

Transformation of the Relationship Between Neighborhood & Sociality

Space and Land Use in Tripoli Lebanon

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Abstract

Prior to the technological breakthroughs of the past two decades, the relationship between neighborhood and sociality had long remained relatively stable. However, Social media and technological innovations have occasioned changes in both lifestyles and urban forms. This research takes a social perspective to analyze the urban space of the city of Tripoli across three main stages. Tripoli has been chosen because the city includes a variety of urban structures and a variety of lifestyles. This study investigates how space affects culture and culture affects spaces in urban design. First, I present three parts of Tripoli's urban fabric, then provide an overview of residents' daily lives. I focus on the problems that these residents face because of the urban design of indoor and outdoor spaces as well as the relationship between neighborhood and social activities. I advance a new orientation for evaluating urban design based on social life, assisting urban designers and those responsible for improving residents' social lives.

Keywords: *Urban fabric, Culture, Space, Social Life, Land Use, Tripoli, Lebanon*

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Introduction

Tripoli is the second largest city in Lebanon, situated 85 kilometers (53 miles) north of the capital Beirut, its habitation goes back to at least the 14th century B.C., and many civilizations alternated over it, starting with the Phoenicians who established a small trading station there. Later, under the Persians, Tripoli was home to a confederation of the Phoenician city states of Sidon, Tyre and Arados Island. Under the successors of Alexander, the Great during the Hellenistic period, Tripoli was used as a naval shipyard. There is also evidence that it enjoyed a period of autonomy at the end of Seleucid era. After that, under Roman rule, starting with the takeover of the area by Pompey in 64-63 B.C., the Romans built several monuments here. The Byzantine city of Tripoli, which by then extended to the south, was destroyed, along with other Mediterranean coastal cities, by an earthquake and tidal wave in 551. After 635, Tripoli became a commercial and shipbuilding center under the Omayyad. It achieved semi-independence under the Fatimid Dynasty when it developed into a center of learning. At the beginning of the 12th century the Crusaders laid siege to the city, finally entering it in 1109. The conquest caused extensive destruction, including the burning of Tripoli's famous library, the Dar il-ilm, with its thousands of volumes. During the Crusaders' 180-year rule the city was the capital of the "County of Tripoli." But Crusader Tripoli fell in 1289 to the victorious Mameluke Sultan Qalaoun who ordered the old port city (today Al-Mina) destroyed and a new built inland near the old castle. It was at this time that numerous religious and secular buildings were erected, many of which still survive today. During the long Turkish Ottoman rule (1516-1918) Tripoli retained its prosperity and commercial importance and, in these years, more buildings were added to the city's architectural wealth. Later, with the French occupation, a lot of buildings were raised following the architecture European style. But after independence, new architectural style appeared in the city and was basically influenced by the Bauhaus school and respecting the new law of construction to present a new era of Tripoli city.

That is why a lot of politicians and historical researchers have praised the city and spoken about its value:

“Tripoli is a city with a rich history dating back to the days of the seafaring Phoenicians. It is at the same time a modern city with tremendous political, economic and cultural potential, a well-preserved historic center and a coastline that highlights the historic orientation of the city and its citizens toward the Mediterranean” (Christian Clages Ambassador Federal Republic of Germany, Special issue, March 2015).

The result of this history can be seen nowadays as mixture of three urban forms different in architectural appearance and social life style, which leads here to discuss if the urban design when transformed under certain policy, was based on the social needs of the Tripoli residents, or the new urban design leads to a transformation in the cultural social life of Tripoli citizens.

This paper discusses the effect of culture on urban design and the influence of the urban space as well on the culture and social life. Indoor and outdoor social places are the elements could be analyzed to evaluate this relationship as cause and effect.

Referring to Gibson and Steven’s son, the variety of programs, policies and strategies underscores the importance of the interaction between cultural programming and urban planning in developing “creative cities”, “creative industries’ cultural regeneration”, or attracting the “creative class’ As this issue makes clear, the complexities of the cultural, economic, social and political implications of such programs are multiple as their applications. It is clearly not simply a matter of “add culture and stir” (Lizanne Gibson, Deborah Stevenson, 2004:4).

