

# The Historical and Civilisational of the Urban Heritage and the Mechanisms of Reviving in Algeria

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**Abstract:** We try through this paper to get an idea about the reality of the urban patrimony in Algeria, at the time in which we see that the Algerian cities grow randomly overspreading everything, where no urban plans have been applied as well as no civilized customs respected so we still see a lot of famous historical buildings demolished. That threatens a great part of our memory and the memory of future generations although that heritage expresses deeply what must be carefully preserved, taking advantage of rich previous experiences by activating political urban approach, and associating within the collaborative dimension and the projection of the vertical, and the horizontal one in order to save what's left of the urban heritage in Algeria being convinced that this patrimony is one of the eminent proofs of the diversity and the variation of human thought through the ages.

**Keywords:** patrimony, eminent, associating, variation, diversity

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## Introduction

The succession of humanity in this land has resulted in material and moral effects that are inherited from generation and each has its own imprint that expresses a set of behaviors and characteristics reflects the image of that society or nation within that epoch. It also expresses a special spatial organization mainly related to basically, the patterns of residential and urban endemism and the network distribution expressing movement and communication between the various points of the space, depending on the available means and the prevailing circumstances. The data can be used to know the past, history and civilization of previous nations, and they also constitute a historical reference and a scientific basis for building a future with a reference and a society with an identity.

The viewer of the situation of the urban heritage in Algeria stands amazed at the what this material heritage has become, which homes they expresses epoch of time that have passed, leaving behind historical, architectural, cultural and religious imprints, which constitute a civilized link between peoples as well as a basic component upon which new ideas and new plans. Many countries of the world have been able to preserve their urban heritage, believing in its great role in valuing the geographical space in general, defining it, and preserving the identity and history of the place. The best example of this is the city of Paris, which did not outperform its counterparts in many western countries except for its urban historical dimension that was given to the city. A speaking chronology where every corner of the city has a historical relation and an archeological landmark rooted in the depth of civilization.

From this point of view, and within this paper, we are trying to capture the reality of Algeria's urban heritage, which is when we see that Algerian cities are expanding and growing by indiscriminately consuming green and land, where the urban plans have not been applied and no cultural norms have been respected, so many historical buildings are being demolished and part of our memory and memory of future generations is being demolished, even though the latter constitute talking buildings she speaks of the statu, and status of the governorate, especially religions one that suggests an Islamic civilization based on tolerance fraternity, social and spatial cohesion, and such court buildings that reminded us of the time of justice, rigour and equality.

In the second element, we are trying to address some of the pioneering experiences in the field of the revival of the urban heritage and to clarify the extent to which the remainder of Algeria's urban heritage can be saved from full conviction that this heritage is the greatest witness to the diversity and human thought difference of the throughout the ages.

## 1- Heritage between concept and content:

1.1- **The concept of heritage:** heritage in Arabic dictionaries and in Arabic scientific literature is: "what we inherited from grandparents" and its origin from heirs says Iben Mandhoor in the linguistic Arabic tongue inheritance of this money and glory, Allah Almighty said news about Zakaria and his prayers to him «who will inherit me and inherit from the family of Jacob. And make him, my lord, pleasing]to you [» that is to say, after me he will become his inheritance and say: "inheritance of the thing is his father" or (inherited from each other) or his. The prophet Mohamed (R) said: (Prove your feelings, you are a legacy of the heritage of Ibrahim), and that he defines heritage as the image of the past and its history that has folded its pages and the authenticity of the peoples by belonging to the place and its contemporary times (Mohamed El Sayed Sultan, urban heritage, City Conference, 2013, p5). It is also "the production of a period of time that falls in the past and is separated from the present by a distance of time during which a cultural chasm has formed" (Mohamed El Syed Sultan, urban heritage, City Conference, 2013, p5).

