

Goz-Beida , Resilience City, Which Is Looking for a New Humanity

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Abstract

Goz-Beida, is a village that is created to the east of Chad in 1870. To site, it is a plateau which is enclosed by three mountains that hit its human territory and its soul. The site is situated between the "12°13'25" north, latitude and the "21°24' and 53" longitude east. The climate it is considered to be a local steppe climate.

His potentiality is the rich and varied agricultural production, the majority of the population is young and women, another point are the crossroads of cosmopolite. The city is isolation from other parts of the country from a long period of the year during the period of rain. The cross or corridor of Ouaddis (amount of water) which appears periodically, provokes the erosion, and has been seen as the key destruction of the habitation and equipment. Goz-Beida is preferable to day a palace of all problems: Environmental, Economical, Social, sanitary and Cultural, the town is characterized by an migrant population caused by the crises of Darfur, for those problems the life is in perpetual mutation that show it resilient, This paper offers the conclusion that the increased environmental, social and economical problems associated with rapid urbanization pose a threat to a sustainable development, human security and peace. With all problems, Goz-Beida city resilience continues to advance the new humanity.

Keywords: *city, resilience, identity, humanity*

1. Introduction

The paper goes on to examine and explore the ways of recognition and integrating resilience In the issues of experience, memory and the soul of Goz Beida city.

Historically the term of Goz-Beida is made of two words; Goz refers to sand and Beida means white, then Goz Beïda which means in Arabic "the white sand dune" upon which the first city was established in Chad. The first and late Sultan Hyssac Habreche who came from Sudan since 16th Century has given this name. Goz-Beida is the main town of the Kimiti department and capital of Sila region in south eastern Chad; is 70km border with Sudan western Darfur region. It is founded to 1200 km with road of the capital N'Djamena. Geographically, Dar Sila is located in south eastern territory of the Republic of Chad. It borders the Salamat Region in the North, Ouaddaï Region and Assoungha Department of Sila in the south east, and Darfur Region of Sudan to the west.

In 2003, this city has 7000 people, but now it disposes around 50 000 people and living the multiple mutations: spatial, social, economic, cultural and other. The city is characterized by the multiple ethnical groups and each of them has its own traditional identity.

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Its potentiality: we can find out many points among which the rich and varied agricultural production, the majority of the population is young and women, another point is the crosswords of cosmopolite. As far as the trump is concerned, we note the availability and commitment for the development lead by youth and women, the willing determination of the life condition of the population. Therefore, there are some obstacles and it should be necessary to point them out. The first is to embed internally and externally aspects of the city which contribute to the isolation from other parts of the country from a long period of the year during the period of rain. The cross or corridor of Ouaddis (amount of water) which appears periodically, provokes the erosion, and has been seen as the key destruction of the habitation and equipment.

