

# The Impact of Social and Economic Transformations on the Heritage Features of Bou Saada Traditional City

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## Abstract

The traditional city of Bou Saâda is witnessing a high level of tension and imbalance in its urban and architectural appearance as a result of the social and economic transformation caused by the industrial and technological revolution and the colonial movement which brought strange patterns that imposed changes on a traditional pattern that could stand for long periods. The phenomenon of urbanization, migration and population growth has also contributed to the acceleration of the deterioration of the old heritage fabric, as human needs change rapidly and continuously, and what was yesterday contained the requirements of the local population is today, for some, a relic of the past that should be eliminated because it is seen as an impediment to progress and well-being. This research aims to show the impact of social and economic transformations on the features of the traditional heritage of Bou Saada city. The study was based on the descriptive and analytical approach of the urban structure of Bou Saâda traditional city, which faithfully reflects the compatibility between culture and human achievements and its restriction to social, economic and environmental controls in construction and urbanisation. The results proved that the new social and economic conditions contributed to following modern trends in urban planning and architectural design in a completely different way to the authentic, inherited local culture, so the city lost its aesthetic and a large part of its heritage and consequently lost its local identity

**Key words:** Bou Saâda, preservation, Traditional urbanism, Transitions, Urban heritage.

## INTRODUCTION

Man was interested in the art of building and construction from the old days where he developed it little by little until he reached the state that it is today, from taking the caves as a shelter to protect from the fluctuations of the outside environment to the use of animal skins to make tents and then the construction of houses by adopting local building materials and easy ways according to his primitive idea.

Despite the harshness of the desert and the scarcity of its fertility to live, but the genius of human thought has been able to adapt to these obstacles; man has produced an urban model and an architectural model that absorbs him in all his dimensions (Gherraz, 2022), where he has achieved peace and food sufficiency and preserved the environment in which he lives by forming a reciprocal relationship between his needs and their resources.

Traditional urbanism reflect the positive interaction between man and place, natural conditions, social peculiarities and economic potential that provide him with carrying out his functions and activities, "expressing the cultural self in its temporal and spatial uniqueness" (Abdelkrim, 2010) and expressing the roots of identity and local belonging as this is the case in the occidental traditional cities and the cities of South Africa in general and southern Algeria in particular.

The traditional city of Bou Saâda reflected an urban heritage that expressed the culture of the society and its awareness of Islamic jurisprudence and its adherence and respect the local norms. Where the urban principles were inspired by social and economic conditions that confirmed the achievement of privacy as a social requirement, simplicity, spontaneity and harmony with nature.

But with the acceleration of the pace of change in the patterns of living where the friction with the outside world was the most important driving factor (AkliKezar, 2008) the urban structure of the traditional city in Bou Saâda was exposed to a great challenges caused by the new economic and social transformations. The conflict between traditional and modernity became reflected in the style of living, social relations and the economic aspect, Bou Saâda city lost its identity where a

different urban environment has emerged from the previous one and does not offer any culture to its inhabitants.

Based on this problem, the following questions were raised:

What are the manifestations of the social and economic transformations that have taken place in the traditional city of Bou Saâda? How has the latter affected the features of the traditional urban heritage?

## **OBJECTIVES**

Through this research, we seek to understand the manifestations of social and economic transformations by looking for their causes and proposing alternatives to improve the urban environment of the traditional city of Bou Saâda and make it conform to the requirements of contemporary life.

## **RESEARCH METHODOLOGY**

To answer these questions, we adopted the descriptive approach of the characteristics of the traditional city of Bou Saâda, which was an involuntary reflex of the prevailing economic and social conditions. It ensured that the human scale came first and created a comfortable environment for its inhabitants, where the principles of sustainable development were realized before they were announced in recent world conferences. From an environmental point of view, natural materials were relied upon to complete the buildings. From the social side, security and privacy were achieved, and from the economic side, self-sufficiency was provided.

The manifestations of changes brought about by the new economic and social conditions were studied and analyzed, which had a significant impact on the deterioration of a large part of the traditional fabric and the impossibility of its sustainability for subsequent generations.

The research was also based on field observations and theoretical documents related to the subject. We have divided the content of the research into three elements:

- The traditional city of Bou Saâda: creation and development.
- Traditional characteristics of the traditional city of Bou Saâda.
- The traditional city of Bou Saâda between stability and the inevitability of change.

