The Inner Beauty and the Outer Beauty of the City

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Emphasising the role that sustainability could have on the urban design discipline

Abstract: The term inner beauty and outer beauty of the city was brought forward by one of the world famous Architects (Liu Thai Ker, Singapore) in the 39th forum of the International Society of City and Regional Planners (ISoCaRP) Cairo, Egypt 19-21 October, 2003. He argued that Architects and Urban Designers have been striving for the last decades to achieve the outer beauty of their cities. He asserts that the only way to succeed in achieving such beauty is through achieving the inner beauty of their cities first. The paper attempt to discuss to what extent this asserts is true through a comprehensive study of Fatimid Cairo as a traditional case study where primitivism has managed to achieve the inner and the outer beauty of the city. The discussion is to be extended to take ‘inner beauty’ beyond the abstraction of the term to investigate the ability of sustainable development to achieve the required inner beauty of our contemporary cities.

Keywords: Primitivism, Inner City Beauty, City Sustainable Development

Introduction
“Cities lights cover more of the planet than ever before” (Kline, 2000, p.343). May be the best words to start with this paper would be the preceding fine words of Kline (2000), which drove our attention to the increasing importance of cities. During the 19th century only 160 million people, one tenth of the world’s population, were city dwellers. The United Nations Conference on Human Settlements (UNCHS) (1996) stated that one in every four people is presently living in a town or a city. By 2006, in contrast, half of the world estimated 3.2 billion people will be living in urban areas (cities), which mean a 20-fold increase. Current projection envisage population reaching around 9 billion people in 2050 and levelling off at 10 to 11 billion by the end of the next century (BMBF, 2004). Most of this future growth is anticipated to be concentrated in cities of developing countries of Africa, Asia and Latin America (Kline, 2000; and National Research Council: USA, 1999). Much of this growth is due to the natural increase in local population of these regions, ineffective education system and traditional norms, trends and believes.

If the human race is to be able to survive in a civilised sustainable manner only a century ahead that means the need to maintain the global ecological balance through proper management based on our ability to promote optimum sustainable development of our cities. The challenge is not only making city a better place to live, but lies in the ability to develop such cities to enclave such forecasted population growth while still being able to overcome the explicit problems of: changing the quality of life poverty, unemployment, literacy; meeting essential needs for food, energy, water and sanitation; ensuring a sustainable level of population; conserving enhancing resources; reorienting technology and managing risk; and most important of all is the ability to emanate and to stem the environmental and economic policies from the local communities and to merge them into the process of decision making (Owen, 1996). The ability to achieve the preceding sustainability objectives while maintaining the cultural heritage diversification of cities which forms their ambiance of beauty is for sure the challenge of our century.
The human race has the right to survive and live in beautiful cities. Physical changes ‘elements of outer beauty’ does not provide the panacea for the city’s illness. Cities are sites of highly diverse interactions, rapid fluctuations of capital, hazy physical boundaries and seemingly irreconcilable architectural and urban movements (Schwarzer, 2000). The striving of Architects, Urban designers and Planners to achieve the outer beauty of the city during the last century has ended with a very disappointing results of looses of cities prides. A number of developments in thoughts about the future of cities provide much of the context for the framing of link between the concepts of ‘beauty’, ‘primitivism’ and ‘sustainable development’. Based on the former analysis, the studying of the ‘outer beauty’ or elements of physical changes comprising (proportions, forms, heights, colours spaces, etc.) is beyond the scope of this paper. However, the aim of the paper is to attempt to investigate, discover and define the elements of ‘inner beauty’, how they are linked to the discourse of ‘primitivism’ and the rhetoric of ‘sustainability’ to contribute to the aim of achieving the required ‘City Beauty’, in other words pluralizing primitivism through an objective presentation of sustainable city development as a tool for achieving internal and external contemporary city beauty.

