can rely on the activities provided by the adjacent Wonderland Mall through a controlled gate on the park wall. In turn, the low class is marginalized in Family park, but this class couldn't afford to be there as the surrounding doesn't support its presence at all.

Social activities, meeting others or socializing pattern, can be observed in the socio-petal spaces existing in both parks such as different lawn areas, sitting areas around cafés kiosks, playgrounds, and shaded sitting areas. However, Family Park exceeds Dawlya Park by providing playgrounds for elder people, an auditorium with different shows, as well as organizing social events such as intellectual competition with the auspices of Bibliotheca Alexandrina (2015), commercial hand-made events, and wedding events as well.

According to the conducted survey, Family Park scores about 91% regarding social activities from the total desired activities in the place while Dawlya Park scores about 72% regarding the same. Hence, this result meets the result deduced

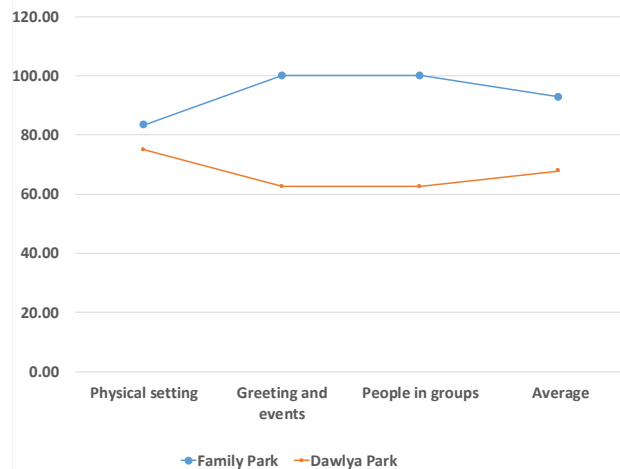


Fig. 6.96: Degree of sociability right of Dawlya Park vs. Family Park

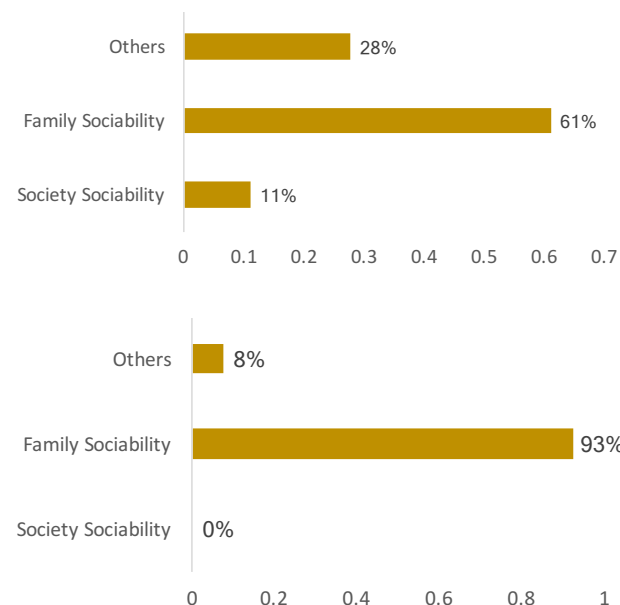


Fig. 6.97: Desired activities, Dawlya Park and Family Park respectively

Part III: Investigation Public Spaces of Cairo

from the evaluation sheet which shows that Family Park has a higher degree of sociability right compared to that of Dawliya Park in terms of social events, diverse availability of physical spaces appropriated to diverse socioeconomic, age and gender group.



Fig. 6.98: Forms of sociability, Dawliya Park



Fig. 6.99: Forms of sociability, Family Park

VI.3.6.3 Square category

Expo Square provides the necessary activities and places that don't appropriate to all socio-economic groups especially upper-middle and the superior classes, in addition to there is no free of charge sitting areas. For Festival Square, necessary activities and places are represented adequately in the square. However, for who could afford to obtain these kinds of activities that aren't oriented to diverse social classes at all. Whereas, retails, restaurants and cafés circumscribed the square are exclusively for who could afford this kind of luxurious franchises and trademarks.

Social activities, meeting others or socializing pattern, can be observed in the socio-petal spaces existing in Expo Square where different kinds of events are hosted to motivate people in groups to visit this place such as forums, International Book Fair, etc. Cairo International Book Fair is considered an important international event hosted in the place every year since it was commenced in 1969 (Cairo Governorate 2016). Today, the Fair hosts around 735 publishers from 25 states (Sharnouby 2013). The place introduces an open space, flat space with an open stage, to host

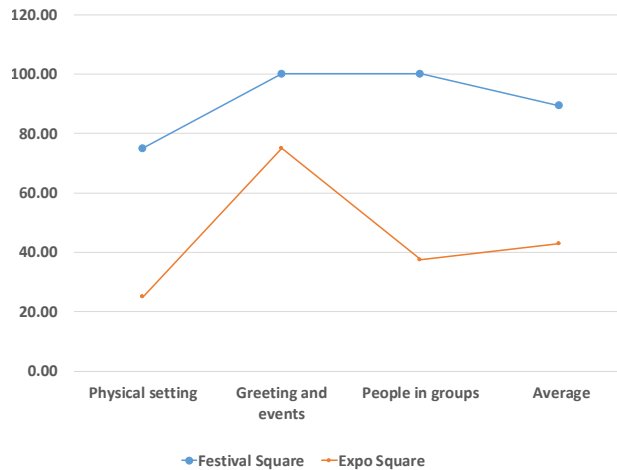


Fig. 6.100: Degree of sociability right of Festival Square vs. Expo Square

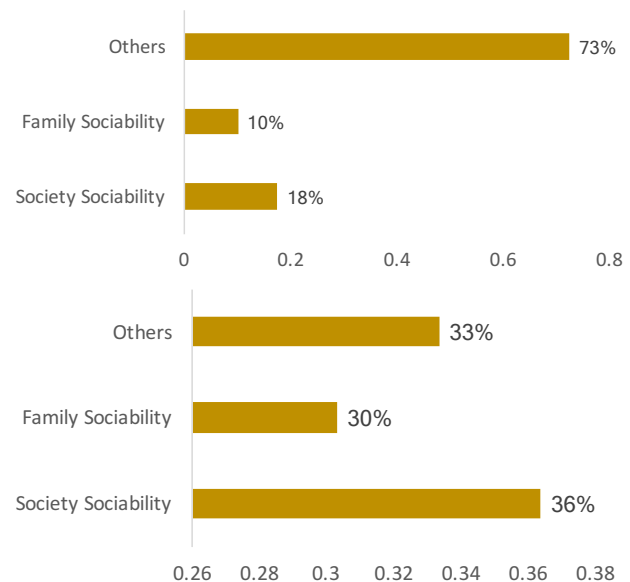


Fig. 6.101: Desired activities, expo Square and Festival Square respectively



Fig. 6.102: Passive activities, Festival Square

cultural events, in addition to other activities such as public art events and circus show event (Fig. 6.103).

On the other hand, the socio-petal spaces of Festival Square exist in front of each café and restaurant as well as on terraces devoted to dancing fountain shows. Passive activities like the dancing fountain shows, social events at the amphitheatre, and buskers' shows are different forms to get people in groups in that square. However, these events are only organized by the owner approval.

According to the conducted survey, Festival Square scores about 66% regarding social activities from the total desired activities in the place while Expo Square scores about 28% regarding the same. Hence, this result meets the result deduced from the proposed model which shows that Festival Square has a high degree of sociability right compared to the Expo Square in terms of all forms of sociability procedures. Whereas, the nature of this node typology 'long-term use' is the reason why people gave other activities the higher opportunity rather than the social one in that place.



Fig. 6.103: Activities taxonomy, Expo Square

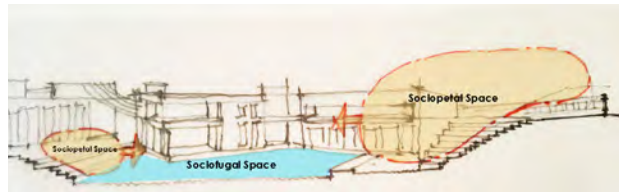
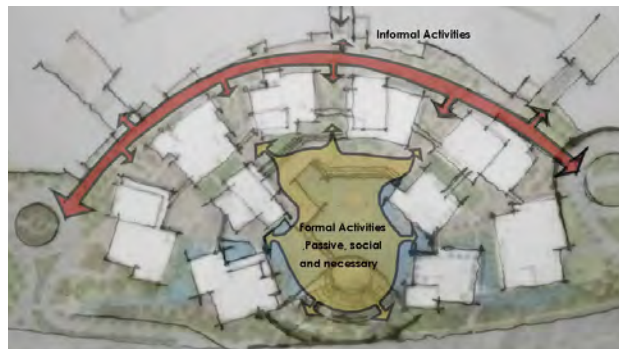


Fig. 6.104: Activities taxonomy, Festival Square

VI.3.6.4 Plaza category

Although necessary and social activities aren't valid in the Military Plaza, only military events are permitted in this place. Other activities can do exist in forms of passive activities just for discovering the place. So, the passive activities are the major theme of the place in military events, whereas the place introduced an open flat space (including part of al-Nasr Road) dedicated for military shows, as well as the podium which is dedicated only for the military forces and the like (Fig. 6.108). For Downtown Plaza, necessary activities and places are represented in the plaza for who could afford to obtain these kinds of activities that aren't oriented to diverse social classes at all. These kinds of activities can be found in forms of the sitting areas around each restaurant or café, which are separated physically from other activities through light structures of shaded areas. Moreover, retails, restaurants and cafés circumscribed the plaza are exclusively for who could afford this kind of luxurious brands and trademarks.

Social activities, meeting others or socializing pattern can be only observed in forms of verbal and none verbal communication in the Military Plaza (Fig. 6.107). On the



Fig. 6.105: Degree of sociability right of Military Plaza vs. Downtown Plaza

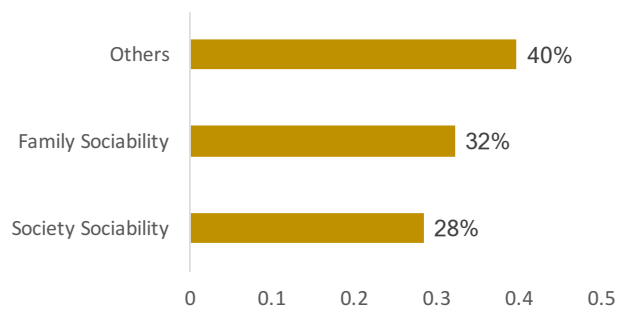


Fig. 6.106: Desired activities, Downtown Plaza



Fig. 6.107: The forms of public presence, Military Plaza (Youm 7)



Fig. 6.108: Fourth anniversary of 6th of Oct. War victory, Military Plaza (Bibliotheica Alexandrina)

other hand, the socio-petal spaces of Downtown Plaza exist in front of each café and restaurant as well as the passive activities oriented toward the heart of the plaza for watching the water features (the fountain) and social events in the place (Fig. 6.110, Fig. 6.111). Also, social events are only organized and provided by the owner approval and oriented only for who could afford to be there.

According to the conducted survey, Downtown Plaza scores about 60% regarding social activities from the total desired activities in the place (Fig. 6.106) while Military Plaza only dedicated to passive activities. Hence, this result meets what has been deduced from the evaluation sheet as Downtown Plaza has a high degree of sociability right compared to the Military Plaza in terms of all forms of sociability matters. Whereas, the typology nature of Military Plaza 'passive activities' is the reason why social activities are absent in the place.



Fig. 6.109: Unknown Solider, Military Plaza

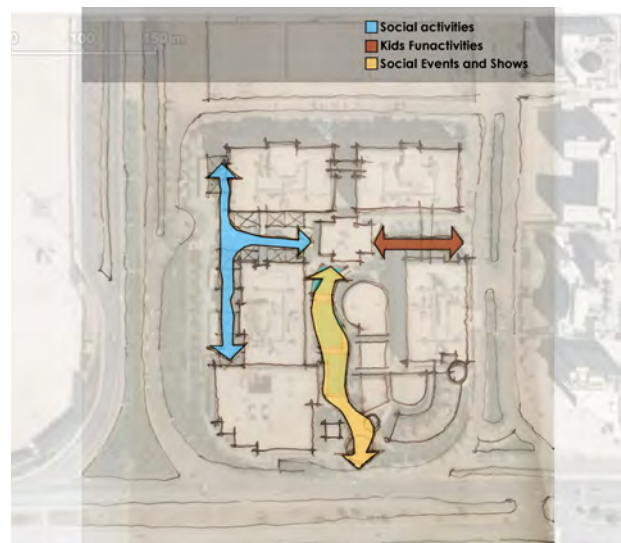


Fig. 6.110: Activities taxonomy, Downtown Plaza



Fig. 6.111: The COSTUME Festival, Downtown Plaza

VII.3.7 Investigating degree of freedom right

VI.3.7.1 Connectors' network

Freedom of movement: Using the analysis tool of Space Syntax, the integration analysis 'R3' of the connectors' network of Nasr City shows that socio-spatial distribution is locally secluded from each other away from the cosmopolitan network of connectors. However, at global integration 'Rn' all socio-economic groups have equal opportunities to access the cosmopolitan publicness (Fig. 6.113).

On the other hand, the connectors' network on New Cairo shows that socio-spatial distribution is highly segregated from each other through this network locally (R3). However, globally (Rn) the low-class territories have lower opportunities compared to others in terms of their proximity to the centre and global connection with the tele-heterotopia, especially that located in the 3rd District of New Cairo (Fig. 6.116, Fig. 6.117).

Freedom of action: Due to the transformed activities of the connectors of Nasr City, the mixed-use causes the attraction of street's vendors to informally occupy parts of the connectors' network. Thus, this encroachment action causes a freedom of action privileged street's vendors rather than the

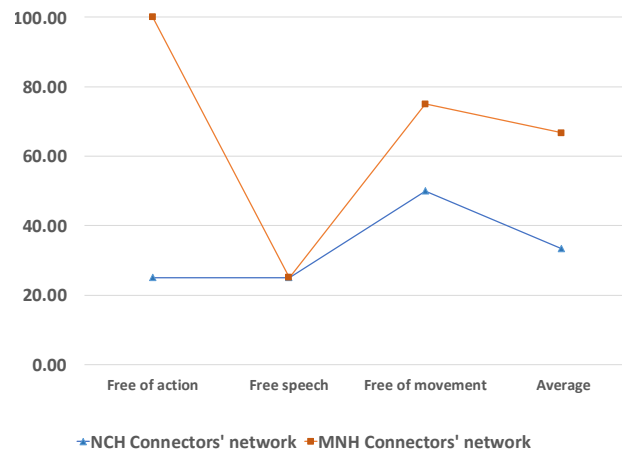


Fig. 6.112: Degree of freedom right of Connectors' network



Fig. 6.113: Global integration map (Rn), Nasr City



Fig. 6.114: Streets as a contested arena between public and street vendors, connectors of Nasr City heterotopia (Youm7 2016, Innfrad 2016)



Fig. 6.115: Cairo-Gas workers demonstration, Nasr City (Medantahreer 2012)

general public. Shehayeb and Issa (2016) observe that citizens erode, encroach, improvise and moderate the negative impacts of formal urban planning that is socially exclusive either intentionally or unintentionally, where street vendors occupied the commercial corridors for eking out a living. Although some of the low-class group gets benefits from their existence, others aren't, as seeing their existence not welcomed at all.