## **The Traditional City of Bou Saâda: Creation and Development**

The traditional city is located in the northeastern part of the city of Bou Saâda and represents the historical center around which the current urban expansion, Its area is estimated at 71.55 hectares, bordered to the north by national road N60 bound for the state of Biskra, from to the south the valley of Bou Saâda and Plato district, from the east the valley of Bou Saâda and from the west national route N08 which is heading towards the state of Djelfa.

Like other traditional cities, several factors contribute to the establishment of human settlements in a desert environment. Where the stream of the Valley of Bou Saâda helped to provide the old population with water for drinking and farming and to realize the product diversification as a result of trade with neighboring communities, in addition to the security and protection factor without it the process of stability and construction is impossible that's where the city was placed on a high plateau and was naturally fortified surrounded by mountain blocks that hinder the enemy's access.

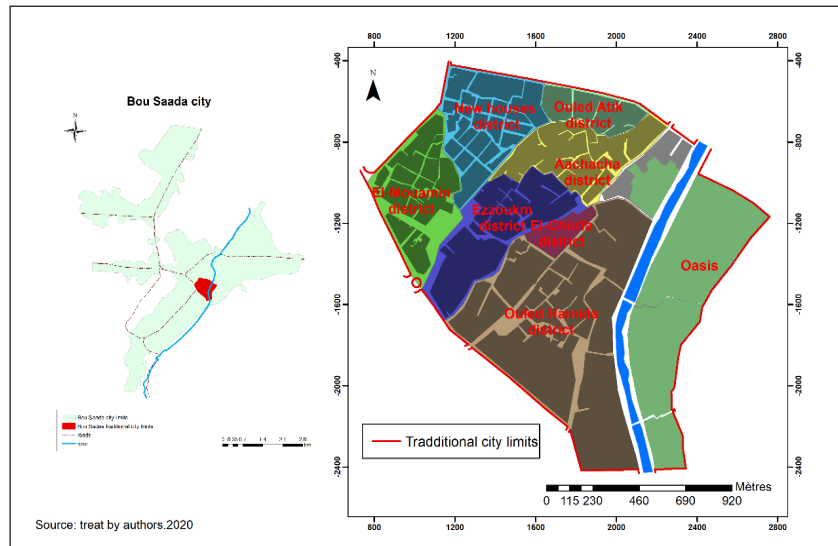
Bou Saâda city was founded at the end of the 15th century by the two men, Sidi Thamer (war man) and Sidi Suleiman (religion man) after being occupied by the Spaniards, they went to Morocco where they were invited by Ouled Nail tribe of the Bani Hilal dynasty (Ben MhamedElmili,1928) whose are nervous people who take the fortified desert places as their residence.

The first thing the founders built when they came to the city is the Mosque of the Palm, so that, Bou Saâda like other traditional Islamic cities where there urbanization started with building mosques surrounded by houses and equipments, the mosque's called by this name because its building materials were from palms(Nacib) and there are some people who said that Sidi Suleiman's daughter was married with Sidi Thamer and gave a child called Atik and the mosque took his name from him. (Nacib)

Sidi Thamer built his house and his family's houses next to the mosque and named district of Ouled Atik and on the other side he built houses for his students and followers and named district of Aachacha.

Until this period, Ouled Atik district's and Aachacha district's were the first structuring urban fabric of the city and with the increased population density emerged other districts where the city was made up of seven districts surrounded by a battlements to protect it, and each one has its mosque, market and sheikh to take care of its affairs.

The districts are similar in terms of urban and architectural characteristics, social structure and economic activities and there is no time evidence showing the history of the establishment of each of them but certainly they came at successive and close periods of time where the Ouled Atik district represents the place of residence of Ouled Atik grandsons Sidi Thamer either Aachacha district is the residence of students of science and Quran and Ouled Hamida district's grandsons of Atik lived in Ramlaya place , the Ezzoukm district includes a group of families linked by blood ties, the district of El-Chorfa and the district of El-Mouamin inhabited by Arab tribes belonging to the sons of Hilal, added to them some Sidi Suleiman's families, this later lost its western part as a result of the earthquake that struck Bou Saâdain 1817 (Besker, 2014) and it has been rebuilt in a different way to the traditional principles and named the district of New Houses.



