QATAR UNIVERSITY

COLLEGE OF ENGINEERING

EMERGING FACTORS SHAPING THE IDENTITY OF LOCAL URBAN DISTRICTS, THE CASE OF DOHA.

BY

RANA SALMAN WADI

A Thesis Submitted to

the Faculty of the College of

Engineering

in Partial Fulfillment

of the Requirements

for the Degree of

Masters of Science in Urban Planning and Design

January 2018

COMMITTEE PAGE

The members of the Committee approve the Thesis of Rana Wadi defended on 12/12/2017.

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Dr. Salim Ferwati
Thesis/Dissertation Supervisor

_____

Assoc. Prof. Dr. Arezou Shafaghat
Committee Member

Approved:

_____

Khalifa Al-Khalifa, Dean, College of Engineering

ABSTRACT

WADI, RANA, SALMAN, Masters : January : 2018,

Masters of Science in Urban Planning and Design Title: Emerging Factors Shaping The Identity Of Local Urban Districts, The Case Of Doha. Supervisor of Thesis: Salim, M., Ferwati.

Forms, Designs and symbols are components of the built environment that communicate information about the place and its identity to users. Users discern information from their environmental settings, combined with their personal interests and perceptions. The premise of this thesis states that the identity of traditional architecture undergoes two paradoxical processes dynamic transformation and resistance to changes caused by global culture and societal modern needs. Qatar is placing a great attention on the change of urban and architectural identity by the rapid wave of urban development. This thesis attempts to define contemporary architecture in Qatar, through analyzing Qatari vernacular architecture, outside effect of global factors and to what extent Qatari architecture resists the change. To test the proposed premise, this thesis prolongs into human geography using Torsten Hagerstrand's diffusion theory. The methodology of the thesis is structured to: revision of related literature and field analysis that contains: interviews, field observations of four chosen sites and field survey. Findings, and discussion illustrate tables and diagrams, that are anticipated to show that resistance of the local identity and the acceptance of new architectural styles lead to a new semiotic presentation of Doha region. The thesis ends up with a set of recommendations for the

application of aspects of Qatari vernacular architecture and urban environment, in order to strengthen the local identity while taking part of the global culture.

DEDICATION

This thesis is dedicated to This thesis is dedicated to both my parents. My father, Salman Wadi, who has been a source of inspiration during the challenges of graduate school journey and life. My mother, Farida Wadi, who has been a source of motivation and strength during moments of despair and discouragement.

ACKNOWLEDGMENTS

The author would like to acknowledge the provision of Qatar University for creating an environment that encourages research and related studies. This thesis is for the Master in Urban Planning and Design at Qatar University, College of Engineering, Department of Architecture and Urban Planning (DAUP). The author would like to express her gratitude to Msheireb properties for handling relevant data to support this thesis. The author would like also to thank the supervisor, Dr. Salim Ferwati for his efforts.

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Introduction

Qatar like numerous different nations is worried about the loss of urban and structural personality by the heartless pulverization and hopeless loss of indigenous urban examples and engineering characters which has been propagated by the fast rush of urban improvement.

In many parts of the world, customary urban and engineering conditions are as a rule constantly supplanted by outsider outlines. A typical view today, is that uniform ideas of arranging and advancement together with the commodification of spots has prompted the loss of restricted personality (Erickson and Roberts, 1997). This procedure isn't generally in amicability with the way of life of social orders. This misfortune has different and regularly irreversible impacts on society yet little consideration has been paid to the results of such social misfortune.

Truth be told, urban and engineering personality are qualities and properties of a urban physical setting that furnishes the person with a feeling of place (Proshansky et al., 1976). A setting that has some steady subjects to its frame, materials, things, courses of action, and imagery will more probable deliver positive place encounters than one with no personality (Steele, 1981).

As per salamma and wiedman (2013) over the previous decade Qatar perceived as 'a standout amongst the most vital makers and exporters of Liquid Natural Gas (LNG) on the planet', has seen a riches, which has added to a fast and huge urban development or potentially to another type of urbanism. Thus, this has provoked the advancement of

different new types of urban typologies, for example, notorious high rises, waterfront glass tower-inns, social and instructive urban offices.

As per Jaidah and Bourennae (2010) life in Qatar in the 1930 was set apart by surely understood destitution, starvation and illness preceding any development of nearby design. The entry of oil miners and the foundation in 1935 of 'Oil Development Qatar' denoted the start of a period portrayed by quick urban development (Salama and Wiedman, 2013). The oil income transformed the populace into one of the world-generally wealthiest per capita nations, immense development happened shaping an internal ring and external towards facilitate extensions. In addition, Qatar's initially school was built up in 1952 and a full-scale doctor's facility followed in 1959, denoting the start of vast interests in the nation. Social legacy of Qatar was prevailing, particularly in private houses, royal residences and open regions (Furlan and Faggion 2015; Furlan 2016; Furlan and Petruccioli 2016).

In 1950s, new structures in Qatar have been built. The lodgings of this period had a cardinal part to develop development, alongside the beginnings of the framework development streets, waste, sewerage, power and water appropriation. As yet lodging was the fundamental undertaking that gave standard Qatari's the chance to build up their development and administration abilities while building up the financial premise of the nation. As indicated by Salama and Wiedman (2013) This was a period that had a couple of structures built, for the most part around the external ring of Doha, without powerful controls on either their plans or development, and in an assortment of styles yet all in light of a fortified solid casing development with solid piece infill. The internal ring of Doha, and also the littler settlements around the promontory, was left as they had been for quite

a long time with no huge developments because of an absence of an exhaustive arrangement for improvement (Figure 1-2-3-4) (Salama &Wiedman, 2013).

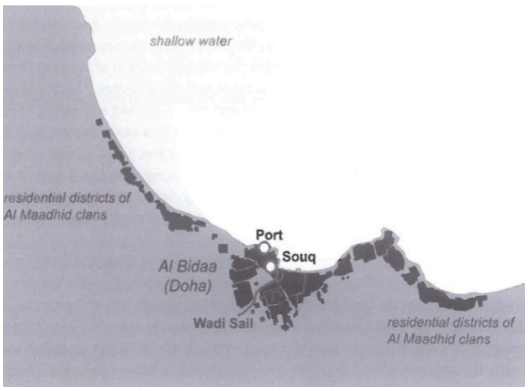


Figure 1 Qatar pre-oil period (1947-2007) (Salama and Wiedman, 2013).

Figure 2 Settlement areas in 1970s (Salama and Wiedman, 2013).

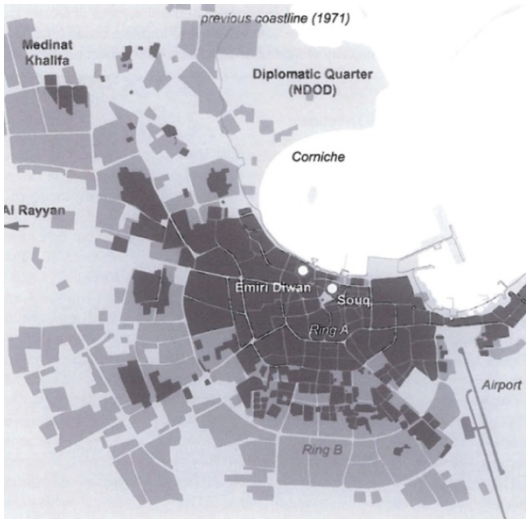


Figure 3 Doha's settlement areas in the 1990s (Salama and Wiedman, 2013).

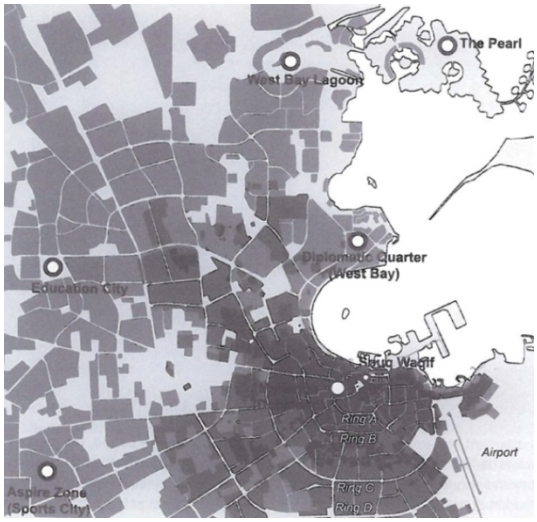


Figure 4 The past ten years settlement expansion (Salama and Wiedman, 2013).

As indicated by Furlan (2016) Doha's urban development designs advanced at a moderately moderate rate regarding improvement of framework, administrations, and lodging ventures. The moderate rate of urban improvement was generally credited to the nation's moderately insecure work advertise. The references relate this unsteadiness to the nation's oil-based economy in which the employing of ostracize specialists was related with the nation's conflicting oil incomes.

Doha is the capital city of Qatar and the core of engineering which has transformed from a residential community of around 20,000 occupants in the mid 1950s, to a worldwide city with more than 1.7 million tenants out of 2010. Doha's fast urban development, demonstrates a huge extension of its manufactured agglomeration in the course of recent years, from around 1.3 square kilometers in the late 1940s to more than 200 square kilometers in 2010 (Furlan,2016).

Over the previous years, Doha experienced significant changes. These progressions were a consequence of a most optimized plan of attack improvement in numerous parts. One of these areas was urban arranging, where another layer of transmitting pathways covered the conventional texture (Figure 5).

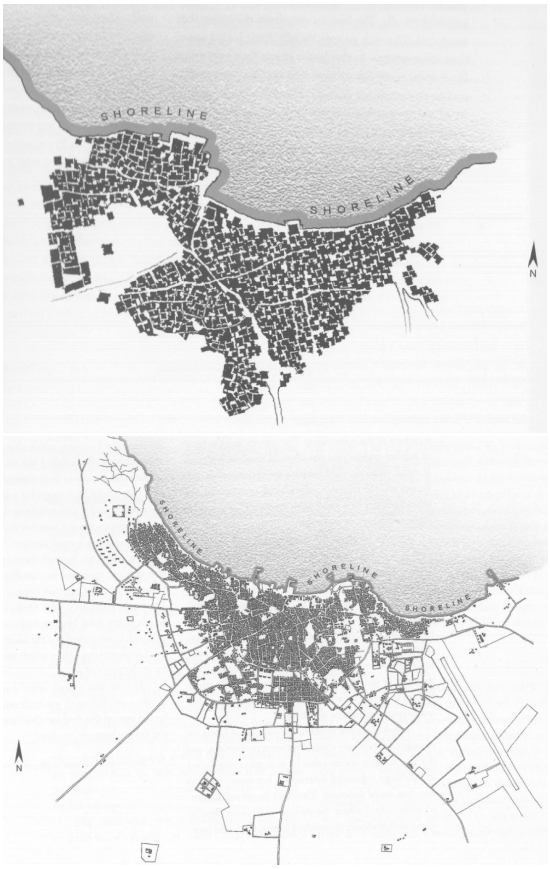


Figure 5 Urban fabric of Doha in 1937 and 1959 (Jaidah and Bourennane, 2010).

The attributes of the engineering styles and urban examples have changed drastically. A portion of the variables that are in charge of the presence of each structural style were: the need a created shoreline that mirrors the picture of Qatar, having famous milestones like the gallery of Islamic craftsmanship to increase the value of the zone and building up a port to serve the necessities and assume an awesome monetary part (Figure 6-7).

Figure 6 Doha Port in 1947. Some compounds of the major merchants near the shore (MMUP,2017).

Figure 7 Doha port now (Google images, 2017).

Truth be told, Furlan (2016) has recommended to control the continuation of progress in assembled situations, fashioners and leaders must manage the issue of congruity of custom by adjusting the change to accommodate with the requests of present day life. The activity for the draftsman, urban originator and organizer in this procedure isn't to deliver an "open historical center" for outside guests, yet to save the uprightness and estimations of the group itself, making structures that consent to current principles.

Traditional architecture has the immediate connection with history and self, while contemporary architecture represents the sole of the new generation. The integration of both styles leaves the imagination of the space makers wide open while keeping in mind that the local architecture carries aspects that are responsible for the Qatari place identity. As stated in the abstract, the study tests its premise in regard to the geographers' theories, mainly the crisis and diffusion theories, adding another significance to the study since it incorporates theories from a different discipline. Both theories help to explain the process of identity change of the local architecture.

Phenomenological changes in built environment start with the acquisition of information through decision process that is better explained by the diffusion theory proposed by Torsten Hagerstrand (Blaut, 1977) (Figure 8). Gregory states "there has been little advance in the architecture of diffusion theory in recent years" (Gregory, et al. 2009, p161). Change starts with diffusion of information in an interactive matrix (general system of diffusion that refers to how the population in a regional system is structured) over the information field. "Diffusion is the spread of a phenomenon (including ideas, objects and living beings) over space and through time" (Gregory, et al., 2009, p160). In some aspect, it faces cultural barriers or resistance to change.

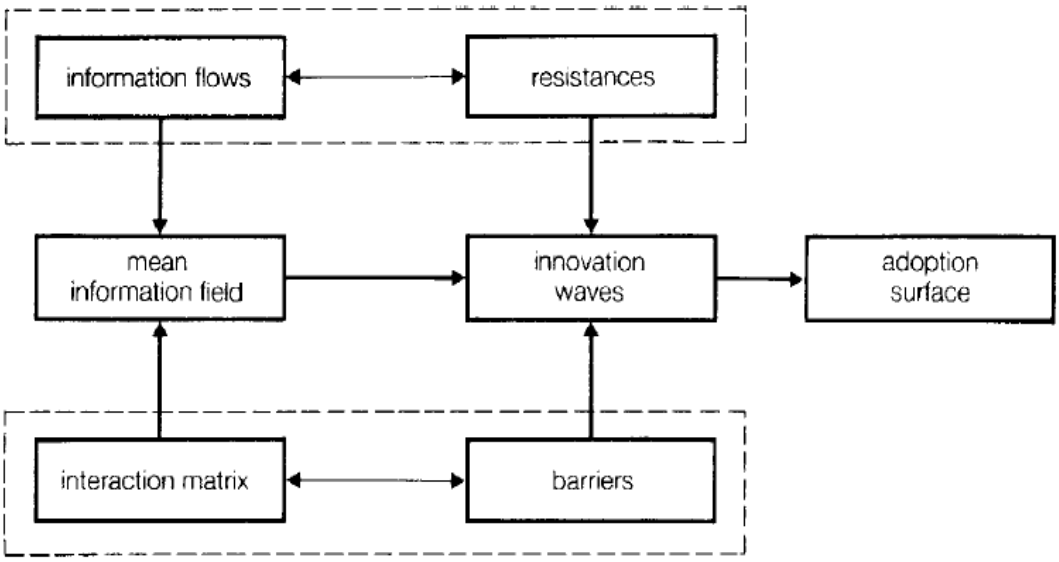


Figure 8 The structure of Hugerstrand's diffusion model (Gregory, 2009).

Going over the resistances and barriers requires dynamic and adaptability or innovative changes. When the local architecture undergoes total changes, it faces in this case identity crisis. This case occurs because the resistance of the spatial identity encounters a potentially complete failure in the reproduction of systemic relations. "The

periodic crisis leads to the reconfiguration and greater socialization of relations of production and reproduction" (Gregory, et al. 2009, p120).

Production of local architecture and reproduction of its identity whether witnessing duplication or transformation in its form (static or dynamic) is a way of tracing identity resistance to change (Mashary Al Naim, 1998). In this case, innovative solution could be the creation of a new form resulted from melting traditional with new design ideas. The innovation waves stand one step before the appearance of new forms in the mean information field that consequently becomes the adoption surface.

This thesis aims to strengthen the local identity while taking part of the global culture by listing a set of guidelines for future transformation of Qatari architecture to preserve identity and adopt modernity. Findings, and discussion with illustrated tables and diagrams of the field survey and photo analysis, are anticipated to show that resistance of the local identity and the acceptance of new architectural styles lead to a new semiotic presentation of Doha region.

This thesis attempts to define contemporary architecture in Qatar, through analyzing Qatari vernacular architecture, outside effect of global factors and to what extent Qatari architecture resists the change. The theoretical background of the research study consists of: Historical background, Qatari vernacular architecture, post oil period, contemporary architecture of Qatar, influence of the Islamic city, diffusion theory and transition of ideas, community and shared values and architecture and identity. The methodology of the thesis is structured to: revision of related literature and field analysis that contains: interviews, field observations of four chosen sites and field survey. Findings, and discussion illustrate tables and diagrams, that are anticipated to show that resistance of

the local identity and the acceptance of new architectural styles lead to a new semiotic presentation of Doha region.

Objectives

Qatari urban-scape whether traditional or modern encompasses certain aspects, perceptional qualities and architectural forms that intended to identify the place and its users. Since it embraces both local and global aspects, it is better described as a dynamic local townscape. In that respect, the thesis responses to three main questions:

- What is the identity of traditional Qatari architecture? The response to this question relies on the discussion of the local culture, available building materials, construction technics, climatic consideration, societal structure, characteristic of townscape, and urban semiotics.
- How can we define contemporary architecture in Qatar? The response to this question is based on an analysis of the current emerged architectural styles in some projects in Qatar and the future vision of community and decision makers for the architectural identity.
- To what extent the identity is affected by the outside? And how information flows through Hugerstrand's diffusion model? The response to both questions relies on finding of the result of defining the current urban built environment and the study of the innovation diffusion theory.
- To what extent Qatari architecture resists the change? The response to this question relies on the findings of the percentage of witnessing changes through time.

As the paper responses to these questions, five objectives are consequently anticipated:

a. Pointing out the distinctive physical urban and architectural aspects that belong to Qatari built environment.
b. Highlighting the contemporary architectural aspects that integrate today Qatari identity.
c. Highlighting the aspects of the diffusion theory and how it relates to the information flow of new ideas and factors that shaped the current built environment.
d. Determining the applied design principles, perceptional and semiotic qualities that survived in contemporary architecture.
e. Recommendations of design strategies to ensure pleasant urban-scape with prominent local distinctiveness.

Significance

This thesis relates the physical and nonphysical aspects of the built environment. The thesis highlights aspects that are often neglected or oversimplified by researchers. That is the identity of contemporary architecture. It is just as important as that of the traditional architecture (Southworth and Ruggeri, 2010). Identity of place is defined by Lynch in 1981 as "the extent to which a person can recognize or recall a place as being distinct from other places – as having a vivid, or unique, or at least a particular, character of its own" (Cited in Southworth and Ruggeri, 2010). The need for place identity leads to the creation of distinctive traditional design elements and their new application. This statement meets the

objective of Qatar Vision 2030. Therefore, the focus of the thesis will be on static and dynamic elements that are the constituents of the identity of Qatari architecture and its present in the contemporarily built environment. Static elements are that which preserve their original characters or associated meanings, and any change in their details and dimension leads to the loss of their original images. For example, drawing an arc with different proportions has produced Roman, Seljuk, Ottoman, and Gothic forms. Accordingly, any arbitrary change in the proportion of any of these historical arcs will vanish its originality. The dynamic element, on the other hand, is that element when it undergoes progressive changes, it is still resembling or recalling its original image. For example, the Barjeel (wind catcher) keeps its image even after the elimination of its details and decorative line.

The distinctive local architecture of Qatar is responsible for the identity of the place. The misuse of traditional and contemporary elements is manifested in many ways. For example, the application of the Roman Arc as an Islamic element, or the Islamic geometrical pattern applied in the skin of the Islamic study building in the Education City as a representation of the regional contemporary architecture. This misuse of architectural elements and their symbolic meaning has become an intensive problem resulted from the unawareness of the designers of how to apply Qatari regional and international architecture. The unawareness might come from a lack of knowledge or experience. The resulting is the fade away of the spatial local identity. The thesis indicates the degree of domination of different styles. When time scale is imposed on the physical built environment. The thesis shows Doha as the mean information field over which the implication of new design innovation is spread, with respect to the cultural constraints and physical boundary that are

playing significant roles in shaping the city.

Camillo Sitte states that in our townscape much has irrevocably changed; square deprived of being a social space; it becomes roundabout. That creates a chaotic pattern in the city. Before, sentimentality was the motive for the production of urban space and artistic motifs, now logical relationship among elements and functional requirements have taken place (Camillo Sitte, Cited in Larice and Macdonald 2006, pp 35-42). There are many Examples where elements such as city growth, road flow, and entrance noticeability have taken many forms, and evolved to meet new movements and social expression. While the application of other elements (whether urban or architectural) such as water fountains, light fixtures, lattice windows, arcs, and more, stand in the public place for ornamentation.

So, in this thesis the importance of understanding the static elements and dynamic forms of the traditional built environment is essential. The focus on both traditional and modern architecture will help manifest the deficiency in the existing spatial identity, and consequently, it will help propose a way to bridge the traditional architecture with the new development.

The thesis raises an important question of the design principles and strategies that are needed to guide future developments and spatial identity. Therefore, it recommends for space makers possible ways to incorporate traditional architectural aspects in future developments, in respect to the new architectural language that manifest the contemporary time. So, the thesis can be considered as a feedback of an evaluative process for the existing urban areas. Also, it predicts the tendency of the future development of every style.

The fading away of the place identity is blamed upon the short outcome of the adequate studies that link traditional architecture with inevitably-dominating contemporary architectural style. Hence, the research itself is important for increasing the understanding of Qatari urban architecture and cultural heritage, for the benefit of scholars, urban planners and citizens. Also, the benefit of this thesis targets Doha Municipality, the major player in the proposition of the city development and future strategies. The development of new urban areas is the process of conventional spatial analysis and application of architectural aspects that confirm the intended identity. Therefore, the thesis is anticipated to highlight profound urban and architectural problems such as the neglect of the value of traditional architectural style and poor application of the local style with the international designs. The implementation of the study highlights the continuous need to understand the static concept and the dynamic architectural form that can be applied for building conservation, reconstruction, and even for development of new sites.

Methodology

The thesis concentrates on design aspects that have a substantial role defining the identity of today Doha Region. Therefore, the thesis analyzes the process that is responsible for the continuation of emerged architectural styles in the Qatari built environment. This thesis attempts to define contemporary architecture in Qatar, through analyzing Qatari vernacular architecture, outside effect of global factors and to what extent Qatari architecture resists the change. The thesis methodology consists of:

Theoretical framework

Refers to where the information flow is taking place, categories of adopters or members of the Qatari society, their lifestyle, awareness and culture. The required tasks for this stage:

- Review of related literature on: Historical background, Qatari vernacular architecture, post oil period, contemporary architecture of Qatar, influence of the Islamic city, diffusion theory and transition of ideas, community and shared values and architecture and identity.

- Interviews with two professionals: Mr. Ibrahim Al-Jaidah Chief Architect of the (AEB) Arab Engineering Bureau and architect Dalal Harb head of design and project director in FD consultants.

Data collection and analysis

Part 1: Refers to the information flows over different urban zoning. It includes detailed analysis of where different architectural styles have spread with regards to the main constituents of urban zones. Because of the difficulty to survey the whole Doha region, this chapter emphasizes on the following:

- Selecting four mega projects with different characteristics in Doha Governorates; these are Pearl Qatar representing Islamic architecture, Souq Waqif representing traditional architecture, Msheireb project as the combination of traditional and modern architecture and West Bay as the total global approach.

- Field observations of the four selected sites: Pearl Qatar, Souq Waqif, Msheireb and West Bay.
- Field survey on a sample of 90 surveyors, related to contemporary architecture, styles, barriers and resistances, adoption of new styles, selected sites evaluation, architecture and identity and photo survey of buildings and elements.

Part 2: Refers to the new elements spread out in the mean information field. With the concentration on the selected areas, the following is included:

- A photo survey that lists all traditional architectural and urban elements, and finds out which of these elements appears in the contemporary built areas. In order to have the work systematically and objectively achieved, this survey is carried out to 90 randomly selected participants with different races, ages, genders, and occupations. First, people were asked to categorize 11 various photos representing local Qatari, Islamic, modern, and mixed architectural styles and other 8 photos of architectural elements. Second, participants were asked questions related to the diffusion theory targeting their: knowledge, interest, resistance, decision, implementation and adoption of emerging ideas. The findings help in understanding how people perceive the present of urban identity and emerging factors.
- Defining the traditional design principles.
- Looking at architectural elements and urban design features that are new to the area.

Discussion and conclusion

Findings, and discussion with illustrated tables, diagrams and photo analysis from interviews, observation and field survey, are anticipated to show that resistance of the local identity and the acceptance of new architectural styles that lead to a new semiotic presentation of Doha region.

One of the anticipated findings is that there are essential design aspects articulate the identity of Qatar traditional and contemporary built environment. Another anticipated finding is that, with respect to the timeline of the city development, the old and new building styles will not show an even distribution. Summary of the results of the data analysis will be stated. In conclusion, the thesis sets a list of recommendations to maintain the spatial identity of Doha.

Limitations

Presents the shortages of the thesis and field data. The following figure shows an overall summary of the methodology of the thesis (Figure 9).

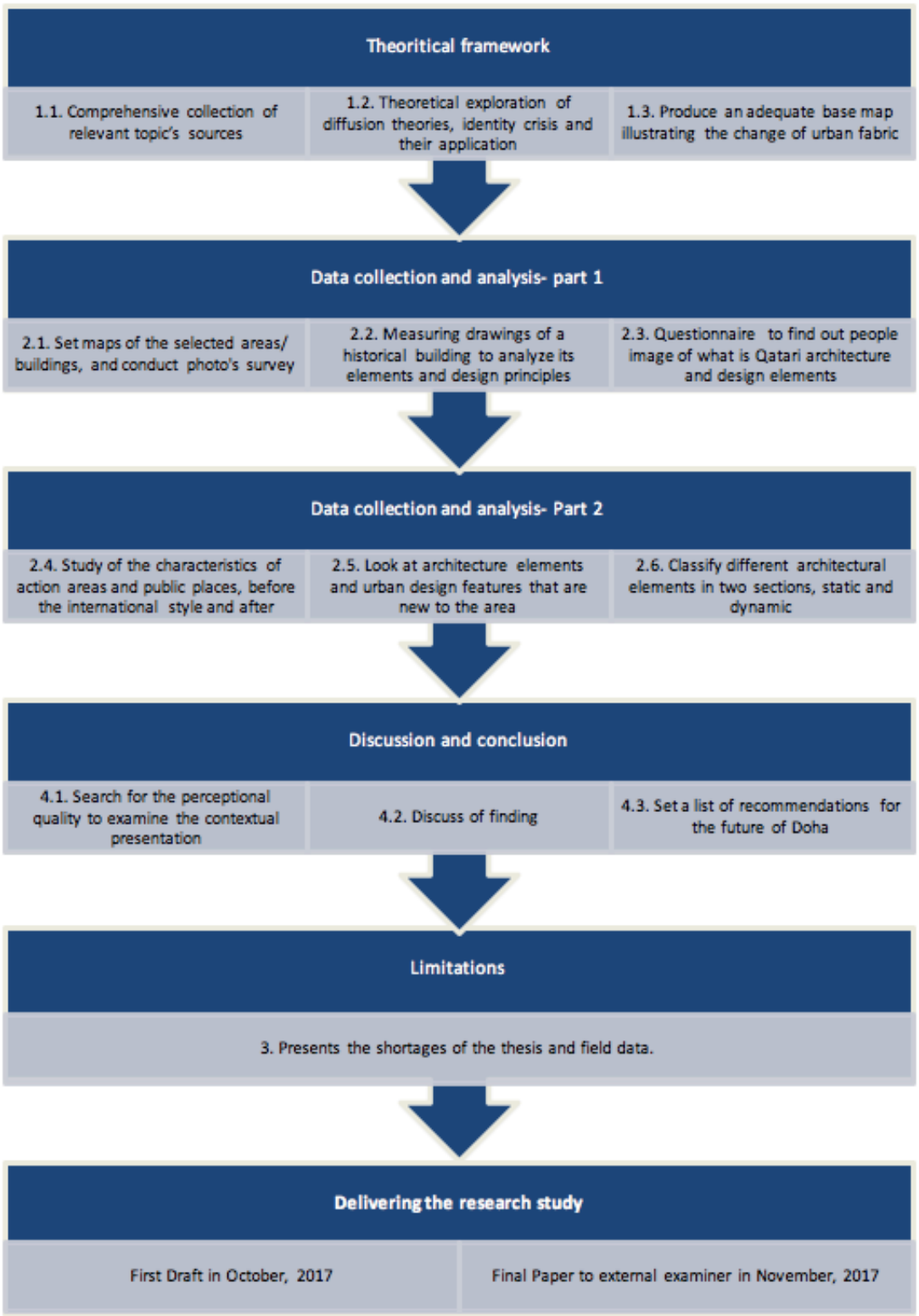


Figure 9 Stages of the methodology of the thesis.

