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## Change of Local Culture after the 25th Revolution and its Impact on Environmental Awareness

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### Abstract

“Local Culture” has become one of the most interesting fields for many studies, as it has always been referred to in some of its phases as the main cause of social and environmental defects. This research is highlighting the impacts of the 25th revolution on both of local culture and environmental behavior during the revolution and up till now, and pointing out the different environmental attitudes those have been noticed within cities and rural areas. The research also focuses on certain phenomena concerning both natural & built environment such as the huge and uncontrolled increasing in informal buildings and building on agriculture lands which increased a lot after the revolution.

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### 1. Definition and related terminologies

#### 1.1. Culture definition

The word culture comes from the Latin root *colere* (Latin: *cultura*, lit. "cultivation") used to refer (to inhabit, to cultivate, or to honor), and when *Culture* first began to take its current usage by Europeans in eighteenth and nineteenth-century (having had earlier antecedents elsewhere), it connoted a process of cultivation or improvement, as in agriculture or horticulture (Harper, D. (2001). In language, it means the integrated pattern of human behaviour that includes thought, speech, action, and artifacts and depends

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upon the human capacity for learning and transmitting knowledge to succeeding generations (webster, 2010). In general, (Culture) refers to human activity; different definitions of culture reflect different theories for understanding, or criteria for valuing, human activity. Culture is traditionally the oldest human character, its significant traces separating Homo from fossils, and Man from the Animals, though new discoveries are blurring these edges in our day (Wordiq, 2012). In 1987, *Sir Edward B. Tylor* wrote that "culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Wordiq, 2012), while in 2002, the United Nations agency UNESCO defined it in a document states that culture is the "set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs" (UNESCO, 2002). While both of these two definitions are broad, yet they do not exhaust the many uses of this concept. In 1952, *Alfred Kroeber* and *Clyde Kluckhohn* compiled a list of more than 200 different definitions of culture in their book; *Culture: A Critical Review of Concepts and Definitions* (Kroeber & Kluckhohn, 1952). A distinction is current between the physical artifacts created by a society, its so-called *material culture* and everything else, the intangibles such as language, customs, etc. that are the main referent of the term "culture".( Macionis, Gerber, John & Linda ,2010).

### 1.2. Historical background

Many people today use a conception of "culture" that developed in Europe during the 18th and early 19th centuries. This conception of culture reflected inequalities within European societies, and between European powers and their colonies around the world. It identifies "culture" with "civilization" and contrasts both with "nature ". According to this thinking, some countries are more civilized than others, and some people are more cultured than others. Ideally, this conception of culture implied the notion of cultivation: the progressive refinement of human behavior. *Matthew Arnold* (1822-1888) consistently uses the word this way: "... culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world." (Arnold, 1882). In practice, culture refers to elite goods and activities such as haute cuisine, high fashion or haute couture, museum caliber art and classical , and the word cultured to refer to people who know about, and take part in, these activities. People who use "culture" in this way tend not to use it in the plural. They believe that there are not distinct cultures, each with their own internal logic and values, but rather only a single standard of refinement to which all groups are held accountable. People lacking "culture" often seemed more "natural," and observers often defended (or criticized) elements of high culture for repressing "human nature".By the late 19th century, anthropologists had adopted and adapted this term to a broader definition of culture that they could apply to a wider variety of societies. They believed biological evolution would produce a most inclusive notion of culture, a concept that anthropologists could apply equally to non-literate and literate societies, or to nomadic and to sedentary societies. Thus, *Clifford Geertz* has argued that human physiology and neurology developed in conjunction with the first cultural activities (Wordiq, 1973), and *Middleton* (1990: 17 n.27) concluded that human "'instincts' were culturally formed." For the German sociologist *Georg Simmel*, culture referred to "the cultivation of individuals through the agency of external forms which have been objectified in the course of history (Levine & Donald, 1971). Today most social scientists reject the monadic conception of culture, and the opposition of culture to nature. They recognize that non-elites are as cultured as elites (and that non-Westerners are just as civilized) -- they are just cultured in a different way. Thus, social observers contrast the "high" culture of elites to "popular" or pop culture, meaning goods and activities produced for, and consumed by, non-elite people or the masses. Both high and low cultures can be viewed as subcultures.

### *1.3. Material culture*

The view of culture as a symbolic system with adaptive functions, which varies from place to place, led anthropologists to conceive of different cultures as defined by distinct patterns (or structures) of enduring, arbitrary, conventional sets of meaning, which took concrete form in a variety of artifacts such as myths and rituals, tools, the design of housing, and the planning of villages. Anthropologists thus distinguish between material culture and symbolic culture, not only because each reflects different kinds of human activity, but also because they constitute different kinds of data that require different methodologies. "Material culture" is a term used to describe the objects produced by human beings, including buildings, structures, monuments, tools, weapons, utensils, furniture, art, and indeed any physical item created by a society. As such, material culture is the main source of information about the past from which archaeologists can make inferences. A distinction is often made between those aspects of culture that appear as physical objects and those aspects that are non-material (UCL, 2002). Material and visual culture is also concerned with how people make, exchange and consume the material world, but equally with how material forms and visual images are central to the socialisation of human beings into culture. We are in vanguard of theoretical discussion in exploring perspectives such as phenomenology and objectification (UCL, 2002).

### *1.4. Local culture*

The term local culture is commonly used to characterize the experience of everyday life in specific, identifiable localities. It reflects ordinary people's feelings of appropriateness, comfort, and correctness—attributes that define personal preferences and changing tastes. Given the strength of local cultures, it is difficult to argue that an overarching global culture actually (Encyclopædia Britannica, 2012). It refers also to a group of people in a particular place who see themselves as a collective or a community, who share experiences, customs, and traits, and who work to preserve those traits and customs in order to claim uniqueness and to distinguish themselves from others. We may understand a "local culture" to be the means by which a community built to human scale preserves itself and its place. Members of a local culture care for themselves and one another, for their land and air and water, not only by local knowledge and skill but also by restraint and virtue, by justice and mercy, and by the principles of economic cooperation (Augustana, 2000).