**Figure 1.** Situation of Bou saada traditional city

### **Heritage Characteristics of the Traditional City of Bou Saâda**

the traditional city of Bou Saâda is one of the models of the Arab-Islamic city and agrees with it in many characteristics are taken for granted in the principles of traditional urbanization, it can be summarized to the following points: simplicity, automaticity, privacy and compatibility with nature, which made its morphological appearance respond to all its measures of social, economic and environmental organizations and framed by the religious aspect (Abdelkader, 2009), and by dropping the status of the study we can clarify those characteristics as follows:

The general appearance of the traditional city suggests that the compactness is at its maximum functional level, which confirms the strength of social ties and the economy of the consumption of space, as well as the provision of a comfortable indoor and outdoor environment that enables the population to carry out their activities in favorable climatic conditions.

The imprint of spontaneity and simplicity is evident on their geometric layout because it is managed by social factors and other economics and climatic, their location is spontaneous without prior planning as it takes a hill near Bou Saâda valley surrounded by mountains and this phenomenon is intuitive reflects the human instinct in the research for places of stability providing water, food and security.

As for the traditional residences, it was also characterized by spontaneous form and position, as the social, economic and climatic determinants directed at them made them reflect the reality of the objectives emphasized by the population that has designed houses corresponding to their intentions as to the fate of their home. Also its typology is characterized by simplicity that reflects the credibility of its designers, inspired by the teachings of the Islamic religion, which insisted on the need to provide comfort and well-being in housing without opening up to the outside that is, audiovisual privacy was a fundamental requirement. In addition, the opening inside allows the possibility to expand according to the size of the family, such as the deduction of a part of the courtyard and its exploitation for other purposes, also it was the

gathering place of members of the whole family, as this type expansion and internal change has preserved the image of the architectural facades of houses which he has maintained his unity and similarity, contrary to what is found in contemporary residential projects. The interior courtyards also formed an isolation barrier from the propagation of voices from the outside to the inside and a visual barrier that obscures the woman and the peculiarities of the house. In addition to not building buildings on several floors not only to achieve the same goal, but also not to block the sun light of neighbors and without over-decoration with the use of local building materials to adapt to climatic conditions of heat, humidity and light, which made the urban scene reflect the harmony between the physical structures that make up the traditional city and its natural environment.

The road network is a hierarchical set of routes from public to private they have been designed according to the quality and quantity of their uses by ensuring the connection between the various existing structuring elements, there are streets that gather between districts and characterized by the intensity of the movement, there are also paths with less dimension and circulation by contribution to the previous one, they are used by the inhabitants by connecting between the streets and leading to the public spaces, in third position of a more precise use one finds the blocked corridors sometimes covered their width does not exceed 1.5m leading to private property where its gather people's houses linked by blood ties.

The direction of the streets came from the northeast to the southwest, as the traditional city is exposed to cold north-easterly winds in winter and warm in summer, but the positioning of the palm broke its intensity so that only the weak winds reach the interior, but in return the opening of the city to the south make them vulnerable to the impact of warm Siroko winds laden with grains of sand and here we observe the versatility and intelligence of the winding design that break directions southerly wind and reduce its speed and temperature.

The property of winding streets has made the urban fabric characterized by diversity and surprise in its visual image that passers-by cannot know the adjacent elements until arriving at the end of the street, which sometimes shrinks and spreads other times, suggesting a transition between public and private areas and diversity in domain use and disparity in height levels that opens up to a large market or intersections where space is open or mosques or buildings their height varies between ground floor and first floor. This planning has also helped to protect against enemies by breaking the field of vision on the contrary western and modern urbanization, which depends on the orthogonal principle in the division of streets to be long and wide and many right-angle intersections give a wider field of view where passers-by feel the monotony and repetition

### **Bou Saâda Traditional City between Stability and Inevitability of Change**

There is no consistency except the same constancy so all societies change even if they seem constant (Ben Seid, 2007) and change means the various transformations that have taken place on the structures of society in all its areas (Mekidech, 2015), whether they are social or economic, which form with the spatial side a coherent and integrated three dimensional perspective and that any transformation in part affects the rest and this is confirmed by STUART James territory theory, where he pointed out that space is a model consisting of three secondary models, namely the economic environment, the social environment and the physical environment contains the various human activities that overlap and mix with each other produces a distinct identity (AkliKezar, 2008).