Looking inside the daily habits of Tripoli Citizens, some values and rituals are still alive from decades, such as Deep family relationship and respect, The sanctity of the relationship with the neighbor, Tolerance and coexistence and hospitality. While the Tripoli sociality Rituals are clear as social life, commutative people, they have morning and night meetings, preserving the common prayers and practicing traditional handcrafts. Hence the questions of this research might be asked as:

- Are all those “values” in Tripoli city still the same or changed?
- Are social spaces in the new urban design related to the “Tripoli culture” or trying to go far away with new style of life?
- Are the different urban fabrics of the city affect the “culture”?
- There is any way to preserve the “culture” of the city?

Theoretical Framework

Tripoli is classified as Lebanon’s second capital. The oldest two parts of Tripoli are El Mina, which is located on the coast, and the Mameluke core, built surrounding the Abo Ali River. Figure 1 shows the holistic zoning of El Mina and Mameluke old Tripoli (Gulick, 1963). The two old districts were connected directly by three spine roads across an agricultural area. The new districts that were allocated later to fill the distance between the two historical parts of Tripoli have become urban zones nowadays. Figure 1 shows also the growth of Tripoli in modern times.

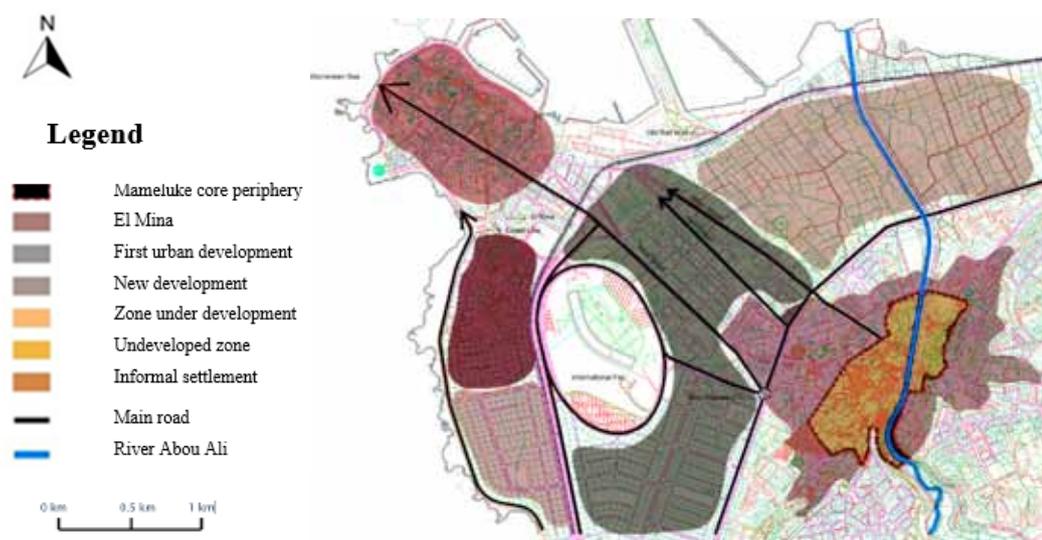


Figure 1. The zoning of Tripoli urban zones in modern times (based on Ginzarly & Teller, 2016, updated by the author 2020).

I will analyze three urban fabrics in Tripoli in terms of historical, political, and technological phases from which they have emerged. My analysis will focus on indoor and outdoor spaces where people gather.

Research Methodology

The following results and analysis, products of a 15-month study, were presented at the Culture in Urban Design Conference in Macau in April, 2019. It is based, first, on a documentation of the history of the city, then I made meetings with the researchers working on the same topic, not only researchers but also residents, politicians, and responsible, and I included data from my fieldtrip to Tripoli, and the surveys I did in all areas of the research. Outcomes of this research suggest a framework to analyze the transformation of the relationship between neighborhood and sociality in Tripoli, Lebanon, it also analyses the transformation of public space nature, and discuss the effect of public spaces in urban design on the social activities and how much culture and space influences on each other. By surveying the citizens and visiting the public and private places to explore the reasons behind any cultural transformation in the city related to the places, a clear vision about the culture and various recommendation will be elaborate at the end of the research.

The suggested framework consists of four sequential phases: documenting the public spaces for different fabrics of the city; analyzing users and neighborhood satisfaction; critiquing the effectiveness of public spaces regarding good social activities, and proposing solutions for culture preservation of the city.