### *1.5. Environmental awareness*

It is a term refers to the growth and development of awareness, understanding and consciousness toward the biophysical environment and its problems, including human interactions and effects. It indicates the meaning of thinking "ecologically", or in terms of an ecological consciousness. When discussing the raising of environmental awareness and encouraging everyday citizens to do their part to preserve the planet for future generations, there is a couple of old sayings, which almost common in all cultures, which could have their interpretation on the environmental preservation process. On an international level, concern for the environment was the subject of a United Nations Conference on the Human Environment in Stockholm in 1972, attended by 114 nations. Out of this meeting developed UNEP (United Nations Environment Programme) and the follow-up United Nations Conference on Environment and Development in 1992. Other international organizations in support of environmental policies development include the Commission for Environmental Cooperation (as part of NAFTA), the European Environment Agency (EEA), and the Intergovernmental Panel on Climate Change (IPCC).

## 1.6. Environmentalism

Environmentalism is a movement to protect the quality and continuity of life through conservation of natural resources, prevention of pollution, and control of land use. The philosophical foundations for environmentalism in the United States were established by Thomas Jefferson, Ralph Waldo Emerson, and Henry David Thoreau. In 1864, George Perkins Marsh published *Man & Nature*, in which he anticipated many concepts of modern ecology, study of the relationships of organisms to their physical environment and to one another. The study of an individual organism or a single species is termed autecology; the study of groups of organisms is called synecology.

## 2. 25<sup>th</sup> Revolution overview (reason– participants – timeline)

Revolutions are not that kind of events taking place frequently in people life at any country. In Egypt during its modern history there have been three revolutions; in 1919, in 1952 and the last is the 25<sup>th</sup> revolution which broke out during January 2011 and is continuing in many aspects till now. Egypt's revolution began on 25 January, the "Day of Revolt", when tens of thousands of marchers occupied Cairo's Tahrir Square to protest against President Hosni Mubarak and his government. (fig.1) Simultaneous protests were held in Ismailiya, Alexandria and Suez. In the following days the demonstrations became more violent. Police fired rubber bullets and water cannons to repel protesters. A curfew was enforced, the army was deployed and the internet was shut down by the government. (BBC, 2011). Contrary to known, it turns out that the Egyptian regime was neither stable nor secure. The lack of its stability is not a reflection of its weakness or lack of a resolve to oppress. It is a reflection of its inherent contradiction to the natural desire of people to practice their basic freedoms. For two months calls were made using new social media tools (mainly facebook, twitter & some web sites) for a mass demonstration on the 25<sup>th</sup> of January which was assigned a year ago as a Police National Day. Observers saw those calls as another virtual activism that would not have any real actions. Few calls in the past had resulted in very small public support and the demonstrations were limited to the familiar faces of political activists numbering in the hundreds (Fig.2).

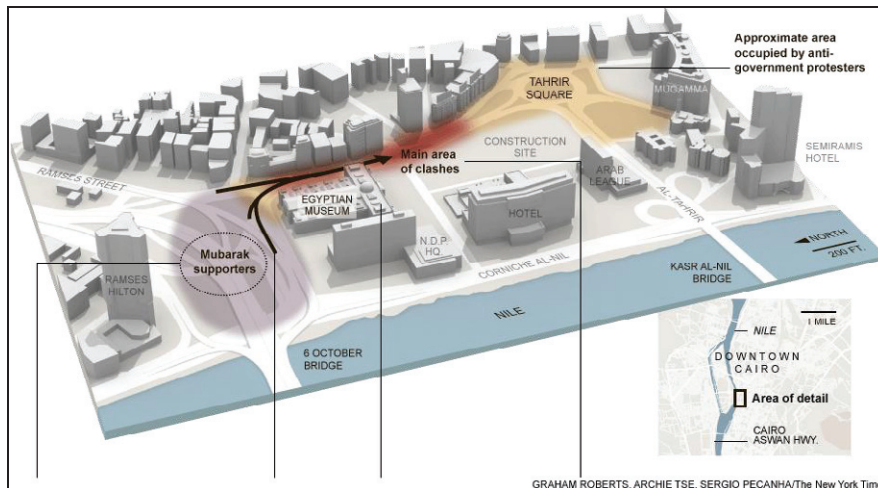


Fig. 1. Graph of Tahrir square at the center of Cairo, main host and international icon of the Egyptian revolution. Sources: The New York Times, (2011)

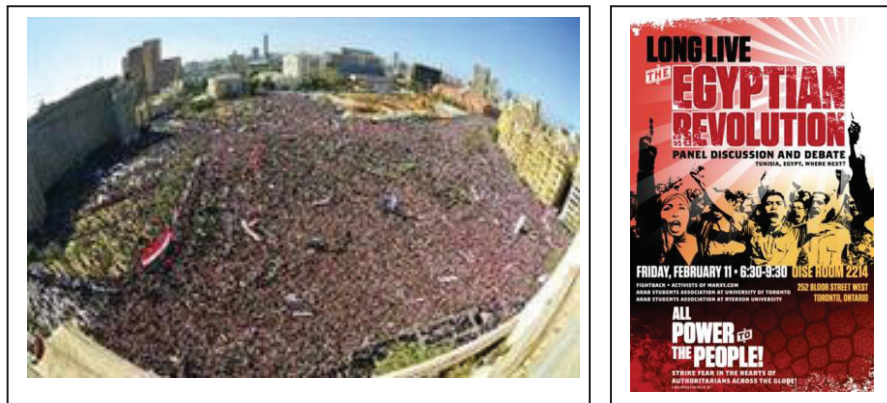


Fig. 2. (a) Photo of Tahrir square during one the revolution; (b) Poster for one of the revolution events

As the day progressed, the observers seemed to be correct in their skepticism. While the demonstrations were certainly larger than previous ones, numbering perhaps 15,000 in Cairo, they were nothing worrisome for the regime. They were certainly much smaller than the ones in 2003 against the Iraq War. The police force was largely tolerating and when they decided to empty Tahrir Square, where the demonstrators had camped for the night; it took them less than 5 minutes to do so. Starting Friday 28<sup>th</sup>, revolutionist decided for the first time to name Fridays as their days of gathering millions of them at Tahrir Square, which become the host and symbol of their revolution, and that particular Friday was “Friday of Rage”. Events and confrontations continued between people and police forces till the president Mubarak stepped down on 11th February 2011 (Fig.3). Major events are going till that date and up till now, putting many questions on how and when things should come to an end that meets the expectations of the people of Egypt who ask for their freedom, equity and justice.