## 1.2- The concept of urban heritage:

Allah Almighty said: « And to Thamud [we sent] their brother Salih he said. O my people. worship Allah, you have not deity other than him. He has produced you from the earth and settled you

in it, so ask forgiveness of him and then repent to him. Indeed. My lord is near and responsive » (Hud,61)

And by referring to the explanation of the Tabari it is the Almighty who created you from the earth and colonized you therein it is clear that Allah Almighty God is beginning to create man and Adam peace is upon him from this earth « Indeed. The example of Jesus to Allah is like that of Adam, he created him from dust, then he said to him, "Be" and he was». (Aal-Imraan, 59)

Mohamed Prophet said: "God created Adam the grip of all the earth. The sons of Adam came from white, red, black and between that, malicious, good, easy and sad. And your colonization in it "means that you live in it for the days of your life. Since God and the Almighty Adam were relegated to the earth, they inherit or building forms a material element that testifies to the historical fingerprints of past civilizations to the whole house gives us an urban heritage that continues "A historical and artistic document, part of political spiritual and symbolic heritage, which is the cultural truth and its continuity and the multiplicity of spaces of architectural heritage and is divided into the environmental surroundings of the property, the building, furniture, internal and external movers" (Mohamed El Syed Sultan, urban heritage, conference Madina, 2013, p5).

They defined it as "assets of trade union, environmental or historical importance including historic buildings, statues geological sites and environmental areas for the protection of nature or creatures and works of art. The international community began to pay attention to the preservation and protection of urban heritage at the end of the 18<sup>th</sup> century, where it became more scientific and modern (Li Rui, 2008).

### 1.3- Real cultural property:

We tried to identify this element as constituting the fundamental material heritage of the urban heritage system, as it is regarded as starting with the general real estate property, unlike the property of a private property, which is owned and difficult to recover and preserve. Property means all properties that are important to people's cultural heritage, such as universities (University of El-carrachine in Fes of Morocco), houses of worship, museums, memorials, archaeological sites and reservoirs ... are defined by the Algerian civil code in Article 683 as everything stable and static in its space and cannot be transferred from it without damage. Otherwise, it is transferred (official gazette of 4498/04 laws). Cultural real estate property includes three types:

#### A- Historical monuments:

Article 17 of law 98/04 defines it as the creation of a single or total architecture based on the witness of a particular civilization, an important development or historical incident, meaning major architectural achievements, painting, inscription, decorative art, Arabic calligraphy, buildings or monumental complexes of a religious, military, civil, agricultural or industrial nature, prehistoric, structures, funeral monuments, burials, caves, paintings, rock drawing, memorials and isolated structures or elements relevant to major events in national history (Bouzar Habiba, the reality and prospects of the legal protection of the archaeological material heritage in Algeria these of Majister, University of Tlemcen, 2008, p.13)

**B- Archaeological sites:**

they are defined as spaces built or not built without active function and witness to man's work and interaction with nature, including the subsoil of the related lands, and have value from a historical, archaeological, religious, artistic, scientific, technological, or interlocutory point of view and are specifically intended for archaeological sites, including archaeological reserves and cultural parks (Article 28 of law 98/04).

**C- Urban or rural groups:**

Kasbah, cities, palaces, villages and traditional housing complexes are known to predominate their residential area, whose homogenization and architectural and aesthetic unity are of historical, artistic or traditional importance that will justify their protection, rehabilitation, valuation and protection regime in the form of preserved sectors (Article 41 and 44).

**1.4- Urban heritage between physical and civilization value:**

it derives its value from several basic elements, mainly its shape, beauty function, need, influence, price and extent of its vow. Perhaps this applies to heritage objects of various kinds and the urban and urban heritage of only one of the most important in view of the physical and moral impact it leaves on the material level cultural and civilization have left their mark throughout. This heritage has added value to the attention of many organization and its specialists, particularly UNESCO, which has adopted the term "World heritage" and has classified the cultural heritage under specific as a result, many natural areas and sites have been classified into monuments within the world heritage, the 1972 Stockholm conference also included the preservation of the world's natural physical and intangible heritage. This issue, which has been a matter of concern and a global concern, has emerged at many global conferences such as the Quebec conference in Canada in 1991 and the Fes conference of Morocco in 1993, which resulted in the establishment of the world heritage cities organization OPVM on 08-12-1993. The deputies of the conference met and were chosen to be based in Quebec ([WWW.OPVM.org](http://WWW.OPVM.org)). The conferences proceeded until the Kazan conference of Russia, which did not reach a full formula for addressing and preserving old cities, but many of the dangers facing these cities and the challenge facing decision makers, governmental and non-governmental organizations and all actors were accounted for.