On the other hand, the connectors of New Cairo privilege the car domination in their design, as well as they are changed only according to laws and state regulations. So, no one can change its setting unless he has the authority to do so. However, social events, as discussed before, with special coordination could make some minor changes, temporary structure, in these connectors such as circus tent, stages, kiosks, etc (Fig. 6.118).

Free speech: while space of flows privileges the arena of debates and deliberation, this non-physical connector didn't come into an influential being unless it has the physical space representing it (Parkinson 2012). During the neoliberal era, both connectors' networks are the place where people can agglomerate claiming their demands against the empowered actors whether these demands are political, social, or economic ones.

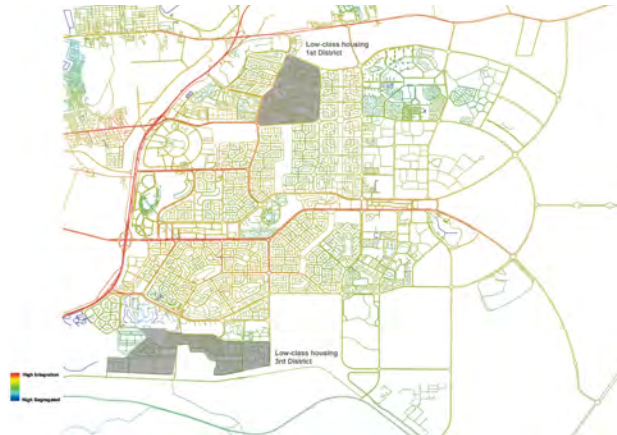


Fig. 6.116: Global integration map (Rn), New Cairo Heterotopia (Abdel-Rasoul)



Fig. 6.117: Local integration map (R3), New Cairo



Fig. 6.118: Circus Tent at 90th Road, Connectors of New Cairo



Fig. 6.119: Condemning the killing of a man by a police secretary in 2016, Connectors of New Cairo

So, both connectors' networks have witnessed some different demonstrations. This statement "Watch his excellency bey, who killed us for a pound", For example, is a protests' slogan against a police secretary who killed a man for pounds in New Cairo heterotopia (al-Bedaiah 2016). Therefore, any connector could claim people right of free speech but only the security forces who can make them continuing for long-time or finishing it immediately.

Consequently, connectors network of Nasr City has a higher degree of freedom right rather than those of New Cairo regarding freedom of movement freedom and actions.

VI.3.7.2 Park category

Freedom of movement: Both parks welcome the free of choice of movements in all directions XYZ except for some vertical directions in Family Park like the state of the observation tower (Fig. 6.122).

Freedom of action: Both Parks celebrate people's tiny changes in forms of public agglomeration at different places, making different activities. On the other hand, major changes can only be done freely in Dawlya Park while Family Park celebrate this kind of changes only in some special events organized by the developer in assistance with the public like wedding events, cultural events, commercial handmade events, camping events, etc. (Fig. 6.121, Fig. 6.123). However, this kind of changes could only be made of temporary structures by setting up some tents, shades, stages, kiosks, etc.

Free speech: Upon the history of both parks, no public discourses or demonstrations have been observed in both of them up till now, except once an event after the 25th revolution had been organized -on October 13, 2012- and not returned again in Dawlya Park. Although Family park could accommodate a large group of people for social events, it only allows urban public

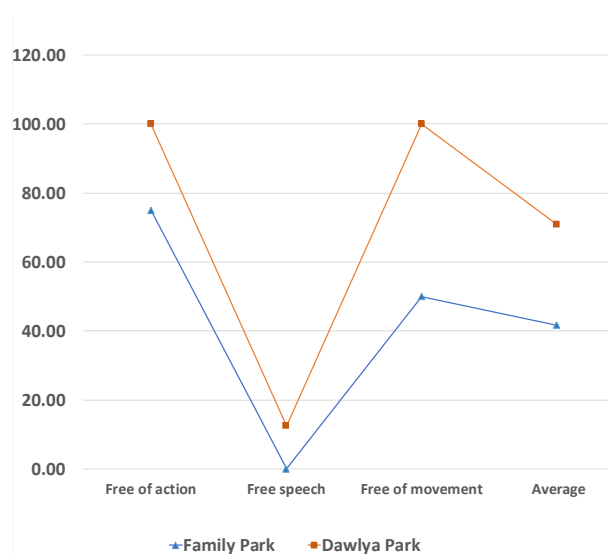


Fig. 6.120: Degree of freedom right of Dawlya Park vs. Family Park



Fig. 6.121: Tentative structure, Dawlya Park



Fig. 6.122: Observatoion Tower, Family Park (family Park 2016)

art to be taken place in it under the developer control (Fig. 6.123). Hence, free speech actions couldn't be allowed in both places or aren't observed yet by this research.

Consequently, Dawlya Park is somehow has a higher degree of freedom right rather than family Park in terms of movement and action freedom (Fig. 6.120).



Fig. 6.123: Special social events, Family Park (family Park 2016)

VI.3.7.3 Square category

Freedom of movement: Both Squares welcome the free of choice of movements in all directions XYZ except for some directions in Festival Square like the state of the auditorium in special events that are limited access for who with tickets.

Freedom of action: Both squares celebrate people's tiny changes in forms of public agglomeration at different places. They allow people to make different activities without doing major changes to them. However, major changes can only be done freely in both squares by who are authorised to do so where different exhibitors might occupy the public space for the developers' will to make more profit. This type of changes might be continuously exhibited every season (Fig. 6.125, Fig. 6.127). However, Expo Square might guarantee the general public to do major changes in the place like graffiti while Festival Square celebrate this kind of changes only in some special events organized by the developer himself in assistance with the public like cultural events (busking and shows), commercial handmade events, etc. (Fig. 6.126, Fig. 6.128). In turn, this kind of changes could only be made of temporary structures by setting up some tents, shades, stages, kiosks,



Fig. 6.124: Degree of freedom right of Expo Square vs. Festival Square

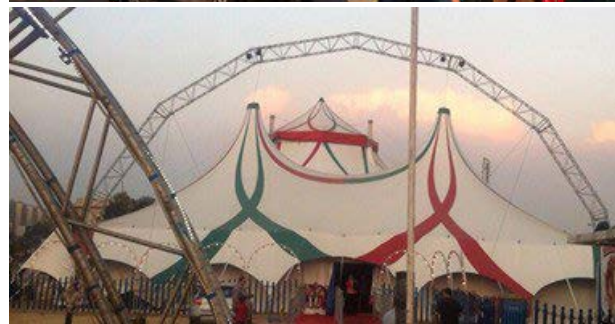


Fig. 6.125: Occupying the public space by diverse exhibitors



Fig. 6.126: Blending necessary activities with cultural events into one place, Expo Square

etc.

Free speech: Although both squares are opened to public use while having free of charge sitting areas, public discourse and protests couldn't be hosted in both of them except some special cultural events could be hosted in closed and open spaces in Expo land (at the Book-Fair event, for example). Notably, when the workers of CFCM organized a protest claiming their right to the establishment of a walk bridge (crossing the highway), the protest has been taken place at the main entrance in front of the mall -a place opposite to the festival village- due to its vitality and a way from the controlled access points. In contrary, organizing such protest inside the festival square isn't allowed by the developer (private sector).

Consequently, Expo Square is somehow has a higher degree of freedom right rather than Festival Square in all freedom terms.

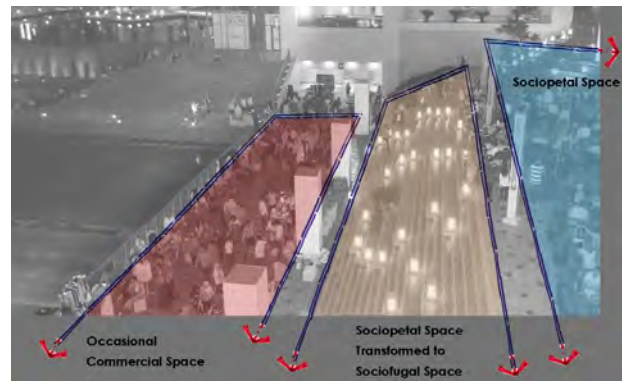


Fig. 6.127: Different observed activities, Festival Village's Square



Fig. 6.128: Public agglomeration around buskers' show, Festival Square



Fig. 6.129: Workers of CFCM claiming for constructing a pedestrian bridge (al-Masry al-Youm 2015).

VI.3.7.4 Plaza category

Freedom of movement: while Downtown Plaza welcomes the free of choice of movements in all directions XYZ, Military Plaza limits this freedom by providing constrained movements in the place.

Freedom of action: Both Plazas delimits the freedom of action in both forms 'minor and major' or even in tiny changes due to the nature typology of Military Plaza where only security forces can transform the place into a military show plaza and bring it again for ordinary public life. On the other hand, Although the developer limits (private sector) on changes within Downtown Plaza, only people's major changes take-place by who are authorised to do so according to the developer's desire to make more profit such as The COSTUME Festival (The COSTUME Festival @ Downtown Katameya, 2014), Ramadan Celebration event, Commercial Handmade event etc. (Fig. 6.132). Meanwhile, the developer also neglects any activities conflicting his desire to use every piece of land for gaining revenues.

Free speech: As both places limit freedom of movements and actions except in certain conditions, public discourse and protests couldn't be performed in both of

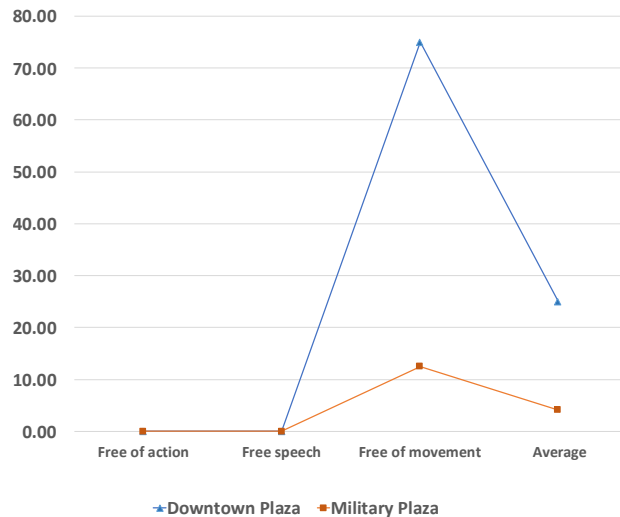


Fig. 6.130: Degree of freedom right of Military Plaza vs. Downtown Plaza



Fig. 6.131: Lifetime empty public space according to State's will, Military Plaza



Fig. 6.132: Dramatical changes of Open spaces according profit-making principles (EECA 2016)

them, that can be observed by this research since the establishment of both of them.

Consequently, both plazas have a low degree of freedom right with somehow a higher value to Downtown Plaza.

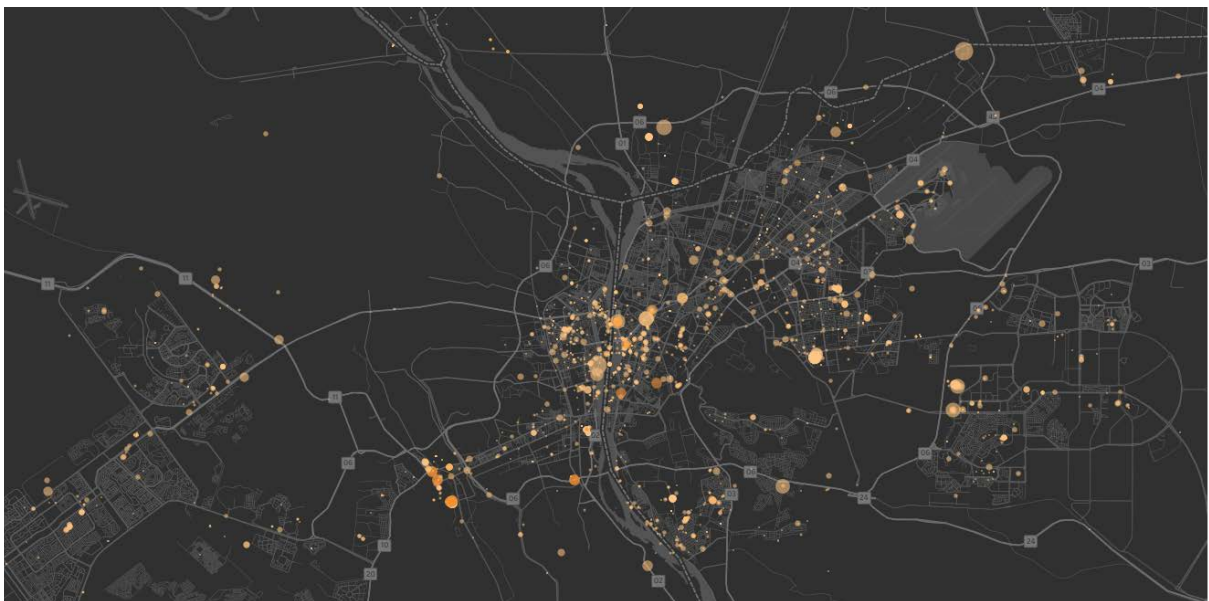


Fig. 6.133: Visualizing Cairenes navigation in public spaces during 15 days (On Sept 2016), Cairo Metropolitan (processed by Twitter API, Open Street Map and Tableau)

Chapter VII

DISCUSSION | RESULTS

Chapter VII

DISCUSSION | RESULTS

“Cairo, like all constructed places, will always be contested. Its identity and normative trajectory will never be fixed. Appreciating this and yet seeing lineaments along which its identity, built environment, spatial political economy, and normative future are being worked out, is the challenge of scholarship on Cairo” (Singerman 2011: 31).

In this chapter, the research hypotheses are tested to trace our understanding of public spaces' transition from Nasr City Trans-heterotopia to New Cairo Tele-heterotopia under the sociopolitical changes. Then, the conclusion, results, and recommendations are introduced.