Change has two characteristics, either positive in achieving progress and development in various areas, or negative in influencing the characteristics of local identity and abstraction of original values, as has happened in the traditional city of Bou Saâda and perhaps the most important factor is the Western cultural invasion under the name of urbanization by new methods to satisfy the renewed needs of food, clothing, speech and which are the subject of our research and which have been encouraged by the migration of indigenous peoples because of their lack of awareness of the importance of their heritage to be replaced by a society characterized by heterogeneity, which has resulted in several disturbances due to their different motives, ambitions and culture (Ben Seid, 2007).

Modern technology has also accelerated these transformations, as well as the use of building materials and planning methods where the human scale and determinants of the desert environment have been absent and this has created problems in the traditional urban structure.

### **Manifestations of Social Change**

According to the dictionary of terms of social development change is any change affecting the social organism whether in its construction or in its functions (Ben Seid, 2007), and in the traditional city we can explain the manifestations of change social as follows:

### ***Disappearance of the Traditional Government System***

Governance in the traditional city has inspired their principles based on customs and traditions that have imposed a number of strict restrictions and controls to allow the local population to perform their functions in the stability, and security. Each of the seven districts had a Sheikh (president) who manages tribe issues (marriage, divorce...), It should be noted that the leaders of these districts are people of the same lineage of the throne, and it is an indication that social belonging for the leader of the tribe is a fundamental condition, in addition the authority in these communities is given absolute to old persons who are faithful and visionary of their social affairs and who occupied a prestigious post, basing of the value of their memory and their experience in life (Hamdaoui, 2015).

The traditional system of government also relied on the principle of consultation before it was announced within the directions of sustainable development in the world summits, i.e. so making decision authority move from the base toward the summit, which focuses on activating population participation in the various decisions that concern their affairs. The older persons are viewed as hard-liners whose culture is limited and their mentality is old and does not accommodate the characteristics of contemporary life, thus weakening the prevailing power and move from the throne law or the law of the chief family to the family code, the courts, the State and others.

### ***The Spread of the Phenomenon of Social Alienation***

Traditional communities in the city of Bou Saâda were characterized by the sovereignty of the primary relations, which are clearly reflected in the structure of the districts, each one is inhabited by families linked by kinship and affinity, "these families live in a small area of the earth that makes them in constant contact, and they are characterized by unity, cohesion, a unified culture and a social pattern that organizes their activity" (Aasli, 2010) "based on solidarity and the nervous not only in meeting their needs, but also as IBN KHALDOUN said, they strengthen their doubts and increase the enemy's fear for them" (Chouichi, 2006).

The purpose of this social cohesion, which has been reflected in the established field, is to achieve security and tranquility. The streets are short and broken and hinder the enemy's incursion into the city, and every throne ruled by a leader or master agrees with all neighboring masters on controls and arrangements that achieve public benefit and prevent any foreign interference.

In analyzing the relationship between neighbors within the traditional city, most of them are the same customs and traditions that glorify the large family, the opposite of what characterizes these relations today is disintegration, alienation, where most indigenous peoples have abandoned the region because their old environment is no longer able to respond to contemporary requirements. Primary relationships have been transformed into secondary relationships, with which neighbors have been weakened, resulting in the emergence of new values and traditions followed by the decline and spread of old values.

### ***Disappearance of Some Traditions***

The spatial proximity and social proximity that characterized the social life of the traditional city of Bou Saâda have had a clear effect on the activation and appreciation of the customs and traditions that have been practiced as the (TWEZA) as a form of collective collaboration between a family group in the works of reaping of fruits, women's groups for domestic work and preparing food and sweets Traditional (chakhchoukha, mechouach...) especially in seasons.

Malik BEN NABI believes that it is the social relations network that secures the community's survival, preserves its personality and regulates its vital energy to allow it to perform its joint activity. He also said that when tension spreads in the network threads, it becomes unable to carry out the joint activity effectively, it shows that society is sick and is still at its end, or if the network breaks completely, it will only mark the death of society to a mere memory buried in history books (Aasli, 2010).

The social relations in the traditional city of Bou Saâda today are characterized by social distraction and the attention of each family to her things only because its members did not know the rest of the city's inhabitants, as traditions and customs have disappeared and expressions of solidarity and cooperation have been absent, where financial interests take first place. For example, in traditional dishes, most women prefer to make them alone and sell them to shops or families, so that cooperation is paid for a monetary price.