First, the public spaces for three forms of the city will be documented by documenting and observing the social spaces indoor and outdoor in each fabric and the appropriate regulation of buildings and land use at the same time. Second, the users and the neighbors' satisfaction of the same fabric will be analyzed by meeting them and asking about problems are faced and facilities are satisfied with testing at the same time some differences in interests and traditions. Third, effectiveness of public spaces will be criticized by measuring the flow of people using these spaces and meeting persons in charge of activating and managing the places. At Last, this research will provide solutions based on similar or inspirational experiences. So Finally results from data collected and residents' points of view can figure out the problems and solutions.

Domain of Study

The study will cover the center of Tripoli city starting from the surrounding of the grand mosque of the historical city ; fabric 1, with no priority of one neighborhood to another, but what is important the similarity in urban design form of the plot itself. The other zone is the expanded zone from the center of the city; fabric 2, represented as period of transition between the historical site and the modern one. The third area of the study is the new extension of the expanded zone with new regulation of buildings and urban land use; Fabric3. As shown in figure 2, fabric 1,2, and 3 have remarkable distinguish in urban plan organization will be analyzed in the following section of the research.

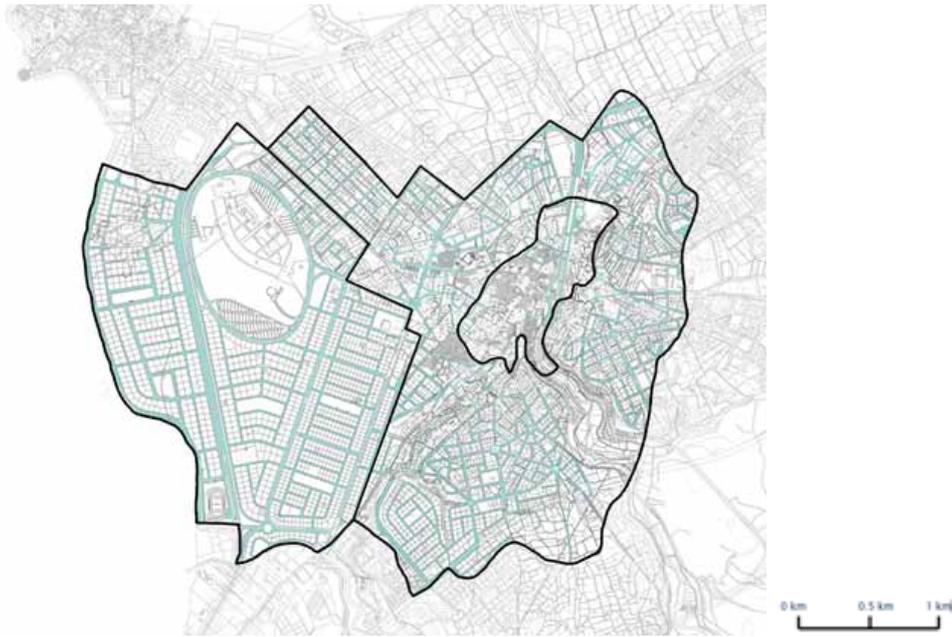


Figure 2. The selected areas of study with different urban fabric (Author).

Documenting the Different Types of Urban Fabrics

Area 1: Historical City Fabric (Mameluke stage)

The historical city of Tripoli in Lebanon is among the most important Arab cities, with a distinctive urban planning, and it has not changed since the Mameluke period. The urban fabric of the old city is typical Arabic historical design, with radial streets distribution starting from the center with the grand mosque of the city and dispersing with the very small streets for only pedestrian use, and vehicles are not able to enter inside this zone except in the periphery as one-way car streets. The commercial needs of the city are found in the ground floor in form of markets organized referring to the product type. In the upper levels, residential apartments are found. These markets (Souq) are the most crowded part of the city, in spite of low-quality buildings, poor infrastructure and lack of maintenance by the state.

Main Characteristics that define the urban design are:

- Typical Islamic Radial fabric (The Grand mosque is located in the center of the city and streets are emerging from this center in a radial form)
- Overlapping residential buildings
- Trading activities in the ground floors
- Indoor common places inside some houses.
- Some houses are in the ground floor, others in first and second.
- Narrow alleys to reach both commercial and residential buildings.
- Mosques are numerous and opened for 5 times prayers and for social ceremonies and easier to reach by foot
- Large number of outdoor common spaces are for public and residents.
- Large number of historical buildings, as Khan (old hotels), Hammam (Public Sauna and Bath room), Takiya (Meditation place, Madrasa (schools), Tombs, ...
- Buildings two or three stories high.