VII.1. Correlation analysis

After investigating the five degrees of public spaces, the statistical correlation was done using Pearson correlation powered by Excel software. However, when the Statistical Centre of Cairo University reviewed the statistical analysis, it recommended the use of Spearman correlation for better analysis via SPSS Software. While carrying out the analysis of Spearman correlation, only three significant correlations were observed between the five degrees (Table 7.1). This result is discussed through comparing the values gotten from the eight definite cases studies through the evaluation sheet, refer to Annex 04, 05.

Notably, a correlation is a statistical technique describing the degree of

linear association between two variables. The value of a correlation coefficient “r” ranges from (-1 to +1), whereas a value of 0 means there is no linear association between the two variables while a value of (-1 or +1) means there is a perfect linear association between the two variables. The difference being that (-1) indicates a perfect inverse relationship while (+1) a perfect positive relationship (Figure 7.1). To examine whether “r” is significant or not, the Spearman correlation analysis is employed especially when the sample size is small (less than 30) at the level of significance $\alpha = 0.05$ (95% of confidence level). If the calculated significance value is smaller than α ; consequently, there is a significant correlation between variables; otherwise “r” is statistically not different from zero (Bernstein, S. and Bernstein, R. 1999: 434-40).



Fig. 7.1. The strength direction of the value of the correlation coefficient

According to the mentioned methods, the correlation analysis among the five degrees of the sociopolitical rights to public spaces are discussed through investigating the correlation between these degrees of all the investigated public spaces (the eight cases studies: nodes and connectors) (Table 7.2).

The research concludes a significant correlation among the five degrees. It has been observed that accessibility right is a prerequisite element to bring the social diversity right into a place, as there is a significant a positive correlation between the two variables (Table 7.1). In order to achieve the desired degree of social diversity right in a place, the desired degree of accessibility right should be achieved first in the place articulation.

Table 7.2. The correlation between five degrees of the public spaces (SPSS processing)

		Duration	Accessibility degree	Diversity degree	Safety and security degree	Sociability degree	Freedom degree
Spearman's rho	Duration	Correlation	1.000				
		Sig. (2-tailed)					
		N	8				
	Accessibility degree	Correlation	.714	1.000			
		Sig. (2-tailed)	.0047				
		N	8	8			
	Diversity degree	Correlation	.790	.695	1.000		
	Sig. (2-tailed)	.0020	.0050				
	N	8	8	8			
Safety and security degree	Correlation	-.263	-.551	-.229	1.000		
	Sig. (2-tailed)	.528	.157	.586			
	N	8	8	8	8		
Sociability degree	Correlation	-.407	-.503	-.078	.536	1.000	
	Sig. (2-tailed)	.317	.204	.854	.171		
	N	8	8	8	8	8	
Freedom degree	Correlation	.286	.286	.587	-.491	.347	1.000
	Sig. (2-tailed)	.493	.493	.126	.217	.399	
	N	8	8	8	8	8	8

*, Correlation is significant at the 0.05 level (2-tailed).

Table 7.3. The values of five degrees of the eight cases studies using the evaluation sheet

Public space typology	Duration (year)	Accessibility degree %	Diversity degree %	Safety and security degree %	Sociability degree %	Freedom degree %
NCH_Connectors	17	38	59	19	36	33
Family Park	2	22	77	88	93	42
Festival Square	4	13	68	94	89	29
Downtown Plaza	8	53	75	78	61	25
MNH-Connectors	48	84	89	22	61	67
Dawlya Park	30	66	89	22	68	71
Expo Square	37	63	95	34	43	58
Military Plaza	43	72	86	44	4	4

Therefore, the empowered actor could positively or negatively control the degree of accessibility right of space to control its degree of social diversity right as well.

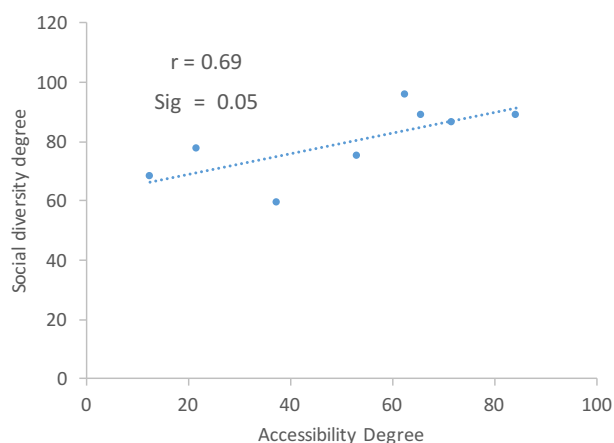


Fig. 7.2. The correlation between the degree of accessibility right vs. the degree of social diversity right (SPSS processing)

VII.2. Reviewing the research hypotheses

The main purpose of this analysis is to identify the significant mutation in public spaces' articulation through comparing their five sociopolitical rights (accessibility right, social diversity right, safety & security right, sociability right, and freedom right) under the two different powers: public sector vs. private sector. So, the degrees of the five rights of the public spaces' network of Nasr City Trans-heterotopia are compared to those belonging to New Cairo Tele-heterotopia. The method used to understand this relation depends on comparing statistically the difference between the two means for each degree of sociopolitical right from each heterotopia.

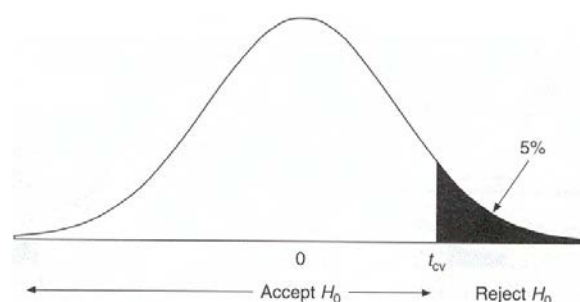


Fig. 7.3. Explanatory diagram of t-test for rejecting the null hypothesis

Initially, the degree of significance between the two means were tested using T-Test for the analysis of small sample. However, this test was dismissed by

the Statistical Centre of Cairo University which recommended the use of a more accurate test appropriate for the research sample size. Finally, the degree of significance between the two means were tested using Mann-Whitney Test powered by SPSS Software (refer to Annex 05).

VII.2.1 Reviewing the first research hypothesis

The first research hypothesis argues that public spaces under public sector development (represented in Nasr City Heterotopia) have a higher degree of accessibility right, social diversity right, and freedom right compared to these under the private-sector development (represented in New Cairo Heterotopia), i.e. $H_1: \mu_{Pu} > \mu_{Pr}$.

VII.2.1.1 Degree of accessibility right; comparative analysis

To test the differences witnessed in the degree of accessibility right among both heterotopias, two tests are used. The first test: the correlation analysis between the duration since space establishment and its degree of accessibility right. It is concluded that the degree of accessibility right decreases as time passes. The conclusion means that precedent public spaces have a higher degree of accessibility right rather than the following ones (Figure 7.4).

The second test, the comparative analysis of the two means for each heterotopia regarding degree of accessibility right, proves a significant statistical difference does exist between the two means (Figure 7.5, Table 7.3). In turn, these two results validate this research hypothesis.

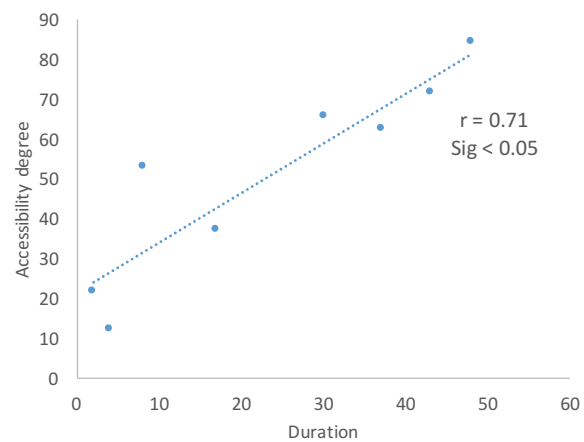


Fig. 7.4. The correlation between the degree of accessibility right vs. public-space duration (SPSS processing)

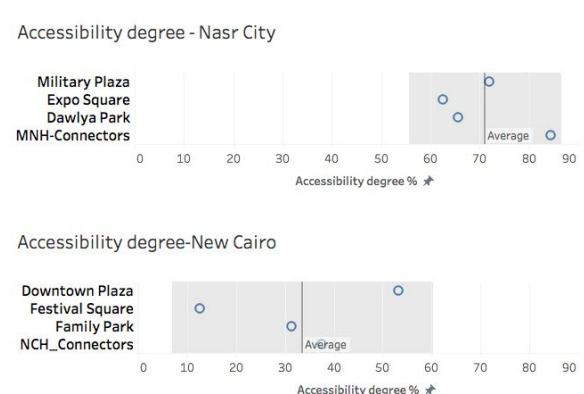


Fig. 7.5. Comparative analysis of the two means of degree of accessibility right (Tableau processing)

Table 7.4. Mann-Whitney Test for the comparative analysis of degree of accessibility right (SPSS processing)

Accessibility degree	
Mann-Whitney U	0.000
Wilcoxon W	10.000
Z	-2.309
Asymp. Sig. (2-tailed)	0.021
Exact Sig. [2*(1-tailed Sig.)]	.029 ^a

Hence, public spaces under the power of private sector development (represented by New Cairo Heterotopia) have a significantly lower degree of accessibility right compared to those under the power of public sector development (represented by Nasr City Heterotopia).

VII.2.1.2 Degree of social diversity right; comparative analysis

To test the differences witnessed in the degree of social diversity right among both heterotopias, two tests are used. The first test: the correlation analysis between duration since space establishment and its degree of social diversity right. The research finds that degree of accessibility right decreases as time passes, which means precedent public spaces have a higher degree of social diversity right rather than the following ones (Figure 7.6).

The second test, the comparative analysis of the two means for each heterotopia regarding degree of social diversity right, proves a significant statistical difference does exist between these two means (Figure 7.7, Table 7.4). These two results rejecting the null hypothesis while validating this research hypothesis.

Hence, public spaces under the power of private sector development (represented by New Cairo Heterotopia) have a significantly lower degree of social diversity right compared to those under the power of public sector development (represented by Nasr City Heterotopia).

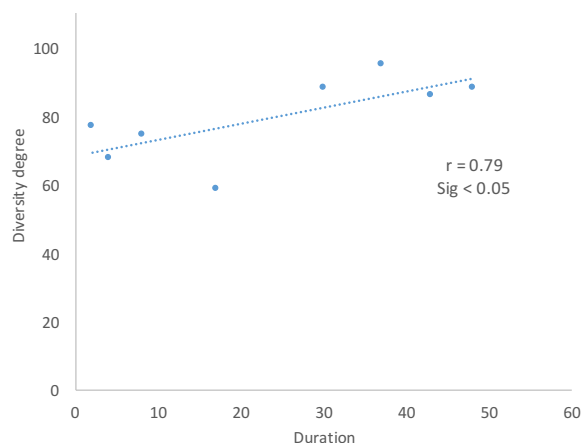


Fig. 7.6. Correlation between the degree of social diversity right vs. public space duration (SPSS processing)

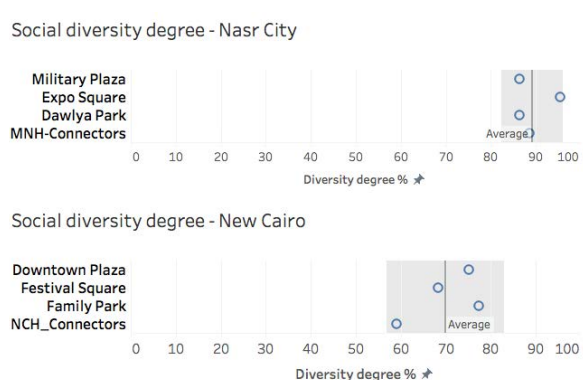


Fig. 7.7. Comparative analysis of the two means of degree of accessibility right (Tableau processing)

Table 7.5. Mann-Whitney Test for the comparative analysis of degree of social diversity right (SPSS processing)

Diversity degree	
Mann-Whitney U	0.000
Wilcoxon W	10.000
Z	-2.323
Asymp. Sig. (2-tailed)	0.020
Exact Sig. [2*(1-tailed Sig.)]	.029 ^a

VII.2.1.3 Degree of freedom right; comparative analysis

Based on the comparative analysis, variance exist between both means of each heterotopia. However, it isn't statistically significant (Figure 7.8, Table 7.5), which means that this research fails to reject the null hypothesis in terms of the degree of freedom right. The reason behind this result as public spaces' network in Nasr city claims state power (innovative milieux represented in Military Plaza) (Figure 7.9), as well as to support the movement freedom for the majority of people while ignoring the other forms of freedom right.

Hence, public spaces under the power of private sector development (represented by New Cairo Heterotopia) haven't changed a lot in terms of the degree of freedom right compared to those under the power of public sector development (represented by Nasr City Heterotopia).

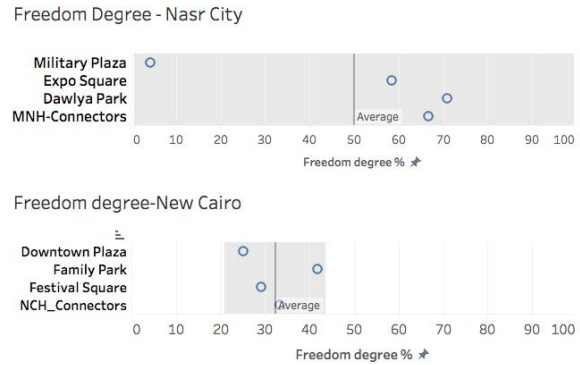


Fig. 7.8. Comparative analysis of the two means of the degree of sociability right (Tableau processing)

Table 7.6. Mann-Whitney Test for the comparative analysis of degree of sociability right (SPSS processing)

Freedom degree	
Mann-Whitney U	4.000
Wilcoxon W	14.000
Z	-1.155
Asymp. Sig. (2-tailed)	0.248
Exact Sig. [2*(1-tailed Sig.)]	.343 ^a

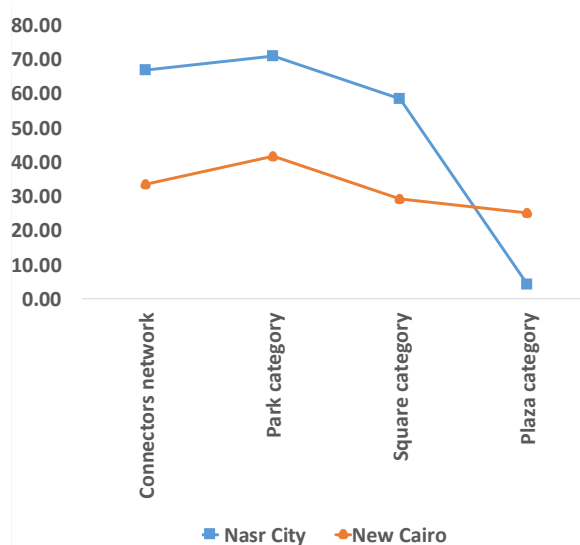


Fig. 7.9. Comparative analysis of degree of freedom right (Excel processing)

VII.2.1.4 Reviewing the second research hypothesis

The second research hypothesis argues that public spaces under public sector (represented by Nasr City Heterotopia) have a lower degree of sociability right and safety & security right compared to these under private-sector development (represented by New Cairo Heterotopia), i.e. $H_2: \mu_{Pu} < \mu_{Pr}$.