The paper methodology is to study the traditional historical Cairo area (Fatimid Cairo) as a primitivism case study where indigenous culture heritage and architecture has managed to achieve the outer and the inner beauty of the city. This study is to conclude the components of the inner beauty. Further on, the paper is to perform an analytical comparative study between the defined components of the city inner beauty to those of the city sustainable development indicators, aiming to investigate the ability of ‘sustainable development’ as a tool to achieve the required inner beauty of our cities.

Beauty and Quality of Life

Aiming to delineate the relation between beauty and quality of life a definition for the term ‘beauty’ is required. A profound search for the meaning of the term in the famous dictionaries leads us to some explanation best of which are: “beauty is the quality present in a person or thing that gives intense aesthetic pleasure or deep satisfaction to the mind or the senses” (Webster Dictionary); “beauties something that is beautiful in nature or in some natural or artificial”; also the Oxford dictionary provide us with a very powerful explanation stating that: “beauty is the combination of qualities that give pleasure to the senses….adding that we must not judge by outer appearance only”, i.e. we must have the ability to sense the inner beauty of anything as well as recognising it’s outer beauty. Accordingly the term has a deep meaning than the marginal meaning of looking good – beautiful.

To understand more the philosophy of the term a study to how the term was interpreted within the norms and the cultural values of the community could be useful. Philosophers and writers helps a lot understanding the deep meaning of the term ‘beauty’ being interpreted as: descriptive sensations of the humankind; people is always in need to beautify everything in their lives – beauty is a fundamental need for all human beings; the art of beauty is the outcome of the human interaction with surroundings – accordingly it is a dynamic relationship rather than a static one.

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1 Most of the definition presented regarding the interpretation of term ‘beauty’ was a result of a theoretical analysis and discussions conducted by the author and a group of his post graduate student at Cairo University - Faculty of Urban and Regional planning – 2004.
Santiana (2001) asserts that the reality of beauty is in the ability to feel and understand something in a way that you would be able to criticise which means understanding the values and the ability to evaluate its beauty. El-Aqad (one of the famous Egyptian writers) joins the ability of feeling beauty with the sense of freedom – his assertion is based that to feel beauty about something you have to be free in the first place and to give things you are recognising the ability to function freely. El-Hakem (a world famous Egyptian writer and philosopher) says that beauty is a value attributed to art when art is to represent the human life.

To summarise the term ‘beauty’ is to represent a dynamic state of harmony. It is consist of two poles a dispatcher and a recipient. The dispatcher of the sense of beauty could be anything; however, the recipient has to be a human being. Beauty is essential to our life, just as the need to eat, breath, and love and to be loved. Beauty is a comprehensive dynamic process on various variables of human being nature (norms, values, social and economic categories, and education) all these factors interact together to give the recipient the required sense of beauty. Which means that what is beauty to a person might not be beauty to others, not only that but what is beautiful to me today might not be beautiful tomorrow as my experience grow my values develops my views for everything around me is changeable as a factors of time, mood, human status, and physical status.

Finally, beauty is to determine the quality of our life’s and its stems from the way we live our lives. Beauty stems from the cultural heritage and values of our lives. As much as coherent these values and identities are as much beauty they are to reflect on our lives. The inevitable question enforcing itself is how to achieve such beauty. Contemporary experiences have proved the fail of most of the attempts and strive to achieve such targeted beauty through the emphasis of the outer/physical beauty. Consequently, this papers emphasis the ability of the ‘inner beauty’ to achieve such quality of life which will lead to the beautification of our cities. But, what does the term ‘inner beauty’ means? And what are the elements and principles of the ‘inner beauty’?

Primitivism and the Traditional Case Study of Historical Cairo ‘Al-Qahira’

The paper argues that the outer beauty of the city traditionally was achieved based on the principles of ‘primitivism’. Primitivism is a recurrent theory or belief; is a philosophy or art that sees the qualities of primitive or chronologically early cultures are superior to those of contemporary civilizations. The paper aims to select a case study through which the ability to define elements that composes the various primitive life aspects and leads to the achievement of the inner beauty could be defined. Based on the former criteria the traditional historical area of old Cairo was selected as a case study, proven to have achieved an astonishing ambiance of beauty. An ambiance that has been admired by generation and will still be admired for generations.