Area 2: Intermediate Tripoli City Fabric (Ottoman and French occupation)

The new settlement that later arose was built a few miles inland and was connected by broad avenues to the port district. Long disputed by rival Syrian princes, it was occupied by the Egyptians under Ibrahim Pasha in the 1830s and was taken by the British in World War I. It was incorporated into the State of Greater Lebanon (Grand Liban) in 1920. During World War II, the city was occupied by the British and Free French, and in 1946 it became part of the independent Republic of Lebanon. Who looks to this area, as shown in the figure 3 below, can remarks that in somehow it is a transitional fabric, attached to the old one and starting to be similar to the third.

Main characteristics of the fabric are:

- Part of the urban zone has Radial streets distribution
- Part of the urban zone has grid streets distribution
- Streets' width: differ between 4, 6 and 8 m
- Attached buildings
- No outdoor spaces between the building
- Mostly no elevators with 5 to 6 floors as maximum height allowed.
- The commercial even industrial uses are allowed and no car parking in the area except at the borders of the streets
- Mosques are less numerous, opened for 5 times prayers but easier to reach by car
- Some trees are on the sidewalks

Area 3: Modern Tripoli city Fabric (from 1985 until now)

After a painful stage in Lebanon because of the political troubles the country suffered, the republic started at the last decade of the century with an overall development, this development included new construction regulation taking in consideration the growth in population, the new material and technology of construction, and the importance of green and social places inside the city.

Therefor we can define the Main characteristics of the urban fabric as following:

- Linear urban design and building distribution.
- Main open space is the international fair of Tripoli designed by Oscar Niemeyer and hosts the big events of the city, added to the social cultural, educational and industrial exhibitions.
- On the left of the main spine of the district Three different streets sizes with three different land use regulation: 8m street width when no commercial buildings are allowed just residential, 24 m width where only services facilities are allowed with residential, and 32 m width with commercial and not industrial services are allowed with residential.
- Regulation seat back mandatory between buildings and 60% of the land is useful for built, 9 floors are maximum level allowed.
- On the other side of the spine no more than 5 floors are allowed and no commercial use is permitted, social and educational centers are found.
- Mosques are less numerous and opened for 5 times prayers and hard to reach by foot
- Two main public parks in the area and some green path in the middle of the main streets.

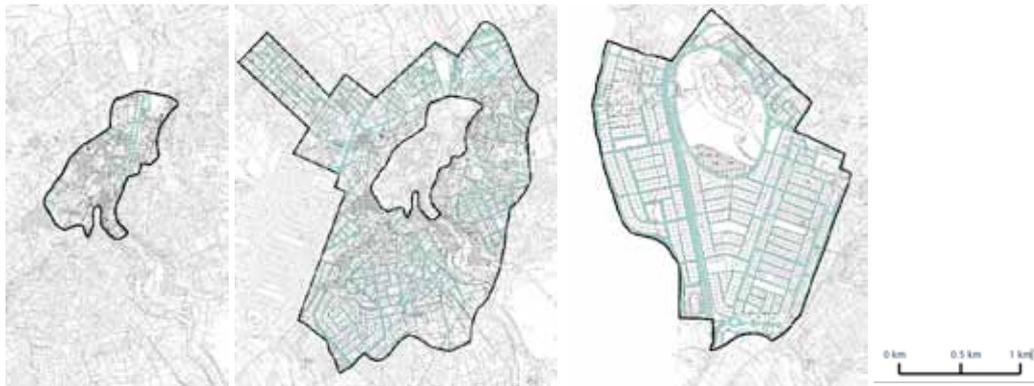


Figure 3. From left to right: Area,1, 2, and 3 consecutive different urban design features. (Author).

Documenting the Public Spaces

Waking in the city of Tripoli you can't count the number of public spaces or the gathering points which are the dominant in the city but you can observe a city full of life and activities, people are those walking around to achieve their needs on foot or by taking public transportation located everywhere in the heart of the city or at the peripheries.

Some public spaces are common for both Area 1 and 2 users as the park of Tripoli (ElMenshieh) or (Mussa coffee) that exists in the second area of the study but serves both urban fabrics.