VII.2.1.5 Degree of sociability right; comparative analysis

According to the sociability nature assumed by this research, arguing that connectors have a lower degree of sociability right compared to its nodes. However, the comparative analysis of both connectors' network and nodes shows that connectors' network of Nasr City are amongst the highest values of degree of sociability right in this heterotopia while the connectors' network of New Cairo have the lowest degree of sociability right compared to this heterotopia nodes typology. Hence, the connectors' network of Nasr City does not just act as connectors; it also works as nodes. This resulted from the bullring of power between public sector and private sector over connectors network in Nasr City after the privatization procedures in 1983. In turn, connectors' network of New Cairo serves only as what has been argued by this research (Figure 7.10).

On the other hand, the comparison of the two means shows that there isn't a statistical difference between the two means of each heterotopia (Table 7.6), which means that this research fails to reject the null hypothesis in terms of the degree of

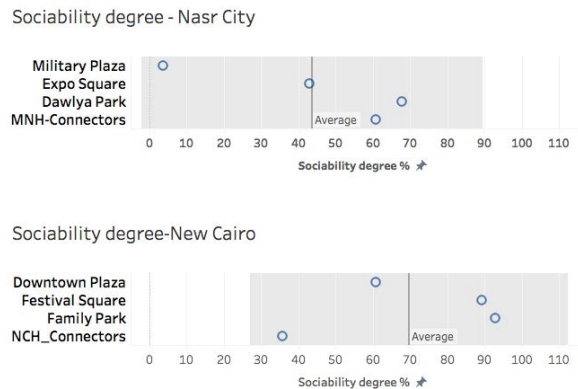


Fig. 7.10. Comparative analysis of the two means of the degree of sociability right (Tableau processing)

Table 7.7. Mann-Whitney Test for the comparative analysis of degree of sociability right (SPSS processing)

Sociability degree	
Mann-Whitney U	4.500
Wilcoxon W	14.500
Z	-1.016
Asymp. Sig. (2-tailed)	0.309
Exact Sig. [2*(1-tailed Sig.)]	.343 ^a

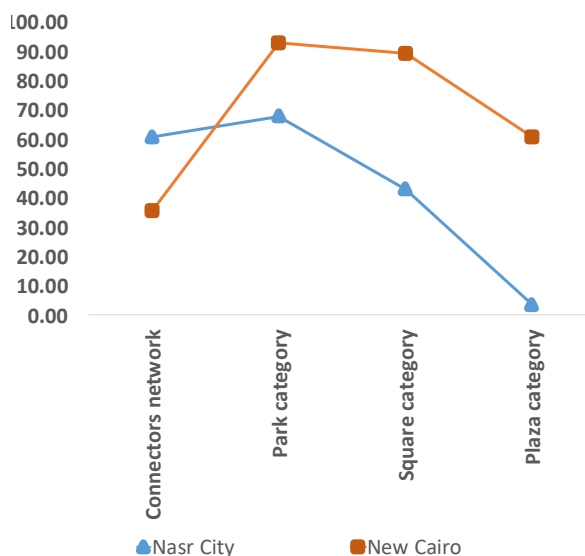


Fig. 7.11. Comparative analysis of degree of sociability right (Tableau processing)

sociability right.

Hence, public spaces under the power of the private sector development (represented by New Cairo Heterotopia) have significantly higher degree of sociability compared to those under the power of public sector development (represented by Nasr City Heterotopia).

VII.2.1.6 Degree of safety & security right; comparative analysis

The comparative analysis of the two means for each heterotopia regarding the degree of safety & security right shows that there isn't a significant statistical difference among them (Table 7.7). However, there is a standard deviation caused by the connectors network of New Cairo. The reason behind this result as the connectors network of New Cairo heterotopia is divided into zones belonging to private sector development while others belong to public sector development. Thus, the exclusion of the connectors network from the comparison leads to significant difference between the two means. Therefore, this result reject the null hypothesis in terms of the degree of safety and security right. So, the connectors network witnesses lower degree of safety and security right compared to the nodes of the same heterotopia (Figure 7.12).

Consequently, public spaces under the power of private sector development (represented by New Cairo Heterotopia) have a significant higher degree of safety and security right compared to those under the

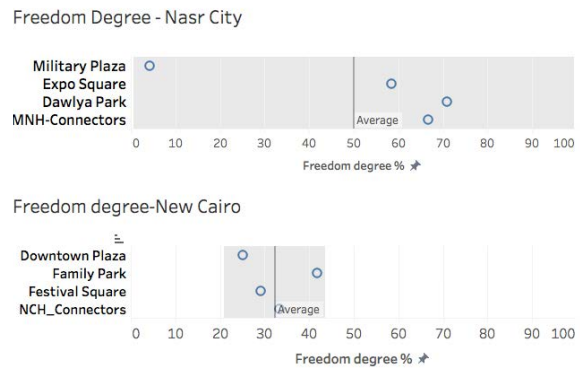


Fig. 7.12. Comparative analysis of the two means of the degree of safety and security right (Tableau processing)

Table 7.8. Mann-Whitney Test for the comparative analysis of degree of safety and security right (SPSS processing)

Safety and security degree	
Mann-Whitney U	4.000
Wilcoxon W	14.000
Z	-1.162
Asymp. Sig. (2-tailed)	0.245
Exact Sig. [2*(1-tailed Sig.)]	.343 ^a

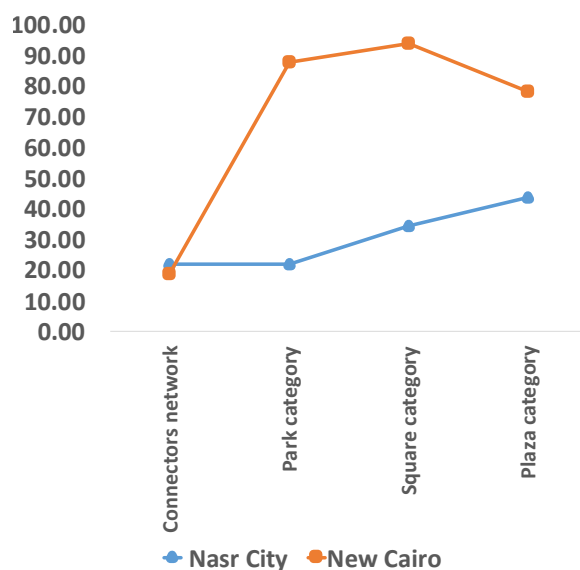


Fig. 7.13. Comparative analysis of degree of safety and security right (Excel processing)

power of public sector development (represented by Nasr City Heterotopia).

VII.3. General discussion and results

VII.3.1 The Network of public spaces subjected to power

This study shows how two different formal powers; state power (public sector) and elite power (private sector), have articulated public spaces all over Cairo metropolitan since 1952, the first with its monopoly of power while the second with their alliance to the first.

In Cairene context since 1952, the public sector is more concerned with the resilience of providing connectors with a high degree of publicness right to connect the old capital with the newly proclaimed capital of Nasr City to show Egyptian statism over its resources and its connection to the universe (Figure 7.14).

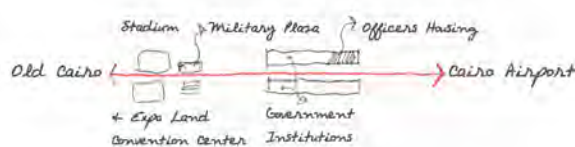


Fig. 7.14. Political Power over public spaces' network, Nasr City heterotopia

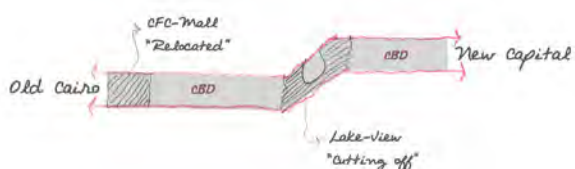


Fig. 7.15. Private sector Power over changing public spaces of the CBD, New Cairo heterotopia

However, the elite- by their alliance with the state- changes some of the land uses for profit-making principles regardless of the amount of benefit gained by the whole society as a result of such changes. In New Cairo's CBD, according to the master plan (OkO Plan 1998; NUCA 2016) (refer to Annex 03), the node of Festival Square has been relocated from its initial location within this CBD at the most accessible connector of '90th Road' to be in the middle of its developer site at a lower accessible connector. This result strengthens the argument of Ellin (1999: 167–8) that privatization of public space produces spaces at low accessible connectors according to the developer will.

On the other hand, the enclaves of Lake View, an elite residential compound, occupy an area that is completely cut from this CBD as well (Figure 7.15). Hence, these transformations also prove White argument (1987: 242) that elite with their alliance with the state could change uses and the public spaces of the city.

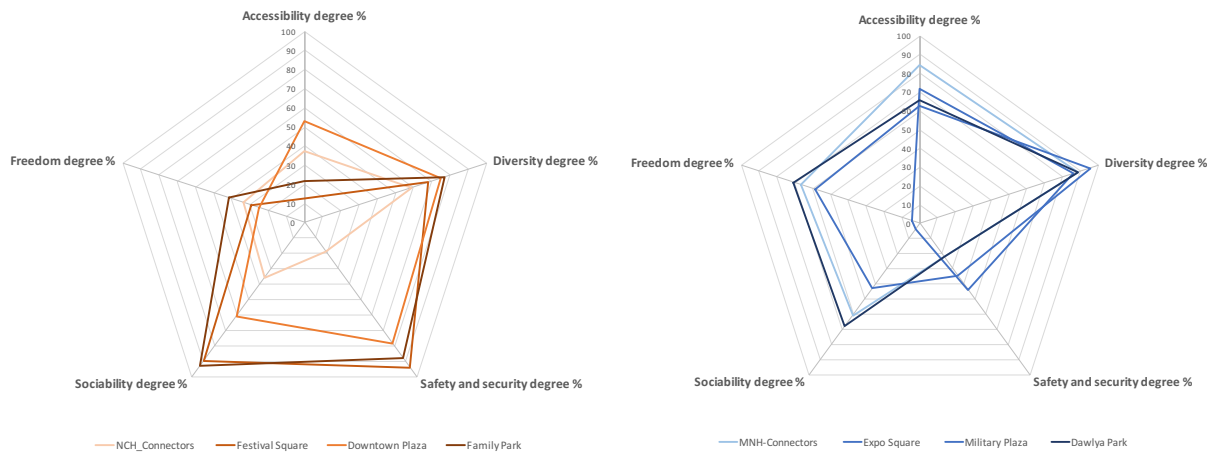


Fig. 7.16. Power over the five rights to public spaces, New Cairo and Nasr City heterotopias respectively

VII.3.2 The publicness right subjected to power

However, the elite- by their alliance with the state- changes some of the land uses for profit-making principles regardless of the amount of benefit gained by the whole society as a result of such changes. In New Cairo's CBD, according to the master plan (OkO Plan 1998; NUCA 2016) (refer to Annex 03), the node of Festival Square has been relocated from its initial location within this CBD at the most accessible connector of '90th Road' to be in the middle of its developer site at a lower accessible connector. This result strengthens the argument of Ellin (1999: 167–8) that privatization of public space produces spaces at low accessible connectors according to the developer will (Figure 7.16).

In contrary, the elite aim to make more profit from their public spaces by controlling the degree of accessibility right that leads to a constrained diversity. This result, in turn, supports what is argued by Crawford (1992) that constrained diversity is more beneficial for the private sector. In New Cairo Heterotopia, for instance, although the nodes are surrounded by the high and elite enclaves, they limit access for vulnerable groups. Moreover, the connectors' network of this heterotopia has a lower degree of publicness right that also excludes these vulnerable groups from connecting the cosmopolitan public life of their heterotopia, or even from navigating via it freely. Therefore, the higher your socioeconomic status, the greater the opportunities you can get to access public space. As Harvey (2006) argues that land became a commodity representing the socio-economic status of the individuals, the result also proves how the individuals consume land to show their abilities to relocate themselves in accordance to the most prestigious nodes and connectors within New Cairo

Heterotopia.

VII.3.3 The sociability right subjected to power

Hence, both powers have their different interests according to their sociopolitical and economic agenda. Regarding the nodes and connectors typology, the state is more concerned about providing a high degree of publicness right in public spaces through providing more robust connectors typology rather than providing nodes typology which is of seasonal or long-term use. In Nasr City Heterotopia, these types of nodes cause the low frequency of users. However, it has been compensated by vital mixed use along the major connectors, provided by the private sector since infitah era started at the beginning of the 1980s (Figure 7.17).

On the other hand, the same took place differently in New Cairo. As per the elite profit agenda, they are more concerned about the social nature of public space by providing nodes typology of short-term use, such as plazas and squares, to attract more frequent users to occupy them (Figure 7.18).