Historical background

As per Toth (2013) Qatar is a little nation ruled by the Persian Gulf's biggest controlling family, the Al Thani. The amir, Shaykh Khalifa ibn Hamad Al Thani, is the nation's ruler, however his child, Shaykh Hamad ibn Khalifa Al Thani, notwithstanding be the beneficiary evident and priest of protection, uses significant power in the everyday running of the nation. The Al Thani administration endures no political resistance. The social mores of the nation are molded by a to some degree milder variant of Wahhabi Islam than is found in neighboring Saudi Arabia. Ladies are allowed to drive in the event that they get grants, for instance, and non-Qatari ladies require not cloak out in the open (Toth,2013).

Involving a desolate promontory singed by extraordinary summer warm, Qatar was changed between the mid-1960s and the mid-1980s from a poor British protectorate noted for the most part to pearl into an autonomous state with current framework, administrations, and businesses (Toth,2013). The state was constructed utilizing generally remote work and skill, with financing from oil incomes. Furthermore, as in different states where oil commands the economy, Qatar's fortunes have taken after those of the world oil showcase. The late 1980s and mid 1990s were seasons of relative gravity, with advancement ventures wiped out or deferred. In any case, those years were additionally a time of huge change when Qatar started its work day from an economy dependent totally on oil to one that would be upheld by the misuse of petroleum gas from the North Field, the world's biggest flammable gas field.

Post oil period

As Sorkhabi (2010) showed the revelation of oil expanded the provincial regional debate and meant the need to set up regional outskirts. Truth be told, the main move to set up regional outskirts came in 1922 at a limit gathering in Uqair when miner Major Frank Holmes tried to incorporate Qatar in an oil concession he was talking about with Ibn Saud (Toth, 1993). Be that as it may, Sir Percy Cox, the British delegate, found the ploy and drew a line on the guide isolating the Qatar Peninsula from the terrain. In 1926 under the initiative of George Martin dregs a geologist contracted to the Anglo-Persian oil organization directed the principal oil study, however no oil was found. In spite of that Lees still held the trust that Qatar ought to be reviewed again particularly after the 1933 oil strike in Bahrain (Sorkhabi,2010).

As per Sorkhabi (2010) the penetrating of the principal oil very much began in Dukhan in October 1938 and it struck oil in the Upper Jurassic limestone following one year from investigation. This revelation could be contrasted with Saudi Arabia's Dammam field found three years sooner. The Dukhan well generation was suspended in the vicinity of 1942 and 1947 in light of the fact that of World War II and its consequence (Sorkhabi,2010).

As a result of this discouraged period whole families and tribes moved to different parts of the Persian Gulf, leaving numerous Qatari towns abandoned. To enhance the circumstance Abdullah receptacle Jassim strayed into the red and prepared his favored second son, Hamad container Abdullah Al Thani, to be his successor.

A defining moment in the Qatari financial fortune was set apart in 1949 when oil fares and installments for seaward rights started. As a result of oil incomes, the economy and society would change significantly and thrive. In any case, oil incomes would likewise give the concentration to local debate and outside relations. This wound up noticeably evident to Abdullah canister Jassim when a few of his relatives debilitated outfitted restriction on the off chance that they didn't get increments in their recompenses. To explain the issue Abdullah canister Jassim swung to the British. He consented to an official British nearness in Qatar in return for acknowledgment and support of Ali canister Abdullah as ruler in 1949 (Sorkhabi,2010).

The 1950s have been set apart by the improvement of government structures and open administrations under the British run the show. Notwithstanding Ali canister Abdullah protest to share control at first his expanding budgetary challenges and failure to control striking oil specialists and troublesome sheikhs drove him to surrender to British run the show. Due to that the primary authority spending plan was drawn up by a British consultant in 1953 (Sorkhabi,2010). As per Salama and Wiedman (2013) at the beginning of new thousand years, territorial tenets, leaders, and best government authorities began to exhibit a more grounded and more mindful enthusiasm for design, advancement undertakings and land speculation; this coordinated intrigue and consideration have brought about another powerful stage affecting on the improvement of engineering and urbanism in the Arabian Peninsula. With such an engaged and personal stake and speculation, numerous urban areas in the Gulf are presently encountering quick development combined with quick track urbanization process; this is set apart by vast scale ventures, new instructive and private situations, and blended utilize improvements.

Besides, new substantial scale mediations are on the ascent from Abu-Dhabi's Saadiyat Island Development to Bahrain Financial Harbor, and from Kuwait's City of Silk to Qatar's City of the Future, Lusail. The design of the Arabian Peninsula is right now seeing emotional wanders aimlessly that speak to an assorted cluster of interests, goals and demeanors. Each of these can be clarified by a dynamic aggregate account, described by another fair receptiveness, of the contemporary state of design in the Gulf area with its assortment and majority of viewpoints and interests; this change in outlook orders a genuine impression of these new examples and patterns and how they will affect on future urban advancement (Salama and Wiedman, 2013).

Morphological components of the Islamic city

The meaning of what is an Islamic city and whether an Islamic city had existed has been a questionable subject. Lapidus (1969) for instance contended that the Arab Muslims did not settle only in new towns. Truth be told, some settled in the current ones and in addition in towns. Moreover, Lapidus (1969) expressed "the Arabs gave a specific catalyst to Middle East urbanization without causing a general increment in the level of urban advancement and without recognizing urban areas with Islam". Besides, hamdan (1962) established this view expressing that towns in the Islamic period were an expansion of the prior ones and some of their morphological highlights were acquired and others rose through the procedure of affiliation.

Then again, researchers, for example, Eikelman (1981), Hakim (1976) and Al-Sayyed (1991) see the Islamic city as a substance with unmistakable shape and qualities. Truth be told, a similar open deliberation has developed to incorporate the characterizing highlights and attributes and whether they are average to be connected to every single Islamic city or extraordinary to districts. Notwithstanding this civil argument there is an understanding among researchers that the Islamic city has some run of the mill includes as showed in the accompanying areas (Al-Sayyed,1991).

1.The mosque

The mosque used to the role of the heart of the town. It was usually surrounded by the traditional market. The mosque used to hold the weekly Friday prayers and normally contained an attached school or college educating the public (Al-Sayyed,1991).

2.Suqs and commercial districts

According to Al-Sayyed (1991) suqs were normally located around the main mosque and were the hub of economic activity in the town. According to Marcais (1945) goods sold were usually dependent their nature. Furthermore, the main area also played a major role in other public activities and gatherings such as trade, arts and baths.

3.Citadel

The citadel, represented the palace of the governor, according to Al-Sayyed (1991) it was surrounded by its own walls and included a district on its own with its own mosque, guards, offices, and residence. It was usually found in the high part of the town.

4.Residential districts

Eikelman (1981) described residential districts as a group of households of quality of life based on personal relations. Residential quarters usually were dense and contained their own mosque, school and shops. In addition to that they had their own gates which normally closed at night after last prayers and opened early each morning.

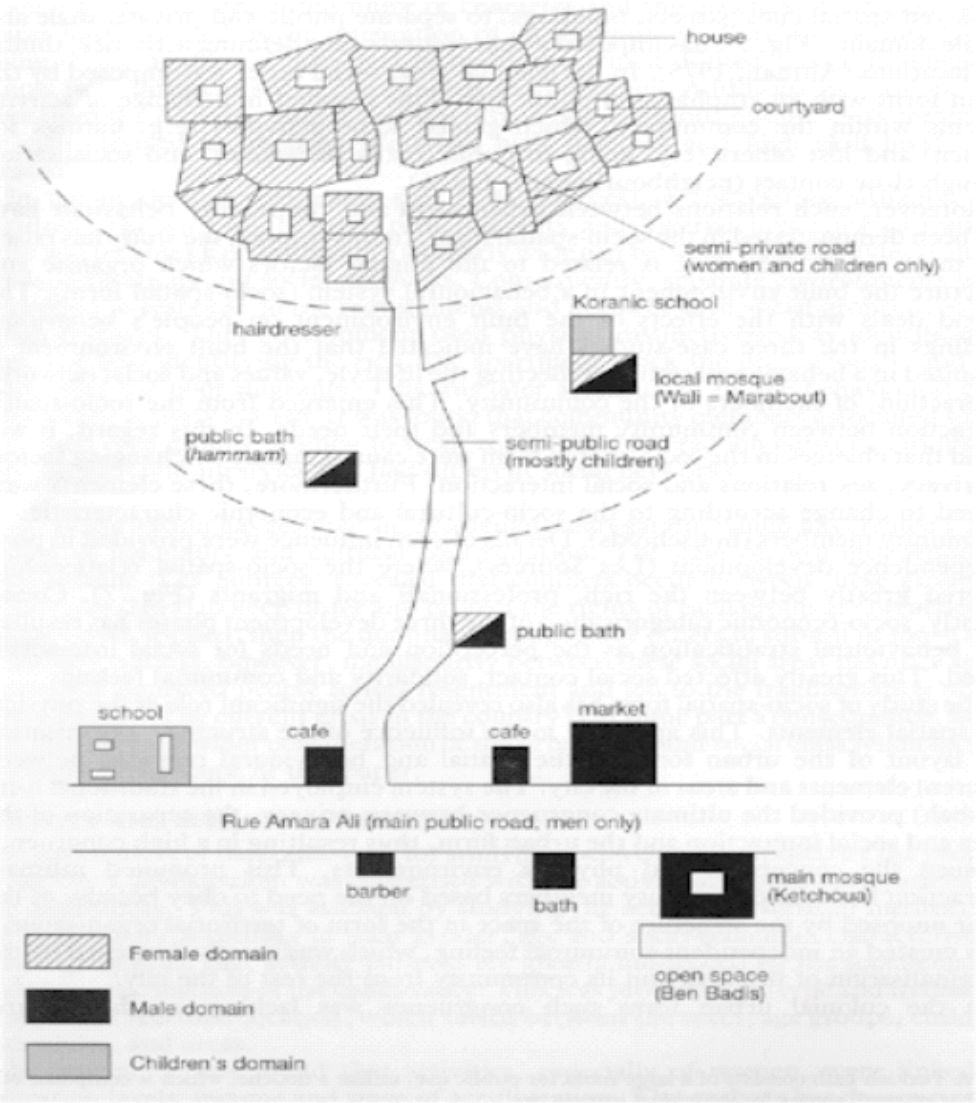


Figure 10 Socio-spatial form of historic Algiers (Saoud, 1997).

5.Networks

Networks consisted of narrow winding streets that included public, private and semi-private streets that connected residential quarters and the main places. The streets chain changes at the same time in light of the urban size and culture. Avenues and wide roads give the longest separation that makes a general island. Normal avenues and back streets are designs for framework. Wide avenues and principle roads connect and sort out neighborhoods together. In expansive and medium urban communities, shops shape along these rear ways and utilized for little social events.

6.Wall

The walls around old Islamic urban communities have been the characterizing factors for some parts of the city including its physical points of confinement, resistances, and social and monetary stratification over a time of more than one thousand years. The walls are a piece of a living and regularly advancing convention and are a critical measurement of the meaning of the old and new city.

7.Exterior

Exterior's included the cemeteries that were segregated by religious and weekly market just outside the main gate where most animal suqs were held in addition to private gardens and fields.

Summary

The following content analysis table, summarizes the seven morphological components of the Islamic city.

Table 1 Content analysis table of Morphological Components of the Islamic City.

Morphological Components of the Islamic City	
The mosque	The mosque used to hold the weekly Friday prayers and normally contained an attached school or college educating the public
Suqs and commercial districts	Goods sold were usually dependent their nature. Furthermore, the main area also played a major role in other public activities and gatherings such as trade, arts and baths.
Citadel	The palace of the governor, it was surrounded by its own walls and included a district on its own with its own mosque, guards, offices, and residence.
Residential districts	Households of quality of life based on personal relations. Residential quarters usually were dense and contained their own mosque, school and shops.
Networks	Networks consisted of narrow winding streets that included public, private and semi-private streets that connected residential quarters and the main places.
Wall	A well-defended wall surrounded the town with several gates.
Exterior	Cemeteries that were segregated by religious and weekly market in addition to private gardens and fields.

From the above description of the traditional Islamic city we can conclude the absence of any connection between the old Islamic design principles and the characteristics of the modern Islamic cities now. This may be the main reason behind the economic, social and identity crisis of the urban communities in modern Islamic cities. This problem can be demonstrated by cities in Maghreb, especially Algeria where cultural and identity disputes reached crisis point greatly affecting the security situation there (figures 11). There is a need to apply the principles of traditional Islamic cities to bring our cities back to the livability of the Islamic life (Saoud,1997).

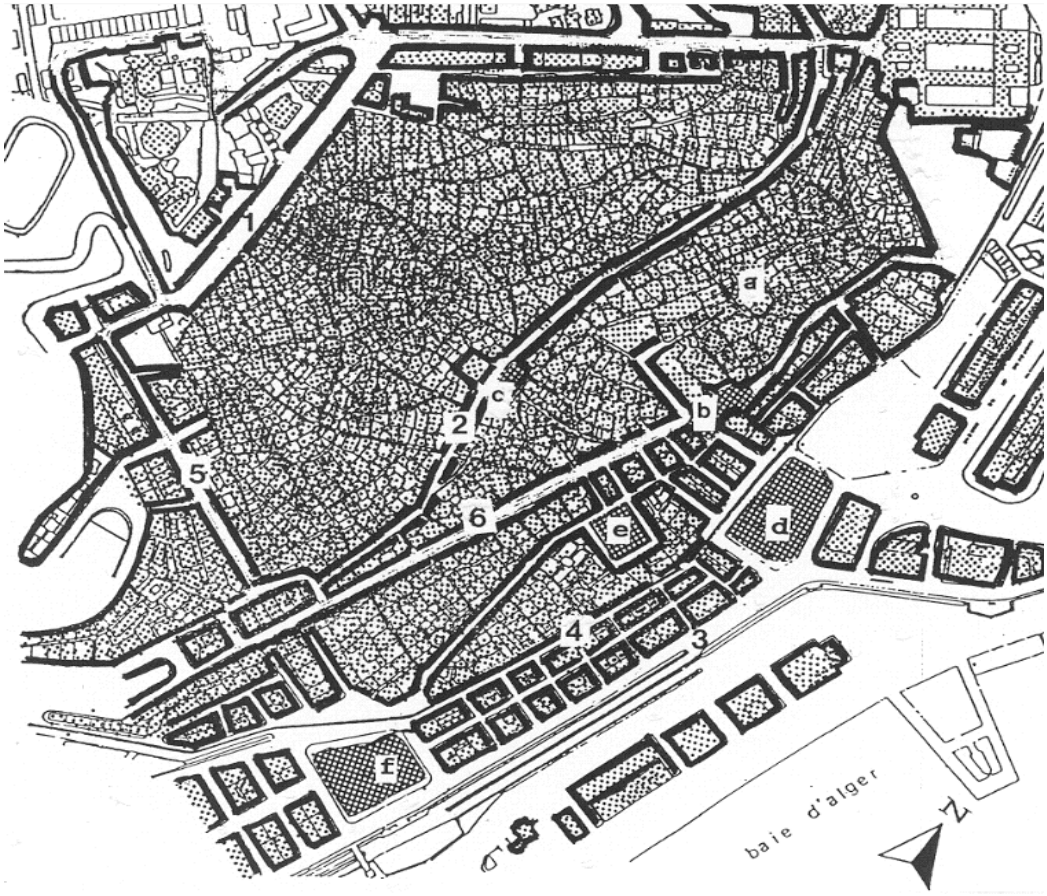


Figure 11 Globalization of the traditional city of Algiers by the French (1830-1962) (Saoud, 1997).

Qatari vernacular architecture:

Close to the oasis on land, traditional oasis settlements were usually placed there. A ring of walls made up of mud and stones, used to surround the settlements for protection from attacks. Therefore, urban growth was limited to the boundaries of this protective ring (Salama and Wiedman, 2013). Large gates on different sides of the surrounding walls, were entrances and exists to the settlement. The winding main streets often made crooked by the random unplanned construction and placing of private dwellings, fanned out from the gates and normally intersected in the Centre of the settlement. According to Hakim (2007), this central core was usually characterized by an ensemble of Friday mosque, courthouse and palace. These roads had to have the width of at least two packed camels. The traditional market-place or the souq extended in a linear manner, often sheltered and shaded by adjoining roofs (Salama and Wiedman, 2013) (Figure12).

Figure 12 The traditional Souq of Riyadh (Salama and Wiedman, 2013).

According to Salma and Wiedman (2013) the souq had various subdivisions of different crafts such as the gold souq, the spice and the cloth souq. In front of the gates where Bedouin used to settle during certain times of the year, animal trading was usually conducted. Markets in oasis towns were generally the public spaces, where mosques were the center or focal point of the town (Figure 13) Public squares were never part of oasis towns.

Figure 13 Structure of oasis settlements (Salama and Wiedman, 2013).

As Salama and Wiedman (2013) have described oasis towns had a strong segregation of public and private life, where private dwellings occupied the greater amount of land. Smaller roads led from the main roads to the private housing units of the towns. These small roads usually had the width of one packed camel while their height was attached to the how low courtyards could be constructed. The tight spaces between buildings had two major purposes, first, to maximize land use within the settlement and, second, to provide cooling and welcome shade. The proximity of the buildings and walls of houses were used as a natural protection from the sun (Figure 14). other than these functional purposes, the network of narrow side roads and dead-end alleys served to reinforce the private character of these neighborhood's, known as fareej (Salama and Wiedman, 2013).

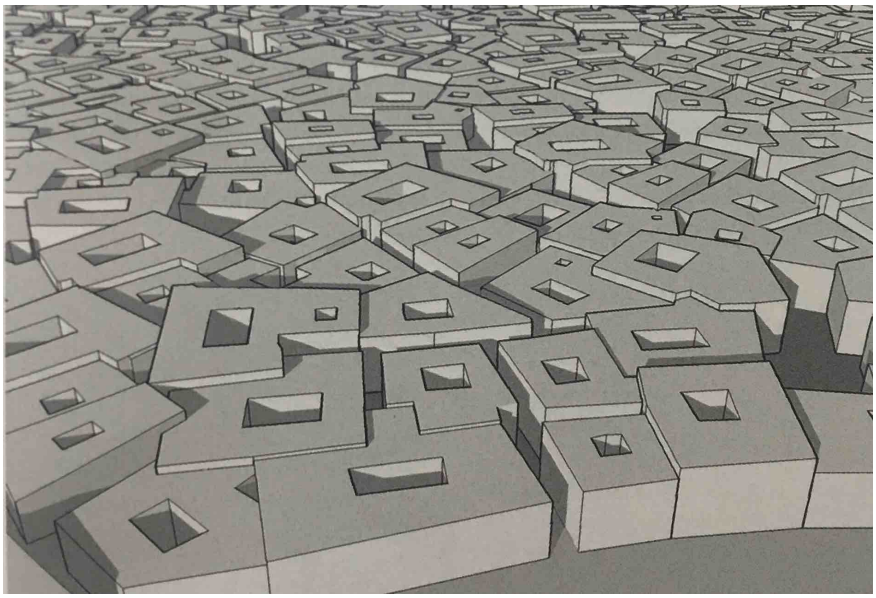


Figure 14 structure of traditional neighborhoods (Salama and Wiedman, 2013).

According to Salama and Wiedman (2013) Neighborhoods or fareej can be defined as urban cells that resulted from a group of branching side streets, that ended in cellular arrangement of houses. Some neighborhoods were protected by secondary gates from the rest of the main gates of the town, anticipating the preference for the gated communities of today (Figure 15). Most lands in neighborhoods were used for housing. However, small public centers with mosques and markets existed as the core of larger settlement areas. The

majlis or reception hall, was used for gatherings of family members to discuss religious or community issues (Salama and Wiedman, 2013).

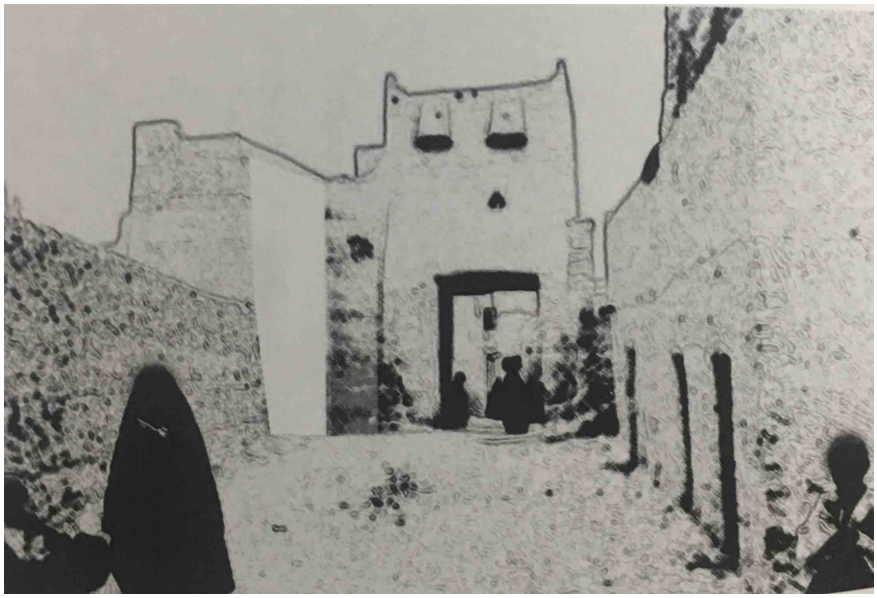


Figure 15 gated neighbourhood in Riyadh (Salama and Wiedman, 2013).

The architecture of oasis towns had similar settlement typologies with some minor variations, according to the use of the same building materials and construction techniques. Simple cubic buildings existed in rural settlements, where traditional courtyard house formed the most common housing typology. The height of houses was often limited to two floors. The Bedouin would construct one-story houses on plots, at the peripheries of towns. In narrow built settlements, flat-roofed courtyard houses provided, protected open space

for private family life and a better air ventilation and natural lighting. Flat rooftops used to act as open-air spaces that the family could use for sleeping or cooking in the hot summer months. The ground floor, with normally few openings, was often used for private majlis for male guests or storages (Salama and Wiedman, 2013).

In fact, during winter months, the ground floors were used as housing space for the family, in addition to the rooftops, the first floors were used as private family living. In some cases, it was common to have a link from the first floor to the neighboring house. Such a case was called sabat; the sabat provided a shaded area for the streets underneath and extended the private living space (Salama and Wiedman, 2013) (Figure 16).

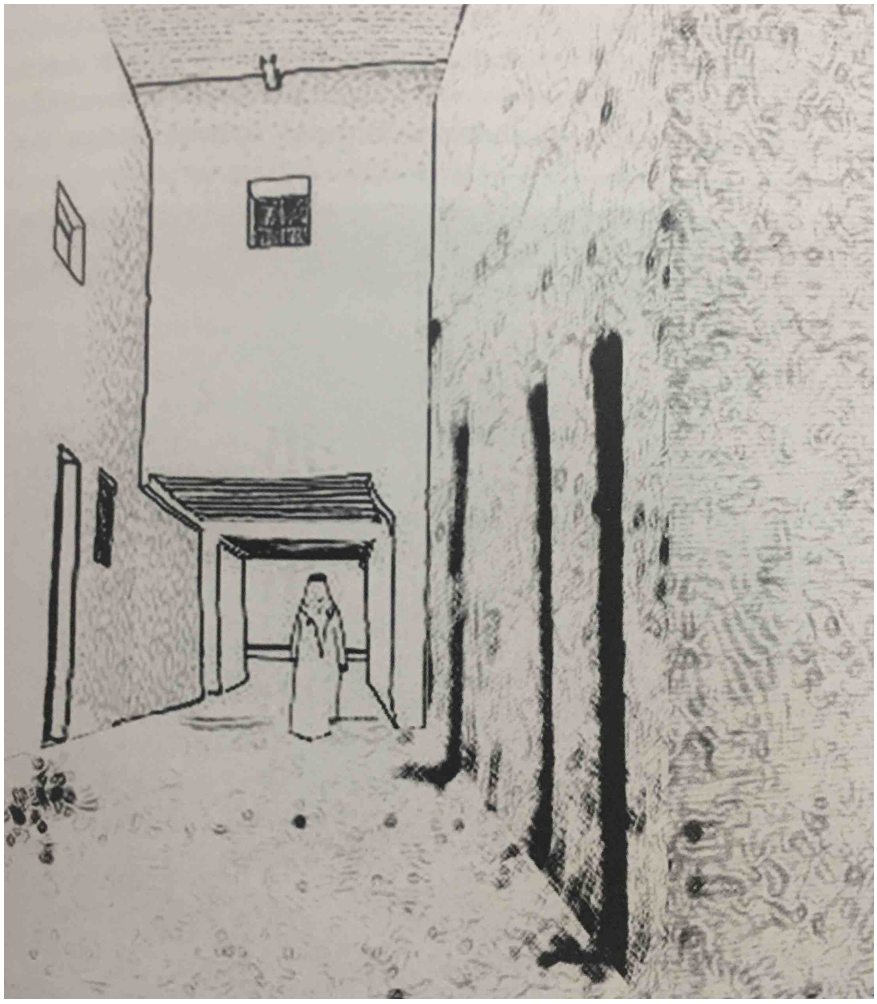


Figure 16 Traditional sabat in Riyadh (Salama and Wiedman, 2013).

As Salama and Wiedman (2013) has mentioned the architectural form was usually determined by the available building materials; for example, along the coast, available coral stone and gypsum were used for constructing the walls of the settlements. Barasti huts, which were simple structures, made of date palm fronds were used by poor families for living. Further inland adobe, deposits of which could be found along the wadis, was

used as a basic building material for walls and ceilings; these were supported by strong beams made of palm trunks. Adobe improved the indoor climate because of its good natural insulation properties and its ability to absorb air moisture. Natural ventilation of the narrow rectangular openings helped to cool down the indoor temperature. Small apertures, just below the ceiling helped to maintain a constant air flow movement and exchange (Salama and Wiedman 2013).

According to Jaidah and Bourennane (2010) Qatari architecture shared some similarities with Iranian architecture. Those examples could be seen on the coast, where builders came from Iran or were influenced by its architecture. The amount of finance available for construction caused the main difference in architecture. However, in the core of the country, Al-Najd had a great influence on architecture at locations like: Um Salal Muhammad, Wajbah, and Al-Rayyan. Another evidence of the Iranian influence, was in some of the family names where on the coast people had Persian names, and those inland shared the same names of people in the Arabian Peninsula (Jaidah and Bourennane 2010).

In fact, as Jaidah and Bourennane (2010) have mentioned south Iran and Qatar shared almost the same construction elements and building techniques. Doha Museum and the house of Sheikh Khalifa bin Hamad are two examples of these works. Al-Zubara town was slightly different, constructed and settled by members of Al-Khalifa who ruled Bahrain from there. Coastal architecture followed the inexpensive models of the other side of the Persian/Arabian gulf. Near the shoreline, family housing groups were joined together in concentrated patterns. In the north of the country, Al-Jumail village illustrates how remains of buildings constructed of hasa and juss. In 1970, Al-Wakra area had many old buildings that had their first floors facing the sea (Jaidah and Bourennane 2010).

In terms of economy, Al-Wakra depended on pearling, where Al-Jumail was a small fishing village. Sheikh Abdullah bin Vassim Al-Thani, employed ustad or benna, a master builder from Bahrain to build a palace complex for him in Feriq Al-Salata. Better and similar organised buildings could be seen in 1970s. Considerable number of good quality buildings could be seen there with a few wind towers. Various cultures differ in many ways, and the same applies to some factors that influence the characteristics of the construction, like environmental conditions. Also, the availability of materials and the time to create structures play another role in controlling the time of construction (Jaidah and Bourennane 2010).

Building design in Qatar had two important design considerations, privacy and territoriality. Spaces were divided according to the use, where male visitors are separated from family, young men from young women, servants and others. Accessibility was so important where the majlis access route is always different from the family territory. As the family grows, older may take a room in the house for a time. In this case, separated plot and new access is established. The general qualities of housing groups represent unified units. It is a result of the common structural module of the courtyard. The street doorway calls for visual reinforcement, celebration and transition between spaces (Jaidah and Bourennane 2010).