Historical Cairo ‘Al-Qahira’

The foundation of the city was in the year 969 by Jawhar the leader of Califa Al-Mu’izz army. Jawahar first called the city ‘Al-Mansoura’, which means ‘victory’. Later, Mu’izz ordered the name of the city to be changed to ‘Qahira’. Since then and up till now the growth and development of the city can be categorised into ‘five’ main phases as follows:
Phase 1: (Fatimid City ‘Al-Qahira): From 969 till 1176- founded by Califa Al-Mu’iss who has in mind the idea of building a global ruling city from where he can rule the whole world. At the beginning the city was only restricted to the ruler categories, soldiers and the often tribal contingents of the Fatimid army. Following a period of disturbance, where most of the building and the walls of the city were destroyed due to an economic recession. The city was open to those who have the economic ability to rebuild a house i.e. no one may own a house or building unless he had it built himself. To conclude during this phase the city was founded as a private city and ended with a semi-private city.

Phase 2: The Ayyubids Rules: The Ayyubids, policies and works significantly affect the history of Qahira started to change into a veritable city. In 1176 the start of the Ayyubid Rule in Egypt, by this time the real start of a true city was founded when Salah El-Dien open the city for the public. Since then the city has grown to form its unique fabric as a true famous primitive Islamic city. The same trend was on during the consecutive ruling periods of ‘Mamalick and Osmanien’ except for the augmentation of the city growth.

Phase 3: The French Occupation: (July 1798-August 1801) French troops occupied the city. Starting an era of public struggling against the forces of occupation where most of the walls, the gates of the city and that of the residential quarters, were destroyed by the French army in order to be able to enforce military control on the city.

Phase 3: Contemporary Cairo: Following the rule of Mohamed Aly Pasha (1805) and his dynasty. The glory of this phase lies on the true intension of Mohamed Aly to lay the foundation for a strong modernised nation. Mohamed Aly issued a rejuvenated policy comprising the various aspects of the nation; urbanisation, education, healthcare, manufacturing and economic aspects. Mohamed Aly done his best to let the people feel that this changes is for theirs seek and tried to emanate most of his policies from the cultural heritage of the local communities with changes that would fit his objectives. This was the usual trend of this phase until the rule of his grandson Isamiel.

Phase 4: Modern Cairo Ismaiel (1863) unlike his grandfather was a luxurious imitator. He tries to imitate the western culture without any respect to local communities cultural or at least attempting to mingle those of the local with those of the imported civilisation. He ordered a foreign architect to prepare rejuvenation plans to the city and to establish the foundation of the new C.B.D area now know as central Cairo.

Phase 5: A Metropolises City: One of the world’s largest metropolises cities, and an expected future ‘megacity’.

City Internal Anatomy
According to the aim of this paper and the debate it’s trying to confront regarding the ability of primitivity as a way of life to comprise the elements of the city inner beauty. That means a city that is built by the primitiveness of its inhabitants comprising all categories of the community to form a public city. In order to maintain the maximum
reliability and validity of the case study, based on the former criteria the author proposed the second phase of the city development to form the research case study. The proposed framework for the analysis is to comprise a hierarchal approach starting from the city scale, to the districts, dwellings, and concluding with the social properties.

‘Al-Qahira’ As a City

Designed to be an imperial city, the seat of political power, and the base for Fatimid efforts to encourage the spread of Islamism ‘Qahira’ was never intended to become a true city. The general structure of the city was to face the North, very close to the Nile (figure, 1) to provide the necessary source of water. The original outline of the city’s ramparts, were made of large sum-dried mud bricks and were wide enough for two horses to walk abreast on. The ramparts were designed to provide the necessary defence for the city against any attacks or intruders; they were also intended to form the privacy of the city. The wall of the city was so close to form a perfect square. The exterior wall was penetrated by eight gates (figure, 2). The streets network of the city was to comprise a major arterial/street (Boulevard) known as ‘Qasaba’ forming its north-south axis intersecting with this major axis is a number of secondary streets (usually curved or bent streets to give more privacy) leading to the residential areas districts/quarter known at that time as ‘Hara’. Each quarter contains next to it an area for its future growth. The growth of the residential areas filling these areas and even outside the city walls turned ‘Qahira’ into a true city. The central of the city was to contain the main ruling palace beside a secondary palace, in addition to the mosque and other public service elements connected together by the main route ‘Qasaba’.