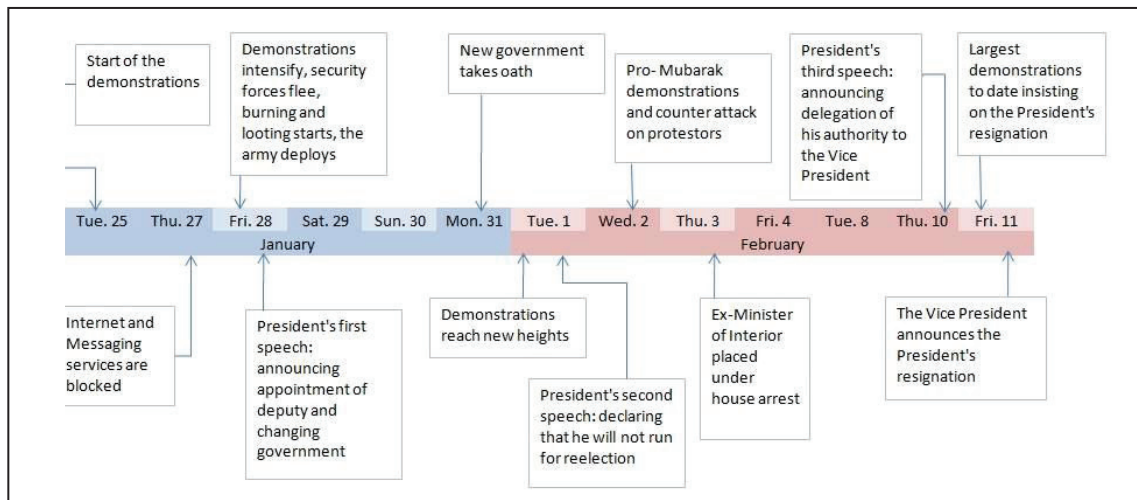


Fig. 3. Graph of the Egyptian revolution timeline; since it was breaking out till Mubarak stepped down. Sources: Word press, (2011)

### **3. Environmental problems in Egypt**

Natural environment is everything that surrounds man such as atmosphere, land, water, biological life including man, flora, and fauna. There are many interrelations between man and environment, as man affects the environment and vice versa. As a result of man's industrial, social and entertaining activities, the environment had reached a point of deterioration, which aroused voices of many people calling for the protection of natural & environmental resources as well as maintaining the environmental balance and hindering its deterioration (El Khateeb, 2006). One of the most significant challenges facing the world today is the tension between human development and natural resources management. Also, existing land use practices lead to pollution, deforestation, habitat loss and reduction in biodiversity. Land tenure, management policy, legislation, and economic incentives are often at odd with the sustainable use of natural resources. In addition population growth, human migration, and local strife tend to augment trends that threaten the environment conditions for human survival and progress. Developing countries are considered most affected by the previous factors since most have neither the tools nor the knowledge to combat the ill effects of the much needed developmental process on the environment. In the preparations for the United Nations conference on environment and development - the Earth Summit- held in Rio de Janeiro in 1992, a number of priority environmental problems were identified for industrialized countries and other more specific problems for developing countries, at different levels of intensity.

In developing countries environmental issues generally involve the loss of natural areas and the exploitation of their resources. There are attributed to various factors that along several sectors including the government, the population and the economy. Environmental problems are particularly serious in developing countries where their primary concern centers on economic growth, prevention of starvation and disease control. The environment has long been a subject of interest in Egyptian culture; ancient inscriptions such as those depicting the journeys of Queen Hatshepsut (1450BC) illustrate the wildlife expedition to the land of Punt. These, among others suggest that a form of nature protection exist in a very early stage in Egyptian history and include basic management principles which were followed through by succeeding civilizations: the ancient Greeks, Romans and Ottomans. Traditional forms of community protection also developed through the ages and still exist. A number of areas were regarded as sacred under the traditional law of the local Bedouin tribes, with the "lineage preserves". The official onset of environment protection in its modern form originated in 1990 and was the basis for most of the long reigning conservation policies. The first conservation legislation this century came into being with the creation of the Royal hunting reserve at Wadi Rishrash in 1900. Current interest by the authorities in nature conservation was initiated when a delegation attended the 1955 Unesco meeting on nature protection in Beirut. The first protected site was established at El Omayed and was acquired by the University of Alexandria in 1974.

The Presidential Decree of 5 March 1980, expressed concern for environmental matters established a mechanism for identifying and protecting threatened areas and species through cooperation between provincial governors; the Academy of Scientific Research and the Ministry of Agriculture. Subsequently, Ministerial Decree No. 472 of 5 May 1982 ensured the prohibition of hunting all birds and animals in a number of sites in Sinai. Eventually the promulgation of Law No. 102/83, which was passed by the People's Assembly on 20 July 1983, provided for the legal framework upon which the government could establish protected areas throughout Egypt. The sole category referred to in the Law No. 102/83 is the natural protectorate. Article 1 defines the natural protectorate, its designation and delineation by individual Prime Ministerial decrees, under the recommendation of the Egyptian Environmental Affairs Agency (EEAA). Sub-categories covered under the Prime Ministerial decrees include scientific area, national Marine Park, conservation area, natural area and protected area.