The country's architecture, was highly influenced by the weather and geographical nature of Qatar. In general, gulf is an arid desert region, but the sea had a great role in enhancing the climate. Rainfall is light, but in certain areas humidity can be very high. Accordingly, roofs are flat and always aim to provide shade in spaces leading to rooms and courtyards to provide thermal comfort. Window openings were rectangular "Al Darish"

and small compared to the size of the wall, making almost blind facades. In ordinary rooms, the windows look out into the courtyards. Regarding the majlis and upper rooms, the windows open onto the courtyards and streets. Badjeer, which are openings for ventilation and sunlight are mostly found in majlis and the upper rooms, but not on the ground floor (Jaidah and Bourennane 2010).

Shade was given to the front of the house by covering the circulation. Both the terrace and the veranda were designed to provide shade so that the members of the household had shaded spaces for sitting, storing, washing and sleeping. Rooms in a house had no function other than the washroom and the majlis. All the rooms were multi-functional, the only restriction being the privacy required by the male and female members of the family. Cooking was usually carried out in the courtyard or in a shaded space on the liwan (Jaidah and Bourennane 2010).

Water closet used to exist inside one corner of the courtyard. The majlis was near the main entrance and totally separate from the house. Courtyards of these traditional houses were considered as a breather of the residents of the house. It receives a huge amount of light and sun that we miss in most of the buildings today. A shelter of palm stems and its branches was located at the middle of the courtyard for people to sleep on its rooftop during summer nights. Also, the courtyard was utilized for breeding goats, one of the wide spread customs in Qatar and Arabian countries (Jaidah and Bourennane 2010).

Al Kholaifi (1990) adds that the courtyard in every house is the source of sunlight and ventilation and from badjeer in the walls. Traditional houses varied according to the space they occupied. Rich people would usually have larger space than other groups. In this larger space, they have room for guests, women and section for servants and an

enclosure for animals. He adds that many old houses had a water well inside them, where water supplies acquired for washing clothes, cleaning kitchen wares, showering the courtyard and irrigating the trees if any (Jaidah and Bourennane 2010).

According to Jaidah and Bourennane (2010) the houses of rich people in Qatar and the Gulf states were characterized with the carved gypsum decorations, mostly of geometrical style, and sometimes plant pictures. The same applies to the wooden doors, particularly its peaks, and windows. Windows might be decorated with glass of brilliant colors. The owners of the houses had diversified its decoration from both inside and outside. From outside, the walls were decorated with rectangular wall recesses with pointed and semi-circular ends and arches. Inside the rooms, there were the inscribed gypsum decorations used for plastering walls. They were either geometrical or plant figures decorations being carved in specific places and organized in the form of rectangular, lobed or semi-circular panels. This is in addition to various types of friezes under the level of the wooden roof. It often looks like the saw teeth or the graded pyramid. No room was without "Rawashin" which are rectangular recesses, 70x50 cm approx., depth 25 cm approx., used for putting lamps, toilette equipment's, rose water jugs and son on (Jaidah and Bourennane 2010).

In fact, Al-Kholaifi (1990) argues that Qatar and other gulf countries have benefited from the old architecture, which dates from the period between seventeenth century and the beginning of the twentieth century. He has divided Qatari architecture as follows: religious (mosques), civil (castles, houses and souqs) and military (forts, towers and walls) (Jaidah and Bourennane 2010).

Military buildings

Military buildings in Qatar are divided into two categories: fortified structures, usually within colonial period, which developed a character of protection. The first type is categorized by the forts at Al-Zubara, Doha and Wakrah. This last fortification has a form of machicolation with a limited function. There are two levels of "ayyin" from which to look through or shoot. The second type -fortified houses- can be found at Umm Salal Muhammad and Doha. Umm Salal Muhammad has a special feature of two watch towers in the fortified housing (Jaidah and Bourennane 2010).

The courtyard type of development was constructed with tall circular towers at the corners of the structure to give greater security. The towers were rounded as the desert stones which they were constructed by are relatively small and can hardly be bonded together (Jaidah and Bourennane 2010).

Zubarah fort is located to the north-west of Qatar peninsula, 105 kilometres from Doha. It was constructed by local builders in 1938 during the rule of Sheikh Abdullah Bin Jassim Al-Thani. Its purpose was to defend the west coast of Qatar (Jaidah and Bourennane 2010).

The fort has a square plan with a wall 4 meters high and 1 meter thick, with round towers at each corner. Three of the corner towers are decorated with pointed parapets. The upper level walls and towers are fitted with small openings that offer protected observation and firing positions.

The fort was built of stone quarried in nearby hills, with mud as a bonding agent. The ground level has eight rooms on the west and south sides, while the east and north

walls have longitudinal iwans that look onto the court through square arcades (Jaidah and Bourennane 2010).

On the north-east corner of the eastern iwan there is a washing area adjacent to a well 15 meters deep. A room exists under both the north-east and south-east towers, while the other towers are built on solid ground. Two staircases lead up to the four upper rooms on the first level of the fort (Jaidah and Bourennane 2010) (Figure 17-18).

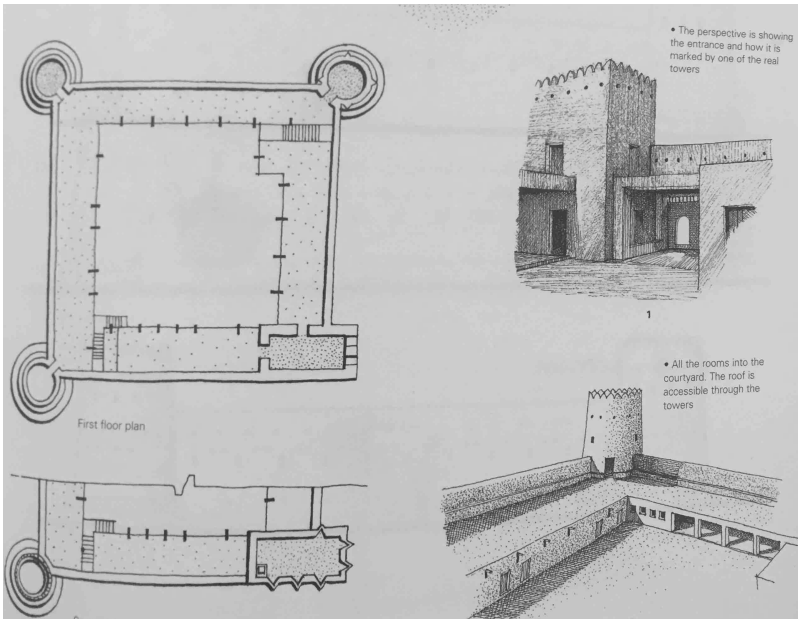


Figure 17 Al-Zubarah Fort (1937) (Jaidah and Bourennane, 2010).

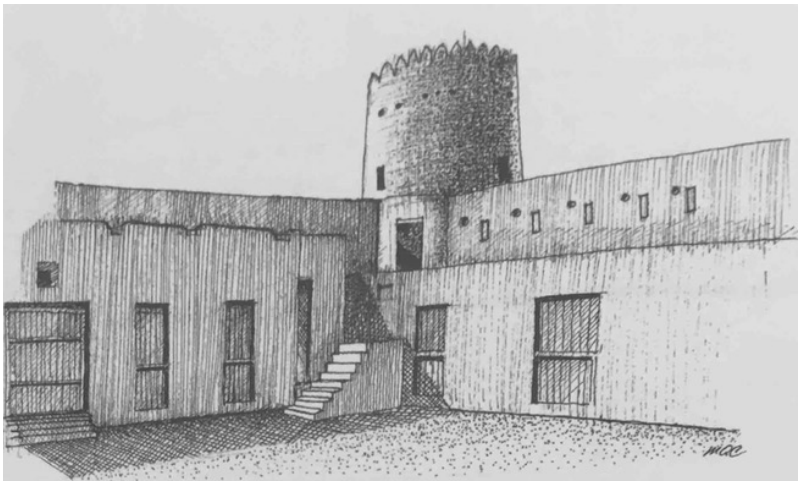


Figure 18 Perspective sketch of Al-Zubarah fort (Jaidah and Bourennane, 2010).

Mosques

According to Jaidah and Bourennane (2010) mosques in Qatar are simple, they include the main components of mosques which are: Mihrab, that indicates the direction of Mecca, an entrance Saban and burj for the calling of prayer. Mosques in Madinat Al-Shamal are relatively small and show the character of mosques that were built all over the country. The burj has the same characteristics in many mosques. Large mosques with that were rebuilt with larger burj, reflect increase in population in the area they serve. One old mosque in Al-Wakrah represents the characteristics of the early mosques in Qatar. These small buildings, with their tapering towers are seen all over the country. Many of them have now been replaced by more modern ones, which are thought to serve the community better. The building was relatively easy to construct with the towers' battered walls and domed finish built manually by a relatively unsophisticated labor force. The result is a

beautifully simple combination of forms that are sculptural and suited to purpose (Jaidah and Bourennane 2010).

In a recent reconstruction of a mosque near Umm Salal Muhammad, the minaret represents a later architectural type than the one in Wakrah and was developed for the call to prayers to be made more easily (Jaidah and Bourennane 2010). Abu Manaratain is a mosque still in use that was constructed near the coastline in Wakrah in 1940. Compared to other old mosques in Wakrah and all-around Qatar, it is very small and shallow in terms of the depth of its footprint. The name of the mosque, Abu Manaratain (The mosque with two minarets) suggests that it had twin minarets at an earlier stage. The mosque is one of several built near the coast. Abu Manaratain mosque has been continuously maintained, renovated and is still in very good shape (Jaidah and Bourennane 2010).

Abu Manaratain is unique in several ways. For example, the courtyard is located on the south side of the prayer hall instead of the east side, giving it a longitudinal layout across the north-south axis. In size it does not exceed 27 meters in length by 8 meters in width, while the mosque itself consists of a single iwan measuring 12 by 3 meters. At one time another mosque stood adjacent to Abu Manaratain on the west side but it has since been demolished (Jaidah and Bourennane 2010).

The mosque can be accessed through at least five different entrances, three of which have staircases. A fourth staircase descends from the west wall of the courtyard to an enclosed space that may have served as a meda. A new ablution area has been built out of hollow concrete blocks on the south wall. Part of the courtyard is paved with mosaic tiles to provide a clean walkway from the ablution block. The original section is still simple

earth. A saltwater well three meters deep lies on the south-east corner of the prayer hall (Jaidah and Bourennane 2010).

The top of the 9-meter-high minaret on the north-west corner of the building block is reached via a flight of forty steps. The overall shape of the minaret is conical on a square base and ends in a small space for the muezzin that stands 160 centimeters high inside and 130 centimeters in diameter. It has four openings, one on each side. There are no window openings in the body of the minaret. Stone is the main building material (Jaidah and Bourennane 2010).

The external prayer hall or open iwan does not exist in this mosque; instead, the front entrance leads directly to the 3 meters deep space outside the closed iwan. A corrugated metal sheet has been installed to cover this space which can be considered part of the courtyard (Jaidah and Bourennane 2010).

According to Jaidah and Bourennane (2010) the east wall of the prayer hall is the façade of the building. It stands almost 4 meters in height, and features four wooden windows and a wooden door in the middle. Another door on the south side used to be a working door before it was blocked with plywood from the inside.

The north side wall has two windows, whereas the kebla wall has no signs of the mihrab, which are used as book shelves. The interior of the prayer hall was entirely changed at a certain date; plywood sheets now cover the surfaces of the walls and the interior of the mihrab.

The original ceiling of both the hall and the mihrab has been covered with gypsum board fitted with fluorescent lights. The mihrab is a 120 x 88-centimetre rectangle chamfered on both corners of its west wall (Jaidah and Bourennane 2010) (Figure 19-20).

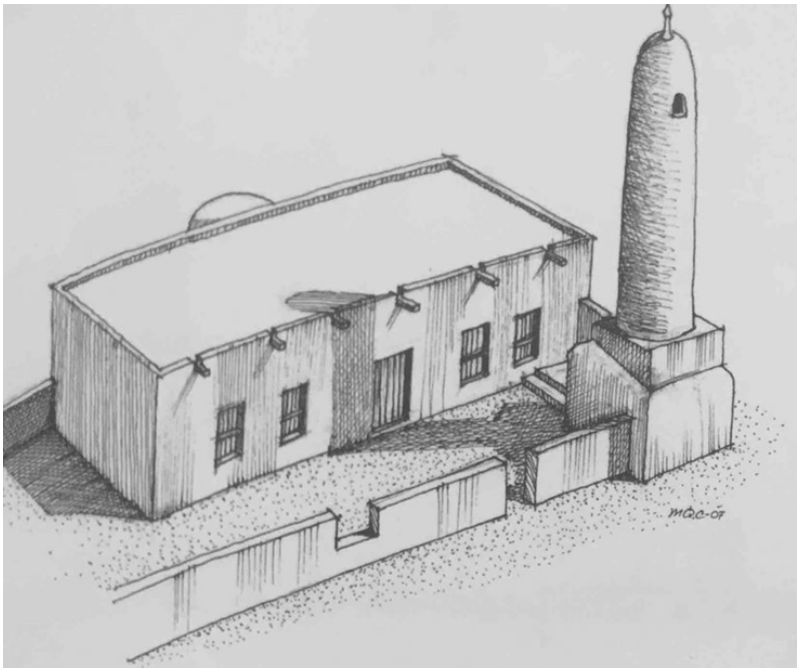


Figure 19 Abu Manaratain Mosque (Al-Wakrah) (1940) (Jaidah and Bourennane, 2010).

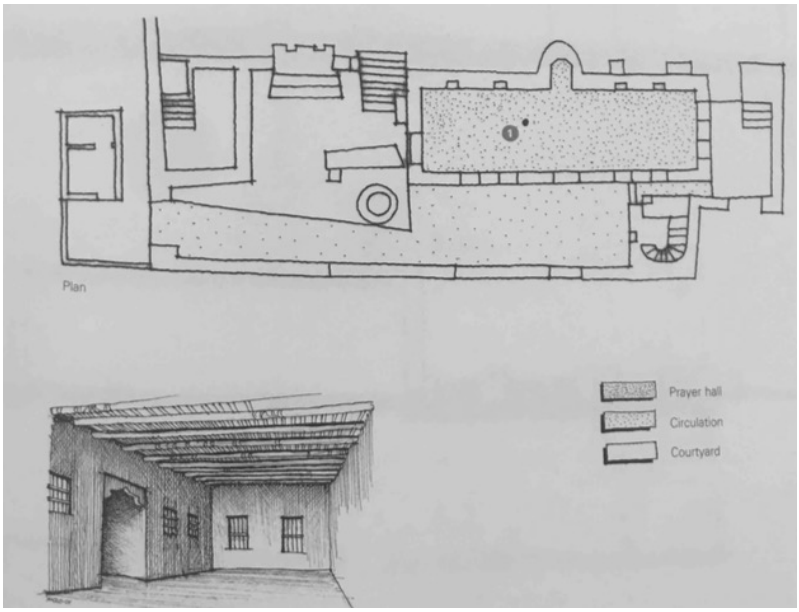


Figure 20 Abu Manaratain Mosque floor plan and interior perspective (Jaidah and Bourennane, 2010).

Domestic houses

As indicated by Jaidah and Bourennane (2010) the principal homes were straightforward and effectively provided asylum and security, as well as of making a noticeable claim to the land about. Generally the principal houses in the inside were little and produced using mud blocks with, maybe, an admixture of straw (known as libbin) and a pitched rooftop secured with palm branches.

The width of the single room was controlled by the traverse of the palms, which was around two meters. Little stays of such developments today however, until the point that the start of the 1980s, some were as yet unmistakable at numerous settlements, especially at Na'ijah, somewhat path south of Doha. More changeless houses were soon built from forsake stones and mud or juss mortar with palm branches for the pitched

rooftops. This sort of development is alluded to as Arish. The example left by some of these improvements can in any case be found in the forsake and work has been done to decide the degree and character of the developments (Jaidah and Bourennane,2010).

The abrogating explanation behind the decision of area for a settlement of this kind was the arrangement of water for the family and creatures. The bi'r was burrowed by hand and would have a channel driving from it into which water could be poured and from which the creatures could drink. These houses at first contained a solitary inside space and had only one opening: this was the entryway at the focal point of one of the long dividers of the building, which gave the wellspring of ventilation and light. The photo demonstrates the remnants of numerous little structures in a forsake settlement. One of them was intended for a pitched rooftop secured with palm fronds-arish. These structures have now all gone (Jaidah and Bourennane,2010).

As per Jaidah and Bourennane (2010) the vast majority of the family's exercises would have occurred outside the house, just like the custom in rose places to stay, however it is plausible that structures of this kind were utilized by an individual as opposed to a family, as the privilege to utilize the land was set up. The houses were inexactly assembled some separation from each other. Their two most basic qualities, which they imparted to tents, was to turn their backs to the predominant north-westerly breeze – the shamal – and to have a bi'r in the quick region.

The place of Mohammed Said Naserallah is in Old Doha in the Baharat Al-Juafairy zone, now called Suqs. This region was an open market where a great many people's day by day exchange exercises occurred (Jaidah and Bourennane 2010). In addition, the house was worked amid the principal quarter of the fourteenth century of Hijra, and has had a

few proprietors. The principal proprietor was Ahmed container Mohamed receptacle Al-Imadi, who thus sold it to Mr. Mohamed Bin Zein Al-Abadeen for 2000 Indian rupees. From that point onward, it was bought by Mohammed Said Naserallah (Jaidah and Bourennane 2010).

The arrangement is a rectangle measuring 21 by 27 meters, with its west edge slanted making a trapezoidal shape. Access to the house is given through a door on the south-east corner. In the passage campaign, there is a staircase prompting the upper floor. The ground floor houses 11 distinct spaces encompassing a focal court. The rooms are for the most part rectangular. Just a single of these rooms disregards the court through an iwan (Jaidah and Bourennane 2010).

Jaidah and Bourennane (2010) depict assist that on the right-hand side of the passage, the primary room experienced is a majlis. This permits the guest access to it without passing by any of the rooms in the house, along these lines giving the tenants of the house their security. This majlis is flawlessly embellished with outside angled breaks over the window openings and wooden drains between the breaks.

The south-east corner of the building is dealt with by subtracting a square volume, this treatment, not found in every single old building, is proposed to give more an incentive to the passageway. Strong stone seats can be seen the whole length of the outside of the south divider and along parts of the east and west dividers.

The seats were of social significance since they were utilized by the nearby group and as spots where passers-by can rest (Jaidah and Bourennane 2010). This house is one of not very many Qatari houses that had wind towers or malqaf. The malqaf of this house

is on the south-west corner, contiguous the main room that has an iwan. The malqaf is the principle beautifying highlight of this house.

The segment on the principal floor has two square curves on each side and additionally two wooden pillars between the two segments to hold them together and also give a component of embellishment. The parapet of the pinnacle is finished on all sides with an extremely very much shaped saw-tooth plan (Jaidah and Bourennane 2010).

Jaidah and Bourennane (2010) go on and portray iwan on the ground floor is around 25 centimeters' higher than the patio level, its square curves are upheld by round segments and fitted with beautifications at their corners, an element not seen somewhere else in Doha. The treatment of the curves is not the same as the treatment of the iwan on the primary floor, which lies straightforwardly over this iwan.

A wooden flame broil parapet fitted between the sections enhances the upper iwan and upgrades its conventional feel. Another room on the primary floor on the east side of the house disregards the patio and can be gotten to from the staircase at the passage. The primary floor has a parapet encompassing every one of the four sides. Like every conventional house, this parapet is a badgheer since the tenants some of the time utilize the rooftop as a dozing range amid the mid year (Jaidah and Bourennane 2010) (Figure 21-22-23).

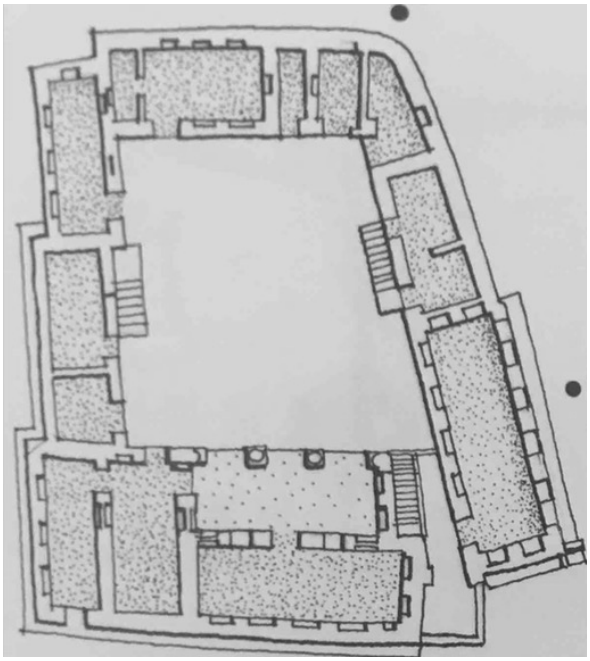


Figure 21 Mohammed Said Naserallah House floor plan (Doha) (1920) (Jaidah and Bourennane, 2010).

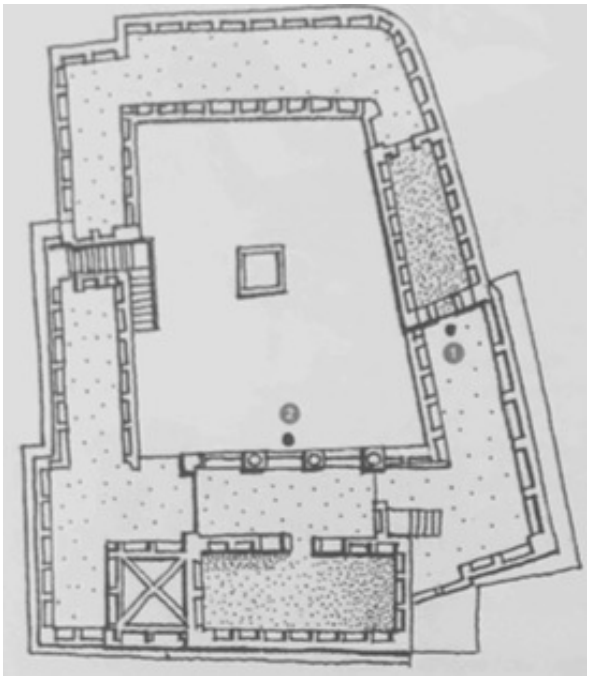


Figure 22 First floor Plan (Jaidah and Bourennane, 2010).

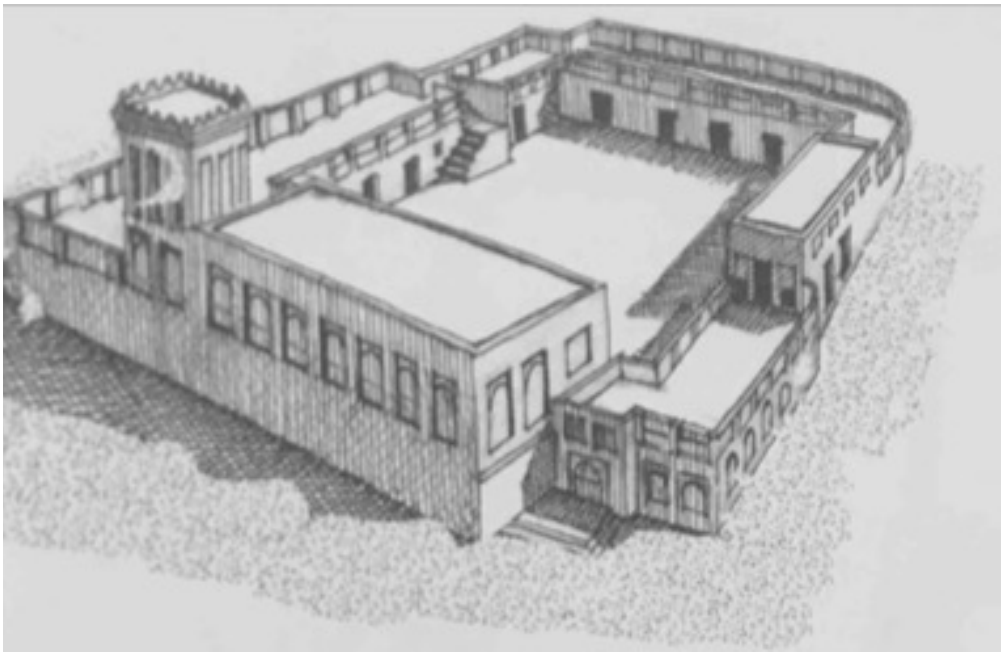


Figure 23 Skecth perspective of Mohammed Naserallah House (Jaidah and Bourennane, 2010).

Diffusion theory and transition of ideas

Sauer (1941) characterized dissemination is the spread of a marvel (counting thoughts, protests and living creatures) over space and through time. There is a long custom of dispersion ponders in American social topography, most nearly connected with crafted by Carl Ortwin Sauer (1889– 1975) and Fred B. Kniffen (1900– 93). As indicated by Sauer (1941), it was Friedrich Ratzel (1844– 1904) who set up the investigation of the dissemination of social characteristics, exhibited in the almost overlooked second volume of his Anthropogeography that was distributed in 1891. In Sauer's view, dispersion – 'the filling of the space of the earth' – was a general issue of sociology: another yield, specialty or system is acquainted with a culture range. Does it spread, or diffuse enthusiastically or

does its acknowledgment meet protection? The particular commitment of geology was to remake dissemination pathways and to assess the impact of physical hindrances (Sauer, 1952; Wagner and Mikesell, 1962). The two assignments were sought after by different individuals from the berkeley school, yet they returned in a starkly extraordinary appearance in the considerably more formal investigation of development dispersion introduced by Torsten Hagerstrand (1916– 2004).

One of Sauer's nearest relates acquainted Hagerstrand's Swedish monograph with Anglo-American geology: 'Nobody who expositions later on to translate the dissemination of culture components during the time spent dispersion can bear to overlook Hagerstrand's strategies and conclusions (Leighly, 1954). Hagerstrand's work had two synergist results: it get under way the solidified universes of spatial science, and it opened the way to complex PC demonstrating of spatial procedures. The hypothetical structure of his unique model is appeared in the figure. An association lattice gives the forms of a summed up or mean data field, which structures the path in which data flows through the populace in a territorial framework. These streams are balanced by physical hindrances and individual protections, which together check the change of data into development thus shape the progressive dispersion waves that break on to the last selection surface.

As per Hudson (1969) most prompt discourse concentrated on the operationalization of the model – on the utilization of reenactment strategies, the examination of 'watched' and 'anticipated' examples of reception, and the identification of a confined neighborhood impact. Inside this demonstrating convention, the most essential advancements incorporated the accompanying:

- A formalization of the scientific connections between the structure of the mean data field and the frame and speed of dispersion waves, uncovering the associations between various separation rot bends and the great neighborhood impact (in spite of the fact that it is barely astonishing that a separation bound cooperation network ought to produce an infectious example of appropriations).

An exhibit that the Hagerstrand display is just a unique example of the basic plague show, and the ensuing inference of more mind boggling pestilence models, especially through the comment capable commitments of Cliff, Haggett, Ord and Versey (1981), whose replication of a scope of 'spatial procedures' affirmed:

- The acknowledgment of various leveled dispersion, ordinarily through principle put frameworks, and as often as possible working nearby the separation bound, infectious dissemination of the traditional model (Hudson,1969; Pedersen,1970);
- The consolidation of dismissal and evacuation forms and the displaying of focused disseminations (Webber, 1972).

In view of that these progressions involved a move far from recreation strategies towards more investigative techniques, which have been of gigantic significance in the expanded activity amongst the study of disease transmission and medicinal geology. This is presently the real concentration of dispersion hypothesis in human geology, albeit spatial models of data course and advancement dissemination are imperative in advertising research as well. Haggett (1992) asserted to see parallels between Sauer's unique outline and the contemporary demonstrating of sickness, especially his utilization of 'controlled theory' and his attention on 'hearths and pathways'. Amusingly, notwithstanding, it was

exactly these highlights that made dispersion hypothesis transgress in most different zones of human geology.

There were a few splendid examinations that wired dispersion into bigger social changes (e.g. Pred, 1973; Blaikie, 1975), yet these were the special case to a course of studies utilizing accessible informational indexes only to 'fit' or 'test' dissemination models. Only ten years after the interpretation of Hagerstrand's masterpiece, Blaikie (1978) could discuss an 'emergency' in dispersion inquire about, which he said emerged from its distraction with spatial frame and space– time succession, while Gregory (1985) ascribed the 'stasis' of dissemination hypothesis to an unavoidable unwillingness to connect with social hypothesis and social history to investigate the conditions and the outcomes of dissemination forms.