For Area 3 almost all the social places are in the form of restaurants and coffee shops and the users are not necessarily the residents of the urban fabric. The types of social spaces are totally different in each Area. While we find the narrow walkable alleys that mandatory communicate the residents of the fabric 1, there is only a small elevator fitting one family or 4 people maximum in Area 3 while the stairs in Area 2 is the way for neighbor's interaction.

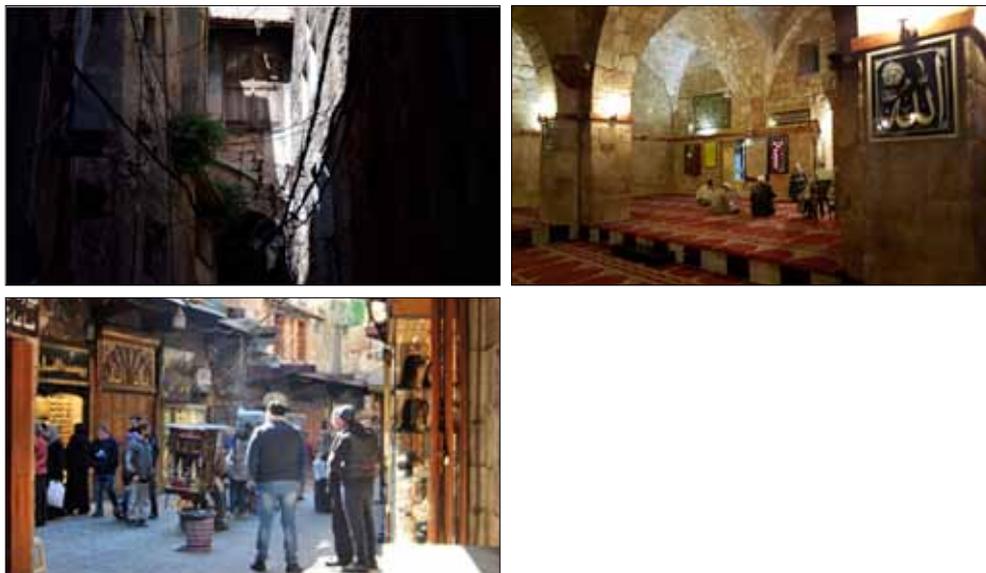


Figure 4. From left to right shows urban fabric 1 social spaces, Indicative narrow alley with vaulted connection on the upper level, Interior of Jami Taynal, Indoor market (Attareen market alley, Grand mosque, Jewelry market).



Figure 5. From left to right shows Area 1 social spaces, Left, Inside the vaulted courtyard of Souq Al Haraaj (also known as “auction souq”) with the granite columns in the foreground. The doors of the shops on the ground floor and the windows of the private rooms on the first level are also visible. Middle, Another vaulted alley of Tripoli. Right, Fahim Coffee.

Regarding the mosques, the closed and walkable location in Area 1 became far and best reachable by car in Area 2 and 3, thus what minimize the prayers of the district to attend permanently. In the figures below we can significate these social spaces and mention the differences.



Figure 6. From left to right shows Area 2 social places: parks, outdoor shops (Bab AlRamel park, Azmi street) (the author, 2019).



Figure 7. From left to right shows Area 3 social places:(Hassan park, outdoor restaurants and coffee, toward the international fair of Tripoli) .

Surveying the Residents and Neighborhood Satisfaction

To check how much is noticed the transformation of the culture and the traditions in Tripoli, and if this transformation is referred to the urban fabric design or not, it is important to have a look on the story of this transformation during the centuries. The famous Lebanese writer Vivian Mehanna says in her book *Lebanon & on* that Tripoli residents are still known for their youth and liveliness. They are brave, respectful, welcoming the guest and having good temper. They serve their culture, social tradition, and family ties. Rarely in the world exists a city having an impressive sense of hospitality as Tripoli. This is not a way of living; it is a vocation and its slogan. In direct opposition to the artificial merits of countries which are stressed upon in international guides, Tripoli remains always as it has been as

natural as could be, the second home for all its visitors. It is mentioned also that 50percent of the old traditions were changed or disappeared, except in some rural places, and this is because of machine inventions and the tools exchanges.