The EEAA is the main administrative body responsible for the enforcement of environmental protection and conservation, and was established under Decree No. 631 of 1982. In 1983 a presidential directive established EEAA offices within each of the Governorate of Egypt. In 1979, the Egyptian Wildlife Service (EWS) was established under the authority of the Ministry of Agriculture Decree No. 349, with responsibility for management of natural protectorates and wildlife research. In 1991 the Minister of Cabinet Affairs and Minister of State for Administrative Development, and the Minister in charge of Environment issued Decree No. 30 for the reorganization of the EEAA (El Khateeb, 2006). Natural environment in Egypt has become subject to many shapes of deteriorations caused by man, environmental problems is varied from high pollution due to high polluting industries to solid waste problems. The solid waste problem is one of the major problems in the Egyptian environment, and all districts suffer from it and based of the questionnaire also all districts even good standard of living areas suffer from this problem. One of the major problems in the Egyptian community is the irresponsible behavior of people towards the environment.

Most of the answer of the questionnaire refers that the main environmental problems is caused from people themselves. We must say that the majority of environmental problems are caused from the lack of the environmental awareness of the local people. They didn't study it in their schools; especially in poorer areas they look more irresponsible towards the environment. Another reason for this attitude based on the questionnaire almost 40% of the samples said that the feeling of the non-belonging to the country helped more in the segregation between people's attitude and country. They feel that they act individually and don't know that all this accumulate attitudes will help in more deterioration of their urban and natural environment.

One of the major environmental problems that appeared in the Egyptian Environment is the the problem of the solid waste collection from neighborhoods, this problem is extremely appeared in the last few years because of the new contracts that done between the governments and the foreign companies to collect the wastes with totally ignoring the local collector (Zabaleen) that used to collect it through years. The problem was that we suddenly transferred the system from door to door service to collecting the garbage in the big bins in the streets by the individuals themselves. These caused huge problems as it didn't respect the Egyptian behavior that used to have this service from home and couldn't accept any other solution. This from one hand, from the other hand old garbage collections loses their job so they decide to collect from bins before the companies Lorries come. They select the recycling materials from the garbage and leave other organic and non-recyclables thrown in the streets. As an impact we now suffer from a big solid waste problem in majority of the Egyptian streets not only in cities but also in rural areas. Fig. 4. which contains picture a -b-c shows some of the solid wastes problems in cities and rural areas in Egypt.



Fig. 4. (a) Solid wastes in the street in Cairo city; (b) burning the wastes in the streets in Cairo streets.; (c) solid waste problem in rural areas

#### 4. Egyptians behavior towards the environment since the revolution

##### 4.1. During the 25th of January Revolution

The Egyptian youth played a great role on the 25th January revolution, which has ended by the president, stepped down on 11th February 2011. One of the most noticed things in this revolution that it was done by Egyptians from different backgrounds, ages, education and gender. They shared one dream; to enhance their living conditions, living in dignity and feel freedom. The revolution effect echoed everywhere, all the people got involved in a way or another in rebuilding Egypt with a motive of shaping their future differently. As we are now practicing the democracy for the first time, some Egyptians think that making demonstrations in every field or areas complaining from certain issue is the democracy, but in fact the solution of our problems won't come by that way, we need people to work together to understand their role in building their new community. As it is expected from everyone to share in building Egypt, understand the role of democracy to achieve our goals. Egyptian revolution has ignited the spirit of change and we must complete the journey, where we will live more democratic and effective. During the revolution people shared together in securing their streets and neighborhoods, they arrange themselves well and they could secure their areas very well starting from luxury areas till informal settlements. From the other hand in the square (Tahrir square) there were daily campaigns to clean and collect garbage from the protests in the square.



Fig. 5. (a) Girls cleaned Tahrir Square in the revolution period; (b) Youth replanted the square in the last day of the revolution.; (c) youth shared in cleaning Tahrir Square in the revolution



## 4.2. After the 25<sup>th</sup> of January Revolution

After the revolution based on the observations and the questionnaire, there were two opposite behaviors towards the environment from the Egyptians, the first one was the positive spirit that spread everywhere and helped in changing the behavior of the Egyptians to the better, and the second one is the negative behavior of the Egyptians and the exploitation of the deterioration in the security and the police after the revolution.

### 4.2.1. Positive impacts:

The revolution effect echoed everywhere, all the people got involved in a way or another in rebuilding Egypt with a motive or shaping their future differently, The unique spirit spread all over Egypt, as we heard about campaigns for cleaning streets in several neighborhoods. These campaigns continued for several weeks after the unexpected success of the revolution; where everyone one was encouraged and motivated to take part in it believing that making Egypt look better and working on the physical matters should come in parallel or even before focusing on the political long term issues.

#### 4.2.1.1. Cleaning campaigns

In Fact, This was a kind of initiate that the Egyptian streets and neighborhoods had never witnessed, yet after a few months the spirit started to slow down in a way or another. After 5 Months of the headless revolution, it was proved that a leaderless revolution is a double sided weapon, in a way it does not belong to one person and on the other hand it developed in an unorganized ways at some points. January Uprising moved many Youth to do something, and to great extent they succeeded in moving the world in return. Applying the same analogy to the cleaning initiatives, the main reason for the slowdown which took place can be summarized in not having a clear Goal and Strategy and the lack of organization and awareness lead to gradual decrease in the people's spirit. And due to that, many other campaigns and initiatives appeared in the last month towards saving the environment and change the behavior of the Egyptians towards the environment.