Figure, 1 Fatimid Cairo ‘Al-Qahira’
(Source: after Raymond, 2000)

Figure, 2 Historical City Gates
(Source: Sayyid, 1997)
Also, on the ‘Qasba’ you can find the ‘Khans’ known nowadays as department stores. The ‘khan’ (figure, 3) was to represent a unique Islamic building, on the ground floor there is the shops and shopping space encompassing various shopping activities. The first and second floor was a sort of hotel for guests from outside the city and also for unmarried men from outside of the city, since they were not accepted in the ‘hara’ community until being married.

The structure of the city as presented produces a number of positive features such as: energy consumption by orienting the city and its major routes toward the north thus creating a comfortable environment within the city; the sense of security, provided by the city walls and gates against any intruders; providing the necessary water being close to the Nile River; and the hierarchy of the streets net works provide the necessary efficiency for the city transportation network, in addition to increasing the privacy of the residential quarters.

The Residential Quarters or the Famous ‘Hara’
The ‘hara’ forms the key stone from which most of the local values and norms emanated. It represented a social group by all it means of homogenous, values, norms, traditions, religions, and a lot of other stuff united together to form the most coherent social groups in a district know as ‘hara’. Simply it’s important to the community is similar to the important of the heart to the human being. To know more about the ‘hara’ (figure, 4) as one of the most successful community cell that the world has ever known (Sayyed, 1997; and Ibrahim, 1992), some questions has to be answered such as: who lived in these quarters? Was there any administrative system controlling the system of life? What is genuine about it?

• First by the second phase of the city development sources confirms that the number of quarters ‘hara’ in the city was around 50-60, there is no definite number.
• Each ‘hara’ is to accommodate a certain social group. The social segregation was based on ethnic, cultural, religious, colour, and jobs. Each troop having
one or more common feature is to live together in a ‘hara’ forming a community cell that emanates from a social group. Giving an enormous empowerment for the social relationship of these communities.

- Each ‘hara’ was to represent a complete and independent administrative cell. Where it is to comprise its own mosque, gates, markets and most likely jobs for its residence.
- The ‘hara’ has a governor called ‘sheik al’hara’. No one could have permission to live within a ‘Hara’ without being recommended for his efficiency as a community member and his good manners by a number of existent residents of the ‘hara’. Based on which a decision is to be made by the ‘shik el’hara’ wither or not to grant him a permission to live in the ‘hara’, accordingly he can rent or start building his own house. Also within the authority of ‘sheik el’hara was to expel any member of the ‘hara’ community that does not respect the general norms and tradition of the group/troop or bring any moral or criminal acts. He was also to represent any member of the community in any legitimate problems with police and other public authorities (billing him, providing personal guaranty, etc...).
- No one was granted a permission to live in the ‘hara’ unless he is married has a job and can secure his living.
- There is one main gate for the ‘Hara’ guarded by a guardian. The gate was to be closed every night between 7 to 9 p.m. and not to be open until the early morning of next day between 5-6 a.m. No one was allowed to get in or out after the gate is closed.
- The ‘Hara’ has a hierarchal street system, where the length and width of the streets is to decrease as we proceeds inside it. Such feature provides more and more security and privacy to the residential neighbourhoods inside the ‘Hara’.
- In usual the ‘Hara’ was to be based on a basic economic activity (an industrial, trade, commerce or even a business). Forming an economic sector within the city.
- Most of the citizens of a ‘Hara’ used to work together and to teach each other the secrets about their craft, trade, handicraft and vocation. They used to inherit their qualifications to their kids and grandkids forming a sort of economic stability to the family and the economic structure of the ‘Hara’.
- Each ‘Hara’ was to comprise a number of public baths. These baths were used by all the categories of the community rich and poor. However, the number of use per/week differs according to each category. Besides presenting the normal task of providing hot healthy showers and skin treatment, it was also a very important social event were friends used to meet together giving a more coherent social bond to the community.
- The cultural traditions of each ‘Hara’ form also a significant aspect. For, example the wedding ceremonies which was said to be held for three days were food was presented to the poor and most of the members of the ‘Hara’ were to participate in such event.
- Finally, each citizen in a ‘Hara’ has a sense of belong and affiliation to the community of the ‘Hara’, where he/she is willing to participate in any activity to promote his ‘Hara’. This sense of belonging was not to the ‘Hara’ alone but to the people as well. Where they used to stood beside each other and supports each other in prosperity as well as in calamity representing maximum social coherent relationship.
‘Al-Qahira’ Houses