Commentators contended that the spatial course of data remained the vital component in many uses of the Hagerstrand model and its subsidiaries, and keeping in mind that streams of data through various spread structures and contact systems were uncovered in more detail, the power concurred to the remaking of these spatial pathways clouded a pivotal restriction of the Hagerstrand display: it worked inside what Blaut (1977) called a 'granular locale', 'a kind of Adam Smithian scene, absolutely without macrostructure'. Specifically:

(1) The Hagerstrand demonstrate starts with a pool of 'potential adopters' and does not clarify the particular procedure through which they are constituted in any case. This proposes the requirement for a model of one-sided advancement, where (for instance) class or sexual orientation outlines access to developments. 'Non-dispersion' is then not a detached but rather a dynamic state emerging specifically from the structures of a general

public (Yapa and Mayfield, 1978). Evaluates of this sort required dispersion hypothesis to be incorporated with fields, for example, political economy and women's activist topography that focus on the social and also the spatial.

(2) The Hagerstrand demonstrate accept a 'uniform intellectual locale' and does not clarify the particular procedure through which data streams are deciphered. These issues since 'protection' to in-novation isn't constantly a result of numbness or inadequate data: it might flag a political battle by individuals whose assessment of the data is strikingly unique to that of the 'potential adopters'. Scrutinizes of this sort required dissemination hypothesis to be re-associated with a more broad social topography (Blaut, 1977).

These investigates served to a great extent to occupy regard for different tasks, be that as it may, and there has been minimal progress in the design of dissemination hypothesis lately. Enthusiasm for the nitty gritty recreation of particular dispersion arrangements as key minutes in procedures of financial and social change has proceeded in cultural– recorded geology and natural history (e.g. Jordan, 1993; Overton, 1996), and there is additionally a developing enthusiasm for the flow of data, including the transmission of logical learning and the arrangement of imaginative economies (Kong, Gibson, Khoo and Semple, 2006). Nonetheless, these enquiries once in a while allude to, not to mention depend on, traditional dissemination hypothesis.

The strain between dispersion displaying on the one side and social recorded and politico-monetary investigations of dissemination on the other (and the variants of human topography that each speaks to) is exemplified by the investigation of helps. Mapping and demonstrating the spread of the ailment has been a noteworthy concentration of topographical enquiry, however this has been under-taken to a great extent in confinement

from investigations of its social and social topography (cf. Dark colored, 1995). It is in the space between these two scholarly conventions that dissemination hypothesis right now mulls, however some little strides towards overcoming any issues have been made in investigations of malady dispersion and war (e.g. Smallman-Raynor and Cliff, 2004) (Figure 24).

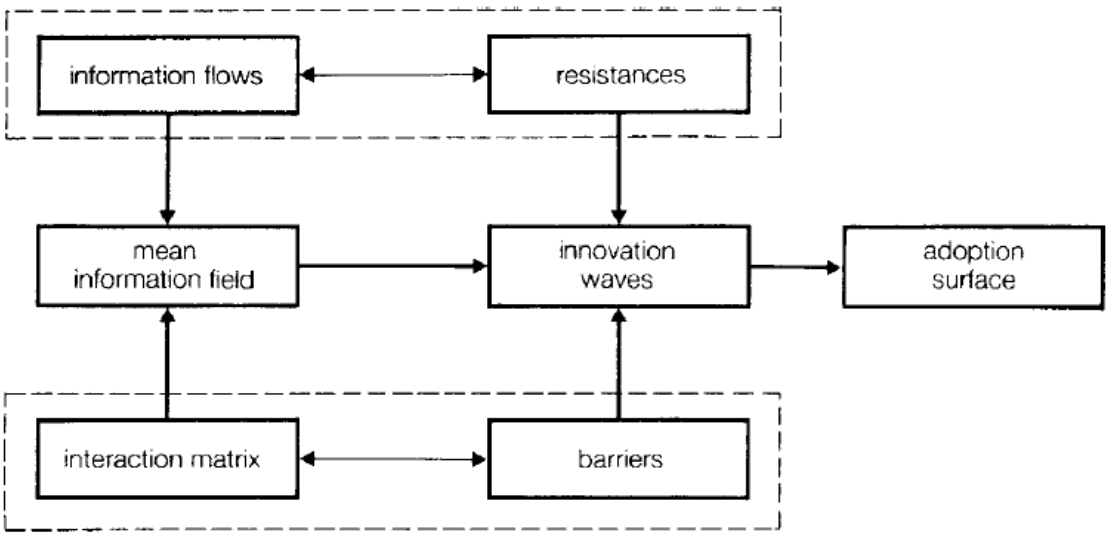


Figure 24 The structure of Hugerstrand's Diffusion Theory (Gregory, 2009).

Community, values and shared values in a community

Group alludes to a gathering of individuals who share normal culture, values or potentially interests, in view of social personality as well as an area, and who have a few methods for perceiving, and (inter)acting upon, these shared characteristics. The definition is hostile, nonetheless, and Joseph (2002) has recommended that group is less about social character and more identified with practices of generation and utilization under private enterprise. Group is as often as possible used to suggest a scale at which individuals can without much of a stretch interface and remember each other, in spite of the fact that as Anderson (1991a [1983]) contended in connection to countries, group can be 'envisioned' and completed through media and culture as opposed to relational collaboration.

The Chicago school of sociologists considered group to be the reason for social association, and their use encouraged an undertone with neighborhood. The utilization and engendering of group as identified with urbanism by the Chicago School drew upon, yet additionally reinterpreted, thoughts of group from German sociologists, for example, Ferdinand Tonnies (1855– 1936). Tonnies imagined group (Gemeinschaft) as one's family and private life, while society (Gesellschaft) was a 'fanciful and mechanical structure' (Tonnies, 1955 [1887], p. 37). For Tonnies and the Chicago School, urban neighborhoods could give the sort of common help required for a com-munity, for example, that found in a 'rustic town' (Tonnies, 1955 [1887], p. 49; Park, 1967 [1925]). In any case, in Tonnies detailing, group was being supplanted by society through urbanization and industrialization.

Despite the fact that Tonnies recognized a plausibility of group in urban neighborhoods, his plan arranged group principally in pre-modern provincial settings. Comparing people group with the affections of town life, notwithstanding, neglects to recognize the political and financial disparities inalienable to such a setting – Joseph (2002, pp. 4– 5) refers to Williams (1973) on this point.

Tonnies (2001 [1887]) conceptualization of group as a conventional 'provincial' wonder sets it contrary to or pre-dating mechanical free enterprise (Bender, 1978; Joseph, 2002). This conceptualization cultivates and sup-ports claims, for example, that of communitarians – exemplified by Etzioni (1993) and Bellah, Madsen, Sullivan, Swidler and Tipton (1985). These researchers consider group to be missing from, or deserted by, innovation. They look for an arrival to shared help and duty, which, they contend, shape the premise of group and social esteems (Bellah, Madsen, Sullivan, Swidler and Tipton, 1985).

Such ideas of group have been import-insect to the administration systems of the neoliberal state (Herbert, 2005: see likewise neo-progressivism). These systems –, for example, welfare change and group policing – exchange to people or gatherings of subjects' exercises and parts that were once accepted by the state. Be that as it may, Herbert (2005) contended that numerous groups – regularly conflated with neighborhood from Chicago School plans in these state devolutions – can't and unwilling to expect these assignments, accordingly cultivating a distinction between beliefs of group and genuine encounters of them in neo-progressivism.

The disappointment of group to act in lieu of the state features its status under free enterprise. Looking to challenge the idea of group as precursor of and possibly contrary to the individualization of private enterprise, Joseph (2002) contended that free enterprise produces group. In her view, group isn't simply or basically an arrangement of shared social characters, in spite of the fact that it is frequently delineated all things considered in personality governmental issues (for an illustration, see Young, 1990a). Rather, people group is performed (see performativity) and honed through relations and practices of generation and utilization: 'Marx explains the important part that generally specific and separated social developments play as the bearers of capital, as the medium inside which capital circles' (Joseph, 2002, p. 13). Besides, people group is a way that individuals verbalize utilize values inside the dissemination of creation and utilization, consequently supplementing and particularizing the relevancy of capital. Joseph's (2002) detailing of group as working in and through private enterprise powers reconceptualization of it as a positive response or counteractant to free enterprise. It might bolster or disturb capital, yet neither one of the outcomes is apparent from the earlier (Joseph, 2002). Rather, researchers need to take care of the particularities of group; how it is created and performed desultorily and in rehearses, and why.

As Buttimer (1974) has specified esteems is the standards or benchmarks advising individual or gathering thoughts and convictions. Geographers have considered esteems held by both individual geographers concerning their topic, and by people and gatherings concerning society and nature. The development of level headed discussion over qualities in topography reflects distinctive relationship of the term, regardless of whether social, monetary, political, natural or good. There is, nonetheless, basic dismissal of the partition

of certainty from values, the advancement of truth as plainly obvious and esteem free in induction. Qualities were a focal inquiry for humanistic geology in the 1970s.

Anne Buttimer's Values in geology (1974), conveyed for the Association of American Geographers' Commission on College Geography, suggested that geographers consider the qualities awakening and instructing their examinations: 'the present time is from numerous perspectives prepared for the presentation of our disapproving of proximity to the world by methods for an authentically lived calling of topography' (Buttimer, 1974). Buttimer reflected upon her own specific regards, taught by singular history, Christianity and existential-ism, and their trim of geography as 'one of the territories of my care' (Buttimer, 1974). Discourse of characteristics framing earlier and current topographical thought, and their results for disciplinary identity and topography's engagement with the more broad world, took after. Buttimer expressed phenomenology and existentialism as philosophies setting regards at the point of convergence of human experience.

Responses from Blaut, Gibson, Hagerstrand and Tuan supplemented and considered Buttimer; in its presentation of common contention, Values in geography offers a fine comprehension into inquiries by then trim human topography. In 1996, Progress in human geography concurred it the status of a 'masterpiece' content; Buttimer underscored its congruity while regretting the 'incredibly human-driven inclination in the whole talk' (Buttimer, 1996). The human regarding of the non-human had, nevertheless, instructed other humanistic geologies, as in Burgess and Gold's social event Valued circumstances (1982), which highlighted the human arrangement of universes of hugeness, paying little heed to whether around open pictures or fields of standard care: 'the adjacent and propelling

loaded with feeling security among people and the conditions they make, possess, control, spare, visit or, even, imagine' (in a similar place., pp. 4– 5).

Environmental regards have remained an imperative subject for human geography, as in late work on animals and great geologies. Smith (2000a) addresses the piece of natural, human-driven and biocentric values in chitchats over biological ethics. Furthermore, harvey (1996) offers a separating perspective on the regarding of condition, partner esteems and money related regard. Watchful about traditionalist interests to values as a space of lastingness and quality, Harvey searches for 'to supplant the settled idea of "values" with an appreciation of "techniques of valuation"' (in agreement., p. 11), and looks for after an influential understanding of characteristics and society: 'Qualities inhere in socio-spatial systems, and the fight to change the past is in the meantime a fight to change the last said (and the a different way)' (same page., p. 12). The system through which nature is regarded – whether through to the extent anybody knows unavoidable regard, monetary regard or representation – transforms into a nexus for comprehension and mediating in the relations of society and condition (in agreement., ch. 7). Discuss qualities is here, as elsewhere, shaped by the significance of the term used, and ought to be appreciated in association with the political and social objectives framing a maker's work.

As Kenter et al. (2015) watched choices made about nature are basically good and social, subsequently, the slants we hold as individuals are impacted by socialization inside an overall population, yet also in light of the environmental I that individual direct has on others.

For Sagoff (1986), shared regards (open regards) are regularizing – values that the individual assert to others in a 'unimaginative' (or extra individual) setting that can't be measured by reference to that individual alone. Also, he discussed that basic regards can't totally make from standard neoclassical valuation methodologies that hope to summon and add up to singular regards, hence he proposed the usage of deliberative and political methodology to set up an impetus to society.

All things considered, shared regards starting from Sagoff's (1998) thought of society should indicate regards as a social commitment to discuss what is best for society rather than the standard method of critical worth catch. We can assume that valuation can end up being chiefly a method of huge worth advancement and verbalization (see: Kenter et al. 2016b and Kenter et al., 2016c), creating data to teach talk, which in this way lights up methodology.

Officer et al. (2016) spoke to an instance of opening the learning and capacity of calculating gatherings and approach makers up for converse with create shared regards around execution choices for a marine guaranteed locale.

Architecture and identity

As per Radstorm (2011) the neighborhood feeling of place is in danger on the off chance that it isn't very much kept up. The development of globalization has caused a homogenization of urban character. This can be appeared in littler urban zones, which don't get as much consideration, and every now and again get themselves attracted to remote arrangements, which don't esteem the neighborhood personality.

As Bianca (2000) and Lapidus (1969) expressed the inception of urban areas was reliant on predominantly outer variables. Nonetheless, the Arab urban community's conventional advancement design was influenced by an assortment of different factors, for example, division of the social chain of importance.

The entire pattern of the region of the town can be shown by the urban which incorporates structures scene and exercises. Truth be told, Madanipour (2008) states that open area grows from the lanes, squares and stops of a town or city into the structures; it makes the most basic piece of towns and urban areas.

This can be fundamentally shown in urban areas in the Middle East, where single structures are a basic piece of the general texture and where urban neighborhoods have customarily planned their capacities and administrations in relations to the entirety. To outline this Wen (2010) specified: "The errand for contemporary engineers is to take the old and now culture into thought, and to discover a functional way to deal with vitalize the custom".

Saqaaf (1986) expressed that the significant changes to design that the Arab urban areas has experienced in light of various logical accomplishment's that happened over the most recent two decades has constrained the pace of modernization which have brought about a contention between conventional esteems and imported plans to the point where a few nations have encountered such disdain that offered ascend to fundamentalist developments. As indicated by Holm (2006) urban communities and locales are confronting awesome difficulties because of globalization.

Truth be told, the expression "globalization" was developed in the last 50% of the twentieth century, however the term and its ideas did not get standard until the last 50% of the 1980s. The marvel of globalization has drawn more imperative worldwide consideration than maybe some other issue in late memory.

Oncu and Weyland (1997) characterize globalization as the expanded overall social cooperation that connection far off territories such that nearby occasions are formed by happenings happening numerous miles away and the other way around. At the end of the day, globalization is dealt with as a talk of information that inspires consciousness of the connections between different sizes of life.

As indicated by adam (2008) the social personality approach contends that gathering participations, including both little scale physical gatherings (e.g., work groups) and more extensive social classifications (e.g., in light of sex, ethnicity, nationality), are essential parts of self-definition on the grounds that these furnish individuals with a feeling of character. From this essential start, the hypothesis explains many key suspicions about the idea of individual character.

In the first place, characters are socially characterized. Subsequently, the particular courses in which people comprehend their self are liquid and receptive to social progression and sources of info (e.g., social change, intergroup struggle, intergroup examinations). Second, and similarly imperative, personality isn't solid. Rather, singular self-ideas contain various bases for self-definition (e.g., individual qualities, social parts and connections, assemble enrollments).

How much a particular part of personality ends up plainly self-characterizing relies upon the relative remarkable quality of that personality, either in a persisting sense (i.e., in light of the fact that it is routinely part of how the individual conceptualizes their self) or in a situational sense (i.e., on the grounds that the prompt setting signals the person to see themselves as it were: Oakes, Turner, and Haslam, 1991; Turner, Oakes, Haslam, and McGarty, 1994). When social personality is notable, either in a persisting or situational sense, singular idea, feeling, and conduct is then said to be controlled by the particular standards and qualities related with aggregate participation. Subsequently, striking characters outline how individuals approach and translate their social world.

An extensive group of work gives observational help to these suggestions. For instance, inquire about from this point of view has demonstrated that (a) personality is liquid and setting subordinate (e.g., Onorato and Turner, 2004); (b) social powers (e.g., similar settings, intergroup relations) shape how people comprehend the characterizing highlights of gatherings (e.g., Haslam, Turner, Oakes, McGarty, and Hayes, 1992), including those to which they have a place (e.g., Simon, 1992), and this has outcomes for how they comprehend their self and follow up on that premise (e.g., Rabinovich, Morton, Poses, and Verplanken, 2012), and; (c) individuals' assessments of, and enthusiastic responses to, other individuals, data, thoughts, and occasions changes as a component of how these things reflect and add to their own particular remarkable feeling of character (e.g., Dumont, Yzerbyt, Wigboldus, and Gordijn, 2003; Hgausser, Kattenstroth, van Dick, and Mojzisch, 2012; Haslam, Jetten, O'Brien, and Jacobs, 2004; Mackie, Worth, and Asuncion, 1990; Morton, Haslam, Postmes, and Ryan, 2006; Schmitt, Silvia, and Branscombe, 2000).

Of significance to the concentration of the ebb and flow work, a current line of research has considered how social personalities additionally direct reactions to the physical world. Strangely, these investigations have demonstrated that negative ecological conditions, as congestion (Alnabulsi and Drury, 2014; Novelli, Drury, Reicher, and Stott, 2013), noisy clamor (Shankar et al., 2013), and extreme icy (Pandey, Stevenson, Shankar, Hopkins, and Reicher, 2014), would all be able to end up plainly positive and improving encounters when the situations in which these conditions are experienced epitomize a feeling of imparted character to others.

Illustrative of this, Shankar et al. (2013) found that levels of clamor that met target meanings of rudeness were assessed as more wonderful, intriguing, and less awkward, and were tuned in to longer, by religious travelers when they trusted that this commotion began from different pioneers as opposed to from mainstream sources.

Then again, it has additionally been demonstrated that when physical conditions don't epitomize one's personality, or propose proprietorship by bunches other than one's own, being in these situations can undermine singular confidence (Schmitt, Davies, Hung, and Wright, 2010), inspiration (Cheryan, Plaut, Davies, and Steele, 2009) and execution (Knight and Haslam, 2010a, b). Together, such examinations demonstrate that social characters are additionally a focal point through which individuals encounter and decipher their physical world; and, all the more significantly, that personality can change the experience of equitably aversive ecological conditions into something subjectively important and certifying of individual prosperity.

In accordance with the above, it appears to be conceivable that the helpful impacts of introduction to nature may, at any rate to a limited extent, be driven by the energy of nature to reflect esteemed characters, both regarding individual personality (e.g., through typifying an idea of one's individual self as "green") and social character (e.g., through notable scenes that exemplify national character). Obviously, nature isn't the main condition in which individuals can see their personalities reflected: urban communities can be similarly emblematic. While urban conditions can be occupied and upsetting spots, they can symbolize individual personalities related with opportunity, innovativeness and uniqueness. Urban communities can likewise reflect social characters, for instance, by being national capitals and containing notorious landmarks and structures. On the off chance that the significance of situations both regular and urban can fluctuate, at that point it is sensible to expect the impacts of introduction to these likewise to change. The examination exhibited here tried this suggestion.

Case study

The case study epitomizes a process or complex set of processes in context, thereby demonstrating how theoretical tools can be applied to the social world (Weber, 1949). As a matter of fact, the idea of the case study emerged in the 1930s through attempts to make the human sciences a parallel enterprise to the biophysical sciences, specifically in trying to see instantiations of sociological theory in the manner of medical case histories. Urban sociologists, mainly from the Chicago school, saw the case study as the ideal method to

produce hypotheses. For instance, Whyte's Street corner society (1943) is a classic case study of life, gangs, work and politics in a working-class Italian neighborhood in Boston.

By the late 1960s, the sociological approach of Grounded Theory advocated building theory through case studies, as a kind of stylized empiricism. However, sociological thought has paid much longer attention to what Max Weber called 'configurations' of seemingly objective regularities or hypothetical laws, which only become intelligible in specific, concrete situations (Weber, 1949). Considered as a Weberian configuration, the case study separates contingent from necessary causes and context from structuring process, to show how both elements come together in concrete conjunctures. The Weberian approach, it would seem, provides more durable analytical tools than some of its successors in urban sociology.

Contemporary critiques from scholars such as Dipesh Chakrabarty of the Subaltern Studies Collective question the underlying presumption to objectify lived histories in cases that conceal the translation of local into expert knowledge (see subaltern studies). This insight would suggest that if disciplinary authority is itself part of the object of analysis, case studies can remain efficacious in engaging concrete interactions between expert knowledges and forms of belonging. Such an interactive conception of the case study is particularly useful from the perspective of a human geography that strives to show how broader processes work through specific constellations of social space.

Through Massey's notion of an extroverted sense of place (Massey, 1994b), one can conceive of 'case geographies' as intersections of dynamic, mobile, constructed and contested spatial processes. Another constructive critique of case studies emerges from Mary Poovey's (1998) interrogation of the boundaries between descriptive and interpretive

evidence in the making of the modern fact. Poovey's analysis contrasts the kind of evidence that makes for case studies against the seemingly non- evaluative numerical and statistical indices that surround such objects of evidence. The useful insight in thinking of geographical cases is to ask what work the division of nomothetic and idiographic forms of knowledge accomplishes in maintaining or undermining the coherence of actual cases.

Arriyadh's urban pattern

Arriyadh was a residential area around then arranged 15 km toward the northwest of Arriyadh. Imam Turki constructed a Friday mosque and a royal residence in the focal point of Arriyadh inside the customary winning urban frame.

Plan of the structures and size of the course space were two reciprocal highlights of the townscape. Neighborhoods were created in view of strict protective and Islamic standards, particularly security. The most noticeable attributes of such neighborhoods were the thick morphology with insignificant access all things considered and bunching of local locations. In this manner, the physical union of the lodging texture, which was dabbed with semi-private spaces, advanced solid social association among neighbors.

The commercial center, Qasr Al-Hokm and the Grand (Friday) mosque were foci of the city with primary boulevards emanating from the Center towards the principle city entryways. Private quarters were entered by tight, winding back streets driving from the principle streets. Sudden turns and visually impaired bends of these noteworthy back roads, truth be told, debilitate outsiders and passers-by from meddling the areas in this manner keeping up their security and protection (Figure 25).

Figure 25 Traditional urban fabric of Arriyadh in 1960s (Eben Saleh, 1998).

Urbanization in Arriyadh came about not just in the change of customary thick assembled shapes yet the loss of urban and building character. As per Banz (1970), conventional urban structures passed on a feeling of time in a comparable way through the arrangement in which structures were put and in which aggregate shape developed. Islamic building frames are a genuine articulation of the current materials, natural conditions, and social requests.

Each urban component in Arriyadh's customary condition mirrors a power that conveyed it to presence. The physical appearance of structures is portrayed by the consistency of shading, surface, building materials, development systems, and compositional points of interest. The pace of building movement expanded impressively, and the new urban domain rose as estranging, mysterious, and threatening contrasted with conventional structures. In spite of the fact that draftsmen found the mettle to respond adversely toward conventional design, some attempted to keep up their very own character by making provocative works.

The sort of spaces and structure started the plan idea of structures and spaces as the most perpetual component setting up urban personality. None of these cooperating factors were totally settled. They were liable to change as indicated by the circumstance. Physical improvement is a chronicled procedure. Its picture at any given time is just a point of reference along a ceaseless way.

The urban fabric of transitional Riyadh

As indicated by Al-Hussayen (1996) the move to a great extent independent subsistence economy into a fare arranged economy fixing to the mechanical economies of Europe and North America impacted the physical development and advancement of the urban texture of the towns and urban communities in Saudi Arabia. After the foundation of the Saudi Arabian state in 1932 and the predominance of security, metropolitan squads started to wreck the dividers and entryways of Arriyadh. This brought about the

improvement of transitional quarters (private and business) outside the dividers of the settlements.

Where some of these quarters were not worked close by the old city, the political and monetary forces rebuilt the conventional quarters or even crushed parts of it to oblige their own particular requirements for new streets, squares, and open structures. For a large portion of the towns and urban communities in the area, the transitional period denoted the start of the decay of their memorable center and the end of its political and monetary significance.

An outlined social change between the populace living in the customary and transitional quarters showed up. Amid the beginning periods of the transitional period, indigenous occupants were to a great extent kept to the old private quarters while the traders lived in the transitional quarters. Since getting ready for the new quarters did not consider the vital advancement of the old parts and urban uses for metropolitan changes, open administrations were frequently dispensed for the most part to the new quarters.

Al-Hussayen (1989) portray the fascination of zones far from the old center, where reasonable land was accessible in plenitude and where the well-off could manufacture huge homes, empowered the improvement of new private neighborhoods for center and upper salary families. With a populace not interested in the old center and its customary souq, new business focuses were additionally worked to serve the new center to high society private neighborhoods. This procedure prompted the development of another center outside the old city. After some time, new and present day urban improvement (counting private neighborhoods as per wage gatherings, open organizations, mechanical regions, and recreational zones) were placed around the new center.

New structures soon gave several new lodging units and offices all through Arriyadh, and individuals moved to the recently manufactured private neighborhoods (Figure 26). Their techniques for development, utilization of materials and thoughts of appropriateness were new and outsider to the occupants. The shortage of nearby abilities and absence of appropriate research implied that support and administration of the new plans was ineffectively done and painfully insufficient (Al-Hussayen, 1989).

Figure 26 Transitional houses of Arriyadh (Eben Saleh, 1998).

The impacts of atmosphere on the new private units was given little thought. Standard building strategies and materials were utilized all through the nation notwithstanding the wide variety in climatic conditions. Glass and solid costs prompted the infiltration of the sun's hot beams, blocked cooling winds and permitted overexposure of extensive zones.

Free development was upset especially for ladies who were humiliated to rise up out of their homes straightforwardly onto general society roads. Their kids had no protected region outside in which to play under supervision, as was already managed by the cozy back roads of the conventional condition. Likewise, the likelihood for individual to-individual connection in the earth diminished in light of expanded separations between private structures. Therefore, the acquired Muslim standard of duty and having a place has endured.

Tradition and modernity

Organizers, draftsmen, and specialists can locate an amazing scope of conceivable references established in customary town and neighborhood arranging and configuration and in vernacular design. Cases of such references might be significant to reasonableness, comfort, security, arrive utilize design, road progression and configuration, open-space configuration, house plan and gathering, atmosphere control, scale, light and development strategies and materials.

On the off chance that organizers, designers, and specialists are to advance social personality and progression inside the urban texture of the new urban improvements outside the old center, they should pick deliberately among these references and adjust them as indicated by the nearby authentic foundation, neighborhood social conventions, and the specific situation and nature of the undertaking included (Figure 27).

Figure 27 Imam Turki Bin Abdullah mosque, located in the heart of Arriyadh to revive back the character of old Arriyadh (Eben Saleh, 1998).

A smaller and thick example of urban improvement ought to be supported outside the old center to oblige the quick populace development that influences every city. This example of improvement has few points of interest: a critical lessening in the system of foundation and transportation frameworks, decreasing the vitality utilization for transportation by advancing a more prominent utilization of open transportation, simple openness, holding land for different uses, for example, open space and agribusiness, and social cohesiveness.

A reduced example of improvement ought to be empowered inside every area. The design ought to advance a progression of spatial linkage between the residence unit and the bunch (a couple of staying units assembled around a semi open space), and between the

group and the area (a couple of bunches gathered around an open square). This is more suited to the shut neighborhood idea which wins in the greater part of the Saudi urban communities.

This course of action makes a chain of importance of regularly expanding levels of security — not for ladies alone but rather for families — beginning starting from the city to the general population square of the area, the semi open space of the bunch, and to the house and its private patio.

With respect to style and plan, the new structures ought not be composed in an outsider or tasteless worldwide style. They ought to be worked by neighborhood engineering plan rules utilizing indigenous building materials. By joining present day building ideas and innovation with customary styles and structures, openings can be made for the new engineering to exist together with the old. Likewise, on the grounds that no building remains solitary in the urban texture, the building outline and gathering should offer structure to new urban spaces so they may give a binding together system to gatherings of structures of various design styles and structures. It is critical that the legitimate character of the old center be saved and the innovative and versatile re-utilization of its old structures be urged to fit new needs and keep the center alive.

Summary

The urban example and structural character distinguish an iconography of the place. The urban and engineering characters give a feeling of progression with the authentic setting, and the reinterpretation of customary Najdi design exhibits a dominance of building

procedures and a profound comprehension of the Saudi culture. The utilization of present day materials and innovation does not bring down the peaceful feeling of regionality. The utilization of open yards is proper and delicate. At the point when the engineer prevails with regards to making a cutting edge urban complex while holding the substance of its conventional casing, this turns into a momentous accomplishment. The supported endeavors and responsibility of experts and leaders toward the production of a character can assume a key part in continuation of conventional design and making of responsive urban condition (Ibrahim,2013).

As per Ibrahim (2013) scanning for validness is an exceptionally perception matter which must lead chiefs to research urban and design conspire that mirrors the nearby compositional character. The subsequent design and arranging is a clear proof of the fruitful cooperation between leader and expert.