Based upon the previous, the connectors of Nasr City (under state development) are more vital (full of people) compared to the nodes of the same heterotopia. In turn, the nodes of New-Cairo (under elite development) are more vital than the connectors of the same heterotopia which act basically as a movement public spaces gathering people to these nodes. The result supports Madanipour argument (2003: 208) that outdoor public spaces of the city became acting as movement spaces. In other words, in Cairene context since 1952, the public sector is more concerned about the resilience of providing connectors with a high degree of publicness right. However, it wasn't concerned about the social nature of the public spaces (nodes typology) that are of long-term use and low frequent users (i.e. Expo Square, Military Plaza, Dawlya Park and Children Garden). The private sector, on the other hand,

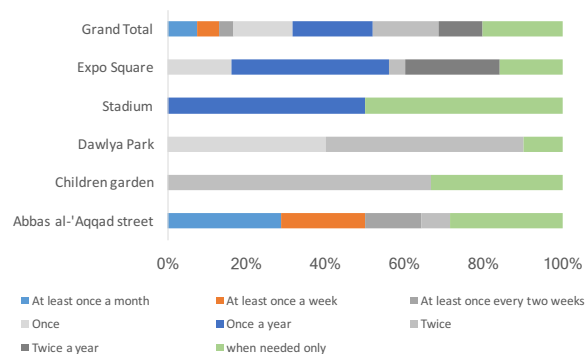


Fig. 7.17. Users frequency of nodes and a major connector, Nasr City heterotopia

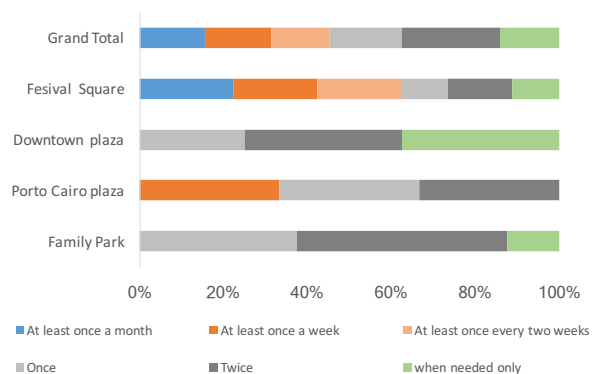


Fig. 7.18. Users frequency of nodes, New-Cairo heterotopia

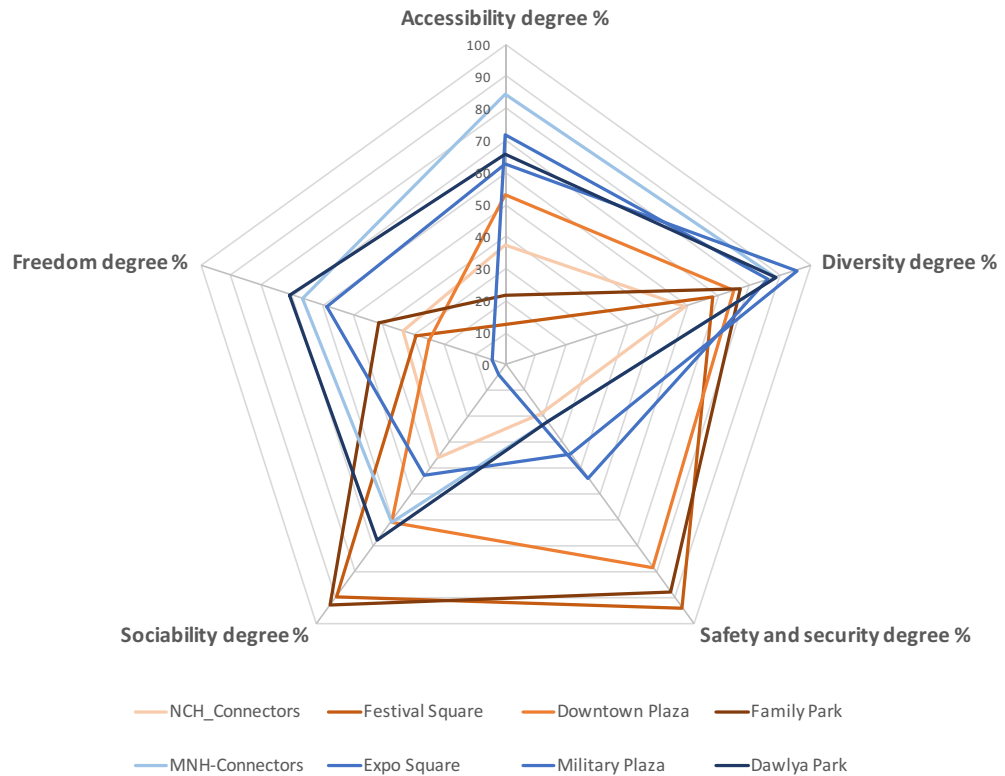


Fig. 7.19. Power over public spaces' articulation, New Cairo Heterotopia vs. Nasr City Heterotopia

gives more concern to the social nature of public spaces regarding the nodes typology, by providing public spaces of short-term use (squares, and plazas), and long-term use of a park regardless giving equal opportunities among the whole society to access these nodes. Hence, the public spaces under the private sector development witness low degree of publicness right as the private sector aims to attract who could afford to purchase their commodities more than being accessed from whoever individuals.

Upon these discussions, this research proves its hypotheses validity, except in terms of sociability right, safety & security right, and freedom right. The result proves that the public sector and the private sector are two opposite powers in terms of will and desires. The public sector is concerned about bringing the publicness right to the public spaces through their connectors while the private one pursues its profit-making plans via forms of constrained diversity as well as via bringing the sociability right and safety & security right into public space as attraction means.

At the same time, although both sectors ignore the freedom right to public space, the degree of freedom right is somehow decreased by the time due to the increase of degree of safety & security right and the decline of the

degree of accessibility right. In other words, the decline of freedom right is due to the privatization of public space (Figure 7.19).

Table 7.9. Hypotheses validation of both variables: dummy and quantitative variables

Dummy/qualitative variables		Sociopolitical features				
Empowered actor over public spaces' articulation	Value-making	Accessibility	Diversity	Safety and security	Sociability	Freedom
		State power, Socialist policy	People structured around their professional status while empowering the vulnerable groups of their right to public space	●	●	
Elite power, Neoliberal policy	People structured around their socioeconomic status, where the higher your socioeconomic status the higher you get your right to public space			●	●	
Hypotheses Validation		Valid	Valid	Valid except for connectors	Valid except for connectors	Invalid

VII.4. Recommendations

The recommendations of this research address persons in-charge to provide public spaces in the built environment:

Regarding publicness issue: the private sector should take into consideration seriously how its spaces would become real public with a high degree of publicness right. In other words, the private sector should think about how vulnerable groups could be welcomed in their spaces' articulation (location, design, and activities). However, the publicness right should be enforced by laws in the preliminary phase of planning and design process.

On the other hand, the public sector should think about the issue of diversity and how upper-middle and high-income people could use and interact with the place design and activities.

Therefore, cooperation between both sectors (public and private partnership) should be done to get their benefits altogether while abandoning their disadvantages away.

Regarding safety and security issue: the public sector should ensure public safety throughout the year not just on booming moments that could assist encouraging all classes to get to their public spaces especially superior ones. On the contrary, the private sector shouldn't violate human rights while taking control over its spaces. It should also be aware that when the security procedures intensively increase, it limits the degree of social diversity right which is considered one of the most substantial rights in public spaces' articulation.

Regarding sociability issue: the two sectors should take into consideration the sociability right by providing nodes of short term use available for everyone. Moreover, they should provide spaces for free of charge activities appropriate for people in groups and sociocultural events.

Regarding freedom issue: according to a discipline manifesto, both sectors should take this matter seriously into consideration. This issue makes people behave spontaneously in the public space in front of each other while discovering the others, as well as making them not to be alienated from each other to build the whole society. It could be achieved by providing spaces granting freedom of actions and movements, besides spaces for public discourses and meetings.

Further research: as this research deal with the public spaces network at the cosmopolitan publicness level, it is recommended to do other studies discussing public spaces network at the local publicness level to know to what degree these places could be locally connected to its inhabitants.

Also, this research is interested in studying public spaces network of the formal urbanism; however, an other study could be done about public spaces network of the informal urbanism to discover the power principle governing their articulation as well as discovering their main characteristics.

Moreover, in order to draw our nuanced understanding of public spaces articulation from multi disciplines, other researches could be conducted to show how the sociopolitical rights to public space would get benefits for the economic aspect of the place as well. These studies will, in turn, deduce a complete vision for the public spaces network regarding the social, economic, and political aspects.

On the other hand, a further development should be followed in terms of improving sociability right through social-networks, by involving the nonphysical factor of accessibility. This factor could determine how the place is communicating to the public for establishing different events in the telecommunication age of the tele-heterotopia.

EPILOGUE

Metropolitan Cairo is where places are different, people are different too, and even the urban breeze is different. These differences are manifested in its urban landscape, which in turn constitute the distinct heterotopias; however, how could these heterotopias be connected to each other? How could they tolerate each other if they are segregated from each other as well as not communicating with each other? Here, this research provides the social network of public spaces that could tolerate these differences while connecting the divides. In the social network of public spaces, two types of nodes and connectors constitute this network for each heterotopia, and when connecting altogether, they constitute the whole metropolitan. Therefore, the metropolitan could accommodate the differences and conflicts among the society that will never end as it is the sole nature of any society.

The research also developed a theoretical framework with measurable indicators (evaluation sheet) to evaluate the five sociopolitical rights to public space in the Egyptian context. In the evaluation sheet, the five rights to public spaces are represented as the five degrees of public spaces: degree of accessibility right, social diversity right, safety & security right, sociability right, and freedom right. In the theoretical framework, the correlation between the concepts of the power network and the five rights to public spaces are constructed, which could be used to investigate any public space within any heterotopia subjected to sociopolitical changes. Then this theoretical framework is applied to the conducted case studies from Cairo governorate. Through this theoretical framework, the nature of public spaces' network and the power governing this network articulation are discovered, to find how this power is manifested in public spaces' articulation. That lead us to know whether all classes have freedom of choice to have their rights to public spaces, or some of them are marginalized, or even ignored.

Two different heterotopias since 1952, Nasr City and New Cairo heterotopias, have been investigated to represent state power (public sector)

and elite power (private sector) respectively. The investigation proves how accessibility right is a prerequisite for attracting diverse socioeconomic classes to occupy any public space as the degree of accessibility right and the degree of social diversity right are significantly correlated. That is why private sector controls accessibility to make a constrained diversity in the public space according to his profit plans. However, the freedom right to public space doesn't witness deep concern by both sectors due to its incompatibility to their will and desires. Therefore, the freedom right should be given more concern in further researches.

As a result, Nasr City experience proves how the public sector is concerned about bringing the publicness right (accessibility and social diversity rights) to public spaces through the connectors' network to ensure local and global connectivity while neglecting the other three rights. Meanwhile, its nodes witness low frequency of users compared to the connectors due to their typology nature. On the other hand, New Cairo experience proves how the private sector is more concerned about guaranteeing the sociability and safety& security rights above all other rights by providing nodes typology of short-term use (squares and plazas). As well as, the private sector controls the publicness right according to his profit-making plans. In other words, the public sector is more concerned about the connectors rather than the nodes while the private one is the reverse.

Therefore, the public sector and the private sector are two opposite powers in terms of will and desires. The public sector is concerned about bringing the publicness right to the public spaces through their connectors to empower the vulnerable groups while the private one pursues its profit-making plans via making constrained publicness right, as well as bringing the sociability right and safety& security right into public space as attraction means.

Eventually, this research believes that on our way to having a comprehensive study of the public spaces from all aspects, several studies should be followed regarding the economic perspective to complete studying public spaces from all perspectives. Also, a further development should be followed in terms of improving the degree of accessibility right through social-networks by involving the nonphysical factor via the space of flows.

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ANNEXES

Annex 01: A sample of questionnaire form

Public open Space Evaluation

This is a part of a research project of a Ph.D. dissertation at Benha University, The research is most likely seeking to evaluate your satisfaction about places. Please, answer questions as they relate to you. For most answers, check the box(es) most applicable to you or fill in the blanks.

* Required

About you

1. Your job *

Short answer text

2. Your Age *

- 17 or less
- 18-35
- 36-45
- 46-55
- 56 or more

3. Your Gender *

- Female
- Male

4.1 Your home governorate *

Cairo Governorate
Giza Governorate
Qalubia Governorate
Other:

4.2 Your home place *

Choose

5. Your home estimated price - owned or rented (optional)

- 250,000 or less
- 251,000-600,000
- 601,000-2000,000
- 2100,000-8000,000
- More than 8000,000

6.1 Select places you have visited before, New Cairo City *

Festival Village's Square (Dancing Fountain plaza, CFC)

Downtown Plaza

Porto Cairo's Square

Family Park

Other:

6.2 Select places you have visited before, Nasr City *

Expo Land

Convention Centre

Stadium

Unknown Solider

Dawlya Park

Children garden

Other:

6.3 Select a place you have visited before to evaluate, you can repeat the whole questionnaire with different choices *

Choose

About the place you have selected

The survey process desires to evaluate the public space (outdoor and opened to air)

7. How do you get to the place? *

- On foot
- By a private car
- By a taxi
- By microbus (mass transportation)
- On a bus (public transportation)
- By metro

8. How do you know the place or invited to it? *

- Friends or relatives
- Social Media or tv
- Its location very attractive
- Its location is close to my home
- an invitation card
- Other: _____

9. How do you find entrance fees in this place? *

	1	2	3	4	5	
No fees	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	unaffordable

10. What is the main purpose of your visit? *

- Curiosity to discover the place
- Meet others
- Shopping
- Celebrate an event or cultural activities
- spending time with my family
- Kids playing
- Other...

11. What is the most important zone, related to you, in the place? *

- Kids fun zone (playgrounds)
- sitting zones on the steps and different levels
- sitting zones on the grass
- sitting zones under the shades
- sitting zones in the amphitheatre
- sitting zones besides the water features
- The restaurants and cafes
- Retailis and shops

12. How do you find services in this place? *

1 2 3 4 5

cheap unaffordable

13. How often did you visit this place? *

- Once
- Twice
- At least once a week
- At least once every two weeks
- At least once a month
- when needed only

14.1 To what extent do you feel the place is safe for yourself? *

1 2 3 4 5

unsafe very safe

14.2 To what extent do you feel the place is safe for your kids? *

1 2 3 4 5

unsafe very safe

15. Do you think you will return to visit this place again? *

Yes

No

If No,

16. Please, specify bad things you have experienced in this place making you not to visit it again.

Your answer

17. How satisfied are you with this place? *

	1	2	3	4	5	
Very Unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Likely

18. To what extent do you think this place belonging to your lifestyle? *

	1	2	3	4	5	
Very Unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Likely

19. To what extent do you think public spaces, in general, being important to your life?

	1	2	3	4	5	
Very Unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Likely

If Yes,

16. What factors motivated you to return to visit this place? *

- Charge free to enjoy the activities out there
- Well designed space
- Different necessary services are valid
- Different recreational activities are valid
- Events and shows
- Its location is close to my home
- Other: _____