The houses of ‘Al-Qahira’ forms a unique example of the primitive architecture. Giving the people their freedom to build the houses that would satisfy their needs, results in an astonishing example (figure, 5) for how could primitive architecture lay the fundamental bases and foundation for one of the most sustainable sort of human life? Among the features of the ‘Houses’ of ‘Al-Qahira’ were the following:

- First, the building materials were carefully selected with the required thickness in order to provide the comfortable internal environment by acting as an external insulator. They were chosen from the available surrounding material to insure maximum compatibility with the surrounding environment of the house as well as maintaining the required comfortable internal environment. The most popular used materials of this time, is the stone and the mud bricks. Having the ability to provide maximum external insulation, plus the ability to reflect the sun heat, being featured as a high heat capacity materials. Thus heat needs long time to penetrate to the inside of the house.

- The house represents an example for a complete aerodynamic system. Comprising inner courts, air shafts, ceiling ventilations, especial treatment for the windows, maximum utilisation for the components of the house inner/outer to insure that most of the house zones internal environment lies within the boundaries of the comfort zone (Waziriy,2004).

- The ‘Mashrabya’ is a wooden structure (figure, 6) used to cover the outer openings of the building. It has significant effects such as: allowing the light to pass while blocking the heat of the sun; humidifying and dehumidifying the air; and providing full privacy for the internal spaces of the house.

- The utilisation of the wide depth stone especially in the building of the first floor, provide the required noise shelter for the house from the external streets/ways, that were know to be highly crowded and a major source of noise pollution.

- The windows of the house overlooking the streets was at least 2m high (Ibrahim, 1997) that would not allow a person even if he was riding a horse to see inside the house. The second floor windows due to the narrow depth of the streets were covered by the ‘Mashrabya’ to provide privacy and help controlling the internal environment of the house as previously explained.
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- Historical sources confirm that at least in each house there were two wells, one of which was used to provide the house with water (not drinking water — but was only drunk during unstable/crisis times) and the other well was used for drainage collecting sewage water. The places of the wells were carefully selected so as not to pollute the underground water. Beside, that excavation of houses in ‘Qahira’ confirms that a complex highly developed sewer system was in place (Raymond, 2001).
- One of the main priorities of the house design was to provide the maximum privacy for the women’s sector of the house known as ‘al-haramlek’.
- The house was to represent a complete self-sufficient life survival unit just in case of any civilians or military disturbance. The house was to provide shelter, food, and water to its residents.
- The outside architecture of the houses was simple. Some asserts that this was a source of equity and social homogeneous that there was no need for the rich to show off on the poor people. Other’s argue that this was a sort of disguising so that intruder would not be able to notice the rich houses. However, records show that the inside of the houses used to vary a lot according to the economic status of its owners (Figure, 7). Although the simplicity of the architecture form, it was beautiful.
- The house usually was to be owned by a family. A prolonged family containing father’s, sons and grandsons.