Fig. 6. (a);(b);(c) and (d) cleaning campaigns in Nasr City District, Cairo, Egypt in 2011

#### 4.2.1.2. Awareness initiatives

Many awareness initiatives found their way to public in city centers, slums and even rural parts. Some aimed at bringing up the level of common knowledge of the environment, while others work to spread out the culture of recycling. Tadweer Initiative is one of this Awareness initiative that contain both the Awareness and the practice. This initiative is inspired from the revolution, its theme is "Tadweer" or recycling which is inspired from Tahrir (the square) that witnessed the Egyptian revolution and became a symbol of freedom. "Tadweer" is a project which first aim to raise the awareness of Egyptian citizens towards the environment by involving them in the Recycling process, the second aim is to supply green jobs to youth who will work in this project (our scope to supply more than 500 jobs for youth some of them are permanent and others are not) and third one is to make a prototype project that can implemented all over Egypt.

The program includes two major concepts; the first one is the awareness campaigns and lectures for Egyptians about the concept of "Tadweer" and the second one is the recycling process. We propose to start with youth and children as they really dream of better Egypt and we think that they will accept it and share in it. We will adopt a new concept of recycling in Egypt by involving people in the sorting phase by putting their waste in recycling kiosks and recycling bins (Tadweer, 2012). The main aim from this project is to raise the awareness of youth & children toward environment, as they believe that many of the environmental problems we are facing in our beloved country are because of the individuals' behavior, since mainly they don't have motivation to respect the environment and they don't know the consequences of that.

It would like to reflect the endless spirit of youth to be a part of the change, after the 25th January revolution, and the initiatives to live in a clean community through inviting them to share in this. In the first phase of this project, they will focus on this will not be the domestic wastes, but will be on users' wastes (wastes of students in schools or universities). The domestic wastes will be a future phase of the program which is not discussed in this proposal.

#### 4.2.2. Negative Impacts

The huge and uncontrolled increasing in informal buildings and building on agriculture lands which increased a lot after the revolution is one of the major negative impacts of the revolution. Some opportunists took advantage of poor security conditions and situations of insecurity, which the country experienced after the revolution and they build illegally on agricultural land in most of the Egyptians governorates. As an impact thousands of buildings were built and we lose large area of the agriculture land.

However, the farmers are betting that the executive branch and the police have become weak and unable to resist or eliminate the illegal building on agricultural land, and all Egyptians are hoping that the new president will be strong enough to stop these violations. Of course the dream of farmers is to have a not strong enough government that let them build more on agriculture land and supply them too with the infrastructure services. On the other hand revealed a government report issued by the ministries of agriculture and local development announced that the total number of building illegally on agriculture lands after the revolution reached 13821 building in all the Egyptian governorates (Atta, 2012).

The report pointed out that it will coordinate with the ministries of electricity to stop supplying their services to those buildings and start to think in new solutions to solve the growth in population in rural areas by increasing the height of buildings for example.



Fig. 7. (a); (b) Illegal building on agriculture lands that appeared in most of rural areas in Egypt after the 25<sup>th</sup> of January Revolution (2011)

## 5. Survey on the change in Egyptians attitude and behavior towards environment

This questionnaire took place during the beginning of the second year of revolution, or post-revolution as many refers. Samples include: commonalty – expertise: environmental experts – urban planners.

### 5.1. Objectives of the questionnaire:

- Identify the general impression among the public and professionals of the extent of a relationship between urban and the general political system of country.
- Identify the public opinion and specialists to the extent of the impact of the Revolution of January 25 on the urban environment in the short term and long-term.
- Identify the elements of influence on the urban environment.
- Identify the elements most affected by the urban environment according to the general political system of the country.
- Identify how to manage the urban development after the revolution.
- Identify the mental image of the expected post-revolution urban development.

### 5.2. Survey questions and results

#### 5.2.1. Question 1: From your point of view that the state of urban development in Egypt

- Good condition.
- Moderate condition. 23.3%
- Bad condition. 76.7%

2. من وجهة نظرك أن حالة العمران في مصر:			<a href="#">Create Chart</a>	<a href="#">Download</a>
		Response Percent	Response Count	
جيدة		0.0%	0	
متوسطة	<div style="width: 23.3%;"></div>	23.3%	27	
سيئة	<div style="width: 76.7%;"></div>	76.7%	89	

5.2.2. Question 2: From your point of view choose the Most important problems of urban environment in Egypt (Choose the top 3 problems from your point of view)

- Poor condition of buildings. 19.8%
- Illegal building on agricultural land. 40.5%
- Informal areas. 74.1%
- Laxity in law enforcement. 65.5%
- The poor condition of streets. 28.4%
- The poor condition of the infrastructure systems (water - sewage - Electricity). 32.8%
- Lack of green spaces. 33.6%
- lack of housing units. 12.9%
- Traffic congestion. 32.8%

3. (أهم مشكلات العمران في مصر ) اختار أهم 3 مشكلات من وجهة نظرك. [Create Chart](#) [Download](#)

	Response Percent	Response Count
سوء حالة المباني	19.8%	23
الاعتماد على الأراضي الزراعية	40.5%	47
المناطق العشوائية	74.1%	86
التهاون في تطبيق القانون	65.5%	76
سوء حالة الشوارع	28.4%	33
(سوء حالة المرافق ) مياه- صرف صحي- كهرباء	32.8%	38
نقص المسطحات الخضراء	33.6%	39
نقص الوحدات السكنية	12.9%	15
الإزدحام	32.8%	38

5.2.3. Question 3: The Cause of the problems of urban environment due to

- Inadequate laws and current legislations. 12.1%
- Defect in laws & legislations. 43.1%
- Corruption of neighborhood & districts councils and local councils. 73.3%
- The large population increase. 23.3%
- Lack of commitment to the citizens of obeying laws. 44.8%

4. سبب ظهور مشاكل العمران يرجع إلى. [Create Chart](#) [Download](#)

	Response Percent	Response Count
عدم كفاية القوانين و التشريعات الحالية	12.1%	14
خلل القوانين	43.1%	50
فساد مجالس الأحياء و المجالس المحلية	73.3%	85
الزيادة السكانية الكبيرة	23.3%	27
عدم التزام المواطنين	44.8%	52