### ***The Emergence of New Roles for Women in Society***

The role of women in the current society has changed in Bou Saâda where it is no longer limited to domestic work only. As a result of the imperative and free education and openness to the outside world, women became crowded men in different positions of work in different disciplines, reduced their responsibility towards their family and made their contact more powerful in the outside world, as they spend most of their time in their workplace.

### ***The Decreasing Role of Mosques and Zaouïas***

The traditional mosques of the city represented the principle of spatial and functional centrality, where houses are organized and distributed, as well as steering the various functions in the city and therefore the center of: social administration, economic, political and religious. "The mosque is called the place of prostration to God and prayer or the mosque that brings people together to pray and conducts various affairs of social life" (Salah 2014).

Zaouïas are also places of Sufism and take lessons in Islamic law, mentor students, study and learn the Qur'an. Despite the narrow distances between the urban districts of the traditional city, each has its own mosque, and this is an indication of the great role that mosques played in the old urban structure where they represent the beating heart and driving force of urban activities (Ben Youssef 1992).

But in the present time, with the multiplicity of sciences and its branches, various institutions and structures have been emerged and stripped mosques from some functions to which they are entitled, where their role becomes limited only to the execution of prayers and religious ceremonies, also the role of Zaouïas has diminished due to the reluctance of students to use them in the absence of recognition of its diplomas and go to Islamic universities and institutes (Boukhelifi Kouider, 2019).

### ***Manifestations of Economic Change***

The economy in the traditional society focused on achieving self-sufficiency in food by balancing population density and agriculture. With the change of life systems, economic activities have emerged under the law of supply and demand, which attracted huge numbers of workers who preferred to abandon the primary sector because of its fees and move towards more profitable and stable activities.

### ***The Decline of the Agricultural Sector and the Aging of the Palm Oasis***

Agriculture is considered the basic way of living adopted by the inhabitants and palm oasis is one of the pillars of human stability in the traditional desert environment, its presence suggests the availability of water nearby. It also represents an important food source not only by relying on its dates, but its high height allows the planting of many fruit trees and legumes underneath.

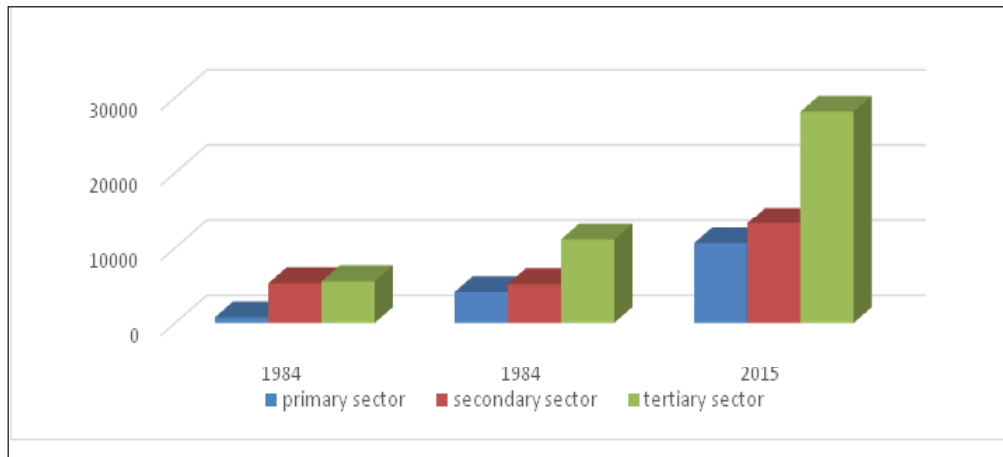
As the city of Bou Saâda has both suppliers, agriculture has been adopted as a primary economic activity by the founding Bou Saâdians. Not only to meet the basic needs, but also to ensure the survival of the community (Akl Kezar, 2008). The traditional methods adopted and the process of planting and harvesting require cooperation and coordination among the members of the region, and the oasis also provides an atmosphere for gathering and relaxing, especially in the evening.

In the Ottoman period, the city was able to accommodate 4500 inhabitants working on the cultivation of 10,000 palms distributed over 500 orchards. Statistics in 1970 indicate that an area of 176 hectares of gardens and orchards is concerned by 744 workers with a contribution of 0.34% from the female sector (Nacib).