Elements and Components of Primitiveness /Inner Beauty

The whole architecture and planning process of the houses, allays and quarters where guided by the primitive norms and values of the inhabitants from which emanated one of the most successful primitive architecture and urban fabric/form principles.

“The art that developed in Al-Qahira under the Fatimids was truly a national art….. the Fatimids encouraged the art that brought together highly diverse influences and was characteristic for it’s freedom and its realism in representing animate beings” (Raymond, 2001, p.58).

These principles result in empowering one of the most powerful culture animated society. One that most of the current studies is urging and striving to achieve, asserting its vitality for the well being of any community. One that was able to maintain a spatial community preferences leading to the achievement of the required beauty, as a nature outcome for a successful process where inner beauty was achieved as presented through the former analysis of the city anatomy.

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<th>Economic Features</th>
<th>Social Features</th>
<th>Environmental Features</th>
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<td>Building Materials</td>
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<td>Stability</td>
<td>Community and personal privacy</td>
<td>Environmental friendly buildings</td>
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<td>Self fulfilment</td>
<td>Equity</td>
<td>Treatment of sewage</td>
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<td>Efficiency in utilising resources</td>
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<td>Energy consumption</td>
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<td>Housing availability</td>
<td>Strong Religious believes</td>
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<td>Public participation</td>
<td>Demolification thus preserving the surrounding natural fauna and flora.</td>
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Table, 1 Community Features of Inner Beauty
Source: author based on case study analysis
The analysis of the case study proved that providing freedom results in enhancing the primitive principles of the community, the inner beauty was achieved and the community was sustained. Not only that but also beauty of the city was achieved not as an objective but as an end process. To enhance the results of this study maybe a framing for the principles of the inner beauty/primitivity is required. The study shows that most of the principles cover features concerning economic, socio-cultural and economic aspects of the city life. Table 1 presents an attempt to summarise such features based on the preceding findings of the case study.

**Sustainable City as a Contemporary Solution**

This part of the paper is to deal with the problem concerning the contemporary city development challenges such as the ability to revive the internal cultural values of communities, to offer communities much more freedom to represent themselves and to rejuvenate elements of culture heritage. The paper argues that the concept of sustainable development and the ability to promote sustainable cities is the way through which we might be able to achieve our target of reviving local communities’ sense of pride, conserving their cultural heritage, preserving the world cultural diversity and restoring natural beauty to our cities.

Good cities all have distinctive identities and characters, even a ‘pulse’ or rhythm of everyday life (Montgomery, 1995). They are never at rest never completed and never static (Goldberg, 1996). Montgomery (1995) emphasis, the need to be able to understand and interpret the mixtures of activities within the city as a whole unit and not to attempt to separate them, the need for a process to integrate all the ingredients of the city together and to achieve its development and growth objectives at the same time. The way to achieve such objectives can be asserted to be through the ability of promoting or better developing sustainable cities (Montgomery, 1995).

**Sustainable City and Sustainable Development**

The contemporary challenges of today’s cities contains: economic development and urban regeneration; social affairs; environmental problems; transportation challenges; culture and social crises; and technological co-operation. The challenges of nowadays is totally different than those represented by the case study. We are now facing ‘Megacities’ robust and transformation. Heavy industrial pollution threatens our lives everyday. A very complicated transportation network providing service and enforcing new urban constrains. Peoples needs and knowledge has developed to be so complicated and the process of fulfilling such need while maintaining their cultural diversity is the challenge of the century.

The Sustainable Cities Programme was innovated and lunched in the UK in 1993 to stimulate interdisciplinary, collaborative, user oriented research and to deliver practical tools for making cities more sustainable (Cooper and Palmer, 1999). Darlow (1995) outlined six features of a sustainable city: a compact, dense and polycentric city; a liveable city of overlapping activity; an equitable city; an ecological city; and a beautiful city where art, architecture and landscape inspire our daily lives (Darlow, 1996, p.291). Cities are in need for an innovative spatially action oriented approach to link various dimensions of urban regeneration, coupled with a strong emphasis on community empowerment and building up new institutional capacity.