**2- Moroccan's experience in the preservation of urban heritage:**

the mention of experiences and plans awakens vigilance, paints roads and brings this attention in general: this is much greater in detail, especially when specialists find out about the experience and analyze it properly scientific, gaining new ideas awakening determination, planning up roads, bringing new strategies, because of the lack of mention of many experiences, we have opted for a taste and knowledge of Moroccan's experience of convergence and characteristic and circumstances through a number of cities that have stopped me, if we don't say we are inspired by one of them despite their difficult topographic situation, it has remained a prosperous and attractive town, this is the Moroccan city Fes. It is known that are Morocco's ancient cities to constitute an invaluable and unique heritage wealth in the world. It accounts for about 10% of the real estate

heritage and about 05 million people and tens of thousands of craft units (copper, jewellery, traditional fabric, ceramic, etc.).

The ancient tissues consist of thirty cities, dozens of places and 10 colonial cities, as well as historical villages. It has more than 250,000 buildings. And 34 cities are classified as national heritage. These old towns also have private residences (sports, Koranic schools, hotels, bathrooms, aquifers, etc.) and other public facilities". (Agency for Development and Rehabilitation of the city of Fes "Old fabric rehabilitation strategy case of Fes", Annual report of the supreme council of account 2015).

The Moroccan state has paid great attention to the urban and urban heritage, especially the Islamic character, which is embodied in the architectural form of the Moroccan mosque, which is a cultural beacon rooted in Moroccan history, especially Islamic history in general. This has drawn our attention and we are travelling among many Moroccan cities on the Casablanca-Fes line, which has left a great impact on our hearts and painted a bright picture in our imagination. How not and we stand on a landmark of our civilization and identity firmly steadfast despite the years, civilization and global changes. Add to this a lot of places, Kasbahs and ancient cities that remain a witness of ancient civilization. We are confined here and in short to the old city of Fes.

#### **A- A Real view at the city of Fes:**

the city of Fes is one of the largest national urban poles living today distinct dynamic at all levels of real estate and economy and the completion of many studies and future projections in order to plan an area capable of raising challenges and winning battles associated with economic competitiveness and creating conditions for a social life based on spatial justice (Boutchi El-Khazan and Madjida Saouab, Cairo conference 2013).

Fes has been a model for ancient cities and ancient civilization and living witness to the urbanization and architecture that has maintained its traditional character, especially its urban folklore and its unique transport network, based mainly on legs which we observed at the time of our first visit to the city in 2015 AD. A taxi took us to the Abi-aljounoud square, which is a symbol of social life and meeting point for different groups and a sign of thought and action in running a densely populated and residential area this arena is the breathing market and station for these residents. But the night came out, we only had to wait for the morning. We are all anxious to reconnoitre the city. we thought it took a few hours, but it didn't happen we worked early. We prayed for dawn in the mosque of the Abi-aljounoud square. We then had way, we have stopped several elements of field that have led us to seek an explanation:

- Topographic element: which was prominent where the decline is at some points more than 07% what constitutes difficulty in moving this before the beginning of the gradual decline near the Carraouine mosque and on banks of the valley. Despite the somewhat difficult topographic format, the urban plan of the city has greatly overcome this element, especially the exits of the city represented in its doors in all aspects, ensuring a regular distribution of movement to and from the center, which is very important in modern urban planning.

- **Commercial element:**

there is regularity, sequencing and coordination in the distribution of business activity, especially those related to traditional crafts, which gave a great aesthetic loom to the city and its narrow alleyway. It is even more surprising to see traditional crafts that we thought were finally removed from world.

– **Religion and cultural monuments:**

abundant and diverse the Carrauinne mosque was the first architectural masterpiece to enchant us with its authentic Andalusian Islamic architectural original. Especially those related to his knob, arches and square silo in which this collector was singled out, as well as his plate or yard, which constituted a welcome breast for the recipients. As for its doors, it has made it an open space that gives great streamlining in the movement. It suggests a well –founded planning culture that took into account the value of the building and increased demand as a beacon of science that left its profound impact and even had great honour in the association of many scientists such as Ibn Khaldoun founder of sociology and Ibn Ajroun a grammar scientist and Ibn Alkhatib, Ibn Albenah who is one of the most famous calculators at the time. The list is long. Neither can it be mentioned, nor do the lines meet it, but it remains to be said that if the collector pronounces, we would complain about the absence of such a person. If history had been pronounced, he would have asked about the oldest university in history, where Morocshi described Fes and her university at the time as” the and the place of science of Morocco, where the Carrauinne and Gordoba science gathered. If the university of Bologna in Italy, was founded in 1158 MD and the university of the Serb in France 1200 MD Al-Azhar university in Cairo of Egypt an 359 AH (970MD) founded in 245 AH (859MD), the university of Carrauinne is one of the oldest universities in the world, Rom Lando wrote: “ The first and oldest Carrauinne university was built in Fes from its earliest days, and in Carrauinne about a thousand years ago scholars were working on religious detectives and philosophical debates whose accuracy went beyond the realization of our western thought, intellectuals were studying history, science, medicine, and mathematic, explaining Aristotle and other Greek thinkers”, speeches on this element are prolonged, neither the content nor the pages satisfy it.