#### 5.2.4. Question 4: The most negative aspects of Mubarak's regime in the field of urban development

- Encroachment on the territory of the State Property. 30.1%
- Allocation of land for business men.61.2%
- The poor condition of infrastructure.30.1%
- Poor road network and street level to Egypt.35.9%
- Failing to build enough housing units for low-income.50.5%
- Direct state support to the resorts and luxury homes.49.5%

5. أهم سلبيات نظام حكم مبارك في مجال العمران		Create Chart	Download
		Response Percent	Response Count
التعدي على أراضي أملاك الدولة		30.1%	31
تخصيص الأراضي لرجال الأعمال		61.2%	63
سوء حالة البنية التحتية		30.1%	31
ضعف شبكة الطرق و الشوارع على مستوى مصر		35.9%	37
عدم بناء وحدات سكنية كافية لمحدودي الدخل		50.5%	52
توجيه دعم الدولة للمنتجات و مساكن الأثرياء		49.5%	51

#### 5.2.5. Question 5: Do you think that the revolution will have an impact on future urban development

- Yes: A positive impact.72.4%
- No impact.22.9%
- Yes: Negative impact.6.7%

6. هل تعتقد أن الثورة سيكون لها تأثير على العمران مستقبلاً		Create Chart	Download
		Response Percent	Response Count
نعم... تأثير إيجابي		72.4%	76
لا...		22.9%	24
نعم... تأثير سلبي		6.7%	7

#### 5.2.6. Question 6: Most important problems of urban development that must be placed on the top priority of the new Government

- Poor condition of buildings. 12.5%
- Illegal build on the agricultural land. 39.4%
- Informal areas. 71.2%
- The inadequacy of the laws & legislations. 12.5%
- Laxity in the enforcements of laws .60.6%
- The poor condition of streets.26%
- The poor condition of the infrastructure systems (water - sewage - Electricity). 27.9%
- Lack of green spaces. 19.2%
- Lack of housing units. 21.2%
- Traffic congestion. 24%

7. أهم مشكلات العمران التي يجب وضعها على رأس الأولويات لحكومة الثورة. [Create Chart](#) [Download](#)

	Response Percent	Response Count
سوء حالة المباني	12.5%	13
الاستخدام على الأراضي الزراعية	39.4%	41
المنطق الحضارية	71.2%	74
عدم كفاية القوانين المنظمة	12.5%	13
التهاون في تطبيق القوانين	60.6%	63
سوء حالة الشوارع	26.0%	27
(سوء حالة المراحيض ( مياه صرف صحي- كهرباء	27.9%	29
نقص المساحات الخضراء	19.2%	20
نقص الوحدات السكنية	21.2%	22
الإرهاب	24.0%	25

5.2.7. Question 7: Do you think that the political system of the country has an impact on the state of urban environment

- Yes - a significant impact. 83.7%
- Yes – moderate impact. 14.4%
- Yes - but minor impact. 1%
- No - no impact

8. هل تعتقد أن النظام السياسي للدولة له تأثير على حالة العمران بها. [Create Chart](#) [Download](#)

	Response Percent	Response Count
نعم- تأثير كبير	83.7%	87
نعم- تأثير متوسط	14.4%	15
نعم- و لكن تأثير بسيط	1.0%	1
لا – ليس له تأثير	1.0%	1

5.2.8. Question 8: Urban problems in rural and urban areas

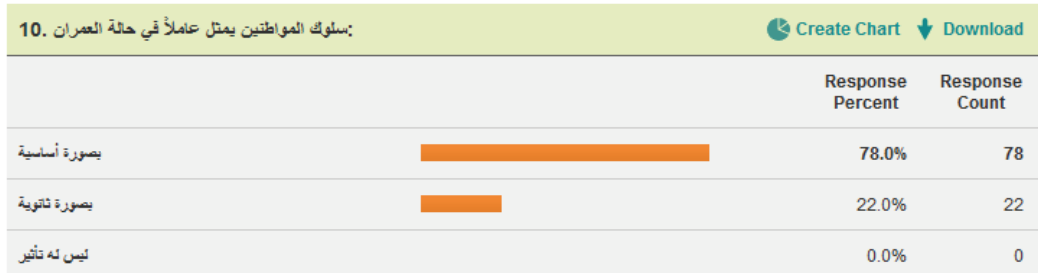
- Equal. 26.5%
- Greater in the countryside. 26.5%
- Greater in the urban areas. 47.1%

9. المتساكن العمرانية في الريف و الحضر. [Create Chart](#) [Download](#)

	Response Percent	Response Count
متساوية	26.5%	27
تزيد في الريف	26.5%	27
تزيد في الحضر	47.1%	48

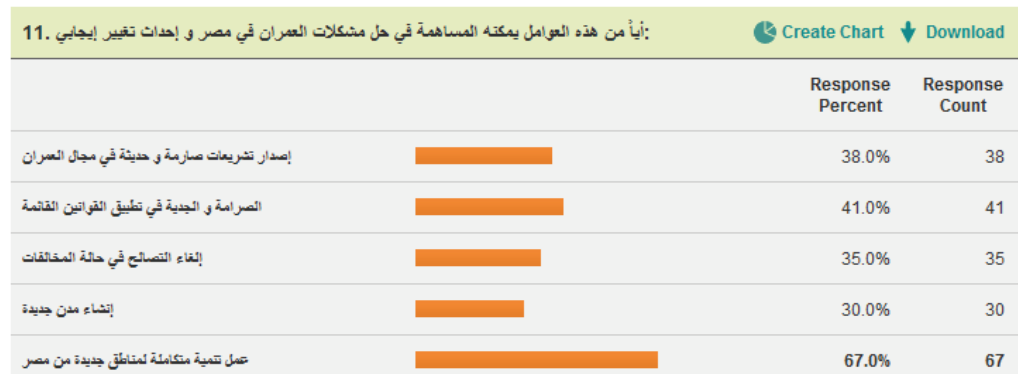
### 5.2.9. Question 9: Behavior of citizens is a factor in the urban environment

- Main factor. 78%
- Secondary factor.22%
- Has no effect.