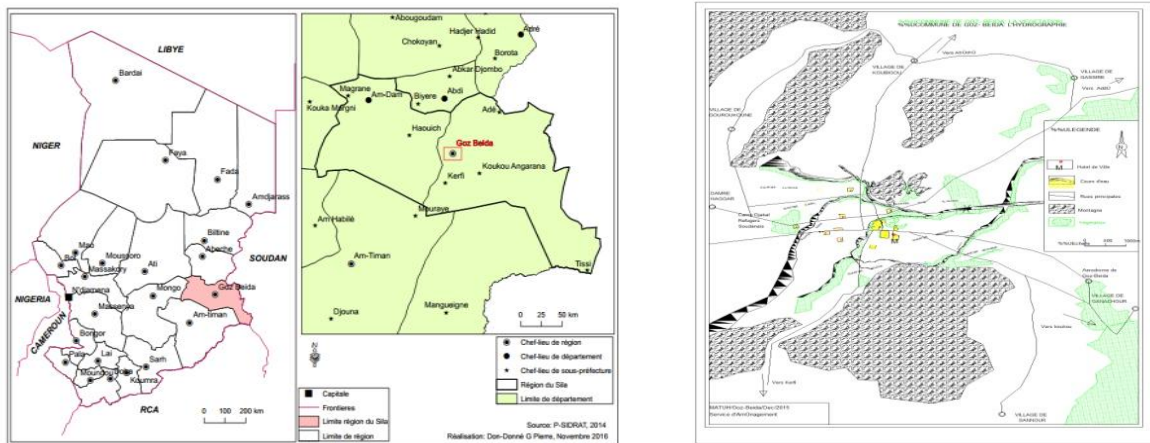


Fig 1: Localizations

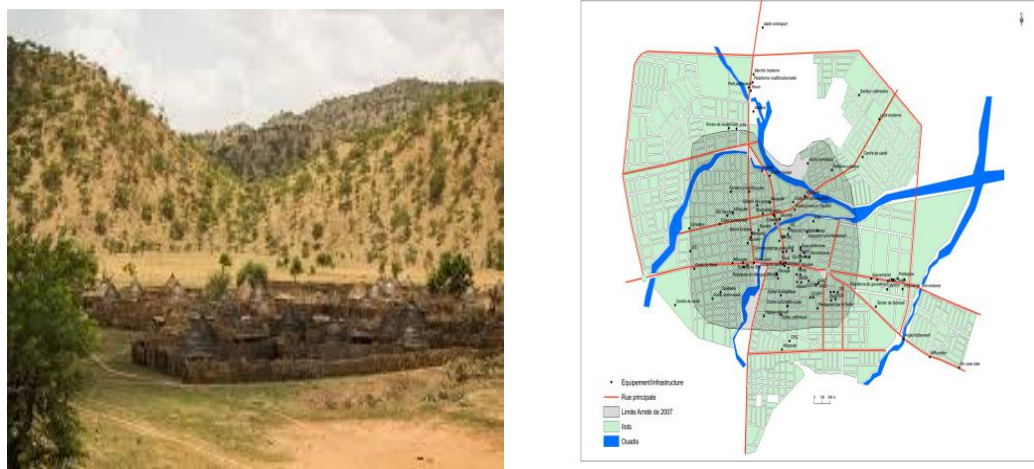


Fig 2: Evolution planning of the town

This city is living the multiple mutations: spatial, social, economical, cultural and others.

We have chosen the word 'resilience' as an umbrella term for the planning and design strategies needed in order to help the city is one that has developed capacities to absorb future shocks and stresses to its social, economical, and technical systems and infrastructures so as to still be able to maintain essentially the same functions, structures, systems and identity.

In this work we arouse the urban revitalization of the city by relying on PUR (urban project of reference), a project realized by PNUD in December 2016. For this, we would like to get the soul of the city of Goz Beida. Our methodological approach is going to come one the multi sectoral documentary research about the city of Goz Beida and the diagnosis of the city around several thematics. (Such as urban environment, economical, demographic, social, and cultural). This revitalization would consider the approach of its new humanity.

2. The Natural, social and Cultural determinants of identity of Goz Beida

The climate is considered to be a local steppe climate. There is little rainfall throughout the year. In Goz Beida, the average annual of temperature is 27.3 °C. In a year, the rainfall is 606 mm. The driest month is January. May is the warmest month of the year.

In the Goz-Beida nature surrounding, where the largest of animals mingle with the minute and landscapes are colorful and diverse. The town is best visited as a base for exploration of the nearby national park of Goz-Beida and look for zebras, lions, leopards, elephants, wild beets, rhinos, birds, plus fishes, insects...and many other species in their natural habitat. It occupies an area of around 3,000 square kilometers and, although it has been affected by conflicts as well as illegal poaching and other atrocities, it is a haven for both rare and endangered species. It is to embed internally and externally aspects of the city which contribute to the isolation from other parts of the country from a long period of the year during the period of rain. The cross or corridor of ouaddis (river amount of water) which appears periodically, provokes the erosion, and has been seen as the key destruction of the habitation and equipment. So the most common cause of weather-related disasters is flooding, drought, tornados,



Fig 3: Erosion caused by the ouaddis (river)

Fig 13: Difficult to travel in rain period

Goz Beida lives in a wide range of housing types, including formal or squatter settlements. Informal housing, both in rural and urban areas, is often poorly designed, ramshackle and insecure, and sometimes located on risky ground such as dolomites' land, sand dunes...