**B- Project for the revival of the old city of Fes:**

In this element, we are trying to identify the most important achievements and interventions that were primarily aimed at the reassessment of the urban heritage of the ancient city of Fes this is not limited to the narrow location of the detailed review of the experiment politically. The kingdom of Morocco took many decision, represented by its king and Minister of internal Affairs, by launching an appeal for international solidarity for the Fes city conservation project where in 1980 MD the project was classified by UNESCO as a world heritage list in 1981 MD. The challenge of intervention whether it be a social challenge linked to the difficult social situation of many of the city’s inhabitants, or an economic challenge through the promotion of handicrafts, the provision of positions of occupancy and the improvement of the living conditions of the population is subsequently addressed, or in urban and architectural terms, especially in terms of connectivity and permeability as well as preserving the urban and architectural character of the old city.

In urban terms the competent authorities tried to determine the urban boundaries of the old city after which they were or divided them into parts, namely, the historic center Fes traditional or Fes Al-Bali the new Fes and the outskirts of the city. Thus, the strategy for intervention was defined in two urgent phases in an urgent scheme(plan), given the city's situation, the second phase was a set of interventions (project of rehabilitation for the city of Fes, rapport synthase of world bank, 1998).

- First: urgent plan, overall, the intervention came in three different space and finally the connectivity.
- The building space: through the promotion and restoration of the threatened building and ruins, this evacuates them and transfers their inhabitants to other areas such as the municipality of Way-idir in Fes, which allows full intervention on these fragile tissues.
- Environment: by drawing up an urgent, scheme of the garbage problem that was thrown in the valley, working to repair the sewage system and doing the necessary hygiene work, taking care of the idea of transporting contaminated activities outside the city, especially leather workshops.
- The connectivity: by working to increase the permeability of the city, relieve the population accumulation open roads and penetrate Ain Azlillen's to allow supplies from the site and clear debris.
- Phase two workplan: this is plan in the following:
- Connectivity and mobility: by setting up entrances to the Ain Azlillen's antenna, especially the parking of cars lots where it has a capacity of more than 120 cars as well as the Zarhon valley antenna, the city has been further linked to neighbouring areas.
- Urban an environmental: through improvement and development of alleyways, rehabilitation of 27 streets, creation public exchanges, paving of roads. And preparation of squares, especially the Abi-Aljounoud's square. Solid waste collection and transportation points have also been put in place and more than 825 buildings have been connected to the sewage network and more than 2093 have been connected to potable water supplies this is in addition to the general restoration work related to the facades and roofs of the latter, which, when we are presents, still requires interventions in some parts of the city.
- Installation and accommodation: through the rehabilitation or reconstruction of residential building in the event that it is impossible to rehabilita them, as well as the rehousing of new buildings on the eastern side, where some 15.000 dwellings have been completed. The area has also been supported by a clinic, a Wali house, an area of Islamic studies and hotels.
- Urban heritage: restoration and valuation of the various monuments of archaeological buildings in the city such as atirin schools, Al-punanism, Al-Mousbahia, Al-Najren hotel, bathrooms and mosques, and the conversion of Adile house into a music institute.
- Development of the economic and social: a commercial street has been set upon an area of 38 hectares was established to preserve traditional parts restaurants across the city to absorb part and established of the unemployment, stimulate the commercial movement and provide high-end

service for tourists. In terms of tourism, mansions, Andalusian gardens, antiquities, markets and crafts have been restored, hotels have been strengthened.