To explore if Tripoli citizens still respect the culture, A survey was distributed equally between the residents of the three fabrics, for an arbitrary sample of about 300 persons. Results After surveying people of the city and asking about relationships and neighborhood life, most of them answers came to prove the awareness about these thought and socio- religious traditions. Statistics present a high percentage about 80% from all the fabrics believe in the social relationship importance.

Asking about Family relationships still existing and practicing, all fabrics residents are in the same range of respecting this part of culture and spend the most time with their families. But on the other hand, testing how much the urban fabric influence on these interests, we found that people in Area 1 are the most respecting the close relationship with neighbors; they are daily meeting each other and they share their stories in aim to be helped, while less in Area 2 and almost the half in Area 3.

The Social Spaces and the Neighbor's Satisfaction

Based on this deep culture roots the urban space should be evaluated as the best response on the cultural and social needs of the residents, so that after surveying the residents in three fabrics of the city some index started to appear, and indicated that the historical city of Tripoli has no longer been useful for new generation, who needs more open spaces and more privacy as well especially because of the transformation in interests and hobbies from the traditional games practice to the video games which is not available there, adding to the level of knowledge had been increased after government supporting education sector policy then we can score a highest percentage interest in reading in Area 1 as it is shown in figure 8's table and the conveyable chart in figure 9.

Residents of Area 3 are the most satisfied with the shelter they chose, they have more privacy and more open spaces to use, the luxury life - style, good facilities, and the high quality of people are main characteristics that people like in this area.

Residents of Area 2 likes the most in their districts the social spaces but at the same time they are the most not satisfied with the location they chose to live in because of poor buildings quality and absence of open spaces for gathering. They prefer to practice the popular sports and they are the most don't have enough space to do.

All residents of Area 1, 2 and 3 are spending their free time with family and have formal relationship with the neighbors. But at the same time all of them believe in the importance of having deep relationship with the neighbors.

Based on questionnaire and responses percentages presented in the table 1, it is clear that Area 1 is the most satisfied with his social life, but least in Area 2 and 3,

that refer to the must have social space in the area. All are awareness about the culture, and all believe in it, but it seems that the design of urban space played a negative role in the culture preservation.

Urban Fabric space design and social life efficiency			
	Area 1	Area 2	Area 3
Are you satisfied with your social environment in your district	60% yes	36% yes	52% yes
What are the problems you face there (in your district)	44 % no green space	33% No green space	43 % No green space
	40 % quality of residents	23% quality of residents	34 % quality of people
	(because they are not the original residents of the district)	(because they are not the original residents of the district)	(because they are coming from all around the city to the new fabric)
What do you like the most in your district	45.2 % privacy	50.9% privacy	65.9 % privacy
	24.2 % quality of residents	16.4% common space	4 % common spaces
Do the Tripoli citizens still have deep family relationship? How do you prefer to spend your free time sharing with	69.1 % family	62.9 % family	70.3 % family
	29.1 % friends	22.6 % friends	18.2 % friends
	0% alone	12.9 % alone	9.1 % alone
Do the Tripoli citizens still have deep neighborhood relationship? what kind of relationship you built with your neighborhood	72.7 % formal	64.5 % formal	72.7 % formal
	21.8 % closed	21 % closed	11.4 % closed
	5 % no relationship	14.5 % no relationship	16 % no relationship
Do you believe that still people need to communicate and to have a deep relationship	76.4 % yes	80.6 % yes	88.6 % yes
	23.6 % no	19.4 % no	11.4 % no
	Because some neighbors are not sharing the same culture	Because some neighbors are not sharing the same culture	

Figure 8. Table of the survey summary results showing the social life place satisfaction and culture preservation interest.

The question now is how much the public space in each fabric is still utilized by the residents, how much a lack of use is limiting the prosperity of that fabric and the obstacles to an increased utilization. The answers to these questions suggest changes that will move the fabric in a better direction.

By surveying the flow of people transformation in the most popular and famous public spaces in the city for the different fabrics, and meeting the visitors and manager of the private and public sector, we found the following obstacles.

Area 1

- Retardation in number of visitors but still noticed by the residents
- Hard accessibility for foreigners
- Customer mostly are elderly no many youngsters attend (old style with no TV or Internet)
- No actions taken from the ministry of Tourism to rehabilitate the archaeological buildings instead the small garden was replaced by a modern square.