The massing of the structures and the verbalization of spaces and yards bring out a conventional character, despite the fact that the development materials and the plan of the structures that are totally contemporary.

To order the reaction or how urban planners or designers utilize the use of vernacular architecture, two extremes should be followed. One extreme would be a reaction including replication, seeing the vernacular as a style or a picture that is repeated as nearly as could reasonably be expected. The inverse extraordinary would be an elucidation of the basic standards or the essentials of the vernacular: ecological adaption, structure, materials, shape, or picture. Clearly, the two extremes would seldom be able to be figured it out. No physical space or building can be totally duplicated (aside from as a presentation structure) since changed conditions and prerequisites quite often have a direction. To get standards

from the vernacular while maintaining a strategic distance from any clear reference to style or picture is hard to achieve. Therefore, most reactions to the vernacular exist between these polemical shafts and include what urban planners and designers are most inspired by like: picture, materials, style or frame (Alsultani,2011).

National governments ought to demoralize the unjustifiable reception of Western standards and guidelines of group arranging and plan. At the national level, endeavors ought to be focused on creating model standards and guidelines of group arranging and outline that consolidate the best of the involvement with the necessities of current life. In particular, standards and gauges are required for arranging and planning neighborhoods, downtown areas, and street frameworks.

Every settlement with its own exceptional qualities must create particular arrangement suggestions, developers and controls to manage the issues postured by the discontinuity of the urban texture. These should address two main ranges of concern. To start with, for all intents and purposes everything except the most current settlements contain a center of conventional structures. The center must be protected and reestablished, and slowly be coordinated into a bigger and more sound group. Second, with couple of exemptions, every one of the settlements in the area have acquired a cutting edge urban texture which must be changed and indigenized if the urban communities are to produce their own uncommon type of current life.

At the nearby level, a lucid general arrangement for urban development ought to be embraced. The destinations of this arrangement should spare to lessen financial and social disparities and clashes; gather the different pieces of the city into a bound together entire; control and deal with the physical development of the city while mulling over country and

provincial financial and natural approaches. Urban strategy must arrangement not just with the physical contemplations of development (e.g. arrive utilize, urban condition, transportation, dissemination, framework, urban plan) however with different regions of extraordinary concern, for example, work, social administrations, lodging, pay uniformity and social equity. There are incredible threats intrinsic in concentrating upon the physical and engineering contemplations of urban improvement without dealing with the financial, social and political needs of the general population themselves.

Contemporary architecture of Qatar

It has been contended that contemporary engineering is hard to distinguish on the grounds that it couldn't be perceived as a reasonable style in the entire nation as well as in the little neighborhood (Alsultani 2011). Present day engineering period was in right on time to mid-twenty centuries and known for its perfect lines and for stressing on work. Antarikananda et al. (2006) expressed that contemporary engineering turns into a case of internationalism. Internationalism implies killing the neighborhood convention to worldwide masses, which had no character or mirror any customs. For the most part, customary engineering component had been overlooked and even disregarded. Notwithstanding, conventional engineering components are affluent in content. It comprises a beat between condition, materials, necessities of living and the utilization of room. In the event that contemporary design executes customary component, it could be coordinated to achieve the social congruity.

Additionally, it could be guided to achieve atmosphere adjusted and practical design. The present contemporary engineering relies upon the mechanically controlled conditions, to achieve safe place. Be that as it may, this will expand the utilization of vitality utilization. As needs be, it is critical to investigate the plan ideas of customary engineering and to endeavor to fuse it into the outline examples of contemporary design (Antarikananda et al,2006).

A genuine social manageability will be accomplished through the mix of the nearby personality into urban improvement. The nearby expert in Qatar built up a national vision to fortify the neighborhood personality. Qatar National Vision 2030 forms a scaffold between the present and what's to come. It states, "Qatar will try to fabricate a protected, secure and stable society in light of powerful organizations. The nation will advance resilience, consideration, productive exchange and receptiveness toward different societies with regards to its Arab and Islamic character. In addition, it will give its residents their essential needs and assurance them rise to circumstances" (Qatar National vision. 2011).

Likewise, Qatar National Vision 2030 (QNV 2030. 2011) expands on a general public that advances equity, consideration and uniformity. It encapsulates the standards of Qatar's Permanent Constitution, which ensures open and individual flexibilities; advances good and religious esteems; shields customs and social personality; and ensures security, solidness and equivalent open door. Social improvement requires expansive support of all subjects and the administration, cooperating to satisfy the fundamental privileges of people and the necessities of the state.

In his work, Ibrahim referred to that the engineering in Qatar was worried in shielding the inside spaces from the serious character of the earth. The pattern was consulted in old design. This is a result of utilizing nearby building materials and pattern that meet the earth (Ibrahim. 2013). The structures now are to work for last without hurting the nature since Qatar turns into an open nation to the entire world; it had been influenced by the adjustments in engineering. The immense advancement in Qatar couple of years prior expanded the stream of individuals with various societies and ways of life. This assortment of societies notwithstanding the open market and globalization influence the style of engineering in Qatar.

It turns out to be more open and acknowledges different societies and had been communicated the most recent building's innovation. Therefore, Qatar started to rise as a worldwide Center for media, instruction, culture, and fund through immense speculations and a few activities, for example, the Al Jazeera Channel, the Doha Economic Zone, the Education City, Science and Community Development.

Education and preparing of local planners are urgent aspects for overcoming any issues between the ace arranging and implementation stages in the Gulf Region. In spite of the fact that Gulf organizers have tradi-tionally tried to get education and preparing in the West (e.g., the UK and USA), today a mix of strict visa controls, local interests in tertiary training, and the internationalization of advanced education (Wilkins, 2011) has enabled nationals to discover training openings in loco. In this sense, the as of late propelled graduate projects in urban planning and configuration in Qatar's national colleges and in addition the expansion of urban related professional grams in the UAE, Saudi Arabia, and other Gulf nations are to be respected, in our view, as positive strides towards a more fit,

organized, participatory, and maybe more coordinated Gulf arranging framework (Rizzo, 2014).

A development blast that raised high rises, wear offices, gated groups and notable exhibition halls. In this manner, in Qatar, the contemporary engineering can be characterized as a blend of European, Asian, Islamic, Arabian and nearby patterns. As needs be, it is hard to perceive an unmistakable engineering picture for Qatar by and large and Doha city.

Data collection and analysis

This thesis attempts to define contemporary architecture in Qatar, through analyzing Qatari vernacular architecture, outside effect of global factors and to what extent Qatari architecture resists the change. The thesis methodology consists of:

- Review of related literature on: Historical background, Qatari vernacular architecture, post oil period, contemporary architecture of Qatar, influence of the Islamic city, diffusion theory and transition of ideas, community and shared values, static and dynamic elements and architecture and identity.

- Interviews with two professionals: Mr. Ibrahim Al-Jaidah Chief Architect of the (AEB) Arab Engineering Bureau and architect Dalal Harb head of design and project director in FD consultants.

- Field observations of the four selected sites: Pearl Qatar, Souq Waqif, Msheireb and West Bay.

- Field survey on a sample of 90 surveyors, related to contemporary architecture, styles, barriers and resistances, adoption of new styles, selected sites evaluation, architecture and identity and photo survey of buildings and elements of different styles.

Field observations have prompt the absolute most essential logical discoveries in mankind's history. Charles Darwin utilized observations of the creature and marine life at the Galapagos Islands to enable him to plan his hypothesis of advancement that he depicts in On the Origin of Species. Today, social researchers, common researchers, engineers, scientists, instructive scientists, and many others utilize observations as an essential research strategy (Lowe and Zemliansky, 2011).

Interviews and surveys are two ways that you can assemble information about individuals' perceptions or practices. With these two methods, the information you gather isn't direct (like a perception) but instead "self-detailed" information, or information gathered in an aberrant way. William Shadish, Thomas Cook, and Donald Campbell contended that individuals are innately one-sided about how they see the world and may report their own behavior in a more ideal manner than they may really carry on. Regardless of the issues in self-detailed data, interviews and surveys are a brilliant method to assemble information for any research (Lowe and Zemliansky, 2011).

Findings, and discussion with illustrated tables, diagrams and photo analysis from interviews, observation and field survey, are anticipated to show that resistance of the local identity and the acceptance of new architectural styles that lead to a new semiotic presentation of Doha region.

Interviews

Mr. Ibrahim Mohamed Ibrahim Al Jaidah serves as a Director at Qatar First Investment Bank. Mr. Al Jaidah and Chief Architect of the Arab Engineering Bureau, is a highly recognized architect who has won numerous awards such as Islamic Cities award, Arab Town Organization Awards and Agha Khan Award nominations. He ranks as a pioneer of a new architectural movement which combines the far-reaching influences of Islamic art with modern style, creating memorable landmark structures that are helping to shape the developing State of Qatar.

Mr. Al Jaidah obtained his Architectural Degree from the University of Oklahoma, USA. Mr. Ibrahim Al-Jaidah is acknowledged as a pioneer of a new architectural movement which combines the far-reaching influences of Islamic art with a modern style to create memorable landmark structures that are literally shaping Qatar's development.

Discussing places in Qatar where one might see historical buildings which convey the country's traditional architecture styles, Ibrahim said: "It was a great thing for the government to have preserved Souq Waqif, although, admittedly, large parts of it were reconstructed. Still, among the structures are some beautiful original heritage buildings". On a wider scope, within Qatar, there are several forts, which have been preserved. There are also some interesting mosques scattered around the country. They were preserved as no one wants to demolish a mosque and now they're being renovated as authentic examples of heritage buildings. All of these old structures serve as standing documents of Qatar's heritage.

Mr. Ibrahim added that he regained his early passion for local architecture after studying the history of architecture around the world in university. However, when he started analyzing the history of the country, he realized that there wasn't much documentation of what have gone through architecture.

He believes that the architectural history is divided into pre-oil period and the post oil period. Regarding architectural identity, he said that within the Gulf region and in all the villages, there are lots of similarities. These influences are from the mixing of different cultures. There is a strong influence from Najd, in Saudi Arabia. There is also a strong influence from Basra, in Iraq, as the trade has been ongoing for centuries between these societies.

There is also influence from Iran as tribes have migrated back and forth, with a lot of Arabs living on the Iranian shores for centuries before coming back. Then, of course, there is the Indian influence, which is also noticeable in our cuisine and furniture. Then there is the Omani, as well as an influence from Zanzibar, again due to trading between societies.

From his perspective, this is the combination that created the Gulf identity. He believes that this identity is extremely unique and characteristic, limited to the shores of the Gulf, under the school of architecture of the Gulf.

While there is a general classification under which many of these buildings fall, there are also subtle distinctions. Ibrahim said, "There is a slight variety from one town to another that makes each unique. You tend to see more wind towers in the old Dubai, for instance, and Qatar was never really known for wind towers. As you get deeper into the heart of the Arabian Peninsula, you see more of a fortress type of architecture. As you come

closer to the shores, the architecture changes with more arcades and open spaces rather than fortresses. If you look closer, you will realize there is a uniqueness to every single village, depending on such factors as the builders, the style, the building materials available and even the environmental topography".

Mr. Ibrahim mentioned examples of the many buildings he has designed. He said, "One of the buildings I've designed, which I'm most proud of, is the building portrayed on the 100 Riyal bill, which is Al Shaqab Institute. Others include the Diplomatic Club, Sharq Village and Spa, and quite a few of these buildings have actually won architectural awards, in addition to becoming distinctive landmarks around town. I also design a lot of embassies for Qatar, in different parts of the world, and all of those buildings reflect the Qatari architecture".

Architect Dalal Farhat Harb, head of design and project director in FD consultants. Architect Dalal is a former architect in AEB and has more than ten years of experience. Architect Dalal has raised the issue of distinguishing between local architecture and Local urbanism. She believes that in Qatar the decision makers are trying to preserve the local architecture, however unfortunately they can't do that in the urban form. She also added, that she believes that only in Msherieb project they succeeded in that. However, according to her opinion, they are still facing problems in the same project in dividing the lands and transferring the ownership from the government to the private sectors.

Regarding the influence of modernity on governmental, mosques and residential sectors, Architect Dalal added that the buildings' regulation in Qatar is obtain approvals from PEO (Private Engineering Office) on the facades of all Governmental buildings

(including the local educational buildings) and all Mosques. The mosques also should have approval from ministry of Awqaf on the layout.

Also, some of residential areas such as Al Qutaifiya lagoon has some restrictions in the design of the facades, all should be designed with inspirit of local architecture and with using all traditional vernaculars accordingly there is a control on the architecture design, and there are some obligations on the architectural firms to keep the designs integrated with the context and the local architecture.

Although that the building regulation here in Qatar is playing the main role to preserve the identity of the local architecture, integration with the surrounding, accessibility and understanding the local urban fabric require to be researched.

Moreover, she added that the relationship between the architecture and the local urban is the most dialectic subject in the identity. Due to the new lifestyle of the local people, using the new transportation means. The municipality accordingly changed the 'internal courtyard' to 'surrounding setback', this major change in the regulation of the house planning caused large impact on the local identity. This argument is valid to all architecture identity of the region.

Field observation

The purpose of this part is to evaluate the urban built environment and characteristics of contemporary architecture in Qatar through field observation. Observation was done to obtain general findings about the context and urban built environment in the four selected cases. cases selection focus on diverse, influential and most different in terms of style or impact.

Common factors of field observation of the four selected sites are:

1. General overview of the zones or districts of the project.
2. Defining the characteristics of the urban built environment.
3. Identifying landscape features and networks.
4. Looking at the overall impact of the spaces and atmosphere.
5. Highlighting the architectural style and dominant feature.

The four sites are: global that consists of some elements of Islamic architecture (Pearl Qatar), traditional (Souk Waqif), mix between global and vernacular (Msheireb) and completely global architecture (West Bay area). The description of each area as follows:

Pearl Qatar

The Pearl- Qatar is a man-made island spanning nearly four million square meters. The name "The Pearl" was chosen because the island is being built on one of Qatar's previous major pearl diving sites. Qatar was one of the major pearl traders of Asia before the Japanese introduced cheaper more affordable pearls just before Qatar's oil boom.

Residential development on the island is intended to incorporate various national and international themes, including aspects of Arabic, Mediterranean, and European culture. Building elements, landscape components and activities in Pearl Qatar provide the setting for human activity. There are ten precincts that make up The Pearl-Qatar Island and consist of different styles and themes (Figure 25).

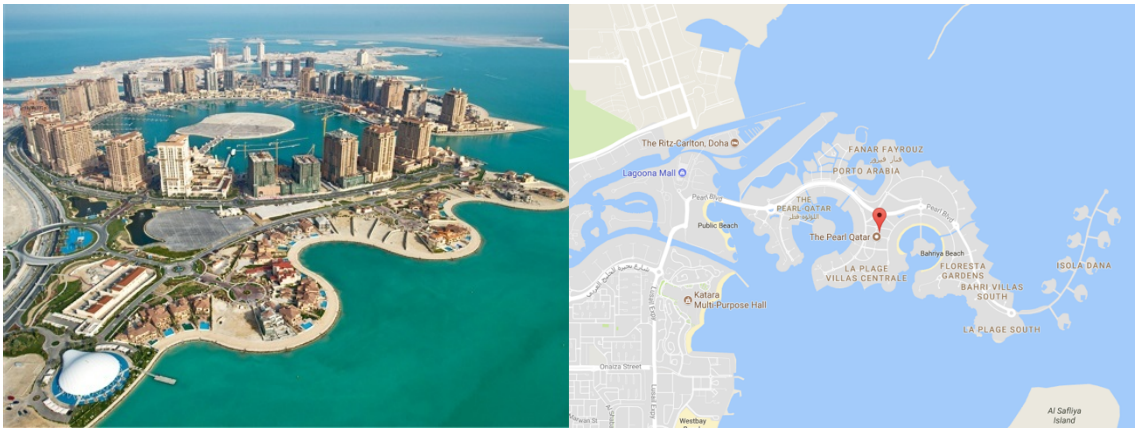


Figure 28 Pearl Qatar, Birds view and site plan.

Porto Arabia is one zone that represents the leading architectural style of Pearl Qatar. The zone consists of some Islamic architectural elements, openings, recessions and wooden elements. The exterior of the buildings has a consistent harmony of shades that give a relaxing feeling and atmosphere for people. The built environment consists of hard and soft landscape of pathways, seating areas and retail overlooking the sea (Figure 26).

Figure 29 Perspectives of Porto Arabia-Pearl Qatar.

Medina Centrale is another zone that has a different context. This zone is located on a centralized position where the retail areas and internal car roads surround a central plaza. The central plaza consists of greenery, water fountains and seating benches for the public (Figure 27). Medina Centrale is unique in terms of colors, heights of the retail areas, roofs and atmosphere. The area is public and active during weekdays and weekends. The experience offered for the public is different from other zones in Pearl and the built environment encourages walkability.

Figure 30 Perspectives of Medina Centrale- Pearl Qatar.

Qanat Quartier is a unique zone that follows an Italian approach that characterizes the zone by a total global impact. The built environment consists of water paths between high residential towers that are colorful. The contrasting effect of colors give the zone a livable impact and a rich appearance. The zone is also rich by the architectural elements used like terraces, projecting prefabricated decorations of white gypsum and connecting bridges over the water paths (Figure 28).

Figure 31 Perspectives of Qanat Quartier- Pearl Qatar.

In Pearl Qatar, the architectural trend is a contribution to the development of architecture relevant to the Arab world. The architecture in Pearl Qatar is reflecting the local identity in the sense that there is a regional impact in some of the zones of Pearl Qatar like Porto Arabia. However, Qatari Identity is not totally presented in this case as the existence of other global styles and environments creates a major contradicting effect.

Souk Waqif

The task of Souk Waqif is a one of a kind authentic historic point in the city of Doha. This shopping goal is outstanding for offering customary pieces of clothing, flavors, painstaking work, and trinkets. Investigating staying flimsy structures of an abused souk,

the creator could revive the memory of the place through exceedingly masterful mediums and exhaustive field inquire about. It is more a recovery activity than a reclamation one that rebuilds the urban format of the souk, and arranges its capacities to meet the contemporary needs. The fashioner prevailing with regards to making a unique affair around the site of the undertaking that most guests see as genuine. It speaks to genuinely the Qatari social memory.

Souk Waqif is presently viewed as one of the best visitor goals inside Doha. A large number of individuals from over the district visit this market to buy customary merchandise, for example, fleece, adornments and scents.

The design of Souk Waqif is normal of the northern piece of Arabian Peninsula that is profoundly affected by the southern engineering of Iran. The building framework connected comprises of dividers shaped with arrangement of bearing fused sections with a traverse of 90cm. The holes between the columns are loaded with seashore stone making on the other hand windows and visually impaired curved put latticed boards for enhancing reason. The primary joint utilized as a part of these structures was a mortar got from blending mud and gypsum. The rooftops were regularly level made out of mangrove shafts and secured with woven bamboo settled with ropes.

The facades were and are rich however their building straightforwardness. The evident basic skeleton with unpleasant covering is a key element of the considerable number of veneers around the souk. The shortage of the wood 'dangeel' made it consecrated to the level that when it is utilized for material the straggling leftovers outside the fringes

of the dividers is kept up and hanging with various sizes. This disposition is a proof of the significance of wood as an uncommon material in the nearby condition. It was regularly transported in from East Africa or India. This has characterized the character of structures, and through the area of these flying bars one could decide the distinctive stories and make a pleasant delegated some portion of the façade (Figure 29).

Figure 32 Facades of some buildings in the Souk.

Most structures don't surpass a few stories, and their urban design isn't as mind boggling as different souks in the Muslim world. The urban example is more unconstrained as the souk was first manufactured after a market dissemination of shops that were continuously developed.

The outline idea in souk Waqif comprises of bringing back the memory of the place through restoration, redesign or remaking activities. In light of the staying frail structures the craftsman Mohamed Abdullah restored a lost place once energetic with its exercises and individuals. The task began as an arrangement of illustrations to persuade the Emir about the likelihood of restoring Souk Waqif, and wound up with a speculation of 1 billion Qatari Riyals, making it one of the greatest legacy extends in the Gulf district. This demonstrates the accomplishment of the outline story locally and how the planner's ability lighted an entire enthusiasm of leaders on the wealth of their legacy and its potential advancement (Figure 30).

Figure 33 Views of the Souk.

Subsequent to concluding the calculated proposition, the originator was given by a group of specialists and skilled workers to lead the works from 2004 to 2007. The most vital plan highlight in this task is that a nearby craftsman has produced a genuine human and bona fide around the revamped souk. This is expected principally to his grip of the human scale and memory that he attempted to decipher all through the improvement of the venture. What is exceptional in his outline that ought to be very refreshing is that he didn't

depend just on structural attracting to awe, but instead on giving relevant understanding of Qatari legacy through years of research in the locale (Figure 31).

Figure 34 Typical view of the shops in the Souk.

In spite of the fact that the venture can't be evaluated as a reclamation venture as it doesn't meet the worldwide and local norms, its imaginative side dwells in restoring its old structures and making around them a bona fide put. This outline based-recovery has produced another way for the remaking of legacy in the Gulf nations.

Msheireb

Msheireb Downtown Doha is the world's first sustainable downtown regeneration project, designed to regenerate and preserve the historical heart of Doha. The Msheireb project blends traditional Qatari heritage and aesthetics with modern technology, focusing on sustainability and harmony with the environment. The aim of the project is to bring people back to their roots – to make Doha unique and rediscover a sense of community and togetherness (Figure 32).

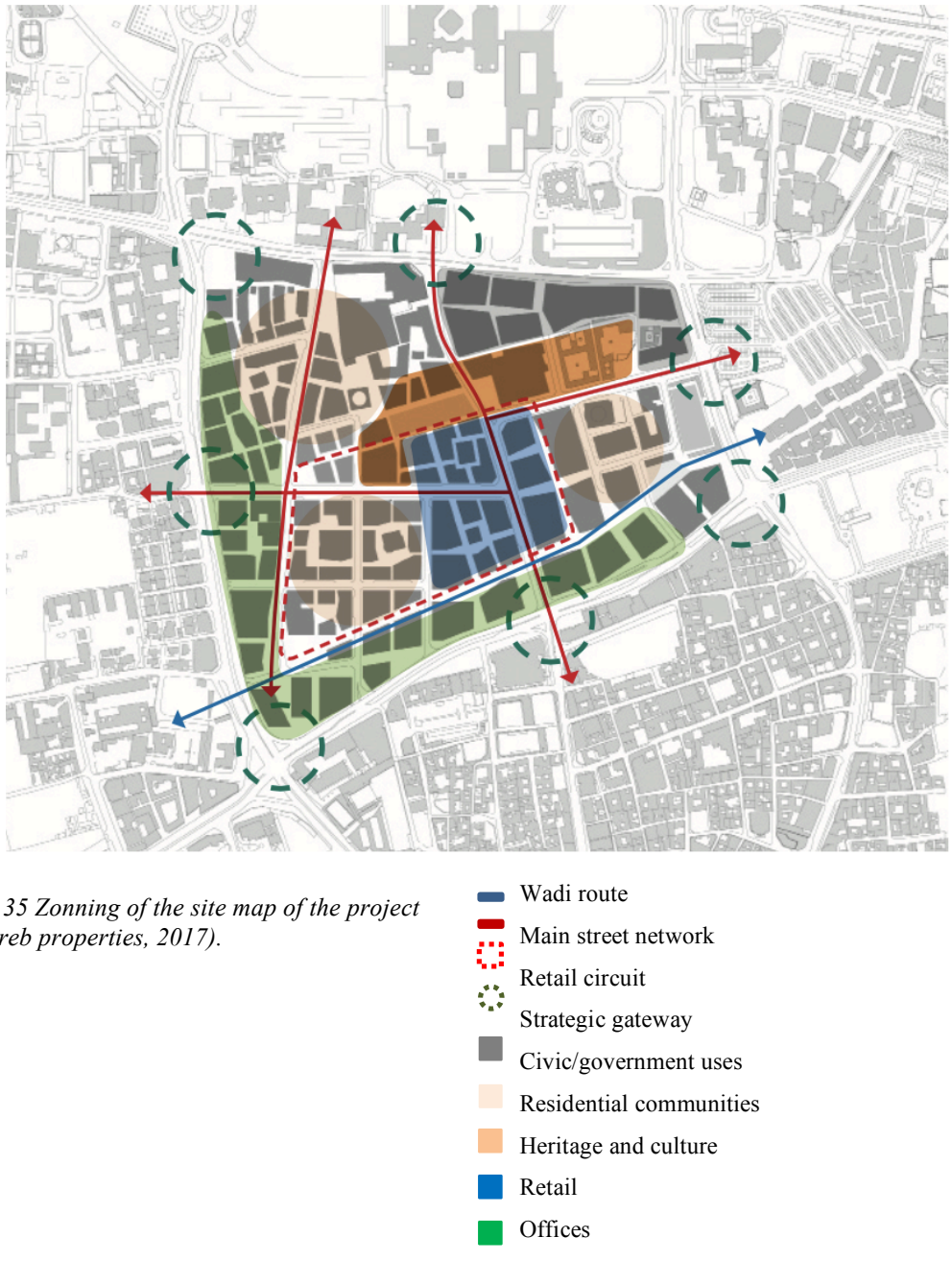


Figure 35 Zonning of the site map of the project (Msheireb properties, 2017).

One of the most important features of Msheireb is that it has it has preserved the original street pattern. The area was a closely packed district of low-rise (single-storey) homes, with a complex network of small streets running through it. These narrow streets provided natural shade and the houses, in keeping with Qatari culture and the broader culture of the Middle East, were largely inward facing. Built at a time before air conditioning was available, they were designed to resist the fierce Qatari heat.

This tight urban grain has been retained and reproduced in the new development, resulting in a pattern of relatively low-rise buildings and of narrow streets which are not only human in scale but are also shaded as much as possible by the adjacent buildings. Although many of the buildings are now taller, this is not an area of high-rise point blocks, but rather a carefully considered quarter where the need to increase density through eight is balanced with the reinterpretation of the vernacular. And with parking and services underground, there will be a sense of street life that had been lost with the heavy dependence on the motor vehicle.

While most of the preserved buildings are in the Heritage Quarter, a sense of history imbues the whole of Msheireb. One way that this happens is by maintaining the line of Al Kahraba Street (electricity street), an important historic street for Doha. While few may be alive to remember the street in its earliest incarnation, it is these historic links that give cities texture and a sense of permanence (Figure 33).

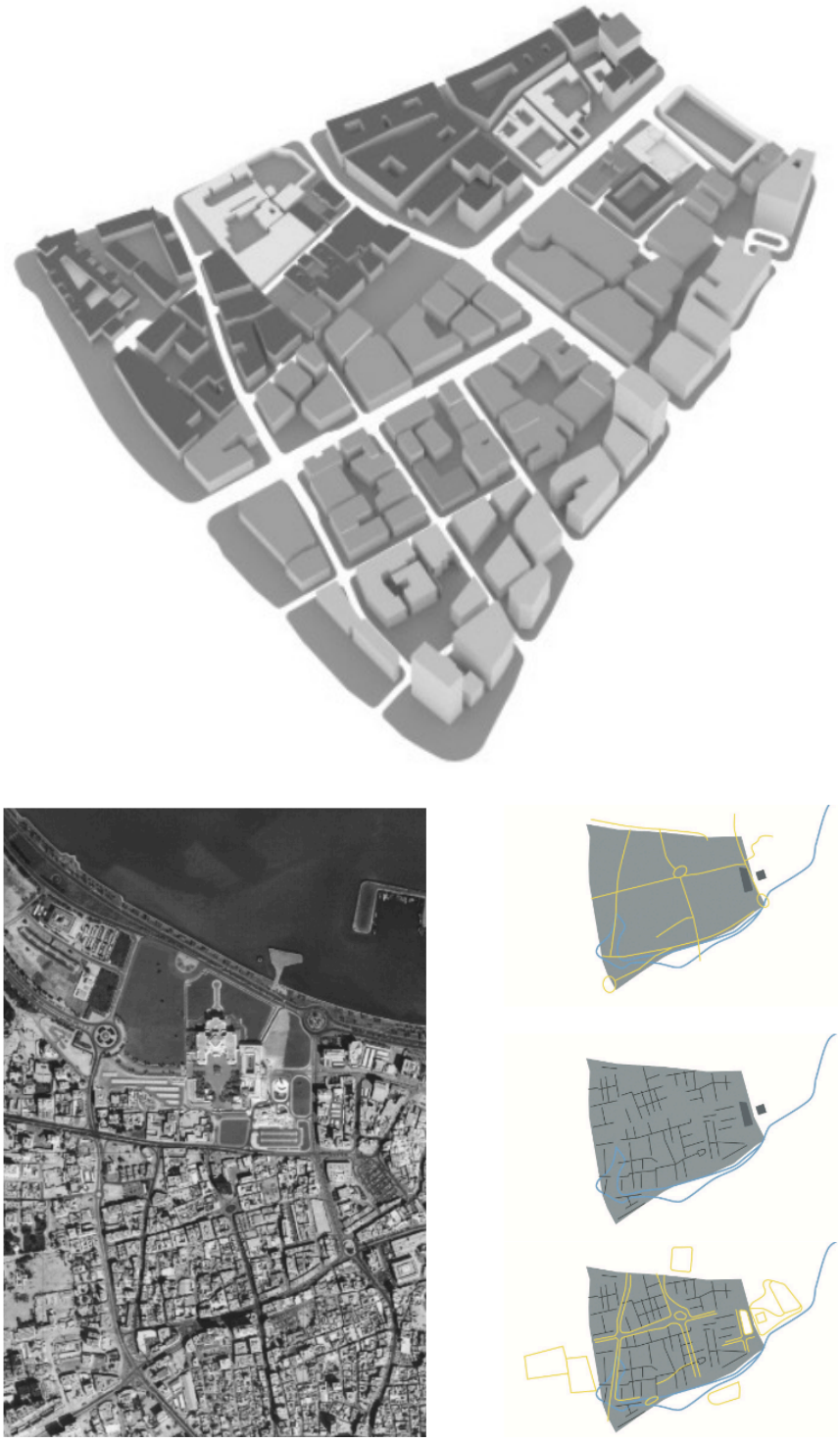


Figure 36 Aerial image at the top, The master plan on the left and the three maps show: the planned division of the four main quarters, the inner traditional private roads and the overlap of the two layers and existing buildings (Msheireb properties, 2017).