The paper argues that sustainable development can be seen as the future target. It is the process through which we can integrate elements of culture identity; revive locality; promote fairness and equity; enhance quality of life; and allow freedom for
citizens to participate and forms the policies that is to guide their future while at the same time having the ability to sustain the current assets (natural and man-made) of the world for the future generation. In proving so the paper needs to develop a relationship or to investigate if there is a relationship between the principle of sustainability and those identified principles of inner beauty/primitivity. This correlation analytical study is to be done by weighting the identified features of ‘inner beauty’ to those of the sustainability indicators as one of the most effective tools for promoting sustainable development.

**Indicators of Sustainable Development**

Sustainability indicators is one of the most popular sustainability tools gaining great confidence in having the ability to positively contribute to the target of applying sustainable development especially in developing countries (El-Barmelgy, 2003). The strength of the indicators as a tool lies in their ability to accumulate information about progress toward achieving sustainable development (Cartwright, 2000). The role and performance of the indicators have been discussed by a number of authors. One of the prime ability of the indicators is to provide those who are responsible of the process of the development about how much progress has been done towards sustainability. Kline (2000) emphasis the effective role indicators can have for understanding people’s values, needs, concerns and expectations; guiding development decisions; evaluating progress and making revisions; and gaining support for desired actions.

Indicators can assist sustainability in many forms, such as providing a framework for collecting and reporting information, providing guidance to various organisations on needs, priorities, and policies effectiveness, and facilitating local community efforts to undertake and strengthen development plans (Cartwright, 2000; and Slayter and Sodikoff, 2001). They provide both quantitative and qualitative descriptions of human well-being, economy, and impacts of human activities upon the worlds assets (National Research Council, 1999). This tool is not to predict the future, but rather to structure discipline thinking about future possibilities in the light of present knowledge and intentions. They can be used to explore what contingencies society may face, assess how well society is prepared to deal with those contingencies, and identify indicators for which society should be watchful. They are essential to inform society over the coming decades how, and to what extent, progress is being made in navigating the journey toward sustainability.

To compose a successful list of sustainability indicators, they should be relevance to ordinary citizens and easy enough for them to interpret and understand. Indicators must be reported well and novel ways of illustrating them should be addressed. Using process of developing indicators to try out new and different methods to involve people and encourage them to participate in the process of formulating these indicators. The importance of letting the community identify the important issues (Cartwright, 2000), and then thinking about how to monitor progress, was recognised as being crucial to the long-term success of building up a successful sustainability process through our journey of promoting sustainable cities.

Based on the preceding analysis and the work of, BMBF, 2004; Cartwright, 2000; Azapagic and Perdan, 2000; Al-Saead, 1999; ¹UN Development Programme, 2001; ²DETR, 2001; and ³SFSO, 2001 a framework of sustainability indicators was formulated (appendix, 1). This framework is to be utilised in the proceeding part of the paper to investigate the link between the principles of ‘inner beauty’ and ‘sustainability’.

(11)
Findings Regarding the Relationships between Principles of ‘Inner Beauty’ and ‘Sustainable development’

**Level one** (principles level)
On the principles levels the two concepts were found to be merely identical. The concept of sustainable development is widely accepted as the ability to promote the economic, social and environmental aspects, for the benefit of the current communities without comprising the ability of the future communities to satisfy their own needs. The concept comprises three main dimensions social, economic and environmental (Azapagic and Perdan, 2000; and BMBF, 2004). On the other hand, the concept of the ‘city inner beauty’ has proved to affect and to be effected on the three main dimensions (social, environmental and economic). Thus proving the adherent cohesion between the two concepts being concerned with the same development dimensions.

**Level two** (weighting the features of city inner beauty v. indicators of SD)
The proposed framework of indicators (appendix, 1) was subjectively weighted against the way they would contribute regarding the developed features of city inner beauty.