17. How satisfied are you with this place? *

	1	2	3	4	5	
Very Unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Likely

18. To what extent do you think this place belonging to your lifestyle? *

	1	2	3	4	5	
Very Unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Likely

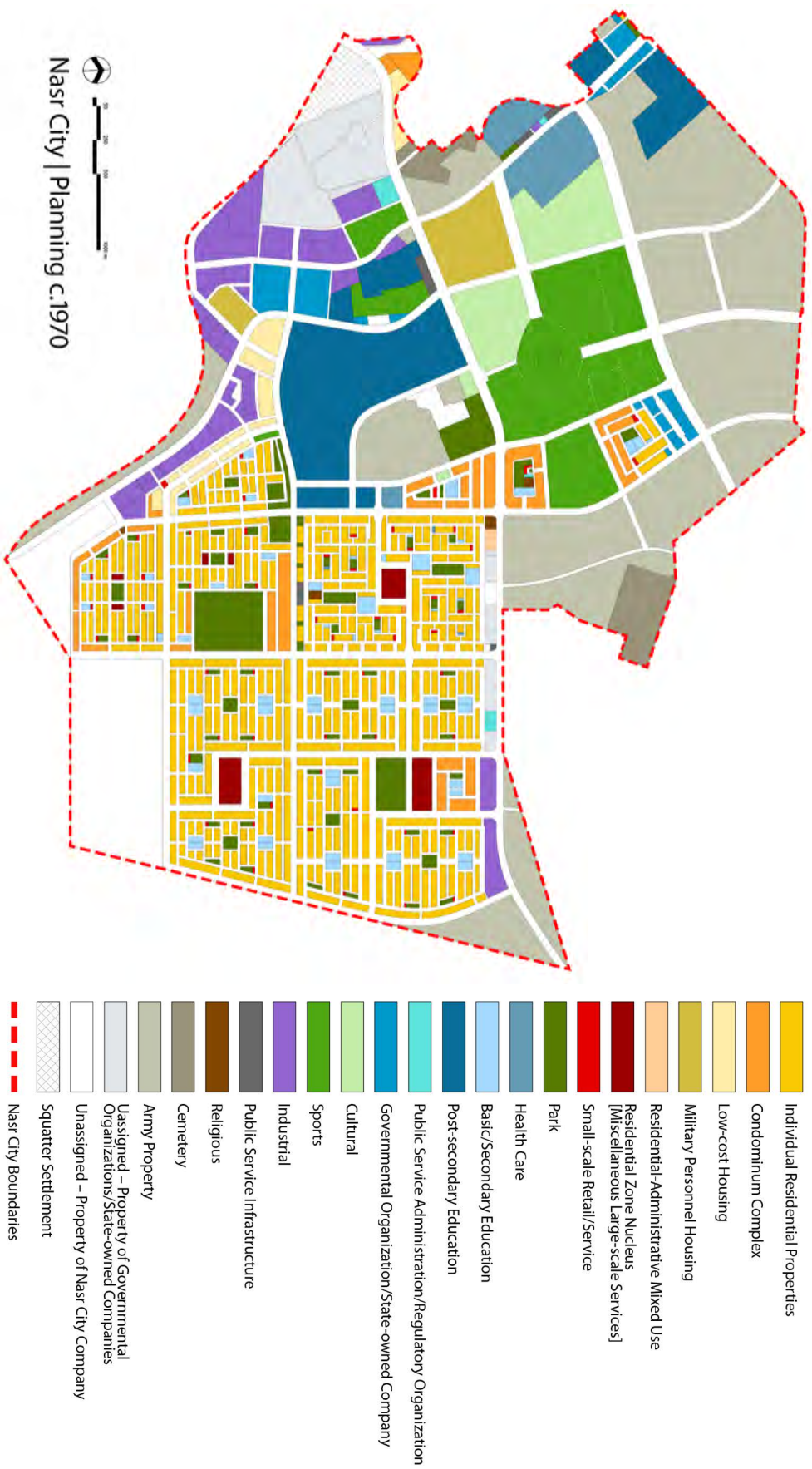
19. To what extent do you think public spaces ,in general, being important to your life? *

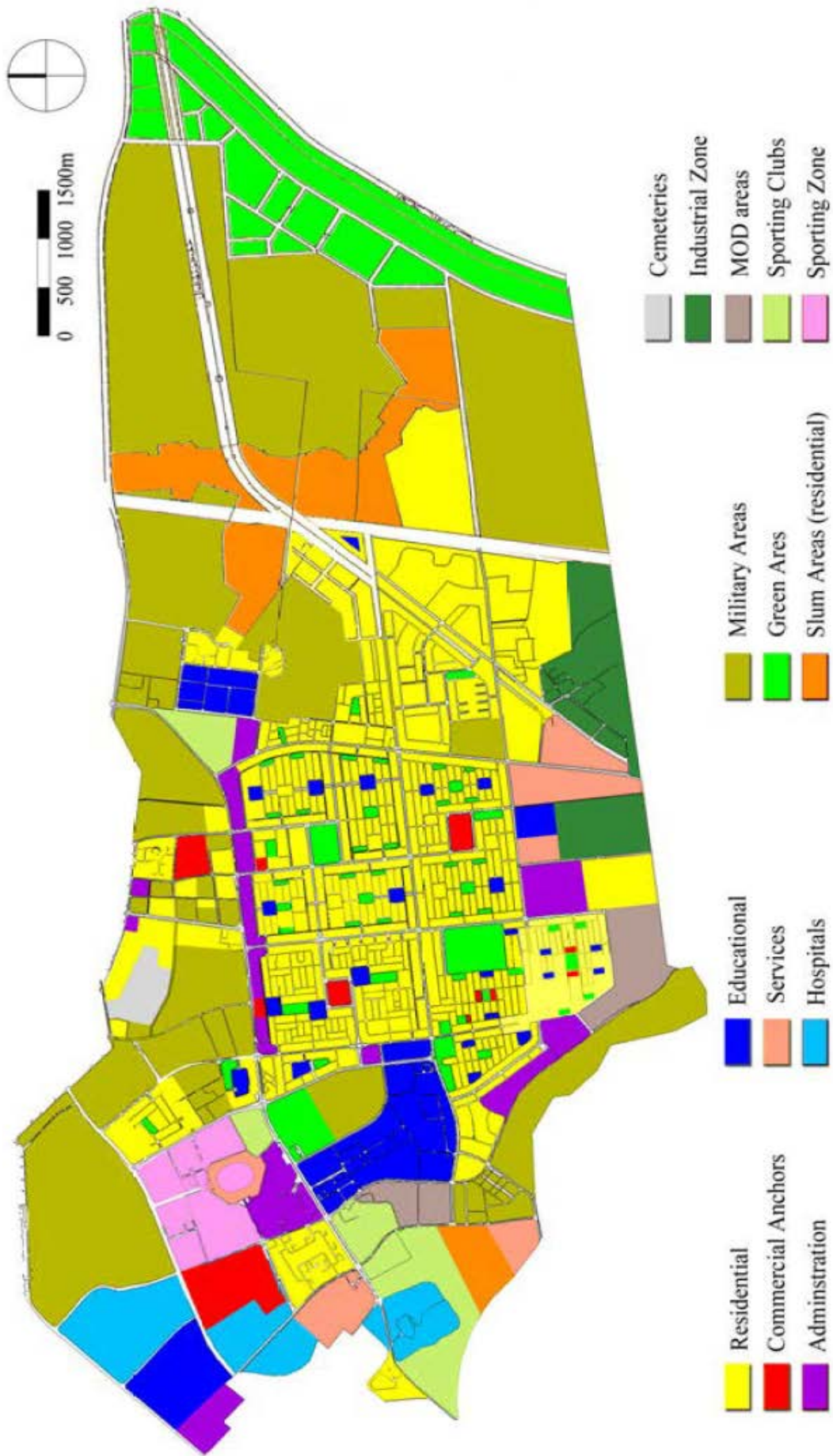
	1	2	3	4	5	
Very Unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Likely

Thank You

Annex 02: Maps of Land use of Nasr City Heterotopia

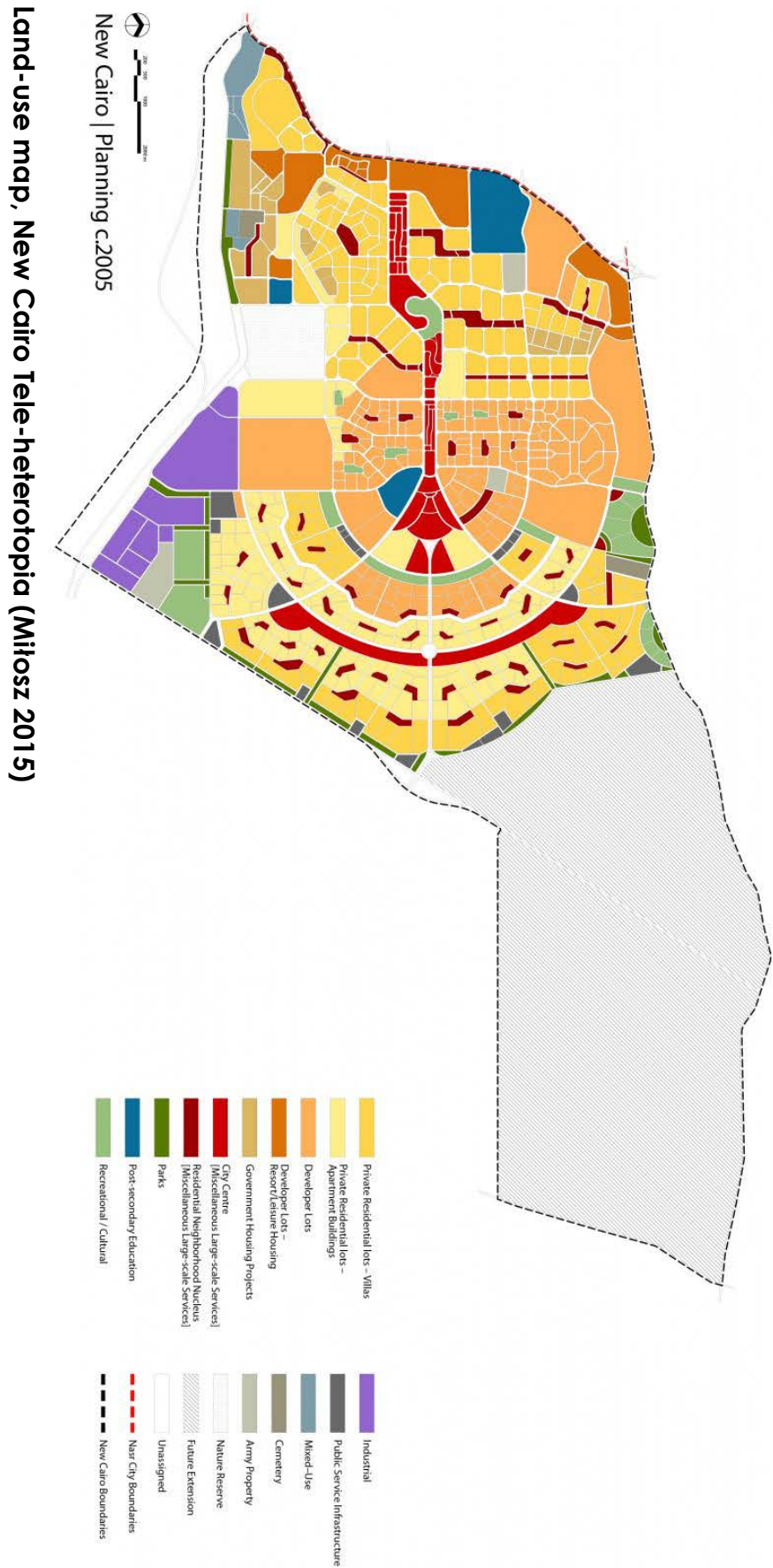
Original master-plan of Nasr City (Milosz 2015)

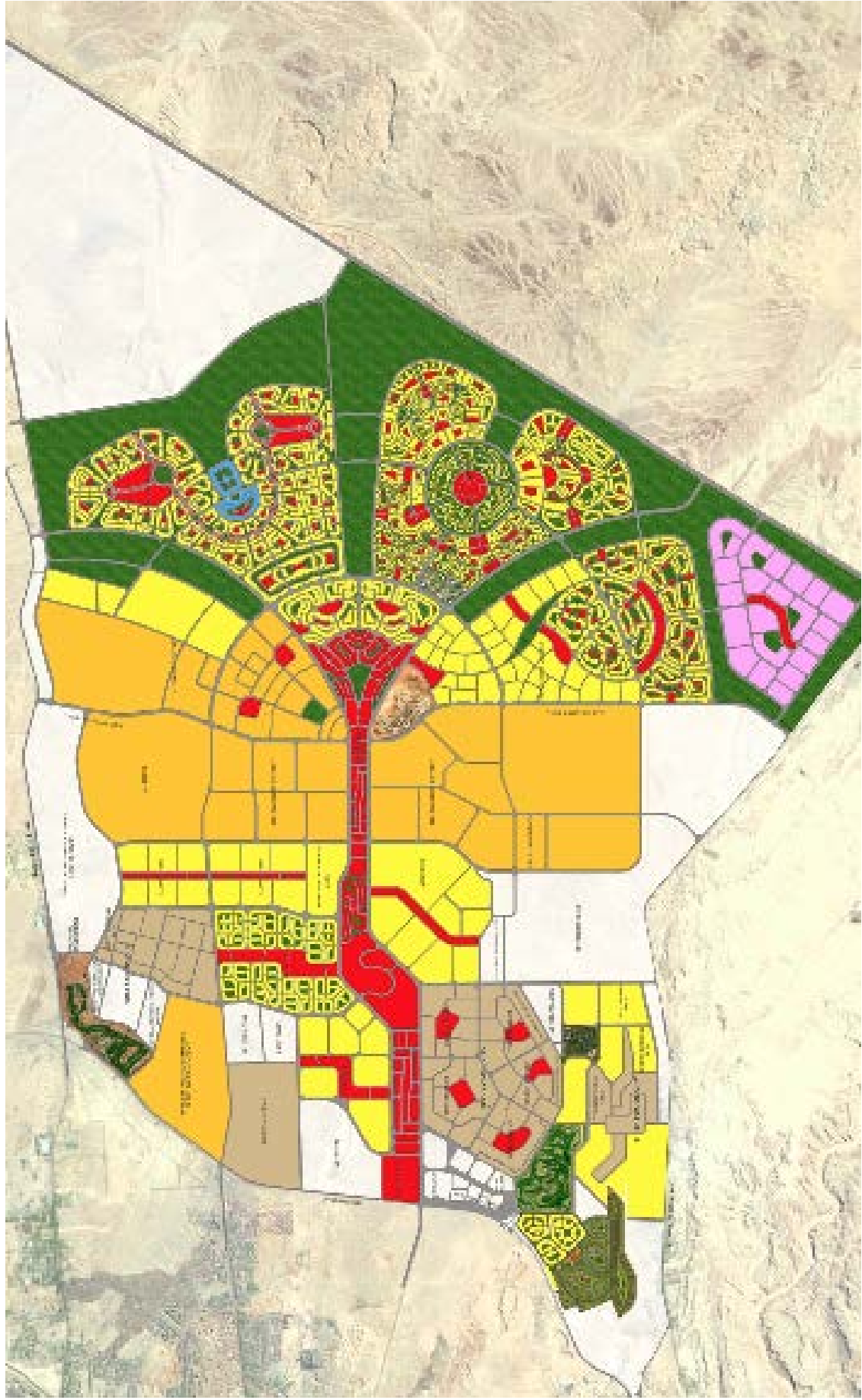




Current land-use of Nasr City (Eid et al. 2010)