Area 2

- Almost all public spaces are outside the fabric resident area
- Most public spaces are for public and not visited from the residents of the neighborhood
- Major retardation for 4 years, mainly due to politics, the area is politically split supporting different parties. Bad reputation advertisement for the area such as awareness from fights
- The hard landscape existing in the park need maintenance and adding new games could help

Area 3

- Most public spaces visitors are from around the city and a quiet number is from the residents of the neighborhood
- Retardation in the number of Lebanese attendees, mostly due improper facilities (cleanliness of bathrooms, broken fountains used as swimming pool, closed cafeteria, banning food and beverages in the parks)
- Remarkable retardation this year possibly due to the bad economic and political conditions of the country. It Prefers the current planning of the street.

Finally, this survey and meetings ended with the resident’s dreams and suggestions ideas, to improve the social life and preserve the culture of the city, residents are looking for a safe city, empty of trucks, renovated, including entertainment and cultural facilities, asking for neighborhood committees, more green spaces and playgrounds, and more places for teenagers and adults as well. table 2 summarizes the responses from all fabrics and presents for this research a couple of recommendation can be submitted to the government, and municipality as well.

Citizens Dreams and Suggestions to Improve the Social life in Their Districts		
Area 1	Area 2	Area 3
Provide social clubs	Provide social clubs	Provide social clubs
Social communication places	Social communication places for all ages and interests	Social communication places for all ages and specially for elderly people
Maintenance	Maintenance	Playgrounds for kids
Playgrounds for kids	Playgrounds for kids	Provide playgrounds
Charity activities	Provide playgrounds with movements activities to minimize the overuse of electronics games	Provide green spaces
Preserve streets only for people	Preserve streets only for people	Found a neighborhood committee
Provide green spaces	Provide green spaces	Provide library
Found a neighborhood committee to look for problems	Found a neighborhood committee to look for problems	Entertainment places
Provide library	Provide library, theatre	Neighbors meeting weekly plan
Entertainment places	Entertainment places	
Prevent trucks to pass through the neighborhood renovation	Prevent trucks to pass through the neighborhood	
	Big renovation	
	Big improvement in the city and not only in the neighborhood	
	Lovely social live	
	Provide places for social meeting very near to the houses	
	Provide parking	
	Teach people about responsibilities and duties and train people to maintain their houses and neighborhood	
	Build a mosque	

Figure 9. Survey summary of results showing the citizens suggestions to improve the social life.

“Culture” of the City Preservation and Solutions Approach

As it is mentioned before we can summarize the main features of Tripoli City “culture” as the Neighbor’s relationship, people of the same district interaction, and Meeting people with others and communicate.

To preserve this social life some local, and international successful examples could be applied to our fabrics each depending of urban site and situation. Consequently, from Area 1 to Area 3 some inspirational solutions cases are presented as following:

a. International Project: Rehabilitation of the Fez Medina (Area 1)

Fabric “1” is the most complicated and difficult area to be solved, because of the heritage aspect of the site and because of high density population, low-income residents’ level, absence of government interest, overlapping buildings, narrow alleys, mixed used functions in one building, and many other constraints. But at the same time the conservation of heritage site became a trend nowadays, and both public and private organizations are working on the topic. What it is related here to the culture conservation is not far from the heritage conservation, and once we submit solutions to sustain the heritage site as it was built and bringing back traditional habits, will lead to a culture conservation.

These historic commercial spaces will once again be given over to commerce, mostly as workshops and sales outlets for traditional urban crafts, project create more jobs opportunities and rehabilitate the residential areas

b. Local Project: “El Hay” Integrated Multi-scale Intervention for the Vulnerable Population of Tripoli, Lebanon (in Area 2)

This project was done in collaboration between Solidarities international, UN Habitat project and the municipality of Tripoli. It was about Neighborhood approach from emergency to development including mainly the following sectors: Shelter, Wash, Energy, And social cohesion. within 13 months the project was completed in Neighborhood of Qobbe, Tripoli, Lebanon – In particular, the areas of Shaarani, Rahbet, Old Qobbe. These areas are located in the Area 2 and after checking the place it was clear the good the effect on the culture preservation. the project could improve the social spaces by furnishing the spaces between buildings, and creating seats everywhere added to the playgrounds whatever an open space was found, Hence the project encouraged resident’s utilization. This project could be a very good example to be repeated in each district in Area 2.

c. Local Case: Small Mosque of Bride of Maarad (Area 3)

One individual Idea from the resident “Abu Riyadh” in AlMaarad district exactly in fabric 3, is to create very small mosque in the ground floor of a tower building where all neighbors meet, pray, and communicate. This small mosque as I examined by myself is a vital place where the residents and even the pass walkers of the streets meet and discuss the social, political, and daily life concerns.