A range of traditional forms have been reinterpreted in a series of new buildings, thus establishing links with Doha's history. The aim is to create a unique identity for Qatar while retaining a balance between the old and the new (Figure 34).

Figure 37 Integration of traditional and modern style.

Striking concrete buildings such as the Foreign Ministry, the National Theatre, the Sheraton Hotel and the Post Office at first glance have a very different sensibility to traditional Qatari architecture. They are all individual buildings in the landscape rather than forming part of a collective whole. But in their carved solidity, their relatively small openings and they're at roofs, one can see a degree of continuity, a response to climate that is protective of the interior and a kind of simplicity that fits with the aesthetics of older Qatari buildings.

There are two other important aspects of Qatari architecture today which represent a more distinct break with tradition. One is the growth of suburban villas, made possible by the increasing use of the motor car. These villas, standing in their own gardens, are very different to the communal groupings represented by traditional Qatari architecture. They gave occupants more space and access to newer technologies but it is now becoming obvious that some aspects of community and tradition have been lost as a tradeoff.

The other element is the introduction of very tall buildings in an 'international' style, as typified at West Bay. There are some very fine buildings there, as well as some that are less ne, but there is little sense of community or of the inter-relationship between buildings that was offered by Qatari traditional vernacular architecture.

Msheireb project combines both elements by introducing a hierarchy of the scale of buildings in different zones that gives a different impact to every area in the project. If a quarter of a city is to be more than a mere collection of buildings, then it needs to have a degree of cohesion – one that comes from not considering each building in isolation. Instead there has to be a balance between individual identity and the overall character of the district.

At the same time, there is a social dimension, balancing the needs of the individual against those of the social group, and designing the buildings and the quarter to take account of these relationships, which will be different in different parts of the world, depending on the local culture. In Qatar, these relationships are strongly affected by the cultural belief in privacy, that the home should be a protected zone and that interaction beyond the family group is carefully moderated.

Figure 38 buildings design in the project.

In terms of the physical cohesion, it helps to treat buildings, especially relatively small buildings such as residences, as clusters rather than as individual buildings. This has been the tradition in Qatar, with clusters in downtown Doha growing naturally from smaller individual dwellings as family groups developed. Because of the sense of tradition and the relative lack of resources, these clusters tended to be fairly similar to each other. As a result, the buildings have both individual and collective characteristics.

The clusters of buildings, normally growing up around one important founding home, typically formed a neighborhood known as a fareej. With the fareej as a building block, Qatari tradition then built up streets and squares. A similar approach will work well today, with buildings designed as part of a group, and consideration given to the way that they perform, not just in clusters but as part of a street or of a square – in other words how they help to develop the character of the city quarter. A unique neighborhood identity where buildings complement each other in terms of scale, height and bulk (Figure 36).

Figure 39 courtyard design of Msheireb.

Several characteristics define the traditional Qatari neighborhood. Areas have developed organically rather than through formal planning, and typically buildings are asymmetric. Public spaces are carved out of the city, de ned by the buildings which in turn contain private courtyard spaces.

In the Msheireb project, there were not only retained buildings but also an existing street pattern. By maintaining and following of this street pattern, the new development retains much of the original character even in areas where all the buildings are new. For newer developments, it will be well worth looking at what are typical street layouts and

arrangements of buildings for the area. Building in clusters and making the distinction between symmetrical and asymmetric development will do much to maintain the character of the city in new areas. While the randomized nature in which the city has developed organically cannot and should not be copied directly for an entirely new piece of city, the lessons that can be drawn from this are nevertheless valuable.

Another characteristic of traditional Qatari architecture is that the buildings go right up to the street line. This is largely because of the use of courtyards and Qatari notions of privacy. Rather than setting a villa or a series of houses within a garden, as was a western approach, historically all the private space was contained within the buildings, so that it was not visible to outsiders. The courtyard, at the heart of the building, provides the outdoor space in a manner that is shaded and private, encouraging social interaction within the building.

The exceptions to this rule were the grander buildings such as palaces which were surrounded by gardens. However, they were also enclosed by high walls, again on the street line, to provide privacy.

As a result of this approach, there is a hard edge between the public and the private, and public spaces, especially squares, are effectively carved out from the solid form of the private buildings. This is a strong way of creating city spaces and is particularly characteristic of Doha. Taking buildings right up to the edges of their plots, hard on the street line, is an approach that can be reproduced with contemporary designs.

Because the buildings in a traditional Qatari district are packed closely together, with their boundary walls touching, they de ne the public spaces. There is a ‘figure ground

inversion', with the buildings becoming the background and the spaces between them becoming the positive public spaces with a defined volume.

This also has an impact on the way that the facades of buildings are perceived. As well as performing their common role of wrapping the building, they also become linings to public spaces in the same way that wallpaper or another decorative finish becomes the lining to a room.

The public spaces are therefore highly characteristic in their form, contrasting with and complementing the other very important kind of space – the enclosed private space within the building (Figure 37).

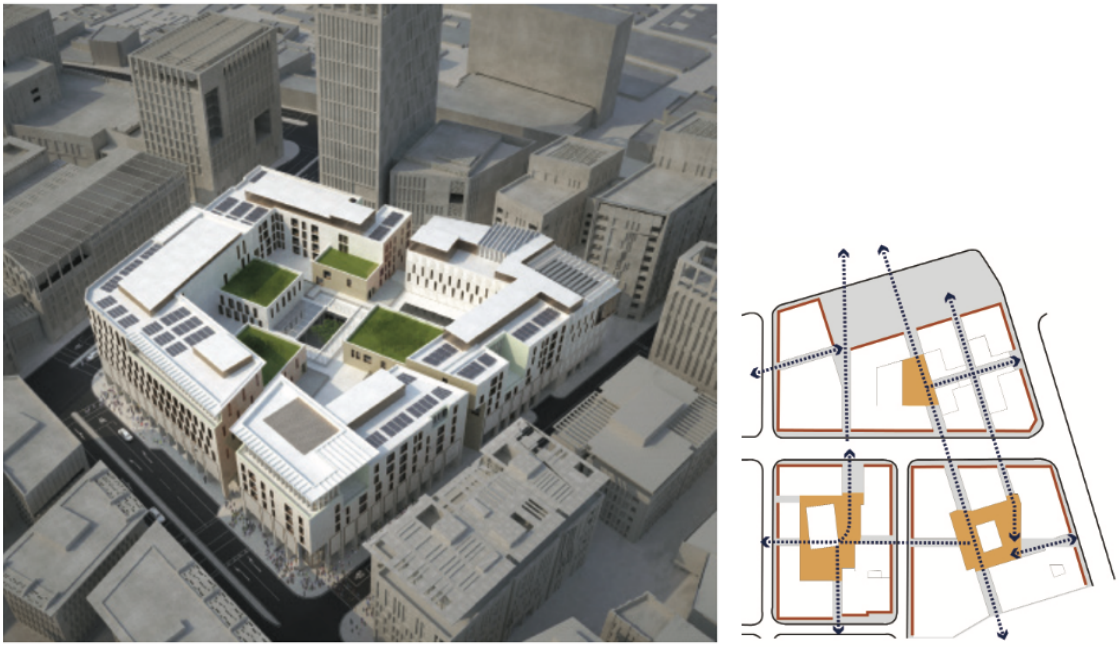


Figure 40 Configuration of inner and outer spaces of the designs.

The first impression that traditional Qatari buildings give is of solidity. These are strong buildings with relatively few openings. Their beauty comes from this solidity and also from the proportions and rhythms of their facades. Derived from the constraints of previous construction techniques, buildings were typified by the repeating of recessed elements and of colonnades. The overall impression was of elements that were vertical, drawing the eye up rather than across buildings (Figure 38).

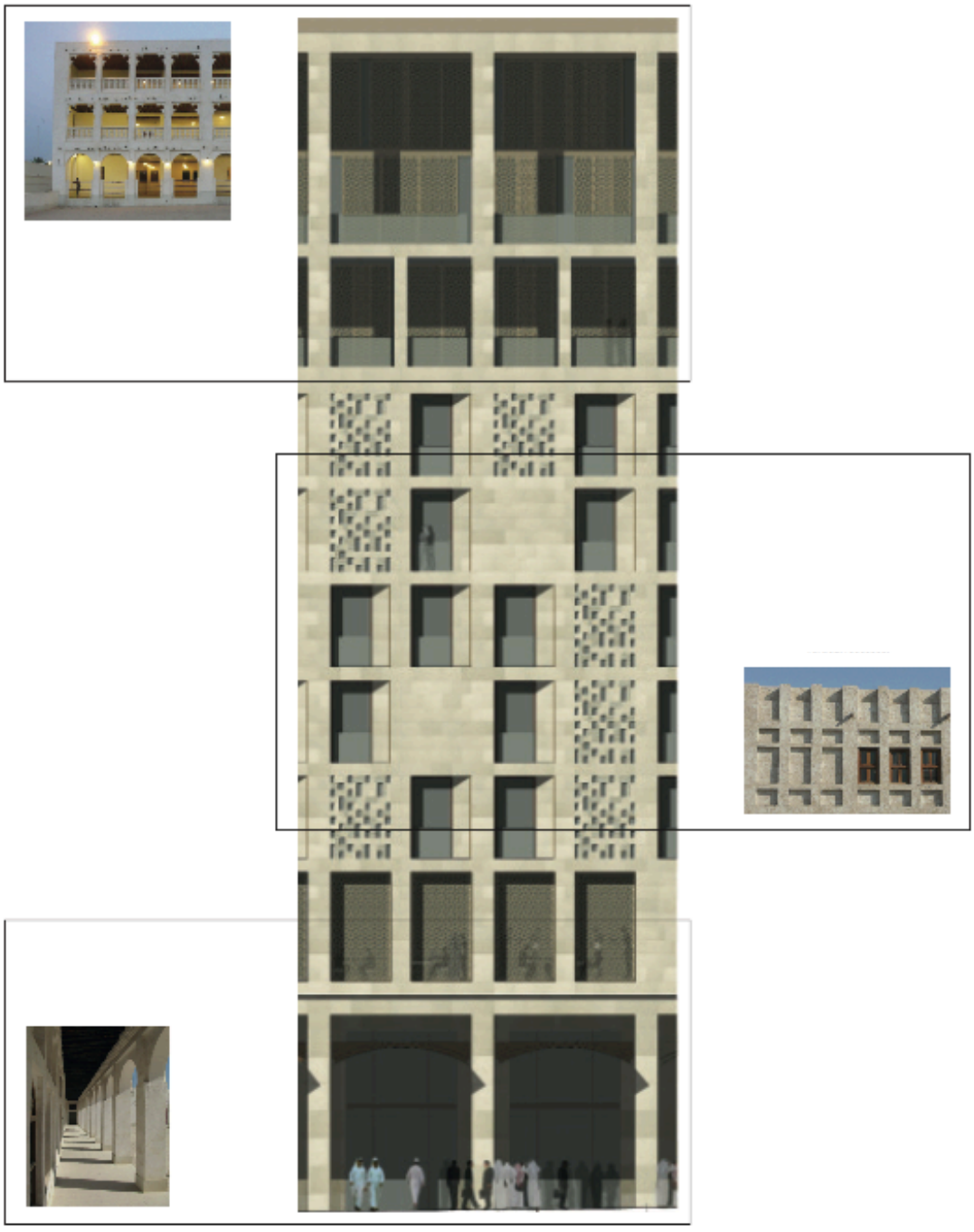


Figure 41 Vertical building and the inspirations of each part.

Mashrabiya have traditionally been used throughout the Middle East, and beyond. While the principle is the same in most places, every country has developed its own use of pattern. Qatari patterns tend to be robust and simple, based on square modules that repeat. Understanding the geometry of these patterns – a study in itself – can help contemporary designers to create their own patterns that are both in keeping with the past and reflect today's aesthetic and materials.

In addition to mashrabiya, more conventional shutters can be used on windows. And in streets, a number of shading devices such as cornices and canopies will also provide shade and interest.

Projecting mouldings above windows, which were used fairly widely in the 'Doha Deco' period (the early modern period of architecture in Doha) are also appropriate. They cut down the amount of direct sunlight entering the windows and also provide shade to the street. This gives pedestrians some relief from the sun and also provides patterns of shadow that add interest. As with other shading devices, they add to the modelling of the facades and emphasize their three- dimensional nature (Figure 39).

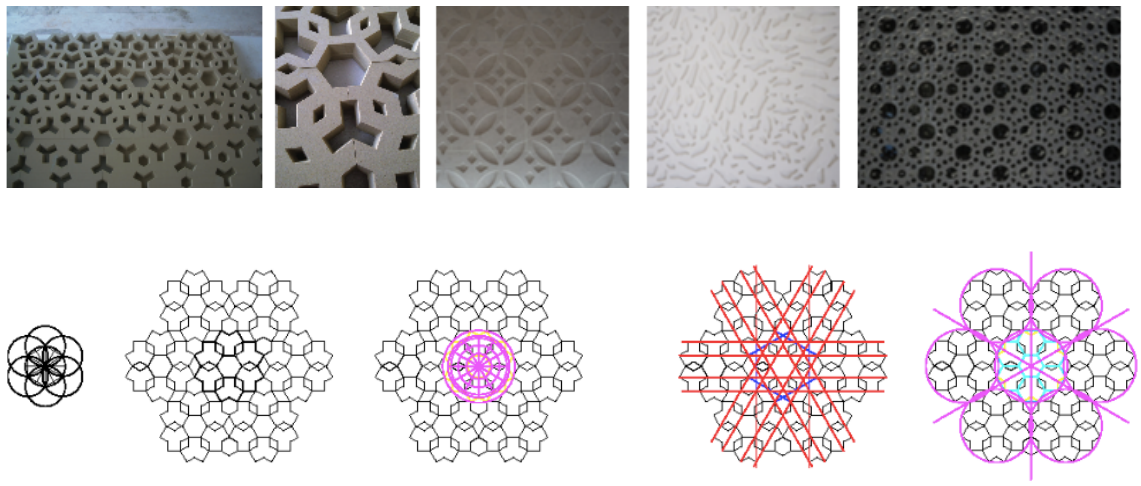


Figure 42 Patterns of screens used in the project.

West Bay

West Bay zone is a coastline locale of the Qatari capital Doha situated on the West Bay region. The area is as of now quickly forming into a focal business region, and since the late 1990s many high rises have brought up in the locale, with more than fifty more arranged. The locale was truly made in the mid-1980s after a gigantic land recovery venture along Doha's coastline and began to create in the mid-1990s.

Today, West Bay is quickly turning into Doha's new downtown area and with the monstrous measure of late improvement towards the north of Doha. Elevated structure of workplaces and lodgings take shapes the money related and business region of West Bay

range and along the sickle shape and perfectly scene Doha Bay in Al Corniche Doha (Figure 40).

Figure 43 West Bay Qatar.

The general appearance of the design of the range is absolutely worldwide. Nonetheless, a portion of the towers have a neighborhood affect regarding appearance, components, openings and engineering. Different towers are post-current as they consolidate both present day and conventional like Barzan tower (Figure 41).

Figure 44 Barzan tower.

Likewise, Palm Tower is an image of the nation's social legacy also. With glass box-like calculated projections down the sides of this hexagonal structure, the outline looks like the precise worked of a palm tree, which are local to the district (Figure 42).

Figure 45 Palm tower.

Conversely, The Tornado Tower, which, as its name proposes, is intended to take after a tornado, has been touted for its special yet straightforward outline. The pinnacle decreases internal at the mid-point and after that outwards again at its most elevated point. In conclusion, on the extraordinary left of the horizon is the Al Bidda Tower. Worked in a turning design, like the Cayan Towers in Dubai, the adjusted triangular-formed base spirals in the center before leveling at the highest point of the pinnacle (Figure 43).

Figure 46 Tornado tower.

This implies despite the worldwide building, the local social practice in the zone assumed a part in mirroring the nearby character. Scene segments in the greater part of the zone are not intended for people on foot. A few bistros and eateries exist in the ground floor of a portion of the towers that enable individuals or specialists to cross the streets and experience strolling in the territory amid their break hours.

As per Ibrahim Al-Jaidah, CEO and boss modeler at the Arab Engineering Bureau, there are some undeniable basic contrasts between the nearby compositional vernacular of Qatar and different structures over the Gulf. While these structures for the most part appear to be identical to the non-master, there are components one of a kind to each building originating from its geological area and, accordingly, the material used to outline and develop it. For example, privately sourced limestone and recessed curves as elaborate themes are particular to Qatar. Notwithstanding, remote impacts from the West specifically have crawled gradually into Qatar's design as the nation has pushed for the development of all the more tall structures.

As Qatar looks ahead to more noteworthy conceivable outcomes for the country, what is evident is that the nation is attempting to mix current design with the nation's legacy and conventional feel. Creators are including embellishing components from the past in their intricate present day structures. In any case, the fame of remote outlines may affect the nation and its kin in startling ways. Just the future will indicate whether Qatar will have the capacity to effectively consolidate its past with its future.

The following table (Table 2) summarizes the findings and compare the results of the field observations of the four selected sites.

Table 2 Summary of common factors of the field observation.

Factor	Pearl Qatar	Souk Waqif	Msheireb	West Bay
Zones configuration	ten precincts of man-made island. Different scale of zones and configurations.	Connected zones of retail areas, hotels and public plazas.	Connected four main quarters.	Wide spread lands for each tower/ groups of towers.
Urban built environment	Global with highways leading to each zone and complicated network. High raised residential towers.	Traditional with low raise buildings and narrow pathways.	Traditional urban fabric with connected networks and traditional features.	Global with public wide roads for cars and high raised commercial towers.
Landscape features	Internal roads for cars. Pedestrian pathways within zones. Greenery and different characteristics of hard and soft scape. Seating areas and water fountains.	Paved pathways, seating areas, benches few greenery on planter boxes.	Internal roads for cars. Pedestrian pathways. Few greenery. Seating areas and water features.	Paved roads, few greenery and seating areas or means of pedestrian consideration.
Overall impact	Global	Traditional	Traditional	Global
Architecture	Western, Islamic. Different facades, colors and elements. Recessions and variety of openings and arches.	Traditional Qatari/ Iranian. Stones, recessions, wooden roofs and rectangular openings.	Traditional and modern approach of plain facades with modern screens following traditional aspects and themes.	Global with high tech. of glazed facades and the use of different materials and elements.

Field survey

Field survey on a sample of 90 surveyors, related to contemporary architecture, styles, barriers and resistances, adoption of new styles, selected sites evaluation, architecture and identity and photo survey of buildings and elements of different styles, aimed to build a detailed analysis of charts and diagrams that supports each stage of the adoption of global ideas and styles.

Categories of adopters

This section of the survey aims to give an overview of the characteristics of the chosen sample. The word "adopters" refers to the surveyors where in the diffusion theory, members of the society are called adopters as they adopt or go through the process of adopting new ideas.

Categories of adopters, consisted of the following pie charts that show the age groups, gender, occupation and marital status of the sample (Figure 44-45-46-47). The first figure shows that the majority of the sample consisted of the three age groups of: 20-29, 30-39 and 40-49. The second figure shows that majority of the sample are females with a percentage of 59% female and 41% males. The third figure shows the occupation where 38% consists of professionals, 28% of students and 10% of academics. The fourth figure shows the marital status of the sample where the majority of 59% are married and 32% are single.

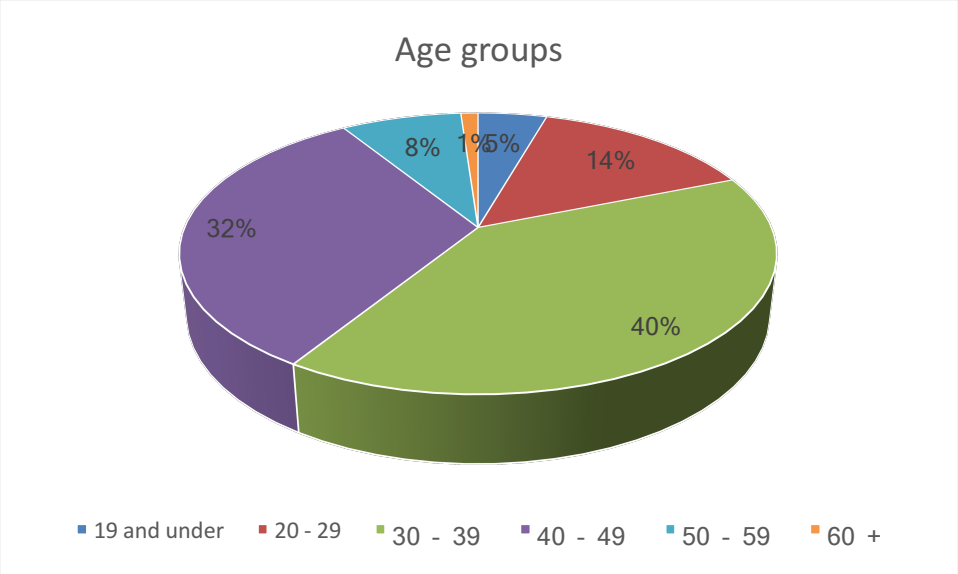


Figure 47 Age groups pie chart.

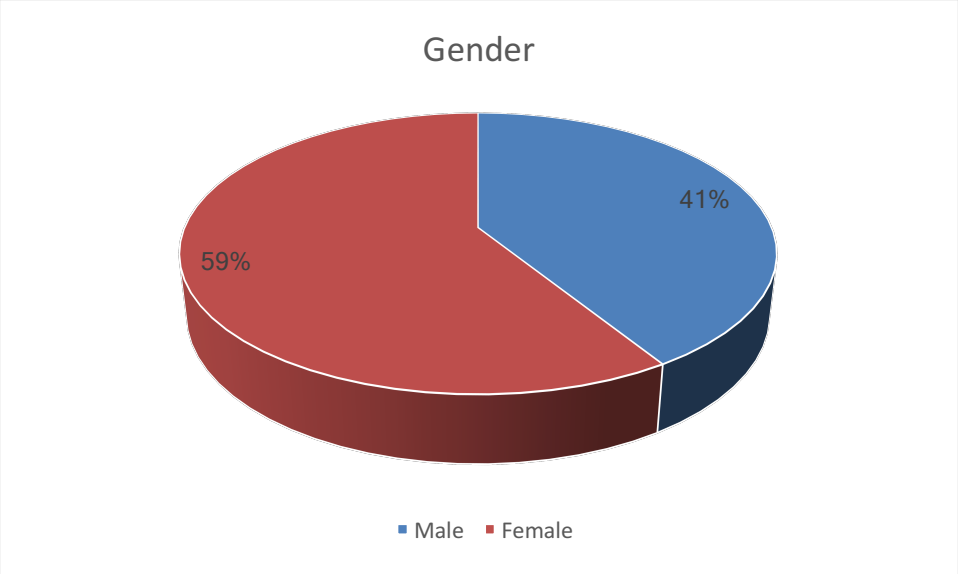


Figure 48 Gender Pie chart.

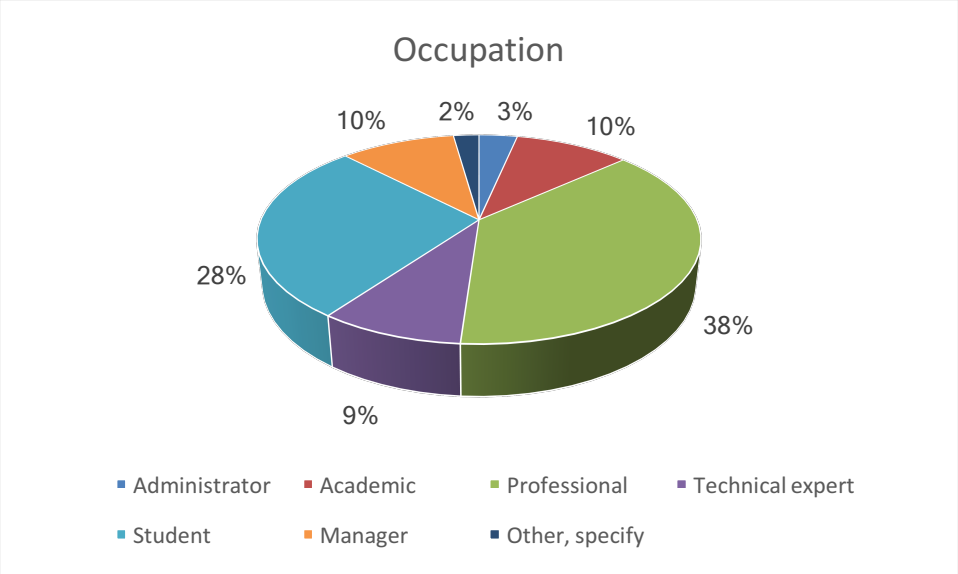


Figure 49 Occupation pie chart.

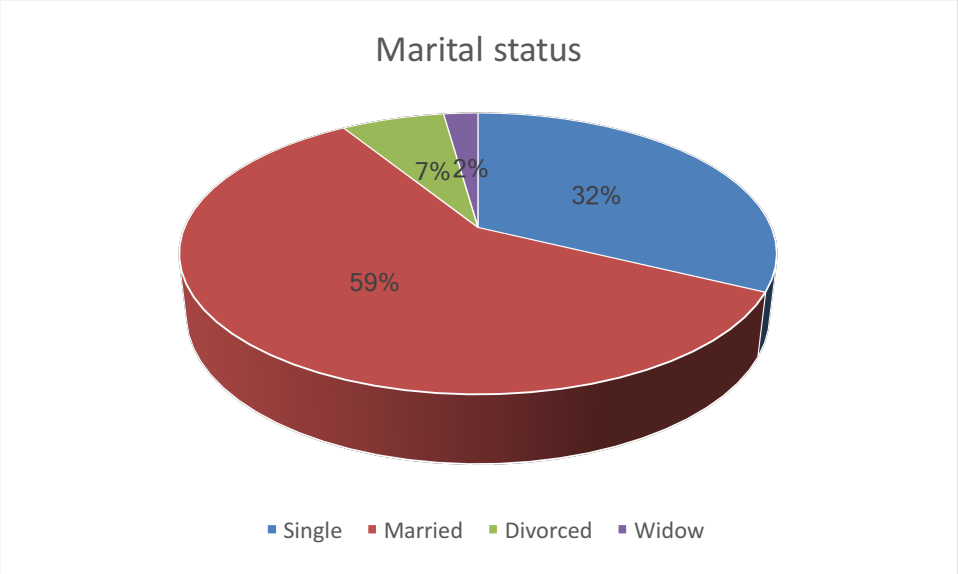


Figure 50 Marital status pie chart.

People's perception of the built environment

The second part of the survey was to classify 11 images of different buildings to: Qatari, Islamic, modern or other. The aim of this part is to see how people conceive existing buildings in Doha and the relation between these contemporary buildings and Qatari identity.