Annex 03: Maps of Land use of New Cairo Heterotopia





Land-use map, New Cairo Tele-heterotopia (OKOPLAN 1998)

Annex 04: Evaluation sheets of the case studies

Evaluation sheet for the connectors' network, Nasr City

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average
Accessibility degree	Physical	Spatial accessibility	> Integration degree	Moderately integrated	50	84
			> Quality of public access points	Free access	100	
		Walkability	> Walkability score	Walker's paradise	100	
	Visual	Transit-oriented	> The quality of metro - light rail 'Tram'	Remotely connected	25	
			> The quality of bus - Minibus	Directly connected	100	
			>The quality of Microbus-vans	Directly connected	100	
	Barriers permeability	> The quality of barriers permeability	No barriers	100		
	Space Exposure	> The quality of space exposure to the surrounding	Passing through	100		
Social diversity degree	Symbolic accessibility	Socio-economic classes		> The ability to represent High class	Strongly represented	100
				>The ability to represent Middle class	Strongly represented	100
				> The ability to represent low class	Strongly represented	100
	Age	Children	> Demonstrated children presence	Moderately observed	50	89
		Youth	> Demonstrated youth presence	Strongly observed	100	
		Elderly people	> Demonstrated elderly people presence	Strongly observed	100	
			> Demonstrated male presence	Strongly observed	100	
	Gender	Male	> Demonstrated male presence	Strongly observed	100	
		Female	> Demonstrated female presence	Strongly observed	100	
	Egyptian context	Religion	> Demonstrated neutral religion presence	Strongly observed	100	
Race		> Demonstrated neutral race presence	Strongly observed	100		
Disabled people		> Demonstrated disabled people presence	Somewhat observed	25		
Safety & security degree	Main procedures	> Demonstrated Boundries clarity	Moderately represented	50	22	
		> Demonstrated People presence	Strongly represented	100		
		> Demonstrated Surveillance cameras control	Not represented	0		
		> Demonstrated Security guards control	Not represented	0		
	Additional procedures	> Proven security guards control at special events	Somewhat represented	25		
		> Proven obviously security procedures	Not represented	0		
	> The quality of calling equipments and night lighting	Not represented	0			
	> Proven a kind of obvious threats for public presence	Strongly exist	0			
Sociability degree	Physical setting	> The ability to represent sitting areas in nonpaid activities	Somewhat represented	25	61	
		> The ability to represent sitting areas in paid activities	Moderately represented	50		
		> Proven time availability	All times	100		
	Social activities	Greetings, events	> Demonstrated verbal and none verbal communication	Strongly observed		100
			> Demonstrated diverse Public art	Somewhat observed		25
		People in groups	> Demonstrated in free of charge sitting areas	Somewhat observed		25
	> Demonstrated in paid sitting areas	Strongly observed	100			
Freedom degree	Free of action	Claim	> The abilities to do minor changes in the place setting	Strongly observed	100	67
		Change	> The abilities to make major changes in the place setting	Strongly observed	100	
	Free speech	> The abilities to make public discussion	Somewhat observed	25		
		> The abilities to make demonstrations	Somewhat observed	25		
	Free of movement	> Proven access in horizontal directions	Strongly observed	100		
		> Proven access in vertical directions	Moderately observed	50		

Evaluation sheet for the connectors' network, New Cairo

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average
Accessibility degree	Physical	Spatial accessibility	> Integration degree	Low integrated	25	38
			> Quality of public access points	High access	75	
		Walkability	> Walkability score	Very car-dependent	0	
	Visual	Transit-oriented	> The quality of metro - light rail 'Tram'	Not connected	0	
			> The quality of bus - Minibus	Somewhat connected	50	
			> The quality of Microbus - vans	Moderately connected	75	
	Barriers permeability	> The quality of barriers permeability	Somewhat permeable	25		
	Space Exposure	> The quality of space exposure to the surrounding	Passerby	50		
Social diversity degree	Symbolic accessibility	Socio-economic classes		> The ability to represent High class	Strongly represented	100
				> The ability to represent Middle class	Somewhat represented	25
				> The ability to represent low class	Not represented	0
	Age	Children	> Demonstrated children presence	Not observed	0	
		Youth	> Demonstrated youth presence	Strongly observed	100	
		Elderly people	> Demonstrated elderly people presence	Somewhat observed	25	
	Gender	Male	> Demonstrated male presence	Strongly observed	100	
		Female	> Demonstrated female presence	Strongly observed	100	
Egyptian context	Religion	> Demonstrated neutral religion presence	Strongly observed	100		
	Race	> Demonstrated neutral race presence	Strongly observed	100		
	Disabled people	> Demonstrated disabled people presence	Not observed	0		
Safety & security degree	Main procedures	Boundaries clarity		> Demonstrated Boundaries clarity	Highly represented	75
				> Demonstrated People presence	Not represented	0
				> Demonstrated Surveillance cameras control	Somewhat represented	25
				> Demonstrated Security guards control	Somewhat represented	25
	Additional procedures	Proven security guards control at special events		> Proven security guards control at special events	Somewhat represented	25
		Proven obviously security procedures		> Proven obviously security procedures	Not represented	0
	The quality of calling equipments and night lighting		> The quality of calling equipments and night lighting	Not represented	0	
	Proven a kind of obvious threats for public presence		> Proven a kind of obvious threats for public presence	Strongly exist	0	
Sociability degree	Physical setting	The ability to represent sitting areas in nonpaid activities		> The ability to represent sitting areas in nonpaid activities	Not represented	0
		The ability to represent sitting areas in paid activities		> The ability to represent sitting areas in paid activities	Somewhat observed	25
		Proven time availability		> Proven time availability	All times	100
	Social activities	Greetings, events	> Demonstrated verbal and non verbal communication	Somewhat observed	0	
		Public art	> Demonstrated diverse Public art	Somewhat observed	25	
People in groups	Demonstrated in free of charge sitting areas		> Demonstrated in free of charge sitting areas	Not observed	0	
	Demonstrated in paid sitting areas		> Demonstrated in paid sitting areas	Strongly observed	100	
Freedom degree	Free of action	Claim	> The abilities to do minor changes in the place setting	Somewhat observed	25	
		Change	> The abilities to make major changes in the place setting	Somewhat observed	25	
	Free speech	The abilities to make public discussion		> The abilities to make public discussion	Somewhat observed	25
		The abilities to make demonstrations		> The abilities to make demonstrations	Somewhat observed	25
	Free of movement	Proven access in horizontal directions		> Proven access in horizontal directions	Strongly observed	100
Proven access in vertical directions		> Proven access in vertical directions	Not observed	0		

Evaluation sheet for Dawlya Park, Nasr City

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average	
Right to publicness	Accessibility degree	Physical	Spatial accessibility	> Integration degree	Moderately integrated	50	66
				> Quality of public access points	Moderately controlled	50	
			Walkability	> Walkability score	Walker's paradise	100	
		Visual	Transit-oriented	> The quality of metro - light rail 'Tram'	Remotely connected	25	
				> The quality of bus - Minibus	Directly connected	100	
				>The quality of Microbus--vans	Directly connected	100	
	Social diversity degree	Symbolic accessibility	Socio-economic classes	> The ability to represent High class	Moderately represented	50	89
				> The ability to represent Middle class	Strongly represented	100	
				> The ability to represent low class	Strongly represented	100	
		Age	Children	> Demonstrated children presence	Highly observed	100	
Youth	> Demonstrated youth presence		Strongly observed	100			
Gender	Elderly people	> Demonstrated elderly people presence	Strongly observed	100			
	Male	> Demonstrated male presence	Strongly observed	100			
Egyptian context	Female	> Demonstrated female presence	Strongly observed	75			
	Religion	> Demonstrated neutral religion presence	Strongly observed	100			
	Race	> Demonstrated neutral race presence	Strongly observed	100			
	Disabled people	> Demonstrated disabled people presence	Highly observed	50			
Right to safety & security	Safety & security degree	Main procedures	> Demonstrated Boundries clarity	Strongly represented	100	22	
			> Demonstrated People presence	Moderately represented	50		
			> Demonstrated Surveillance cameras control	Not represented	0		
			> Demonstrated Security guards control	Not represented	0		
		Additional procedures	> Proven security guards control at special events	Somewhat represented	25		
			> Proven obviously security procedures	Not represented	0		
Right to Sociability	Sociability degree	Physical setting	> The ability to represent sitting areas in nonpaid activites	Strongly represented	100	68	
			> The ability to represent sitting areas in paid activites	Somewhat represented	25		
			> Proven time availability	All times	100		
		Social activities	Greetings, events	> Demonstrated verbal and none verbal communication	Strongly observed		100
				> Demonstrated diverse Public art	Somewhat observed		25
			People in groups	> Demonstrated in free of charge sitting areas	Strongly observed		100
	> Demonstrated in paid sitting areas	Somewhat observed	25				
Right to Freedom	Freedom degree	Free of action	Claim	> The abilities to do minor changes in the place setting	Strongly observed	100	71
			Change	> The abilities to make major changes in the place setting	Strongly observed	100	
		Free speech	> The abilities to make public dicussion	Somewhat observed	25		
			> The abilities to make demonstrations	Not observed	0		
		Free of movement	> Proven access in horizontal directions	Strongly observed	100		
			> Proven access in vertical directions	Strongly observed	100		

Evaluation sheet for Family Park, New Cairo

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average
Accessibility degree	Physical	Spatial accessibility	> Integration degree	Moderately integrated	50	22
			> Quality of public access points	Highly controlled	25	
		Walkability	> Walkability score	Very car-dependent	0	
	Transit-oriented	> The quality of metro - light rail/ 'Tram'	Not connected	0		
		> The quality of bus - Minibus	Remotely connected	25		
		> The quality of Microbus-vans	Remotely connected	25		
Visual	Barriers permeability	> The quality of barriers permeability	Full opacity	0		
	Space Exposure	> The quality of space exposure to the surrounding	Passerby	50		
Social diversity degree	Symbolic accessibility	Socio-economic classes	> The ability to represent High class	Strongly represented	100	77
			> The ability to represent Middle class	Somewhat represented	25	
			> The ability to represent low class	Not represented	0	
	Age	Children	> Demonstrated children presence	Strongly observed	100	
		Youth	> Demonstrated youth presence	Strongly observed	100	
		Elderly people	> Demonstrated elderly people presence	Somewhat observed	25	
	Gender	Male	> Demonstrated male presence	Strongly observed	100	
		Female	> Demonstrated female presence	Strongly observed	100	
	Egyptian context	Religion	> Demonstrated neutral religion presence	Strongly observed	100	
		Race	> Demonstrated neutral race presence	Strongly observed	100	
Disabled people		> Demonstrated disabled people presence	Strongly observed	100		
Safety & security degree	Main procedures	> Demonstrated Boundries clarity	Strongly represented	100	88	
		> Demonstrated People presence	Moderately represented	50		
		> Demonstrated Surveillance cameras control	Strongly represented	100		
		> Demonstrated Security guards control	Strongly represented	100		
	Additional procedures	> Proven security guards control at special events	Strongly represented	100		
		> Proven obviously security procedures	Moderately represented	50		
Sociability degree	Physical setting	> The ability to represent sitting areas in nonpaid activities	Strongly represented	100	93	
		> The ability to represent sitting areas in paid activities	Moderately represented	50		
		> Proven time availability	All times	100		
	Social activities	Greetings, events	> Demonstrated verbal and none verbal communication	Strongly observed		100
		> Demonstrated diverse Public art	Strongly observed	100		
		People in groups	> Demonstrated in free of charge sitting areas	Strongly observed		100
			> Demonstrated in paid sitting areas	Strongly observed		100
		Freedom degree	Free of action	Claim		> The abilities to do minor changes in the place setting
Change	> The abilities to make major changes in the place setting			Moderately observed	50	
Free speech	> The abilities to make public discussion		Not observed	0		
	> The abilities to make demonstrations		Not observed	0		
Free of movement	> Proven access in horizontal directions		Strongly observed	100		
	> Proven access in vertical directions		Not observed	0		

Evaluation table for Expo Square, Nasr City

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average
Accessibility degree	Physical	Spatial accessibility	> Integration degree	Moderately integrated	50	63
			> Quality of public access points	Moderately controlled	50	
		Walkability	> Walkability score	Somewhat walkable	50	
	Visual	Transit-oriented	> The quality of metro - light rail 'Tram'	Directly connected	100	
			> The quality of bus - Minibus	Directly connected	100	
			> The quality of Microbus-vans	Directly connected	100	
	Barriers permeability	> The quality of barriers permeability	Full opacity	0		
	Space Exposure	> The quality of space exposure to the surrounding	Passerby	50		
Social diversity degree	Symbolic accessibility	Socio-economic classes		> The ability to represent High class	Strongly represented	100
				> The ability to represent Middle class	Strongly represented	100
				> The ability to represent low class	Strongly represented	100
	Age	Children	> Demonstrated children presence	Moderately observed	50	95
		Youth	> Demonstrated youth presence	Strongly observed	100	
		Elderly people	> Demonstrated elderly people presence	Strongly observed	100	
		Gender	Male	> Demonstrated male presence	Strongly observed	
		Female	> Demonstrated female presence	Strongly observed	100	
Egyptian context	Religion	> Demonstrated neutral religion presence	Strongly observed	100		
	Race	> Demonstrated neutral race presence	Strongly observed	100		
	Disabled people	> Demonstrated disabled people presence	Strongly observed	100		
Safety & security degree	Main procedures	Demonsrated Boundries clarity		Strongly represented	100	34
		Demonsrated People presence		Moderately represented	100	
		Demonsrated Surveillance cameras control		Not represented	0	
		Demonsrated Security guards control		Not represented	0	
	Additional procedures	> Proven security guards control at special events		Not represented	0	
		> Proven obviously security procedures		Not represented	0	
	> The quality of calling equipments and night lighting		Not represented	0		
	> Proven a kind of obvious threats for public presence		Somewhat exist	75		
Sociability degree	Physical setting	> The ability to represent sitting areas in nonpaid activities		Somewhat represented	25	43
		> The ability to represent sitting areas in paid activities		Somewhat represented	25	
		> Proven time availability		Annual or seasonal	25	
	Social activities	Greetings, events	> Demonstrated verbal and none verbal communication	Strongly observed	100	
		People in groups	> Demonstrated diverse Public art	Moderately observed	50	
	> Demonstrated in free of charge sitting areas		Somewhat observed	25		
	> Demonstrated in paid sitting areas		Moderately observed	50		
Freedom degree	Free of action	Claim	> The abilities to do minor changes in the place setting	Strongly observed	100	58
		Change	> The abilities to make major changes in the place setting	Somewhat observed	25	
	Free speech	> The abilities to make public discussion		Somewhat observed	25	
		> The abilities to make demonstrations		Not observed	0	
	Free of movement	> Proven access in horizontal directions		Strongly observed	100	
	> Proven access in vertical directions		Strongly observed	100		