What if we repeat the case at the ground floor of each 2 or 3 consecutive multi story building? Or what if we create multi prayer areas in case we have high rise building! For sure a good impact on the social life will be elaborate.

d. Rooftop Social Place

with the increase of population worldwide and decrease of plots areas, Designers around the world started to create new places everywhere can be provided. For example, at the rooftop of buildings, social spaces as playgrounds, swimming pools, restaurants, coffees, and others, with this additional activity, people can gather, meet, interact and as a result, the main goal of culture preservation will be achieved.

So, what if we create social place at the top of each multi-story building? Or in the middle in case of medium height building or as terraces every 10 floors in case of tower building?

e. “Must Have” Common and Social Spaces

Studying the daily life habits and common time of departure and return to home, the common free time during the day and the weekend, we can create common spaces between the buildings, maybe before entering the entrance of the building in form of narrow green alley, or in form of terraces extended at the mezzanine levels of the stair, or just a must stop elevator to a social floor and having play-room area, coffee corner, or T.V. screen and sitting zones. Providing a place for the neighbor's committee meetings could be a must have room in the building.

Conclusion

Tripoli-Lebanon is a city that conserves its culture, and features of this conservation are most appearing in family relationship and respect, neighborhood interaction and taking care, religious rituals as congregational prayers, fasting Ramadan, and celebrating the Eids with family and friends. Although Tripoli city is still conserving her culture and defending the traditions and ethics, but at the same time it started looking to the extra needs and more respected life style with high quality urban buildings and facilities.

Understanding the urban design of the city and how and why it was changing during history, and recognizing the different regulations that affect this urban transformation and analyzing the spaces used from the occupants as social activities places lead to evaluate the effectiveness of the design on the social activities and the domain of development needed.

Furthermore, the urban fabric is very important factor affecting the user's social activity practicing. And in the case of Tripoli, the disappearing of common spaces in the new urban fabrics affected negatively the practicing culture of people there.

Tripoli-Lebanon city today is defined with his 3 urban fabrics: a- The Mameluke typical Arabic city with lots of common spaces. b- the extension of the city with high density population and low floor level, and less common spaces. c- and the new fabric high density as well and higher floors level with existence of public spaces only.

As seen in the research, existing of some public areas even commercial increases the resident's interaction but when become over-crowded it prevents the occupants from their privacy and tranquility.

The Old city of Tripoli citizens are the most satisfied with their human relationships because of narrow alleys and common entrances through the neighbors. But at the same time this design creates a real problem of non-privacy. In addition, mixing the commercial areas with the residential plots prevents the occupants from their privacy that is mostly required.

The new city of Tripoli with high density and no common spaces design affects negatively on the culture preservation, but provide a comfortable and acceptable privacy for residents.

Finally, it is recommended to think about new strategy in the old city regarding the residents needs and problems facing there, but regarding the public spaces it is important to improve them by adding new technological facilities and more updating social activities and events, it is recommended also to rehabilitate the old city and keep it sustainable by preserving the residential apartments with extension of area when needed.

looking to fabric 2 recommendations, a strategic architectural maintenance is needed by surveying the quality of buildings then define which plots could be removed and increase the number of open spaces inside,

Hence, if anything could be recommended in the fabric 3 area, is to provide some social clubs should there and the existing public spaces should to be more available and attractive by hosting some social and community service events. The new fabric of the city could be improved by using the roof top and the ground floor of the buildings as social places.

To end with, it is important for new cities designers to take in consideration the culture of the city and to try hard to create indoor and outdoor common places to lead people for more interaction far away from the pressure of the new life sophisticated needs.

To end with, it is important for new cities designers to take in consideration the culture of the city and to try hard to create indoor and outdoor "must have" social places to encourage people for more interaction far away from the pressure of the new life sophisticated needs.

It is important for new cities designers to take in consideration the culture of the city and to try hard to create indoor and outdoor common areas to lead people for more interaction..." However, I wouldn't limit it to new cities but to the continual building and rebuilding of older cities, such as Tripoli.

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