C- Project principals: through the above, we do not believe that the project has adopted political, social and urban dimensions, which we explore through his definition of the urban project “as a new management of the city and an approach to intervention in the space with different political, social and urban dimension” (EWA BEREZOWSKA-AZZAG, Methodological guide for urban projects, understanding the rank of the urban project, Algiers, 2012, p64).

Hence, we have tried to plan the most important principles of the intervention project on the old city Fes as the necessary basis for the construction of plans and strategies.

- Reduction of the population and residential of the old city.
- Upgrading of heritage ranges of cultural and urban value.
- Popular mobilization is a fundamental principle in all urban processes, give the participatory dimension based on the participation of all actors to ensure greater success of the project.
- Financing the project as means of achieving results.
- Human competence and skills at all levels and fields.
- Sustainability to keep spatial elements functional and valuable.
- Organization and credibility, as this principle existed from the beginning of the project through the organization of workers and interventions within a wide area of credibility that largely led to the achievement of the objectives.

Finally, it can be said that reviewing the experience of valuing the urban field of the city of Fes is not an easy thing to pass in these lines. The point, however, is that the Project has been able to move the city out a crisis that has almost been ravaged to a path through which the best can be reached given the work that still awaits the city's administrators.

### 3- The reality of Algeria's urban heritage:

Unlike the Moroccan experience with heritage, Algeria's urban heritage knows a little reality despite its abundance and diversity. The sight of our country's state of heritage is such that it can be asserted that if it does not find deaf ears and wills conscious of the value of this resource culturally, historically, civilizational, and materially, the inadequacy of the lack of awareness of the importance of this structure, which is characterized by its practical and national engineering design in shape, direction, narrowness, breath, location, positioning, convenience and effectiveness in dry and hot field which necessitated a planning pattern emanating from the human composition and physiological basis derived from the human composition and physiological need that painted the general structure and system of the neighbourhood and the general design and construction materials of the house. This gives psychological comfort and appropriate life spheres many interested in the field of urbanization agree that forms must be carefully studied and problem in a qualitative manner so that the urban space gives its physical dimensions, unity and pattern (Khalef Al-allah boudjema, the city and urban, Elhouda house of publication, Algeria, 2005).



- This is about the place, the old town and the Kasbah, Al-Kasbah in urbanisation holds two concerns, either the antique city and this is what symbolizes in the Maghreb region, and it is surrounded by walls, or one tower or Tabbiyah and this is what it symbolizes in Yemen and the southern subdivision of Saudi Arabia. It is not very different from its predecessor. The situation of deterioration that we are interested in and the general public know is hardly concealed from the Constantine Kasbah the Kasbah of Algiers to the Kasbah of Tlemcen, which, despite its condition, continues to preserve the face. May be attributed to the causes of deterioration as follows:
- Lack of awareness of how important this resource is historically, civilizational and physically for those looking for funds.
- Indiscriminate ancient and modern style based preparatory and reconstruction interventions, whether related to modern building materials or to various networks that did not take into account the special nature of these sites.
- The settlement of many economic and commercial activities incompatible with the nature of the urban fabric, which ultimately led to modifications and updates of buildings in a manner other than their shape, pattern and function and the breakdown with the remaining old fabric.
- The absence of the principle of participation and the people's contribution to the preparation of the preparatory and restoration projects, which has led to the failure of successive interventions, in particular the Kasbah Algiers.
- The imbalance between development and the population's need and the value of the city as a cultural, urban heritage we may be limping here, in brief terms, to the city of Cherrachaj Ayoul and Caesarea (city of kings), which dates back about 400 years B.C according to the studies of many historians. (official guide of the union initiative of Caesarea in the country of golden cities, a former capital of Latin Africa Churchell, Imprimerie Minerva, Algiers, 1932, p11).

From the Numidian period through Phoenicianism, Roman, Vandaliya, Byzantine, the period of Islamic conquests and Andalusian migrations to the Ottoman period and the colonial period. During all this period, the city has witnessed major territorial and urban transformations, especially in the Roman period, which we limit ourselves to mentioning some of its aspects.