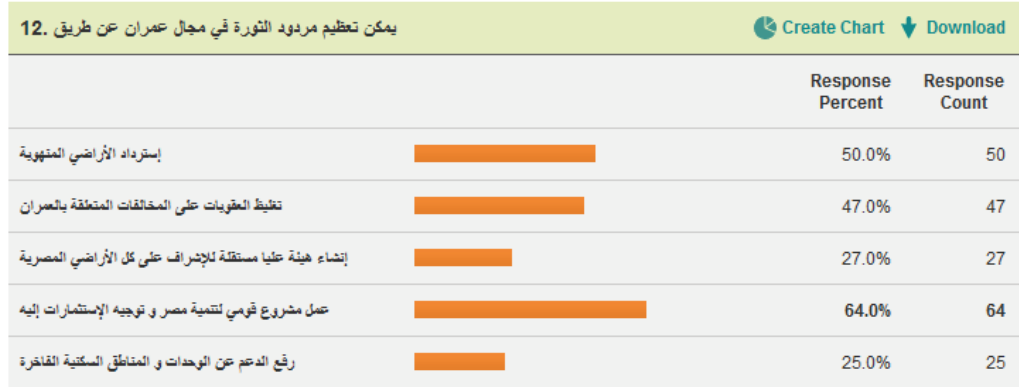
### 5.2.10. Question 10: Which of these factors can contribute to solving the problems of urban environment in Egypt and make a positive change?

- Strict legislation in the field of urban development.38%
- Rigidity and seriousness in the application of existing laws. 41%
- Cancellation of reconciliation in the case of irregularities. 35%
- The establishment of new cities.30%
- Work of the integrated development of new areas of Egypt.67%



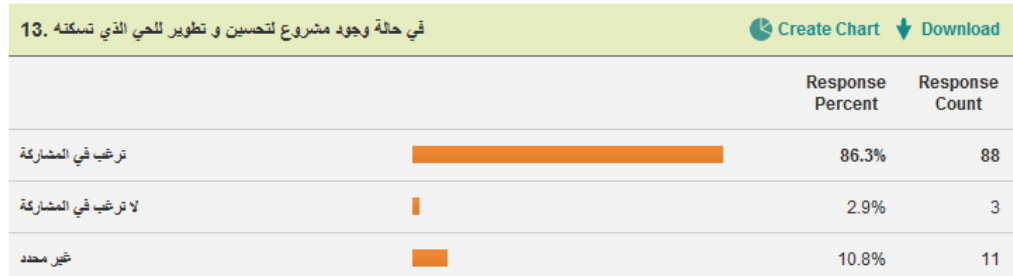
5.2.11. Question 11: We can maximize the return on the revolution in the field of urban environment by

- Reclaim stolen lands.50%
- strengthen penalties for violations related to construction.47%
- The establishment of a specialized authority to monitor all the Egyptian land and developmental projects. 27%
- Direct the investments towards a local developmental project of Egypt.64%
- Removal of subsidies on the units and luxurious residential areas. 25%



5.2.12. Question 12: In the case there is a project to improve and develop the neighbourhood you live in, you will

- Participate. 86.3%
- Will not participate.2.9%
- I don't know.10.8%





### 5.2.13. Question 13: The Type of participation

- Awareness. 57.1%
- Volunteer effort (physical).64.3%
- Donation.27.6%

14. أنواع المشاركة		Create Chart	Download
		Response Percent	Response Count
التفكير ونشر الوعي وحشد دعم الحي للمشروع		57.1%	56
(التفكير بالمجهود الشخصي ( بدني أو ذهني		64.3%	63
تبرع مادي		27.6%	27

### 5.2.14. Question 14: The behavior of the Egyptians towards the environment changed after the revolution

- Yes. 7.9%
- Limited change.49.%
- No change. 34.7
- I do not know. 7.9%

15. هل تغير سلوك المصريين تجاه البيئة بعد الثورة.		Create Chart	Download
		Response Percent	Response Count
نعم		7.9%	8
تغير محدود		49.5%	50
لا لم يتغير		34.7%	35
لا أعرف		7.9%	8

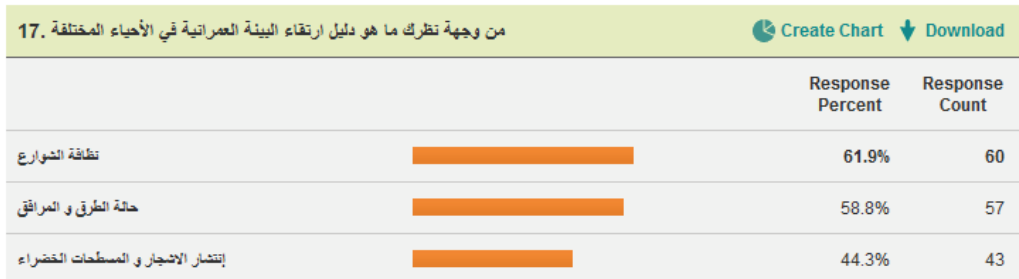
### 5.2.15. Question 15: Some believe that environmental awareness has risen in some way in the Egyptians life after the revolution, in your opinion that because of

- The spirit of belonging to the country. 33.7%
- The desire to make a change for the better.65.3%
- The strong lack of the role of the government. 17.9%

16. يرى البعض أن الوعي البيئي ارتفع عند المصريين بشكل ما بعد الثورة، في رأيك أن ذلك بسبب:		Create Chart	Download
		Response Percent	Response Count
الأحاسيس بالإحتماء		33.7%	32
الرغبة في إحداث تغيير للأفضل		65.3%	62
عدم وجود دور قوي للحكومة		17.9%	17