The following images got the highest ranks of being Qatari. Barzan tower, was ranked as Qatari with a percentage of 63% and Islamic with a 37%. Sharq village, was ranked also as 72% Qatari and 28% Islamic. Mohammed Bin Abdul-Wahab mosque, got

the highest rank of 89% of being Qatari, 8% for Islamic and 3% for modern. Numbers assigned to each image is shown in the overall assessment (Figure 48).

Figure 51 Images of Barzan tower, sharq village and Mohammed Bin Abdulwahab mosque.

From responses above, it is clear that some people relate Qatari architecture to Islamic and view some architectural elements as common. Qatari architecture has a stronger connection with Gulf region. Many elements are shared within Gulf countries and accordingly it can be defined as regional architecture and not Islamic.

The following images of Msheireb project and the museum of modern art in Qatar foundation got also high ranks of being Qatari (Figure 49). Msheireb's image got the percentages of 58% for being Qatari, 29% for modern and 8% for other. Other responses for msheireb's image were post modern, with a definition of two surveyors that it is a combination of traditional and modern. Other responses were that it is a combined style or mixture of styles. The museum of modern art, was defined with a percentage of 77% as Qatari, 13% as Islamic and 10% for being modern. From this evaluation, it could be concluded that people understand the mix between traditional and modern. Some of them can define that and others relate it to modernity as a new approach or style that combines both. Numbers assigned to each image is shown in the overall assessment.

Figure 52 Msheireb project and the museum of modern art.

Pearl Qatar was viewed as a mix between Qatari with 39%, Islamic with 50% and modern with 11%. Pearl Qatar can be seen as modern or global in some of the zones that have been presented in the observation like Qanat Quartier. Pearl Qatar has mostly an Islamic impact with the use of wooden screens, appearance of buildings and materials used. It is clear that people confuse when it comes to make a clear comparison between Qatari and Islamic architecture. West Bay was defined as modern with 86% and 13% as Islamic. The Islamic impact in West bay can be seen in some of the old towers that relied on using some Islamic elements, opening or materials like Barzan tower. Numbers assigned to each image is shown in the overall assessment (Figure 50).

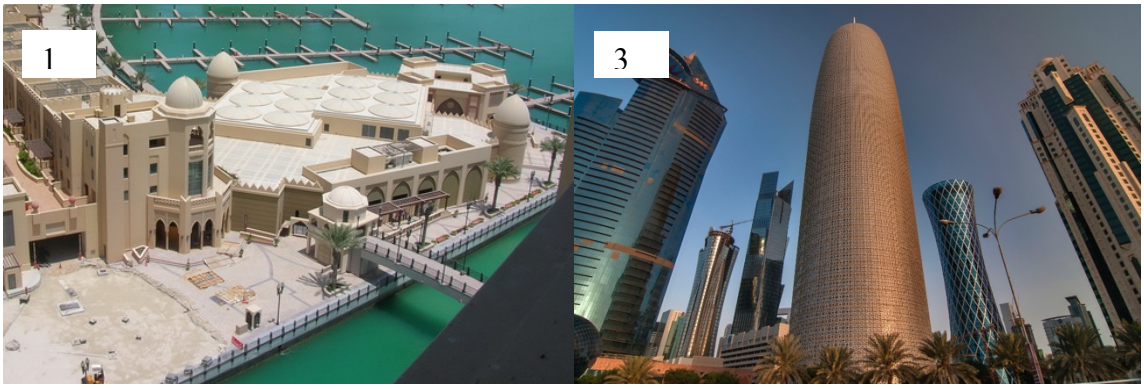
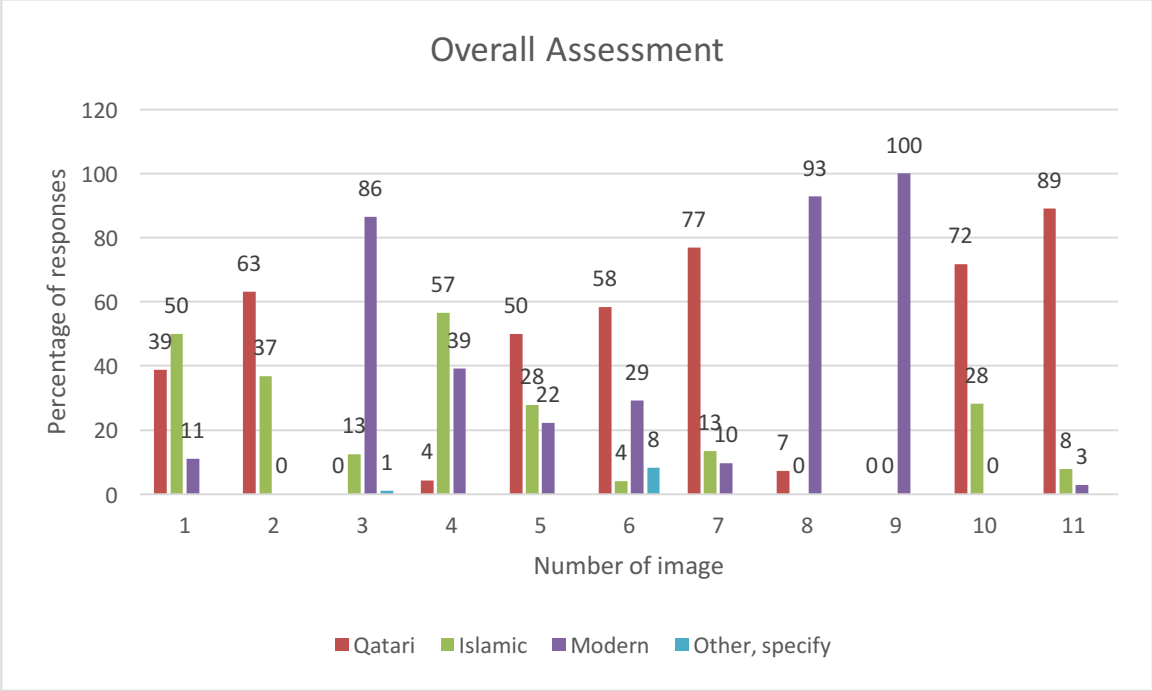


Figure 53 Pearl Qatar and West Bay.

The following figure shows the percentages of all responses on the architectural styles of each of the selected 11 images (Figure 51). The rest of the images are shown in the appendix.



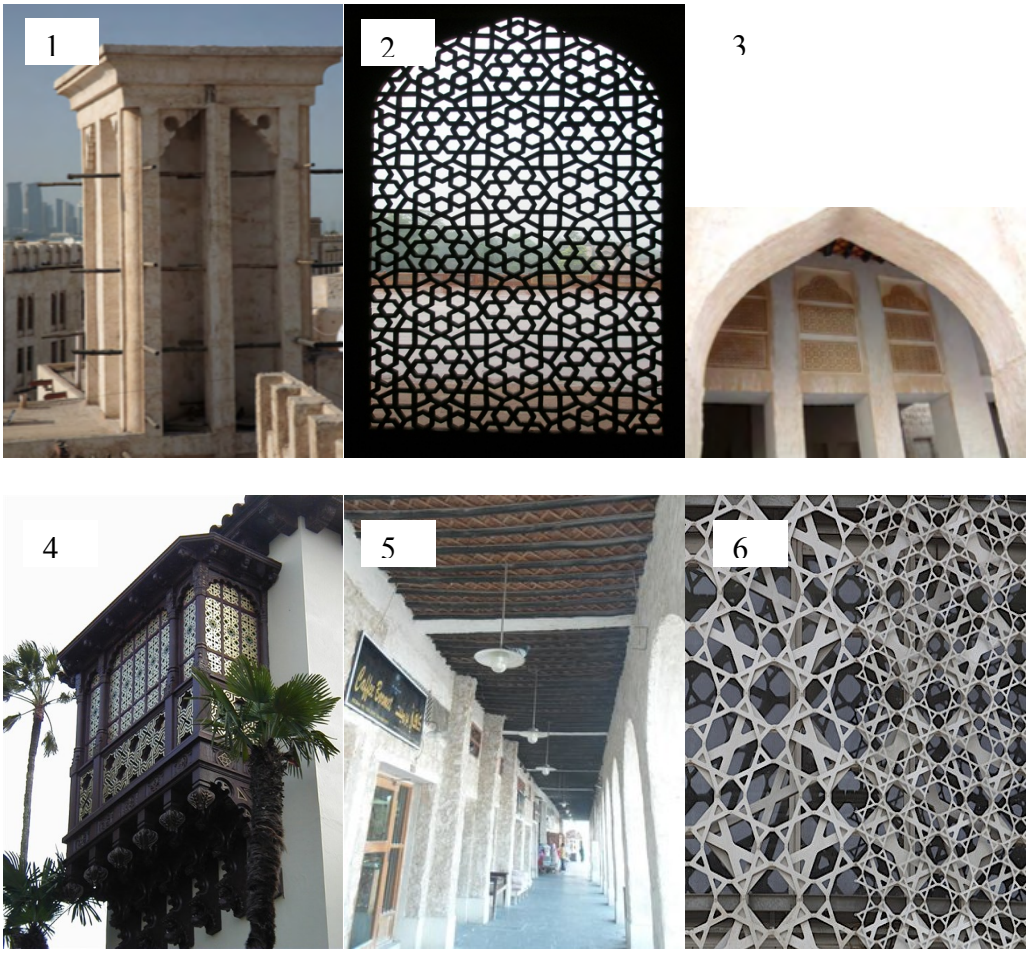
Number	*Name of the place*
1	Pearl Qatar
2	Barzan tower
3	West bay
4	Museum of Islamic art (MIA)
5	Qatar university- main building
6	Msheireb project
7	Museum of modern art
8	National museum
9	Radisson blu hotel
10	Sharq village
11	Mohammed Bin Abdul-Wahab mosque

Figure 54 Overall assessment of the 11 selected images.

The third part of the survey was to evaluate 6 elements. This part aimed to see what elements are attached to each style from people's perspective and what shapes the built environment from elements they see.

The 6 elements are shown in the figure below (Figure 52). The first three images show the selected elements of "Barjeel" or wind catcher, screen of an Islamic pattern and an arch. The first image was ranked as 82% for being Qatari and 16% for Islamic. "Barjeel" is a regional element, commonly seen in the Gulf region. In Qatar wind catchers are seen in souq waqif and in any other buildings in other forms or shape. The second element was ranked as Islamic with a percentage of 85%. The use of such pattern is rare in Qatar, where other patterns that represents the culture of the country is used. The third element was

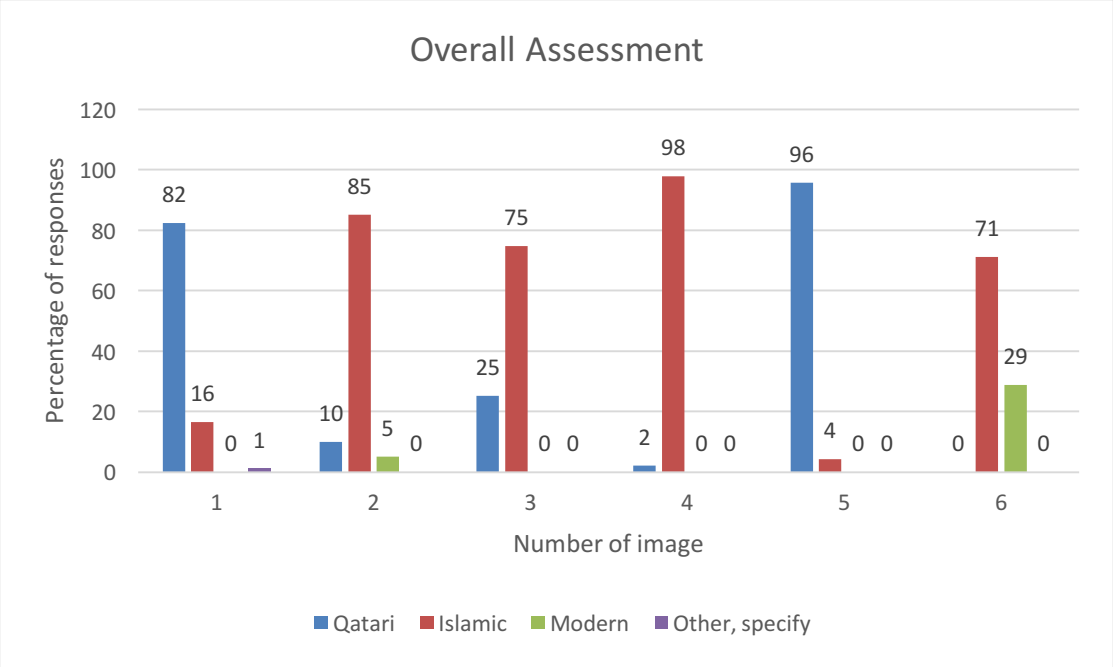
ranked as 75% Islamic, and 25% for being Qatari. The use of arches is seen in many forms in Qatar. The picture shows a pointed arch and maybe that's why people couldn't classify it as Qatari.



Number	*Name of the element*
1	Barjeel/wind catcher
2	Screen with Islamic pattern
3	Pointed arch
4	Mashrabiya
5	Traditional wooden roof
6	Modern Islamic pattern

Figure 55 Selected elements for the assessment.

The other set of images show the "Mashrabiya", Qatari wooden traditional ceiling and a modern metal screen of Doha tower. The "Mashrabiya" was classified as 98% Islamic. Mashrabiyas in this form are rarely used in Qatar. Such Mashrabiyas are commonly seen in Egypt. The fifth image was classified as 96% Qatari. Such technique is highly used in Qatar and widely spread in Souk Waqif to define it as Qatari. The sixth image was classified as 71% Islamic with 29% for being modern. Numbers assigned to each image is shown in the overall assessment below (Figure 53).



Number	*Name of the element*
1	Barjeel/wind catcher
2	Screen with Islamic pattern
3	Pointed arch
4	Mashrabiya
5	Traditional wooden roof
6	Modern Islamic pattern

Figure 56 Overall assessment of the 6 selected elements.

Mean information field

This part allows respondents to express their opinion about the built environment they experience through the style of architecture that surrounds them. In this part, the analysis aims to see people's opinion about the change in identity. The first question targeted seeing if respondents think that "the identity of Qatar survives from the encroachment of the contemporary architecture". 35% agreed on the previous statement. The majority disagreed showing that Qatari identity is not seen in today's contemporary architecture.

The second statement was: "Contemporary architecture in Qatar is a mixture of styles and doesn't present Qatar". 74% agreed on the previous statement showing a justification of why they think that contemporary architecture doesn't present Qatari architecture.

The third statement was: "Qatari architecture undergoes an identity crisis". 67% agreed on the previous statement. The majority of the sample shows disagreement about the connection of contemporary architecture with the local Qatari identity. Identity crisis refers to a total loss of identity. The statement might not be the best to explain the case as Qatar faces some cultural resistance that stands against the total change or crisis.

Information flows and interaction matrix

This part aims to see which field or sector has been influenced the most by the new idea or emerging style to the region. The figure below, shows the responses of surveyors on which sector has been influenced by modernity (Figure 54).

Responses show that surveyors believe the commercial sector is what was highly influenced by modern architecture. New commercial buildings follow modern trends, specially shopping malls. Institutions like banks follow the same trend of glazed facades, aluminum and skylights. Residential sector has been influenced also where people started to move towards high raised residential towers.

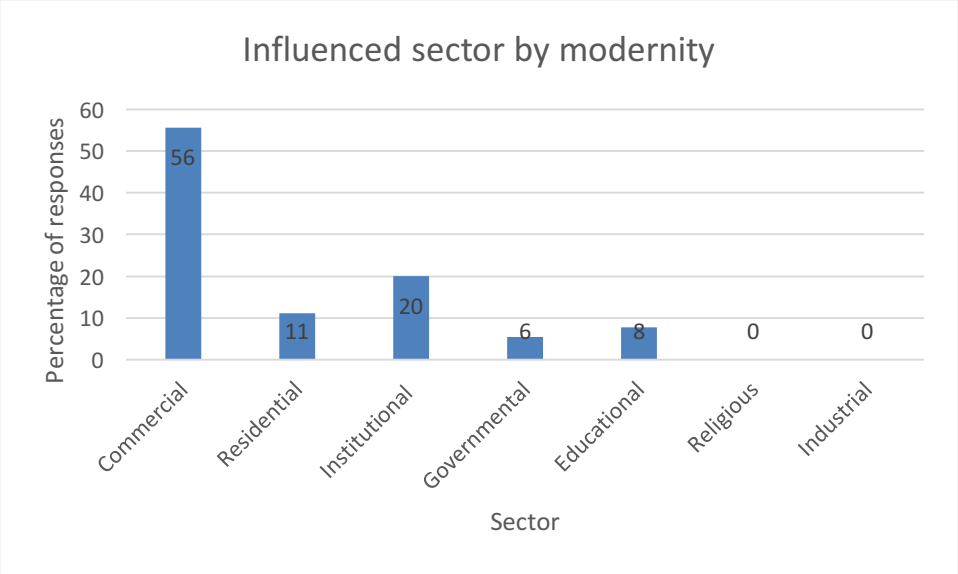


Figure 57 Sectors that are influenced by modernity.

Barriers and resistances

This part, aims to see what factors act as barriers in the process of adopting a new architectural style or trend that might influence the current built environment. This part consisted of two questions. The first question aimed to list what factors resist the change. The following figure shows the responses of surveyors (Figure 55).

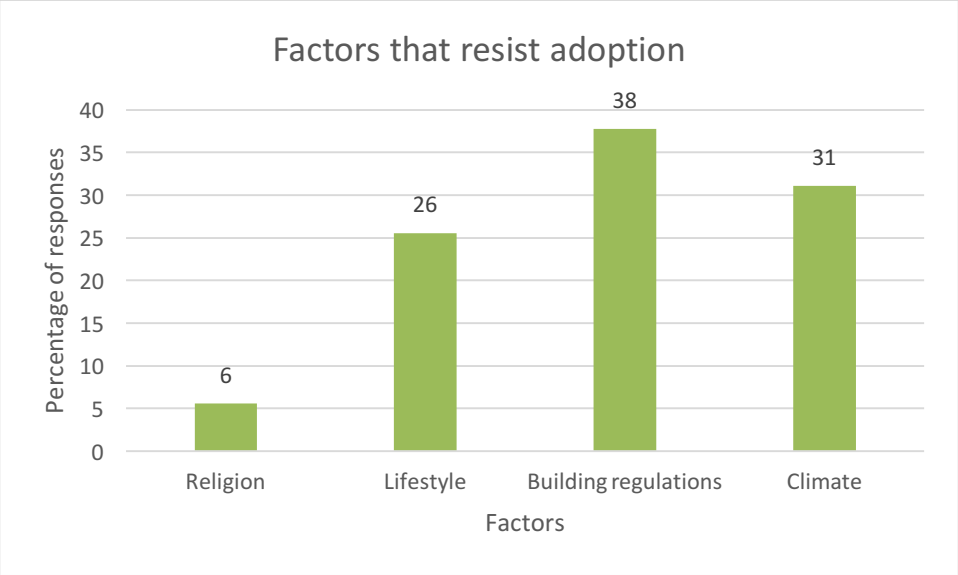


Figure 58 Overall assessment of the factors that resist adoption.

Responses show that building regulations and climate act as the main barriers that resist the adoption of new changes on the built environment and architecture. building regulations might act as obstacles in some of the cases. Some exceptions should be made in some of the cases to allow local architects to explore new techniques or the use of new materials. Climate act as a barrier in terms of using a certain material or technique that doesn't suit the regional climate of the Gulf.

The second question targeted viewing the other side of the argument, where factors that help to carry the change are evaluated. Respondents were asked to mark the factor they

believe has the greater impact of adopting change to their built environment and architecture. The following figure shows the responses (Figure 56).

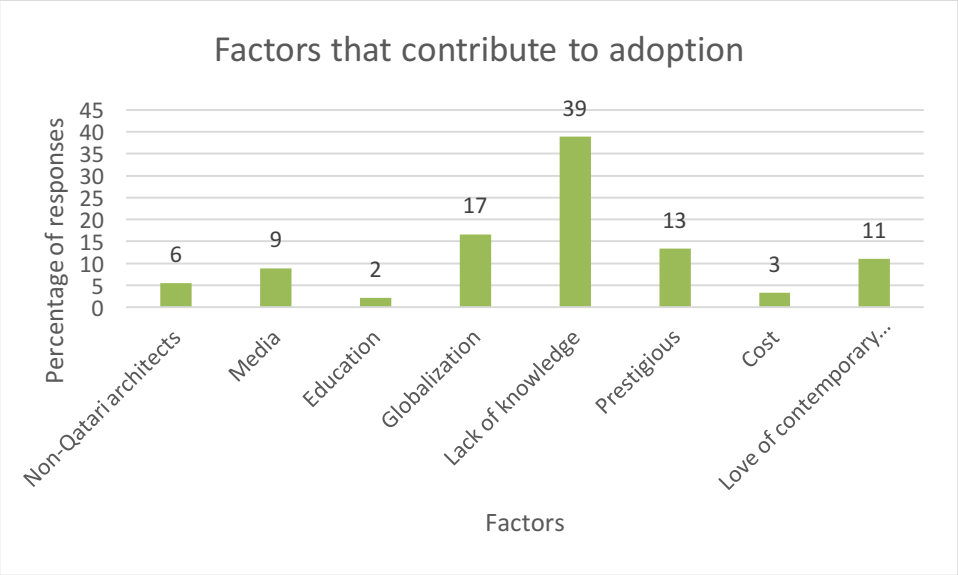


Figure 59 Overall percentages of factors that contribute to adoption.

lack of knowledge of local aspects was ranked as the highest contributing factor. Qatari heritage should be spread among professionals, public and students. Qatari heritage should be translated into means of practice and techniques that professionals can apply in

future projects and urban developments. Globalization was ranked as the second factor that helps in adopting a new style or idea in society. Qatar has a mixed population of many different nationalities. It is a fact that some thoughts and ideas have emerged to society through different ethnic groups. Ideas that have influenced the planning process and governmental decisions came from international ideas and standards.

International standards emerged to local organizations and influenced decisions made on planning and future developments in the country. Prestigious could be seen in many forms of doing challenging forms and using new techniques or building materials. Other prestigious forms are seen in private residences and properties where owners follow a classical Roman style or other global styles in their own residences.

Adoption surface

This part relates to the previous part where it shows a connection between the previous illustrated factors of resisting or adopting changes, and the style people prefer to adopt in future developments. The following figure (Figure 57) shows the responses of surveyors.

Responses show that surveyors prefer to see more traditional and combined styles in future developments. New developments and projects in Qatar have followed the vision of international architects. Modernity was reflected in many projects like the national museum and library. Decision makers should support presenting local identity.

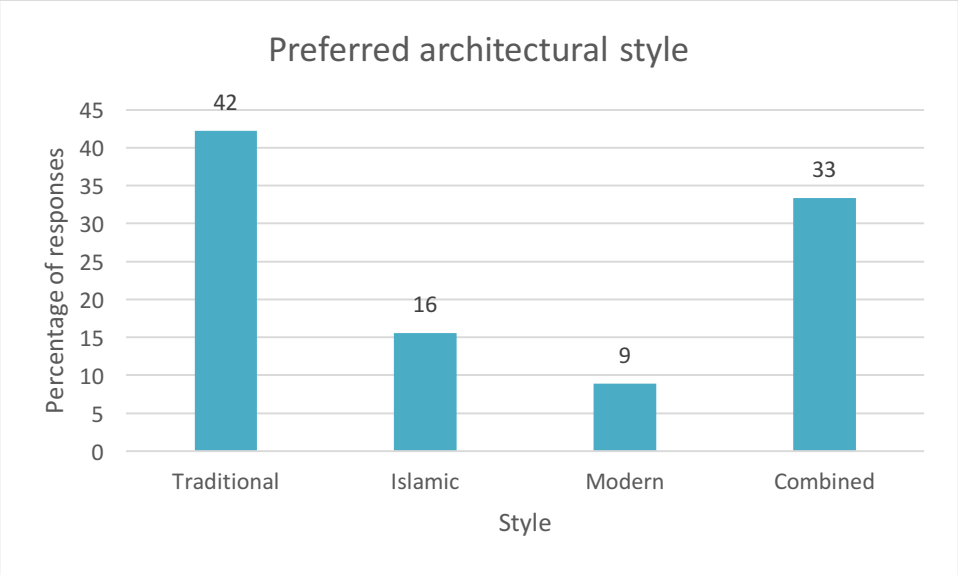


Figure 60 Responses of surveyors on preferred architectural style.

Selected sites evaluation

This part aims to evaluate the selected sites in terms of presentation of local identity. Surveyors were asked to rank the sites from 1 to 4, where 1 is most presentative of local identity and 4 is the least. The following figure shows the ranking of surveyors (Figure 58).

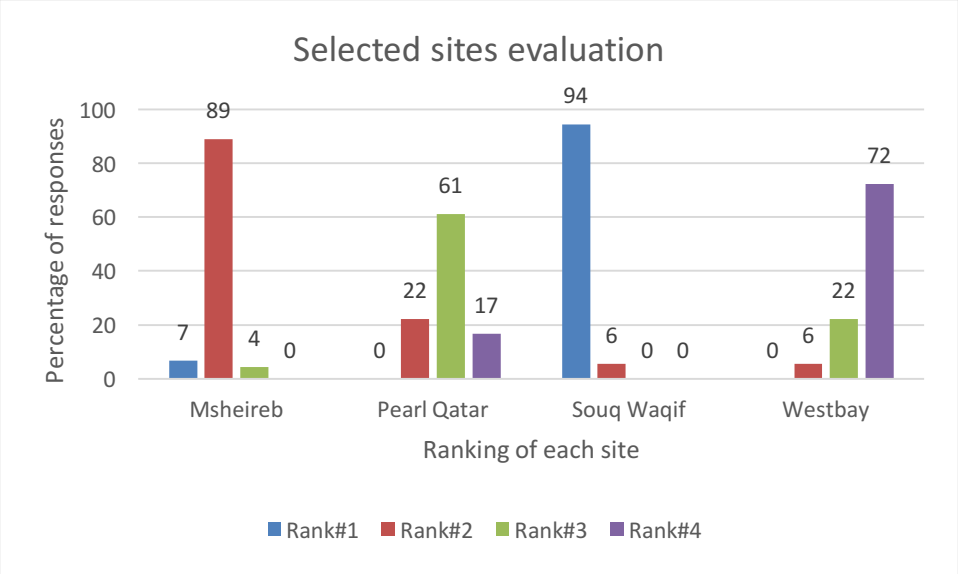


Figure 61 Selected Sites evaluation.

Surveyors ranked the sites as: 1. Souk Waqif, 2. Msheireb, 3. Pearl Qatar and 4. West Bay. In Souq Waqif, there are many traditional functions and activities that reflects the traditional identity. The architectural impact and built environment of Souk Waqif reflects Qatar and the national identity highly. Then, respondents preferred the approach followed in Msheireb project more than pearl Qatar. Msheireb has a unique local impact with the integration of modernity. Some traditional elements are used in a new language, but the overall impact of identity can be seen. Pearl Qatar has an Islamic and a global impact. People who see a connection between Islamic and Qatari identity can assign a

higher rank to the site. West bay is totally global and the impact of Qatari identity can be obtained from the wealth, new techniques and materials used.

Architecture and identity

The last part of the survey aimed to evaluate people's awareness about the connection between architecture and Identity. Buildings around us shape the built environment. Other landscape elements and approaches help to conceive the needed impact the architect or designer wish to deliver to the public. Surveyors were asked to express their opinion on 10 statements. The following figure shows the weighted scores of each statement (Figure 59).