These transformations have been a witness to a history of successive civilizations and vivid testimonies of the various stages of the city. Many communities have left their mark and painted their image through the various elements of the physical and material sphere, especially in urban terms, where architectural and urban monuments represent the largest witness to a striking material heritage at the roots of history. Its basis dates back to the Roman period, where the city flourished and was known for its great development as the royal city for its lush and mild climate, the fertility of its land and the ease of living therein, the city has also known a high level of urban installations ranging from buildings, palaces, bathrooms pools and public building, which have taken a combination of Roman and Greek geometric forms, making the city of Churchell caesarean or Ayoul one of the largest cities and centers rich in the Mediterranean basin" which the richness and treasures of architecture and beautiful architecture that the city of Rome is the mother capital of

the Roman Empire ( Bouchama Kamal, Ayoul of caesarean “architecture antique, memory of engineering, University foundation for printing and publishing, Algeria, 1999, p82).

From his capital, king Yuba two made a large city and surrounded it with large fence **04 km** long, **46 km** with an area of up to **370** hectares, the largest of its kind in the Roman Empire, has three doors the east door in the direction of the city of Tipaza and the west door in the direction of the city of Ténès and the and the Southern door leading to the town Miliana the city also contained Algeria's largest Roman amphitheater with unique engineering and was classified on 20 December 1967 as the world's urban heritage, not to mention bathrooms, theatre, rollers and potable water and sanitation systems, most of which are currently classified as world heritage.

King Yuba two was renowned for his great masterpiece and high art in the field of urbanization, as confirmed by the city center, the university of science, Arts and literatures which was the beacon of science and the center of culture and artistic radiation, as well as his construction of large library that constitutes a hotbed for readers and researchers. In **23 AD** Yuba two succeeded his son, Ptolémée, who tried to continue his father's Career, but his rule did not last as he was proclaimed and killed in the Léon region in **40 MD**.

During this period, the city became a province of Rome, and in **43 MD** it was divided into two parts of the eastern section, called the caesarean Mauritania, with the capital of Caesarea (Churchell) and the western section of Mauritania, with the Tangian of Morocco. As a detailed example of the art of the city, we mention wrestling where research indicates that the Roman wrestling field in the city of Churchell (look the figure 01), which is the only model of its kind in the Roman world, was originally built in the first half of the first century, and thus is contemporary to the history of the existence of the kingdom of Britain during the rule of Yuba two and his son Ptolémée (Levau (ph), caesarea of Mauretania, a Roman city and its campaigns, collection of the French school of Roman 70, Rome, 1984, p38 and Hugoniot (ch), the shows of Roman Africa..., op.cit, p71).

Which we have learned from the information contained in excavation missions in the Roman wrestling field in the city of churchell, this building's circuit consists of a **57 m**, which is extended by half two circles that made it look **101m x 44m**. the building's circuit had a central trench and a low barrier, which could be used to revert to the need for hose conducting this field to lift wrestlers and animals inside the wrestling field using machines, (Levau (ph), the problem of the date of the caesarea amphitheater in Mauretania: its construction and enlargement, in *spectacula: gladiators and amphitheatres*, op.cit, p47)

At the time of the construction of the amphitheater, the spectator's space was **11.45m**. this space had five front rows (Ima cavea) and four other background (summa cavea). Viewers platform could also accommodate an estimated **9900** viewers. Owing to the growing demand to attend wrestling and hunting games in later times architects expended spectator's space, adding six rows of seats for which they created a five-metre-wide ring that they assigned to arches they built adjacent to the exterior of the building. That's why architects seem to have raised the capacity of the edifice by about 4500 viewers, so that it can accommodate about **14400** viewers (caesarea of Mauretania, a

Roman city and its campaigns, op.cit, p38). Viewers platforms appear to have gradually moved from

straight posture, when erected on the edges of public squares to elliptical form when built in Roman wrestling fields. Architects have tried to eliminate the corners of the rectangular wrestling space in order to improve the quality of this space and to make it a realizable space from the podium, the first work by architects was the completion of wrestling rinks that made their centers rectangular, while their limbs were built in semicircular shape. It seems that it was not easy to access the elliptical form in the fields of wrestling that were initially accomplished. Were did the architects make a great effort to try to visualize this architecture, which was accompanied by a systematic evolution in the technical characteristics of the old used wooden buildings. Hence we do not exclude Roman architects reliance on theatre building techniques in the construction of wrestling fields architecture, thereby endorsing the premise of a gradual transition shape rectangular to elliptical. The middle shape between the rectangular shape and the elliptical form represented a rectangular construction with two parallel sides associated at both ends with a semicircle, a shape that Yuba two may have created in his youth when he was in Rome and was adopted by architects as they built the Roman wrestling field in the city of Churchell. (Golvin (c), the Roman amphitheatre, op.cit, p09). What refers to the fondness of the people of the city of Churchell for following up on the events of the wrestling and hunting games is their transformation of the city's theatre into a runway theatre by the end of the second century and beginning of the third century of birth (look the Figure2). It is the change we feel in what was the arena's creation, its dimensions being 33m x 26m and four cages attached to this field in which the wild lives were laid.

