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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.

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