By the end of the seventies and under the direction of the second four-year plan (1974/1977), the authorities directed their interest towards the industry as a secondary sector with a high cost-effectiveness. The city of Bou Saâda was benefit of two industrial zones "consumed vast real estate and deducted from the amount of water flow at the expense of agriculture and population and absorbed labor from the primary sector for high wages" (Cote, 2010).

With the beginning of the 1990, the state abandoned the market-oriented system and pursued a free-market policy. The multiplicity of means of production and the development of means of transport and trade and services emerged as a tertiary sector clearly impacted the lifestyles in the city and ranked first in achieving profits in a faster time and less effort. Where Various public institutions (health, education, transport, etc.) emerged and attracted a large number of workers, who preferred to work in trade rather than agriculture because of fatigue where the role of the oasis appeared

to decrease and “its area was reduced to 24 hectares after occupying 120 hectares during the period (1850/1960)” (Dahmani, 2015) due to the loss of interest for them and the conquest of urban planning on its territory.



**Figure 2.** Labor force development in the economic sectors in Bou saada Source: treat by authors based on the data of Planning and Statistics Department, 2015, and (Nacib)

### ***Reduced Importance of Crafts and Traditional Industries***

The traditional town of Bou Saâda has been characterized by many traditional handicrafts, some of which remain and have been used until now, while others have disappeared due to competition with imported industrial products. For example, for traditional clothing and textiles, most of the residents still keep their traditional dress (Nikhilesh, 2018), brannies and long coat (kachabia) where became famous in international fairs where new techniques were added, such as silk knots to enhance its attractiveness, the long scarf (el melhfa) represents the official dress of some women who wear it at different ages. Despite the development of furnishings, woven carpets remain a necessity in the Al- Bou Saâdi house and equip the bride as they are considered a symbol of authenticity. The wool is the raw material of these industries and is available in the region belonging to the pastoral region of the steppes.

As for the traditional iron and wood industry, it is almost totally absent from the market it was used to cover the feet of horses, the handles of carved doors, and the roofs of the house and the manufacture of the Bou Saâdi knife, which is only bought by tourists.

## **DISCUSSION**

The existing communal organization in the traditional city of Bou Saâda reflected a certain image of the daily reality of the pension with its social and economic dimensions, in which the building and reconstruction laws complied with strict controls imposed on all members of the local community. However, due to the aforementioned transformations, many of the features of the society have changed as a result of the new conditions; the traditional city of Bou Saâda has been stripped of some of its characteristics (Abdelkader 2009, 6) and its effects can be illustrated in the following aspects:

### **Social and Cultural Aspect**

Alteration of the social structure as a result of the migration of indigenous populations due to declining level of services and infrastructure in residential neighborhoods, thus losing the physical structure of heritage content and the gradual disappearance of values and inherited customs and the city become a soulless body (Daoud, 2008).

Lack of community spirit and promoting individualism, as well as divisions of heritage resulted in deserted housing (473 abandoned housing units out of 1769 housing units and 882 housing units are in poor condition). Divide the building into several parts according to the number of heirs, add openings and close others and sometimes keep part of the building for residential purposes and use the other part for service purposes and this has a negative impact both on the façade of the architecture and on the situation of urban construction.

The lack of awareness among tenants of these traditional buildings due to the lack of a sense of local belonging and therefore indifference to the process of maintenance and renovation of these buildings in order to ensure its sustainability.

Absence of security and comfort when visiting the traditional city that became a residence to house the poor class, and which is characterized by a high occupancy rate (the TOL exceeds 7 people in the house) and therefore it negatively affects the physical structure of the building and accelerates the spread of manifestations of social parasites.

**Economic and Service Aspect**

The economic base has shifted from reliance on traditional farming and crafts for the lack of its income to practice modern industries that rely on developed technologies. A new forms of economic exchange have emerged and the heritage areas have become warehouses, workshops and factories with polluted industries, leading to widespread poverty, unemployment and a low standard of living within them (Ibyari, 2006).

Adopt modern means of transport such as cars and trucks, the foundations of buildings are weakly resistant because of aging and they do not support the vibrations resulting from the continuous passage of vehicles.

Invasion of commercial uses of the urban heritage fabric (Ibyari, 2006) as it often occupies the center of the city, resulting in an increase in its real estate value and the desire of most of its owners (who ignore its cultural value) to suppress and transform it in activities of rapid profit and exploitation of its stones in the construction of new buildings.