Talking about the potentiality, we can find out many points among which the rich and varied agricultural, farmed production, Gos beida disposes large natural and cultural heritage, who need preservation and revitalization, so the rise of heritage and citizenship in the formation of local identity in this world of transition, characterized by the globalization, migration and mobility,

Gos Beida, city offering rich narratives on cultural heritage and inspiring best practice of new humanity,



The social

Dar Sila is the name of the wandering sultan of the Dar Sila Daju, a multi-tribal ethnic group in Chad and Sudan. They speak Dar Sila Daju, a Nilo-Saharan language. Most members of this ethnic group are Muslims.

In 2007 there were about and 180000 displaced Chadians around the city of Gos beida, two refugee camps can be found with a large number about 100000 populations. The influx of refugees has rendered these fragile ecosystems even less resilient. More languages are spoken in this city.

Although the mobility of pastoralist has led to the development of strong social and economic lives between many communities it has also caused conflicts, the history of which is passed down orally and forms part of the collective memory due to its situation, the city is characterized by the meeting ethnical groups and each of them has its own traditional identity.

As far as the trump is concerned, we note the availability and commitment of the development lead by youth and women, the willing determination of the life condition of the population. 150 mediators, including many women, have helped solve 42 inter-community conflicts using traditional techniques, sometimes covering up to 70 miles on donkeys to promote dialogue and prevent violence in all the surrounding villages.

In Goz Beida you'll constantly be greeted with the characteristic warmth and dignity of habitants, and the raw beauty of this town. You'll hear from guest speakers' about GB's recent history and progress, as well as hearty social issues that linger to this days, challenging communities with health issues, gender inequality, lack of education and other barriers to the advancement.

The Sultan is chosen from one; his advisors are drawn from another. Now the Sultan ship is primarily a role of religious leadership. However, the Sultan remains a figure of tribal identity and unity.

The social organization of the urban society was based on social groupings sharing the same blood, ethnic origin and cultural perspectives. Development was therefore directed towards meeting these social needs, especially in terms of kinship solidarity, defense, social order and religious practices.

The cultural beliefs separating public and private lives regulated the spatial order between uses and areas; the led the separation of male and female users.