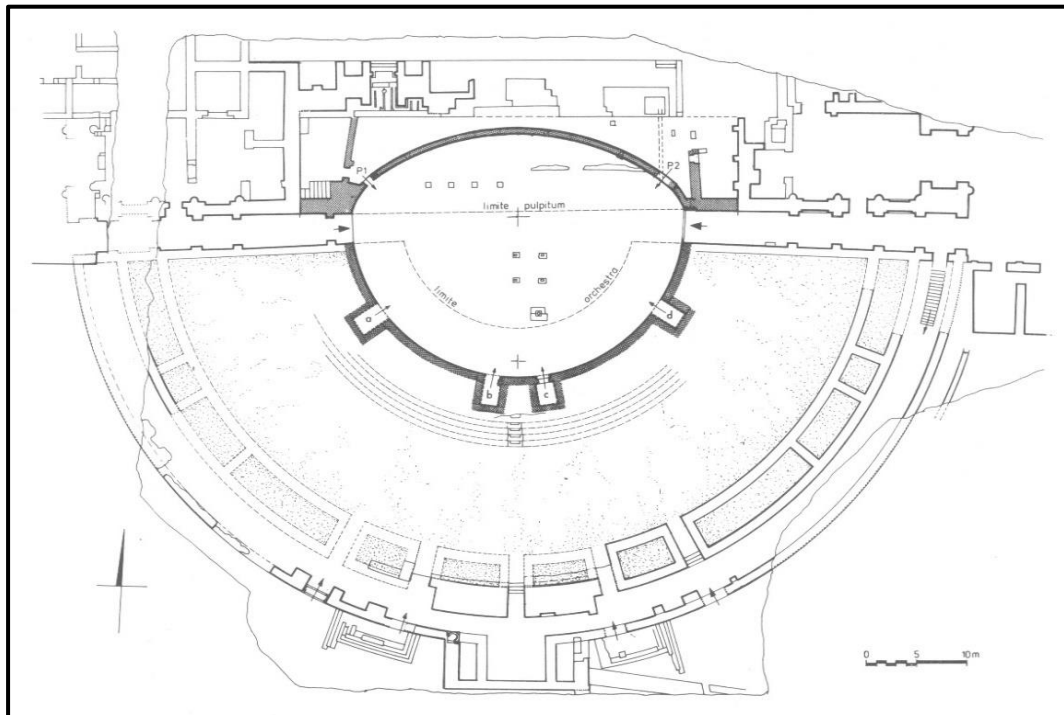
It also provided the circuit with a three-metre high deck. As for the sideshow outlets, the architects tried to convert one of them into a door through which the toy processions entered the building known as the victory door (porta libitinensis) to be used to exhumate the bodies of the wrestlers dead.



Figure 01: wrestling field in Churchell-Algeria.

**Source:** J.M and Sintes.c, "Ancient sites and monuments of Algeria" Coat of arms", op.cit, p37.

**Figure 02:** Churchell city theatre plan



**Source:** Levau (ph), Caesarea of Mauretanian a Roman city and its countryside, op.cit, p35.

Finally, it can be said that the city of Churchell was able to preserve its architectural and urban heritage to the post-colonial period, where it began a phase of indiscriminate reconstruction and illegal acquisition of archaeological buildings and their architectural and functional transformation, which lost its historical and cultural dimension. The construction of many public equipment, including, educational, health and administrative facilities, it is despite the ancient history, glorious past and bright civilization of the city of Churchell throughout the ages, many of whose monuments remain a special list of the city center in its successive layers. However, marginalization and neglect to affect this civilized city neither restorative programmes nor successive planning policies have been able to adequately preserve this cultural and civilized urban heritage, which constitutes a striking historical chain deep within the nation and witness to its past and a key to building its present.