5.2.16. Question 16: In your opinion what is the proof of the high level of urban environment in different neighbourhoods

- Cleanliness of streets. 61.9%
- The condition of roads and utilities. 58.8%
- Spread of trees and green spaces. 44.3%



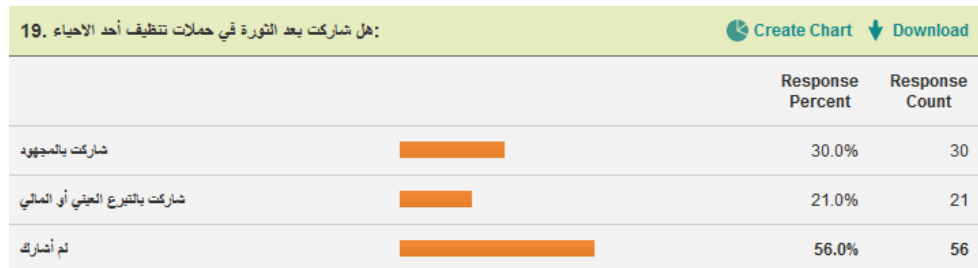
5.2.17. Question 17: Is it possible to distinguish between residential neighborhoods, rich and poor, according to the quality of the built environment (the streets – walkways- pavements –open areas)

- Yes. 9.8%
- No we cannot. 2%
- It Is no longer the measure because of the spread of garbage even in the high level and luxury neighborhoods. 38.2%



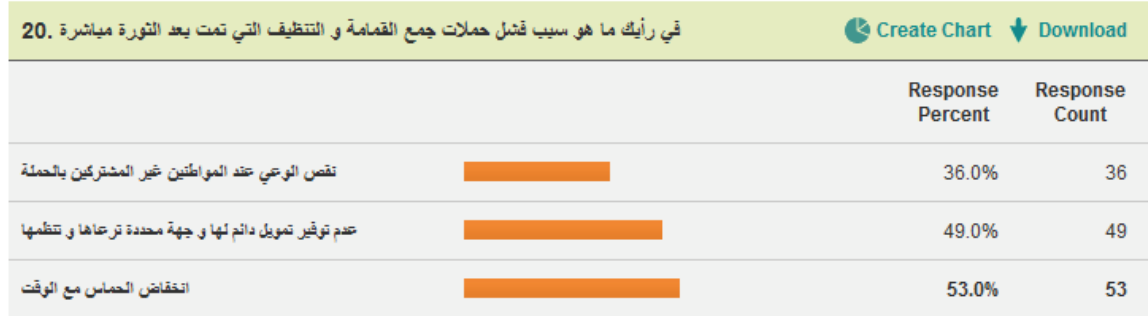
5.2.18. Question 18: Have you participated in any cleaning campaigns in a neighbourhood's streets after the revolution

- Yes participated by physical effort. 30%
- Participated by donation. 21%
- I did not participate. 56%



5.2.19. Question 19: What do you think is the reason for the failure of cleaning campaigns, and garbage collection which was done directly after the revolution

- Lack of awareness of citizens especially non-participants in the campaign. 36%
- Failure to provide permanent financing and a specific body to sponsor this campaigns 49%
- Decline in enthusiasm with the time. 53.



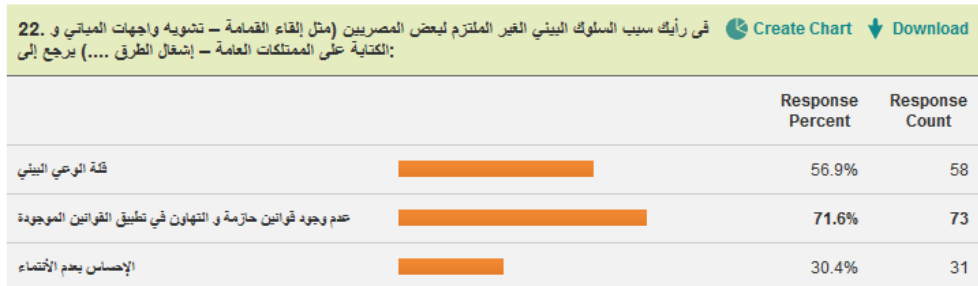
5.2.20. Question 20: You think that the Environmental problems in rural and urban areas (pollution - concentrations garbage on the streets - poor drainage systems and water ....) are

- Environmental problems in cities bigger than villages. 46%
- Environmental problems in the villages bigger than cities. 22%
- Equal. 32%



5.2.21. Question 21: Do you think the cause of the irresponsible environmental behavior of some Egyptians (such as the dumping of garbage - distortion and building facades, and writing on public property - roads occupancy ....) is due to

- Lack of environmental awareness. 56.9%
- The absence of laws and tolerated in the application of existing laws. 71.6%
- Feeling of not belonging to the country. 30.4%



## 6. Conclusion and recommendations

The theoretical and applied (survey) parts of these research brought out many conclusions:

- Each culture has to be understood as a whole, on its own terms. Also an individual's actions had to be understood in terms of his or her culture; that should be applied to both revolution as an act and actions towards environment as well.
- When studying communities, we can conclude that people living apart from one another develop unique cultures, but elements of different cultures can easily spread from one group of people to another. Culture is dynamic and can be taught and learned, making it a potentially rapid form of adaptation to change in physical conditions which includes both the nature and built environment.
- When we set out to just raise environmental awareness, what we often end up with is producing a lip service, instead, if we want that awareness to lead to some action, it helps a lot to define that action and aim for that directly.
- Setting a goal of motivating the local communities to take some small action to conserve their environment, and then follow up with another small goal would help giving the participant feelings of praise and gratitude, then suggest the next, more meaningful action they can take.

## Acknowledgments

We have the great honor to present our research to our people in Egypt, to the immortal spirits of the martyrs of our 25<sup>th</sup> Revolution. May God protects our country from any harm and guides our steps towards a bright future.

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