![Figure 8 Relationships between Primitivity and SD](image)

Conclusions
- When the people were allowed to build their own city they were able to achieve beauty. Although it was not in their aims or objectives it did emanates from the inner of them.
- Giving the people the freedom to promote and develop their primitive believes, norms and values emanates cultural values inform of genuine scenic architecture, urban and life forms forming a sustainable way of life.
The ability to preserve this unique cultural heritage is also an important target to maintain the pride of the local communities thus the diversification of the global which forms the beauty of our world.

- The term ‘inner beauty’ represents the real community needs, norms and values that emanates from the primitivisms of the people when they are offered the freedom to interact and mingle with the environment, based on ages of experience and knowledge that accumulate together to form the culture heritage of the community. The term is to effect and to be affected on the three dimensions of the development process.

Further interpretation of the finding of the correlation analytical study between features of Primitivisms/Inner Beauty and sustainable development, proved that not only does SD comprises the features of inner beauty but also, that it has to emanate from its features thus baring the ability to revive principles of locality, cultural diversification and being adjustable over factor of time maintains the sustainability of the city development process, **thus: satisfying current generations needs and maintaining that of the future generation to satisfy their own needs.**

- Sustainability could bare the solution or at least part of the solution for our city problems. However, the real challenge is how to promote and implement sustainability? What is clear is that the journey to sustainability has to be initiated. Let it be a ‘Journey’ (National Research Council, 1999; and Rahmann, 1999) or a ‘Building up Process’ (El-Barmelgy, 2003) it has to start, instead of standing still doing nothing except works of lips. There is a true need to initiate a profound research aiming to develop an applicable proactive action oriented approach that would assess the contemporary city developments.

**References**


The Inner Beauty and the Outer Beauty of the City


Internet Data
The Egyptian International tourism site: www.touregypt.net
Sustainable City Program Site: www.unhabitat.org/programmes/SustainableCities

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## Sustainable Development Proposed Framework of Indicators

### A) Environmental Indicators

- **Water**
  - Annual withdrawals of ground and surface water
  - Industrial/municipal discharges into freshwater bodies (t/m³)
  - Household consumption of water per capita (m³)
  - Waste water treatment
  - Catches of marine species

- **Land**
  - Land use change (km²)
  - Protected area as percentage of total land area
  - Fuel-wood consumption per capita (m³)
  - Land affected by desertification (km²)/desertification index
  - Rate of extinction of protected species

- **Atmosphere**
  - Emissions of CO²
  - Emissions of So² and No²
  - Production of ozone destroying substances
  - Expenditure on air pollution abatement

- **Waste**
  - Expenditure on waste collection and treatment
  - Waste recycling rates
  - Municipal waste disposal
  - Waste reduction rates per unit of GDP
  - Generation of hazardous waste

### B) Economic Indicators

- **International cooperation**
  - Investment share in GDP
  - Growth rate
  - Exports of goods and services
  - Imports of goods and services

- **Consumption and production patterns**
  - Depletion of mineral resources
  - Annual energy consumption
  - Ratio of consumption of renewable resources

- **Resources and mechanisms**
  - Environmental protection expenditure as percentage of GDP
  - Environmental taxes and subsidies as percentage of government revenue
  - Amount of new or additional funding for sustainable development given/received
  - Programme of environmental and economic accounting

### C) Social Indicators

- **Ethics indicators**
  - Preservation of cultural values
    - Stake holders inclusion
    - Involvement in community projects
  - International standards of conduct
    - Business dealings
    - Child labour
    - Fair prices
    - Collaboration with corrupt regimes

- **Welfare indicators**
  - Income distribution
  - Work satisfaction
  - Satisfaction of social needs

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### Appendix 1: Sustainable Development Proposed Framework of Indicators

Source: after, BMBF, 2004; Cartwright, 2000; Azapagic and Perdan, 2000; Al-Saead, 1999; UN Development Programme, 2001; DETR, 2001; and SFSO, 2001