Evaluation table for Festival Square, New Cairo

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average	
Accessibility degree	Physical	Spatial accessibility	> Integration degree	Low integrated	25	13	
			> Quality of public access points	Highly controlled	25		
		Walkability	> Walkability score	Very car-dependent	0		
	Visual	Transit-oriented	> The quality of metro - light rail 'Tram'	Not connected	0		
			> The quality of bus - Minibus	Remotely connected	25		
			> The quality of Microbus-vans	Remotely connected	25		
	Barriers permeability	> The quality of barriers permeability	Full opacity	0			
	Space Exposure	> The quality of space exposure to the surrounding	Segregated	0			
Social diversity degree	Symbolic accessibility	Socio-economic classes		> The ability to represent High class	Strongly represented	100	68
				> The ability to represent Middle class	Somewhat represented	25	
				> The ability to represent low class	Not represented	0	
	Age	Children	> Demonstrated children presence	Strongly observed	100		
		Youth	> Demonstrated youth presence	Strongly observed	100		
		Elderly people	> Demonstrated elderly people presence	Somewhat observed	25		
	Gender	Male	> Demonstrated male presence	Strongly observed	100		
		Female	> Demonstrated female presence	Strongly observed	100		
	Egyptian context	Religion	> Demonstrated neutral religion presence	Strongly observed	100		
		Race	> Demonstrated neutral race presence	Strongly observed	100		
Disabled people		> Demonstrated disabled people presence	Not observed	0			
Safety & security degree	Main procedures	Boundries clarity		> Demonstrated Boundries clarity	Strongly represented	100	94
		People presence		> Demonstrated People presence	Strongly represented	100	
		Surveillance cameras control		> Demonstrated Surveillance cameras control	Strongly represented	100	
		Security guards control		> Demonstrated Security guards control	Strongly represented	100	
	Additional procedures	Proven security guards control at special events		> Proven security guards control at special events	Strongly represented	100	
		Proven obviously security procedures		> Proven obviously security procedures	Highly represented	75	
	The quality of calling equipments and night lighting		> The quality of calling equipments and night lighting	Highly represented	75		
	Proven a kind of obvious threats for public presence		> Proven a kind of obvious threats for public presence	Not exist	100		
Sociability degree	Physical setting	The ability to represent sitting areas in nonpaid activities		> The ability to represent sitting areas in nonpaid activities	Strongly represented	100	89
		The ability to represent sitting areas in paid activities		> The ability to represent sitting areas in paid activities	Somewhat represented	25	
		Proven time availability		> Proven time availability	All times	100	
	Social activities	Greetings, events		> Demonstrated verbal and none verbal communication	Strongly observed	100	
		Public art		> Demonstrated diverse Public art	Strongly observed	100	
		People in groups		> Demonstrated in free of charge sitting areas	Strongly observed	100	
	Demonstrated in paid sitting areas		> Demonstrated in paid sitting areas	Strongly observed	100		
Freedom degree	Free of action	Claim	> The abilities to do minor changes in the place setting	Somewhat observed	25	29	
		Change	> The abilities to make major changes in the place setting	Not observed	0		
	Free speech	The abilities to make public discussion		> The abilities to make public discussion	Not observed		0
		The abilities to make demonstrations		> The abilities to make demonstrations	Not observed		0
	Free of movement	Proven access in horizontal directions		> Proven access in horizontal directions	Strongly observed		100
		Proven access in vertical directions		> Proven access in vertical directions	Moderately observed		50

Evaluation sheet for Military Plaza, Nasr City

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average
Accessibility degree	Physical	Spatial accessibility	> Integration degree	Moderately integrated	50	72
			> Quality of public access points	Moderately controlled	50	
		Walkability	> Walkability score	Somewhat walkable	50	
	Visual	Transit-oriented	> The quality of metro - light rail 'Tram'	Remotely connected	25	
			> The quality of bus - Minibus	Directly connected	100	
			> The quality of Microbus-vans	Directly connected	100	
	Barriers permeability	> The quality of barriers permeability	No barriers	100		
	Space Exposure	> The quality of space exposure to the surrounding	Passing through	100		
Social diversity degree	Symbolic accessibility	Socio-economic classes		> The ability to represent High class	Strongly represented	100
				> The ability to represent Middle class	Strongly represented	100
				> The ability to represent low class	Strongly represented	100
	Age	Children	> Demonstrated children presence	Moderately observed	50	86
		Youth	> Demonstrated youth presence	Moderately observed	50	
		Elderly people	> Demonstrated elderly people presence	Moderately observed	50	
		Gender	Male	> Demonstrated male presence	Strongly observed	
		Female	> Demonstrated female presence	Strongly observed	100	
Egyptian context	Religion	> Demonstrated neutral religion presence	Strongly observed	100		
	Race	> Demonstrated neutral race presence	Strongly observed	100		
	Disabled people	> Demonstrated disabled people presence	Strongly observed	100		
Safety & security degree	Main procedures	> Demonstrated Boundries clarity	Somewhat represented	25	44	
		> Demonstrated People presence	Not represented	0		
		> Demonstrated Surveillance cameras control	Moderately represented	50		
		> Demonstrated Security guards control	Strongly represented	100		
	Additional procedures	> Proven security guards control at special events	Strongly represented	100		
	> Proven obviously security procedures	Not represented	0			
	> The quality of calling equipments and night lighting	Somewhat represented	25			
	> Proven a kind of obvious threats for public presence	Moderately exist	50			
Sociability degree	Physical setting	> The ability to represent sitting areas in nonpaid activities	Not represented	0	4	
		> The ability to represent sitting areas in paid activities	Not represented	0		
		> Proven time availability	None	0		
	Social activities	Greetings, events	> Demonstrated verbal and none verbal communication	Not observed		0
		People in groups	> Demonstrated diverse Public art	Not observed		0
	> Demonstrated in free of charge sitting areas	Somewhat observed	25			
	> Demonstrated in paid sitting areas	Not observed	0			
Freedom degree	Free of action	Claim	> The abilities to do minor changes in the place setting	Not observed	0	4
		Change	> The abilities to make major changes in the place setting	Not observed	0	
	Free speech	> The abilities to make public discussion	Not observed	0		
		> The abilities to make demonstrations	Not observed	0		
	Free of movement	> Proven access in horizontal directions	Somewhat observed	25		
	> Proven access in vertical directions	Not observed	0			

Evaluation sheet for Downtown Plaza, New Cairo

Sociopolitical rights		Indicators of sociopolitical right	Evaluation criteria	Scale	values %	Average
Accessibility degree	Physical	Spatial accessibility	> Integration degree	Moderately integrated	50	53
			> Quality of public access points	Moderately controlled	50	
		Walkability	> Walkability score	Somewhat walkable	50	
	Visual	Transit-oriented	> The quality of metro - light rail 'Tram'	Not connected	0	
			> The quality of bus - Minibus	Directly connected	100	
		Barriers permeability	> The quality of barriers permeability	Directly connected	100	
Space Exposure	> The quality of space exposure to the surrounding	Somewhat permeable	25			
Social diversity degree	Symbolic accessibility	Socio-economic classes	> The ability to represent High class	Strongly represented	100	75
			> The ability to represent Middle class	Not represented	0	
			> The ability to represent low class	Not represented	0	
	Age	Children	> Demonstrated children presence	Strongly observed	100	
		Youth	> Demonstrated youth presence	Strongly observed	100	
		Elderly people	> Demonstrated elderly people presence	Somewhat observed	25	
	Gender	Male	> Demonstrated male presence	Strongly observed	100	
		Female	> Demonstrated female presence	Strongly observed	100	
	Egyptian context	Religion	> Demonstrated neutral religion presence	Strongly observed	100	
		Race	> Demonstrated neutral race presence	Strongly observed	100	
Disabled people		> Demonstrated disabled people presence	Strongly observed	100		
Safety & security degree	Main procedures	> Demonstrated Boundries clarity	Moderately represented	50	78	
		> Demonstrated People presence	Strongly represented	100		
		> Demonstrated Surveillance cameras control	Strongly represented	100		
		> Demonstrated Security guards control	Strongly represented	100		
	Additional procedures	> Proven security guards control at special events	Highly represented	75		
		> Proven obviously security procedures	Moderately represented	50		
> The quality of calling equipments and night lighting	Moderately represented	50				
> Proven a kind of obvious threats for public presence	Not exist	100				
Sociability degree	Physical setting	> The ability to represent sitting areas in nonpaid activities	Not represented	0	61	
		> The ability to represent sitting areas in paid activities	Somewhat represented	25		
		> Proven time availability	All times	100		
	Social activities	Greetings, events	> Demonstrated verbal and none verbal communication	Strongly observed		100
		People in groups	> Demonstrated diverse Public art	Strongly observed		100
			> Demonstrated in free of charge sitting areas	Not observed		0
> Demonstrated in paid sitting areas	Strongly observed	100				
Freedom degree	Free of action	Claim	> The abilities to do minor changes in the place setting	Not observed	0	25
		Change	> The abilities to make major changes in the place setting	Not observed	0	
	Free speech	> The abilities to make public discussion	Not observed	0		
		> The abilities to make demonstrations	Not observed	0		
	Free of movement	> Proven access in horizontal directions	Strongly observed	100		
		> Proven access in vertical directions	Moderately observed	50		

Annex 05: Data sheets of the statistical analysis

The statistical analysis presented in this section is done by the Statistical Centre of Cairo University.

Nonparametric Correlations

[DataSet0]

			Correlations				
			Accessibility degree %	Diversity degree %	Safety and security degree %	Sociability degree %	Freedom degree %
Spearman's rho	Accessibility degree %	Correlation Coefficient	1.000	0.695	-0.551	-0.503	0.286
		Sig. (2-tailed)		0.056	0.157	0.204	0.493
		N	8	8	8	8	8
	Diversity degree %	Correlation Coefficient	0.695	1.000	-0.229	-0.078	0.587
		Sig. (2-tailed)	0.056		0.586	0.854	0.126
		N	8	8	8	8	8
	Safety and security degree %	Correlation Coefficient	-0.551	-0.229	1.000	0.536	-0.491
		Sig. (2-tailed)	0.157	0.586		0.171	0.217
		N	8	8	8	8	8
	Sociability degree %	Correlation Coefficient	-0.503	-0.078	0.536	1.000	0.347
		Sig. (2-tailed)	0.204	0.854	0.171		0.399
		N	8	8	8	8	8
	Freedom degree %	Correlation Coefficient	0.286	0.587	-0.491	0.347	1.000
		Sig. (2-tailed)	0.493	0.126	0.217	0.399	
		N	8	8	8	8	8

Nonparametric Correlations

			Correlations					
			Date	Accessibility degree	Diversity degree	Safety and security degree	Sociability degree	Freedom degree
Spearman's rho	Date	Correlation	1.000	.714*	.790*	-0.263	-0.407	0.286
		Sig. (2-tailed)		0.047	0.020	0.528	0.317	0.493
		N	8	8	8	8	8	8
	Accessibility degree	Correlation	.714*	1.000	0.695	-0.551	-0.503	0.286
		Sig. (2-tailed)	0.047		0.056	0.157	0.204	0.493
		N	8	8	8	8	8	8
	Diversity degree	Correlation	.790*	0.695	1.000	-0.229	-0.078	0.587
		Sig. (2-tailed)	0.020	0.056		0.586	0.854	0.126
		N	8	8	8	8	8	8
	Safety and security degree	Correlation	-0.263	-0.551	-0.229	1.000	0.536	-0.491
		Sig. (2-tailed)	0.528	0.157	0.586		0.171	0.217
		N	8	8	8	8	8	8
	Sociability degree	Correlation	-0.407	-0.503	-0.078	0.536	1.000	0.347
		Sig. (2-tailed)	0.317	0.204	0.854	0.171		0.399
		N	8	8	8	8	8	8
	Freedom degree	Correlation	0.286	0.286	0.587	-0.491	0.347	1.000
		Sig. (2-tailed)	0.493	0.493	0.126	0.217	0.399	
		N	8	8	8	8	8	8

*. Correlation is significant at the 0.05 level (2-tailed).

NPar Tests

Mann-Whitney Test

		Ranks		
VAR00008		N	Mean Rank	Sum of Ranks
Accessibility degree %	new cairo	4	2.50	10.00
	Nasr City	4	6.50	26.00
	Total	8		
Diversity degree %	new cairo	4	2.50	10.00
	Nasr City	4	6.50	26.00
	Total	8		
Safety and security degree %	new cairo	4	5.50	22.00
	Nasr City	4	3.50	14.00
	Total	8		
Sociability degree %	new cairo	4	5.38	21.50
	Nasr City	4	3.63	14.50
	Total	8		
Freedom degree %	new cairo	4	3.50	14.00
	Nasr City	4	5.50	22.00
	Total	8		

Test Statistics ^a						
	Accessibility degree %	Diversity degree %	Safety and security degree %	Sociability degree %	Freedom degree %	
Mann-Whitney U	0.000	0.000	4.000	4.500	4.000	
Wilcoxon W	10.000	10.000	14.000	14.500	14.000	
Z	-2.309	-2.323	-1.162	-1.016	-1.155	
Asymp. Sig. (2-tailed)	0.021	0.020	0.245	0.309	0.248	
Exact Sig. [2*(1-tailed Sig.)]	.029 ^b	.029 ^b	.343 ^b	.343 ^b	.343 ^b	

a. Grouping Variable: VAR00008

b. Not corrected for ties.



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إفصادة

بفيد مركز الدراسات والاستشارات الإحصائية والقياسية - جامعة القاهرة

بان الباحث / أحمد سيد عبد الرسول

قد أجرى التحليل الإحصائي عن الموضوع المقدم منه لرسالة الدكتوراة بعنوان:

"التحولات بالفراغات العامة في ظل التغيرات الاجتماعية السياسية لمدينة القاهرة"

Public Spaces in Transition under Sociopolitical Changes in Cairo

وقد تم استخدام المعاملات والاختبارات الإحصائية التالية من خلال برنامج (SPSS) إصدار: 24:

- الإحصاء الوصفي (التكرار والنسب).
- مصفوفة الارتباط سيرمان .
- اختبار اختبار مان - وتني (Mann-Whitney Test) لعينين مستقلتين.

وتفضلوا سيادتكم بقبول فائق الاحترام.....

مدير المركز
قال
٢٠١٧ / ٩ / ١٩
أ.د. سيد مشعل



رايحه

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