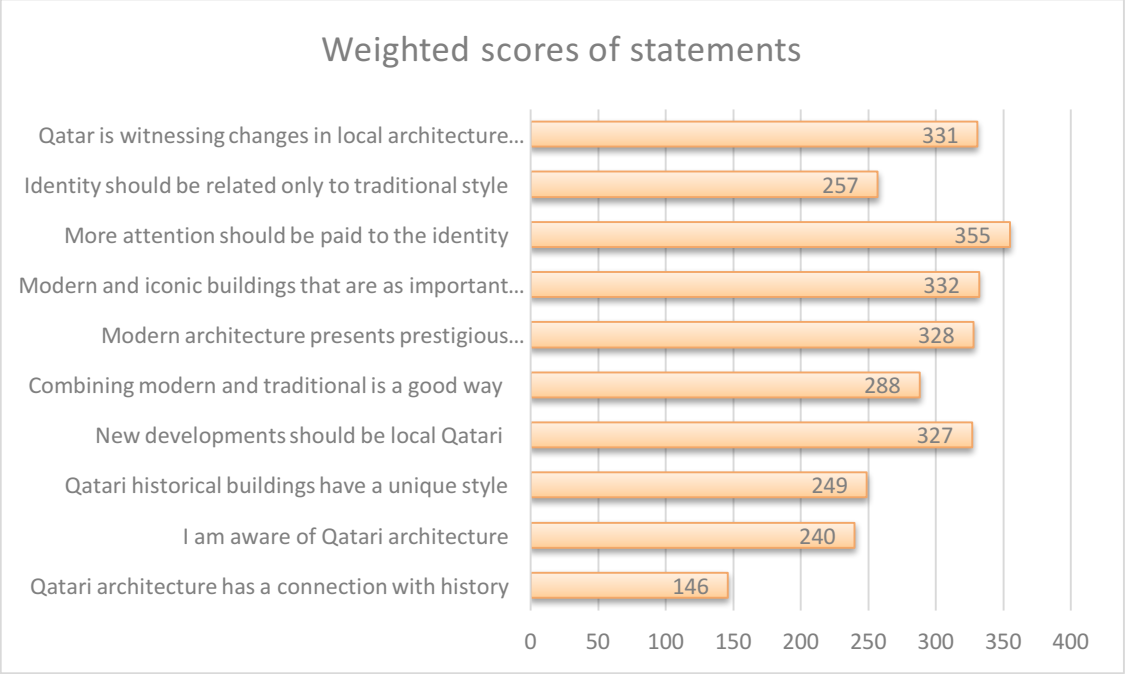


Figure 62 Overall weighted scores of all statements.

The first statement is: "Today Qatari architecture has a strong connection with history". 70% strongly disagreed on the statement, showing that respondents don't see a connection between today's architecture and history of Qatar. The second statement is: "I am aware of the existence of Qatari traditional architecture". 36% strongly agreed and 26% strongly disagreed also with the statement. Responses show that people are aware about Qatari architecture. Resources on Qatari traditional or vernacular architecture might not be available or easily accessed for some people. More awareness should be spread and more means of education should be available for the public.

The third statement is: “Qatari historical buildings have a unique style”. Almost 55% strongly agreed and agreed on the statement. Uniqueness is one of the aspects that highlight Qatari vernacular architecture. This uniqueness should be maintained in today’s contemporary buildings. The fourth statement is: “New developments and architectural designs should follow the style of Qatari local architecture”. 72% strongly agreed with the statement showing that people wish to see more buildings that reflect Qatari heritage.

The fifth statement is: “Combining modern and traditional is a good way to retrieve the identity of Qatari architecture”. 65% strongly agreed on the previous statement. Mixture of styles is a new contemporary approach that has been followed in several examples in Qatar like: the national museum, the museum of modern art, barzan tower and Msheireb project. Such a technique would represent modernity with preserving heritage. It is a unique technique for middle east and countries that show to follow the trend of development and preserve heritage.

The sixth statement is: “Modern architecture presents prestigious development”. 75% strongly agreed with the statement. Recent architectural approaches and trends follow modernity where architects believe that people should adopt this approach. People started to get familiar with modernity and living in modern environments changed their lifestyles and attitudes. In terms of image, modernity reflects prestigious, wealth and knowledge in most of the cases.

The seventh statement is: “Qatar has many modern and iconic buildings that are as important as the traditional buildings”. 80% strongly agreed on the statement. It is true for the case of Qatar and specially in the last few years where Qatar started to spread awareness about historical sites and preserved structures. Some old forts and mosques

have been renovated. The eighth statement is: “Decision makers should pay more attention to the identity of Doha’s future image”. 94% strongly agreed on the statement, showing that people believe that this should be decision makers’ vision and the ranking of Qatar and the image of the country should be as high as other developed countries.

The ninth statement is: “Architectural identity should be related only to traditional style”. 60% strongly disagreed with the statement. Style is not the only thing that gives a local impact to the built environment. Other factors play a role in developing identity. The sense of place, experience and overall atmosphere could give the admired identity. The last statement is: “Qatar is witnessing changes in local architecture and urban layout”. 86% strongly agreed with the statement. Local architecture is going through changes in new projects and the change in urban fabric, is a result of the expansion of some projects.

Summary

Data analysis or the field study of this thesis consisted of three parts of: interviews with two professionals: Mr. Ibrahim Al-Jaidah Chief Architect of the (AEB) Arab Engineering Bureau and architect Dalal Harb head of design and project director in FD consultants, field observations of the four selected sites: Pearl Qatar, Souq Waqif, Msheireb and West Bay and a field survey on a sample of 90 surveyors, related to contemporary architecture, styles, barriers and resistances, adoption of new styles, selected sites evaluation, architecture and identity and photo survey of buildings and elements of different styles.

From interviews with the two professionals, Mr. Ibrahim believes It was a great thing for the government to have preserved Souq Waqif. A lot of parts were totally reconstructed, but he supports this movement towards preserving such sites. Mr. Ibrahim added also that there wasn't much documentation of what have gone through architecture in Qatar.

As a result, the government should encourage such movements towards preserving historical sites, document the historical background of these sites and make these documents available. Awareness should be spread more about Qatari heritage through different mediums like media, publications and books.

Architect Dalal Harb, believes that in Qatar the decision makers are trying to preserve the local architecture, however unfortunately they can't do that in the urban form. Having the old traditional urban fabric is hard to obtain except for future projects. Where planners can have such a vision and try to develop a master plan that would reflect the old Qatari impact.

Architect Dalal added that the buildings' regulation in Qatar is about to obtain approvals from PEO (Private Engineering Office) on the facades of all Governmental buildings (including the local educational buildings) and all Mosques. Other regulations include areas in Lusail city and other districts. Such regulations have preserved the identity of the mentioned sectors and more similar regulations should be stated to preserve identity.

Field observations of the four selected sites show that in Pearl Qatar, the architectural trend is a contribution to the development of architecture relevant to the Arab world. The architecture in Pearl Qatar is reflecting the local identity in the sense that there is a regional impact in some of the zones of Pearl Qatar like Porto Arabia. However, Qatari

Identity is not totally presented in this case as the existence of other global styles and environments creates a major contradicting effect.

The project of Souk Waqif is a unique historical landmark in the city of Doha. It is an ancient local market in Doha that reflects the close trade and cultural exchange with Iranian southern borders and other Gulf countries. The architecture of Souk Waqif is typical of the northern part of Arabian Peninsula that is deeply influenced by the southern architecture of Iran.

Msheireb Downtown Doha is the world's first sustainable downtown regeneration project, designed to regenerate and preserve the historical heart of Doha. The Msheireb project blends traditional Qatari heritage and aesthetics with modern technology, focusing on sustainability and harmony with the environment. The aim of the project is to bring people back to their roots – to make Doha unique and rediscover a sense of community and togetherness.

West Bay zone is a coastline locale of the Qatari capital Doha situated on the West Bay region. The area is as of now quickly forming into a focal business region, and since the late 1990s many high rises have brought up in the locale, with more than fifty more arranged. The locale was truly made in the mid-1980s after a gigantic land recovery venture along Doha's coastline and began to create in the mid-1990s.

Field survey on a sample of 90 surveyors, related to contemporary architecture, styles, barriers and resistances, adoption of new styles, selected sites evaluation, architecture and identity and photo survey of buildings and elements of different styles,

aimed to build a detailed analysis of charts and diagrams that supports each stage of the adoption of global ideas and styles.

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Results show that, it is clear that some people relate Qatari architecture to Islamic and view some architectural elements as common. Qatari architecture has a stronger connection with Gulf region. Many elements are shared within Gulf countries and accordingly it can be defined as regional architecture and not Islamic. It is clear that people confuse when it comes to make a clear comparison between Qatari and Islamic architecture. However, people understand the mix between traditional and modern. Some of them can define that and others relate it to modernity as a new approach or style that combines both.

Qatari identity is not seen in today's contemporary architecture. respondents think that contemporary architecture is a mixture of styles and doesn't present Qatari architecture. The majority of the sample shows disagreement about the connection of contemporary architecture with the local Qatari identity. Identity crisis refers to a total loss of identity. The statement might not be the best to explain the case as Qatar faces some cultural resistance that stands against the total change or crisis.

Responses show that surveyors believe the commercial sector is what was highly influenced by modern architecture. New commercial buildings follow modern trends, specially shopping malls. Institutions like banks follow the same trend of glazed facades, aluminum and skylights. Residential sector has been influenced also where people started to move towards high raised residential towers.

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lack of knowledge of local aspects was ranked as the highest contributing factor. Qatari heritage should be spread among professionals, public and students. Qatari heritage should be translated into means of practice and techniques that professionals can apply in future projects and urban developments. Globalization was ranked as the second factor that helps in adopting a new style or idea in society. Qatar has a mixed population of many different nationalities. It is a fact that some thoughts and ideas have emerged to society through different ethnic groups. Ideas that have influenced the planning process and governmental decisions came from international ideas and standards.

International standards emerged to local organizations and influenced decisions made on planning and future developments in the country. Prestigious could be seen in many forms of doing challenging forms and using new techniques or building materials.

Other prestigious forms are seen in private residences and properties where owners follow a classical Roman style or other global styles in their own residences.

Responses show that surveyors prefer to see more traditional and combined styles in future developments. New developments and projects in Qatar have followed the vision of international architects. Modernity was reflected in many projects like the national museum and library. Decision makers should support presenting local identity.

Surveyors ranked selected sites as: 1. Souk Waqif, 2. Msheireb, 3. Pearl Qatar and 4. West Bay. In Souq Waqif, there are many traditional functions and activities that reflects the traditional identity. The architectural impact and built environment of Souk Waqif reflects Qatar and the national identity highly. Then, respondents preferred the approach followed in Msheireb project more than pearl Qatar.

Msheireb has a unique local impact with the integration of modernity. Some traditional elements are used in a new language, but the overall impact of identity can be seen. Pearl Qatar has an Islamic and a global impact. People who see a connection between Islamic and Qatari identity can assign a higher rank to the site. West bay is totally global and the impact of Qatari identity can be obtained from the wealth, new techniques and materials used.

The last part of the survey aimed to evaluate people's awareness about the connection between architecture and Identity. Buildings around us shape the built environment. Responses show that respondents don't see a connection between today's architecture and history of Qatar. people are aware about Qatari architecture and more awareness should be spread and more means of education should be available for the public.

Uniqueness is one of the aspects that highlight Qatari vernacular architecture and people wish to see more unique buildings that reflect Qatari heritage. Mixture of styles is a new contemporary approach that has been followed in several examples in Qatar like: the national museum, the museum of modern art, barzan tower and Msheireb project. Such a technique would represent modernity with preserving heritage. It is a unique technique for middle east and countries that show to follow the trend of development and preserve heritage.

Recent architectural approaches and trends follow modernity where architects believe that people should adopt this approach. People started to get familiar with modernity and living in modern environments changed their lifestyles and attitudes. In terms of image, modernity reflects prestigious, wealth and knowledge in most of the cases.

Qatar started to spread awareness about historical sites and preserved structures. Some old forts and mosques have been renovated. Responses show also that people believe decision makers should pay attention to the image and the ranking of Qatar and the image of the country should be as high as other developed countries.

Style is not the only thing that gives a local impact to the built environment. Other factors play a role in developing identity. The sense of place, experience and overall atmosphere could give the admired identity. Local architecture is going through changes in new projects and the change in urban fabric, is a result of the expansion of some projects.

Discussion and conclusion

The theoretical background of this thesis consisted of: Historical background, Qatari vernacular architecture, post oil period, contemporary architecture of Qatar, influence of the Islamic city, diffusion theory and transition of ideas, community and shared values and architecture and identity. The aim of this part is to establish a framework of the study that defines Qatari vernacular architecture and the transformation of the local style that led to today's contemporary architecture and built environment.

Vernacular architecture is responsible for the identity of place. The misuse of traditional and contemporary elements is manifested in many ways. This misuse of architectural elements and their symbolic meaning has become an intensive problem resulted from the unawareness of the designers of how to apply regional and international architecture. The outcome of this unawareness is the fade away of the spatial local identity. The study presents other factors that led to this fade away of the local identity like, post oil period and emerging factors of the fast track development after oil period.

Contemporary architecture in Qatar has been influenced by the stages of historical development, post oil period and other factors that resulted in the current built and urban environment. However, contemporary architecture in Qatar can be defined as a mix of European, Asian, Islamic, Arabian and local trends. Accordingly, it is difficult to recognize a clear architectural image for Qatar in general and Doha city in particular.

Qatari community supports social welfare and protection for all citizens and to bolstering women's role in society and empowering them to be active community members. Social advancement in Qatari society also means equal educational, employment

and career opportunities for all citizens, regardless of their background or gender and a tolerant and fair society that embraces Islam's values of peace, welfare, justice and community. Under the QNV 2030, Qatar will serve as a regional and global example with an increased role in the Middle East and the world.

International cooperation is shown in many forms of ongoing developments of different sectors in Qatar. The exchange of expertise, experiences and ideas occurred and resulted in adopting different thoughts and ideas from foreign countries. Qataris started to adopt different lifestyles, thoughts and values.

Data analysis or the field study of this thesis consisted of three parts of: interviews with two professionals: Mr. Ibrahim Al-Jaidah Chief Architect of the (AEB) Arab Engineering Bureau and architect Dalal Harb head of design and project director in FD consultants, field observations of the four selected sites: Pearl Qatar, Souq Waqif, Msheireb and West Bay and a field survey on a sample of 90 surveyors, related to contemporary architecture, styles, barriers and resistances, adoption of new styles, selected sites evaluation, architecture and identity and photo survey of buildings and elements of different styles.

From interviews with the two professionals, Mr. Ibrahim believes It was a great thing for the government to have preserved Souq Waqif. A lot of parts were totally reconstructed, but he supports this movement towards preserving such sites. Mr. Ibrahim added also that there wasn't much documentation of what have gone through architecture in Qatar.

As a result, the government should encourage such movements towards preserving historical sites, document the historical background of these sites and make these documents available. Awareness should be spread more about Qatari heritage through different mediums like media, publications and books.

Architect Dalal Harb, believes that in Qatar the decision makers are trying to preserve the local architecture, however unfortunately they can't do that in the urban form. Having the old traditional urban fabric is hard to obtain except for future projects. Where planners can have such a vision and try to develop a master plan that would reflect the old Qatari impact.

Architect Dalal added that the buildings' regulation in Qatar is about to obtain approvals from PEO (Private Engineering Office) on the facades of all Governmental buildings (including the local educational buildings) and all Mosques. Other regulations include areas in Lusail city and other districts. Such regulations have preserved the identity of the mentioned sectors and more similar regulations should be stated to preserve identity.

Field observations of the four selected sites show that in Pearl Qatar, the architectural trend is a contribution to the development of architecture relevant to the Arab world. The architecture in Pearl Qatar is reflecting the local identity in the sense that there is a regional impact in some of the zones of Pearl Qatar like Porto Arabia. However, Qatari Identity is not totally presented in this case as the existence of other global styles and environments creates a major contradicting effect.

The project of Souk Waqif is a unique historical landmark in the city of Doha. It is an ancient local market in Doha that reflects the close trade and cultural exchange with Iranian southern borders and other Gulf countries. The architecture of Souk Waqif is

typical of the northern part of Arabian Peninsula that is deeply influenced by the southern architecture of Iran.

Msheireb Downtown Doha is the world's first sustainable downtown regeneration project, designed to regenerate and preserve the historical heart of Doha. The Msheireb project blends traditional Qatari heritage and aesthetics with modern technology, focusing on sustainability and harmony with the environment. The aim of the project is to bring people back to their roots – to make Doha unique and rediscover a sense of community and togetherness.

West Bay zone is a coastline locale of the Qatari capital Doha situated on the West Bay region. The area is as of now quickly forming into a focal business region, and since the late 1990s many high rises have brought up in the locale, with more than fifty more arranged. The locale was truly made in the mid-1980s after a gigantic land recovery venture along Doha's coastline and began to create in the mid-1990s.

Field survey on a sample of 90 surveyors, related to contemporary architecture, styles, barriers and resistances, adoption of new styles, selected sites evaluation, architecture and identity and photo survey of buildings and elements of different styles, aimed to build a detailed analysis of charts and diagrams that supports each stage of the adoption of global ideas and styles.

the majority of the sample consisted of the three age groups of: 20-29, 30-39 and 40-49. 59% female and 41% males. The occupation was 38% of professionals, 28% of students and 10% of academics. The marital status of the sample was 59% that are married and 32% are single.

Results show that, it is clear that some people relate Qatari architecture to Islamic and view some architectural elements as common. Qatari architecture has a stronger connection with Gulf region. Many elements are shared within Gulf countries and accordingly it can be defined as regional architecture and not Islamic. It is clear that people confuse when it comes to make a clear comparison between Qatari and Islamic architecture. However, people understand the mix between traditional and modern. Some of them can define that and others relate it to modernity as a new approach or style that combines both.

Qatari identity is not seen in today's contemporary architecture. respondents think that contemporary architecture is a mixture of styles and doesn't present Qatari architecture. The majority of the sample shows disagreement about the connection of contemporary architecture with the local Qatari identity. Identity crisis refers to a total loss of identity. The statement might not be the best to explain the case as Qatar faces some cultural resistance that stands against the total change or crisis.

Responses show that surveyors believe the commercial sector is what was highly influenced by modern architecture. New commercial buildings follow modern trends, specially shopping malls. Institutions like banks follow the same trend of glazed facades,

aluminum and skylights. Residential sector has been influenced also where people started to move towards high raised residential towers.

building regulations and climate act as the main barriers that resist the adoption of new changes on the built environment and architecture. building regulations might act as obstacles in some of the cases. Some exceptions should be made in some of the cases to allow local architects to explore new techniques or the use of new materials. Climate act as a barrier in terms of using a certain material or technique that doesn't suit the regional climate of the Gulf.

lack of knowledge of local aspects was ranked as the highest contributing factor. Qatari heritage should be spread among professionals, public and students. Qatari heritage should be translated into means of practice and techniques that professionals can apply in future projects and urban developments. Globalization was ranked as the second factor that helps in adopting a new style or idea in society. Qatar has a mixed population of many different nationalities. It is a fact that some thoughts and ideas have emerged to society through different ethnic groups. Ideas that have influenced the planning process and governmental decisions came from international ideas and standards.

International standards emerged to local organizations and influenced decisions made on planning and future developments in the country. Prestigious could be seen in many forms of doing challenging forms and using new techniques or building materials. Other prestigious forms are seen in private residences and properties where owners follow a classical Roman style or other global styles in their own residences.

Responses show that surveyors prefer to see more traditional and combined styles in future developments. New developments and projects in Qatar have followed the vision of international architects. Modernity was reflected in many projects like the national museum and library. Decision makers should support presenting local identity.

Surveyors ranked selected sites as: 1. Souk Waqif, 2. Msheireb, 3. Pearl Qatar and 4. West Bay. In Souq Waqif, there are many traditional functions and activities that reflects the traditional identity. The architectural impact and built environment of Souk Waqif reflects Qatar and the national identity highly. Then, respondents preferred the approach followed in Msheireb project more than pearl Qatar.

Msheireb has a unique local impact with the integration of modernity. Some traditional elements are used in a new language, but the overall impact of identity can be seen. Pearl Qatar has an Islamic and a global impact. People who see a connection between Islamic and Qatari identity can assign a higher rank to the site. West bay is totally global and the impact of Qatari identity can be obtained from the wealth, new techniques and materials used.

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Recommendations

Almost every city in the world, as it has evolved, has embraced this individualistic approach as used at West Bay. It was a response to growing wealth and knowledge at a time when there was relatively little understanding of either the preciousness of natural resources or the importance of community. Qatar has an opportunity to move on from that point in a way that is typically Qatari, by embracing the best of its traditional architecture and consciously enjoying a sense of community. The new architecture should embrace the past while providing the improved space standards, amenities and services that are available and desirable in the 21st Century.

- It is only through a thorough understanding of the past, and of the strengths of vernacular architecture, that one can develop an architecture for today that is appropriate to the climatic conditions and culture.
- Traditional buildings provide clues for creating successful contemporary streets. The building frontages touch each other and all follow a connected building line. Even in a modern suburb, where buildings will be set back from the street, boundary walls can perform this function, together with the alignment and common orientation of building fronts.
- A successful city area balances the needs of the individual with the needs of society and the desire for interaction. The way that these works will be determined by history and culture, and design can best accommodate these by drawing on and reinterpreting tradition.

- The characteristics of space and form that are typical of Gulf region, are the existence of low-rise buildings that are in clusters and largely asymmetric. There is a contrast between the formality of major buildings and the informality of everyday buildings. Buildings about the street line, with private space and decoration contained inside, and public space is carved out from this solid mass of buildings. Following this approach is a key part of the new architectural language. This will create a form of city that is familiar and well- suited to Gulf region and its culture.
- City quarters work best when they balance the individual and the collective in both the physical and the social sense. In the Gulf, where the tradition was to build in clusters rather than single buildings, there was a good foundation for this that can be emulated today, treating buildings as part of a larger city fabric. This reflects the social structure of the city as well as being aesthetically pleasing.
- The streets of old Gulf region reflect its growth and the cultural and climatic conditions that shaped them. They are the stage on which much of city life played out. Preserving certain street lines provides a direct link to the past, and reproducing the grain and approach helps to create a social, connected and sustainable city.
- Passive means of addressing the climate were all well understood in the early days of the Gulf, before the discovery of oil and when mechanical air conditioning was not an option. In a world where fossil fuels are becoming an increasingly precious resource, and with concerns about climate change, incorporating some of these techniques into buildings and city districts is both pleasurable and desirable.

Limitations

According to some issues like the lack of time, this thesis could have been improved by several ways like: adding more people to the sample of the analysis. Interviews could have included more professionals from the academic and practical field. Interviewing professionals from ministries was another obstacle. Obtaining official documents from some ministries was a long process and some information and documents could not be given according to confidentiality. Finally discussing the conclusive results of this investigation with decision makers could have been another advantage for the thesis.

Implications for practice and advancement of research

This Thesis contributes to the development of future projects in Qatar. Attention of authorities and policy makers should be directed towards implementing strategies to improve the local identity in Qatar. Also, in order to achieve a better quality of urban life for existing communities, specific priorities must be identified. These priorities must be extrapolated from the findings of investigative studies where appropriate qualitative standards and methodologies are adopted to determine residents' perceptions of the built environment. End users of this research outputs are: students, citizens, writers, teachers, architects and decision makers in related authorities. This research supports studies related to identity on urban and architectural scale. Future opportunities for other researches can include studies related to interior spaces and how they contribute to identity.

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APPENDICES

Appendix A: Survey Form

Thesis Questionnaire on Identity and Architecture

Categories of adopters:

Please check the following:

1. *Your age:*
   - 19 and under
   - 20 - 29
   - 30 - 39
   - 40 - 49
   - 50 - 59
   - 60 +

2. *Your gender:*
   - Male
   - Female

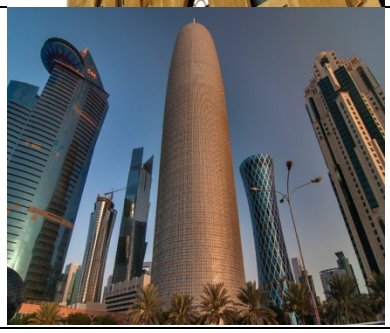
3. *Your current occupation:*
   - Administrator
   - Academic
   - Professional
   - Technical expert
   - Student
   - Manager
   - Other, please specify

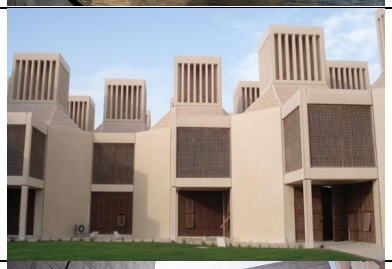
4. Marital Status:

- Single
- Married
- Divorced
- Widow

<u>People's perception of the built environment:</u>

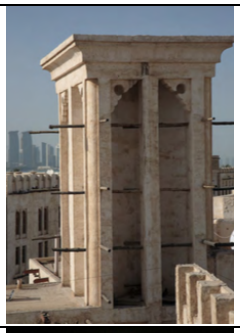
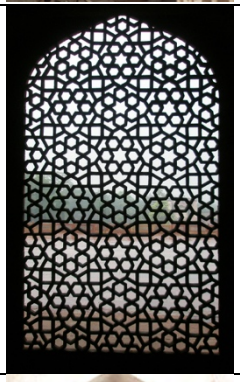
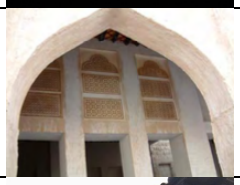
5. Please classify each of the following images with a CROSS to: Local Qatari, Islamic, modern or other architectural style. More than 1 is possible

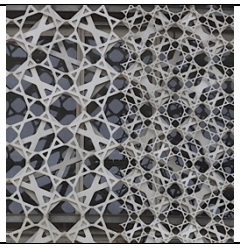
Image	Qatari	Islamic	Modern	Other, specify
				…….....
				…….....
				…….....

						…….....
						…….....
						…….....
						…….....
						…….....
						…….....

					…….....
					…….....

6. Please classify the following images with a CROSS to: Local Qatari, Islamic, modern or other architectural style. More than 1 is possible

	*Qatari*	*Islamic*	*Modern*	*Other* …….. …
	*Qatari*	*Islamic*	*Modern*	*Other* …….. …
	*Qatari*	*Islamic*	*Modern*	*Other* …….. …
	*Qatari*	*Islamic*	*Modern*	*Other* …….. …
	*Qatari*	*Islamic*	*Modern*	*Other* …….. …

	*Qatari*	*Islamic*	*Modern*	*Other* ……..

Mean information field:

7. Express your opinion on the following statements with Agree/Disagree:

- The identity of Qatar survives from the encroachment of the contemporary architecture.

-Agree *-Disagree*

-Contemporary architecture in Qatar is a mixture of styles and doesn't present Qatar.

-Agree *-Disagree*

- Qatari architecture undergoes an identity crisis.

-Agree *-Disagree*

Information flows and interaction matrix:

8. Check one of the following:

- Which sector do you think has been influenced most by modern architecture:

- *Commercial*
- *Residential*
- *Institutional (banks, museums...etc.)*
- *Governmental*
- *Educational*
- *Religious*
- *Industrial*

Add your comments:

Barriers and resistances:

9. Mark one of the following:

- Which of the following factors play a role in resisting the adaption of modern architecture in Qatar.

- *Religion*
- *Lifestyle*
- *Building regulations*
- *Climate*
- *Other, please specify:*

Which of the following contributes to the adaption of modern architecture:

- *Non-Qatari architects*
- *Media*
- *Education*
- *Globalization*
- *Lack of knowledge*
- *Prestigious*
- *Cost*
- *Love of the Image of contemporary life*

Other, Please specify:

Adoption surface:

10. Mark one of the following:

- Which architectural style do you support for future projects in Qatar:

- *Traditional*
- *Islamic*
- *Modern*
- *Combined*

Selected sites evaluation:

11. Please Rank this list from Most presentative (1) to Least (4) in terms of presentation of Qatari Architecture:

☐ Msheireb Project

☐ Pearl Qatar

☐ Souq Waqif

☐ West bay

Architecture and identity:

12. On scale from 1 to 5, please check your response to the following statement:	1. Strongly agree	2. Agree	3. Uncertain	4. Disagree	5. Strongly Disagree
1. Today Qatari architecture has a strong connection with history					
2. I am aware of the existence of Qatari traditional architecture					
3. Qatari historical buildings have a unique style					
4. New developments and architectural designs should follow the style of Qatari local architecture					
5. Combining modern and traditional is a good way to retrieve the identity of Qatari architecture					
6. Modern architecture presents prestigious development					

7.	Qatar has many modern and iconic buildings that are as important as the traditional buildings	
8.	Decision makers should pay more attention to the identity of Doha future image	
9.	Architectural identity should be related only to traditional style	
10.	Qatar is witnessing changes in local architecture and urban layout	

Appendix B: Interview Form

Q1. How and through what can we see Qatari traditional style today?

Q2. How can we define architectural identity of Qatar?

Q3. What are emerging factors that influenced Qatari architecture?

Q4. What are other factors that acted as barriers and contributed to preserving Qatari identity?

Q5. What is the influence of all of these factors and how can we see that or through what?

Q6. What are contemporary buildings that present identity of Qatar today?

Q7. What is the role of governmental organizations in preserving identity?