Poor environmental awareness among the current population has resulted in the spread of various aspects of pollution as a result of the accumulated wastes in urban areas and those dumped in the valley as well as sewage.

The decline of public health facilities because of their inability to absorb the secretions of the local population, which leads to the spread of diseases and various manifestations of pollution.

**Urban and Organizational Aspect**

Repeated encroachments by citizens and the occupancy of buildings with new uses that the physical structure cannot afford.

The transformation of types and materials of construction, where most heritage buildings being built with traditional materials such as stone, clay, brick and wood, and have been replaced by modern houses with standards and foreign dimensions, where the principle of privacy has been omitted, as these are open outside with large windows and balconies.

Random and un intentional restoration has distorted the traditional urban landscape and the spread of visual pollution due to recent changes, such as the installation of lighting networks, heating and cooling systems, as well as paintings and colors covering the historical scene.

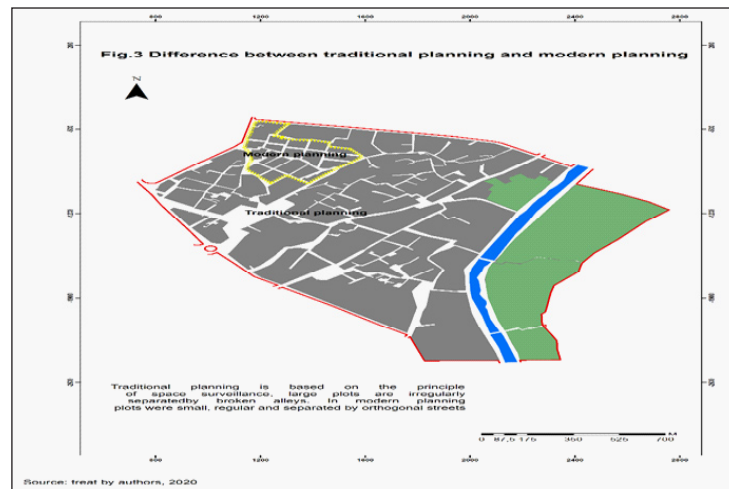
Adoption of the orthogonal planning model during the reconstruction of the El-Mouamin district destroyed by the earthquake in 1817, contrary to the traditional model based on the principle of centralization.

**Table.1** Reflection of economic and social transformations on the traditional environment in Bou Saâda

	Old Environment	Current Environment
Socially	the unity has achieved for the local community	the unity of the community was only partially achieved
Urbanism	For each category of users, there was a space for privacy in the diversity of its urban elements	It was unable to accommodate the specificities of each category, despite the diversity of its external spaces, but it was able to provide all the service needs
Architecturally	It provided privacy with targeted design and the use of architectural spaces	Absent social spaces and replace them with functional spaces
Environmentally	Consistent with its environmental data to a large extent	Its features have been lost as standard standards are applied in different environments: Mountainous, plain, desert, coastal

Source: (Medour, 2010)





**Figure 3.** Difference between traditional planning and modern planning

## CONCLUSION

Economic and social transformations have had a negative impact on the heritage characteristics of the traditional city in terms of function, beauty and identity, after it had already met the maximum requirements of comfort for the user inside and outside the house and food smugness, security and privacy, it is now in a degraded state trying to disappear gradually due to the effects of Western modernity imposed by the existing developments, the emreint of French colonialism also played a role in this deterioration, imposing foreign models in various areas of life, including the built environment, and even after independence, these models were very popular in the field of reconstruction to remain the colonialism of culture supported by the means of technology that made the world a small village.

It is not possible to say that transformations have only negative consequences; there are also positive aspects that can be brought if the importance of traditional urban heritage is made aware and valued by efforts combined with the public sector, the private sector and associations through awareness sessions that fuel a sense of belonging. Develop the spirit of collective responsibility for heritage by carrying out maintenance and restoration work by adopting skilled labour and modern technologies to exploit these elements, for example by presenting documentary or humorous scenarios, as is the case in Tunisia's traditional cities. And adopting it as a sustainable tourist resource by making it a tourist accommodation area, supporting it with the various necessary equipment, rewarding the residents who host tourists in their homes and introducing their customs and traditions "where, according to statistics from the World Tourism Organisation that 80 tourists with the best taste want to live out of the ordinary in more authentic experiences and integration into local communities" (Abdelkader, 2009) has been able to reconcile resources of the past with present requirements.

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