#### 4- Mechanisms for the revival of Algeria's urban heritage:

Given the status of the heritage elements in Algeria and the experiences of peoples and nations, and based on the Moroccan experience, which we have reviewed some of the details, we are trying to propose some mechanisms or approach that we see fit to revive the urban heritage or at least preserve and value the remained of it:

##### A- Political approach:

political will is a key tool in the resurgence of the urban heritage revival programme. This component is one of the main pillars of the country's policy of planning and organizing its spheres.

The adoption of laws designed for this purpose and their inclusion in the national and local plans is one of the most important tools through which the political project for the revival of urban heritage given the local state's familiarity with the local specificities and features of the space.

**B– The urban approach:**

through which we seek to study and analyze the space from a physical point of view and reach the necessary details of archaeological sites such as knowledge of the planning and design foundations of these sites and their responsiveness to requirements of modern life and their ability to rehabilitate and restore their vitality and activity without prejudice to their physical composition, residential pattern and historical and civilization function. The strange object must therefore be the type of body that suffers from the disease until the compatibility occurs and the wound that decimates Algeria's ancient urban system is healed.

**C– Socio-economic approach:**

the geographical space is certainly driven by two main factors, namely, the human element and the economic component, and therefore it was necessary to take this aspect into account by the relevant authorities by guiding human activity within the boundaries of the heritage area. To serve the place and its specificities on the one hand and on the other hand in order to realize the peoples' wishes and aspirations to improve their housing and material living conditions which is lacking in most of our old cities, which has led to individual reflection on the realization of these desires, resulting in a total change of the shape, function and general view of the heritage element. We also note the near absence of the popular participation, which is one of the components of the urban project presents "Hewry Sanvo", a pioneer of the second generation who called for community participation in the forefront of his book "design with participation, the modern definition of participation as face-to-face interaction of individuals who share important common values for all of them. That is to say their purpose is to be together", and continues that participation will be the main aspect of a society in which freedom is achieved for all citizens. In this case, participation is the instrument for controlling decisions through participants, so participation refers to fundamental changes that involve influencing decisions (Ayman Azmi Jabran Saadah, Mechanism for activating people's participation in architectural and urban conservation projects, 2009, p12).

**D– Third approach decentralization of urban redeployment:**

the continued urban focus on major cities may complicate the problems that are now emerging in cities and create new problems that may be difficult to solve. Especially the problems of the preservation of the urban heritage that has come to blow urban planners, specialists and authorities, consequently, many states adopted policies to address the concentration of population in a limited number of cities, increasing pressure on their centers, most of which are regarded as ancient histories, to adopt a method of country decentralization that produces regional groups with a moral personality driven by citizens living above their soil.

it translates with the emergence of local issues different from national ones, and the stronger the regional solidarity, the many local issues are (Chihoub Massoud, foundation of local administration

and its application to the municipal and state system in Algeria, office university of publication, Algeria, 1983, p37).

The creation of the local public personality determines the will to be individualized on local issues, which are administered by the population conserved. This imposes private property, a special budget and elected representative of the local population charged with managing local issues, thereby guaranteeing local autonomy, especially in the selection of reconstruction methods that are consistent with the natural, socio-economic and urban characteristics of each region. It remains to be said that not all local authorities charged with administering the territories are elected. The central authority can appoint officials, which impedes genuine decentralization. The main functions and full authority of these appointed officials are assigned, as is the case for Algeria, which limits the powers of the elected council and makes it an instrument of executive power, which is often far from the population's field realities.

It is in the process of planning and improvising programming, which has been a major reason for the cancellation and failure of many urban projects that are supposed to confer on the city an architectural and architectural character derived from the community's identity and its heritage, which is the origin of its identity and its historical and cultural reference. This improvisation may have been an important reason for the elimination many of Algeria's heritage monuments from Telemcen west to Constantine east and from Algeria north to Al-Ahagar south.

## Conclusion

from the foregoing we have found that urban heritage is a historical heritage of artistic, cultural and material cultural value requiring conservation, protection and revival within the principles and approach based on scientific theories in the field of planning and on successful experiences and on grassroots participation and initiative that is the basis of construction and success in the preparation of plans and programs for development, evolutions and preservation of urban heritage not only with various preparatory interventions of restorations, renovation and rehabilitation, but by pursuing political, urban and socio-economic approaches that will determine the theoretical and practical permanent mechanism of the.

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