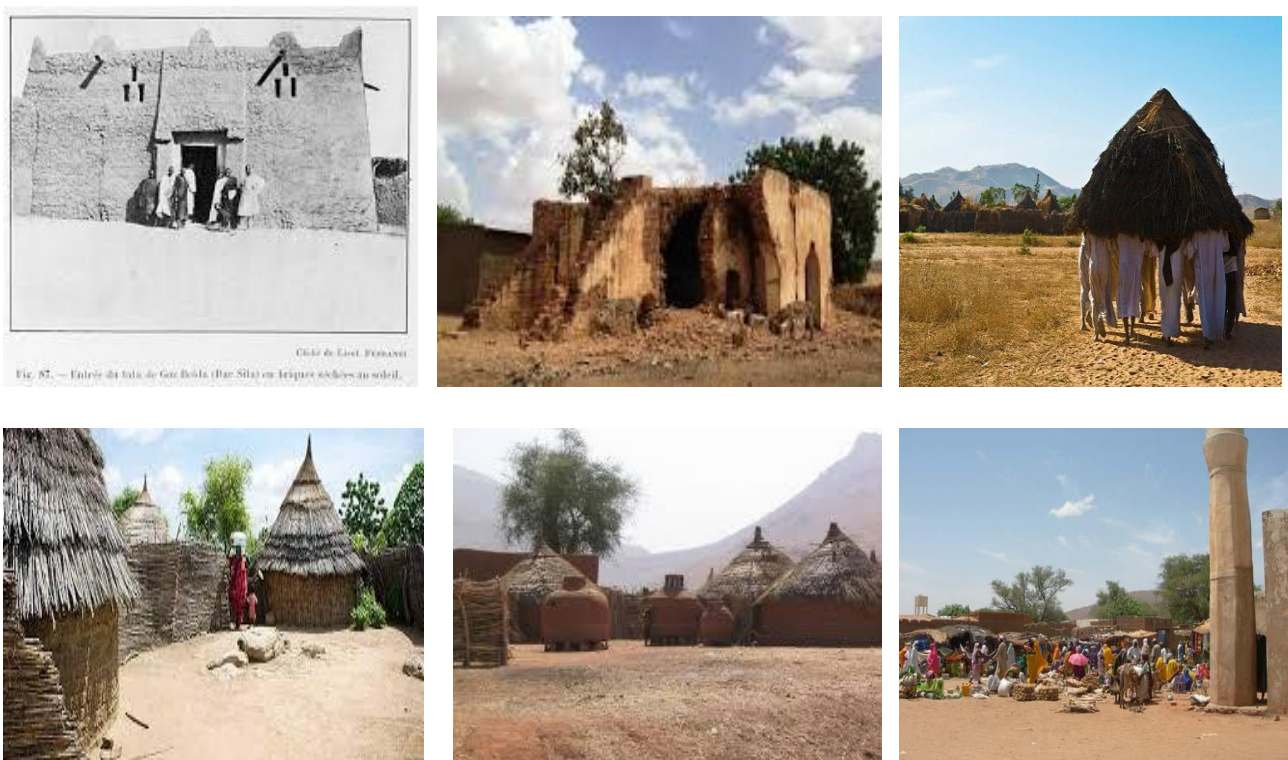


Fig 4: Architecture is the platform where all cultures, heritages, traditions, and histories meet.



Years	Before 1970	1998	2009	2015	2016
Population	7 000	20 000	41 248	52 000	68 000

Table 2 Population grow

3. Urbanization and social mutation build the resilience's

Goz-Beida is not one of the grand cities of the Africa. It doesn't have the history of Timbuktu, the charm of Abudja, the energy of Ndjamena. It doesn't even have the population of Cairo. But greatness is often defined by what's missing for there: sociability, hospitality, believers to sustainable development. The city is rapidly urbanizing and is growing at 3,5 % annually, the fastest rate in the developing world. The urban grow of Goz Beida is deployed without urban plan. Today, to the cities in extension, it has difficult of urban serve and infrastructure to know: potable water, electricity, drainage of rain water, urban transport, and socio collective's equipments. So it is important for us to think today to voices and ameliorate the fund of population in implication and the responsibility to the gestation of their city.

The town of enclosing formal and informal backyard is dwelling and informal squatters settlements informal housing both in rural and urban areas Gos Beida. It is often poorly designed rams hackle and insecure. To all those, the people are living in an insufficient alimentation and lack of drinking water and they have precocious habitation, insufficient equipment's of educations, and sanity. You don't come to Goz-Beida to stay in minimalist hotels and eat spaghetti, drink vine and to wander the streets at night; you come to Goz Beida to be in Goz Beida. You come to Goz Beida for living and discovering the soul of this town, for example its energy , its life, energy of all things that move and in static and that have the invisible relation with them. So in Goz Beida, the soul activates its urbanization which its urbanity reflects of its tradition, the welcome, the hospitality, the forgiveness, and human love that in temoign many ethnics that lived in this town. The Goz Beida soul community found a relationship between, social offerings, openness, and aesthetics, and resident attachment. Urban heritage and traditional architectural make the soul of City Goz Beida offering rich narratives on natural, cultural heritage and inspiring best practices of new humanity.

The principe that defined much of the characteristics of habitation of Goz Beida is the adaptation of the built plan of the city to natural circumstances expressed through weather conditions and topography. These were expressed in the adoption of concepts such as courtyard.

4. Resilience in questions

The United Nations define resilience as "the ability of [a city] to resist, absorb and accommodate to the effects of a hazard, in a timely and efficient manner". The resilient urban is the capacity of town to absorb a perturbation and to guest its functions. This is the selling of Goz-Beida. Supports the resilience of local institutions, increasing their capacity to provide health, education and rule of law services and expand social protection and economical opportunities.



Fig11: The problem of water



Fig12: The only forage of water (150m3)



Fig 13: The use of not drinkable water

The problem of its development comes from its particular identity. The PNUD develops the resilient approach of

population and institution. The resilience is a new approach that helps the population to anticipate, to absorb and to grow. To reinforce the resilience of population, it is to help there, to innovate and learning to live the difficult confrontation. Resilience in human social systems understands there to be the added capacity of humans to be able to some existent anticipations and plan for the future. Resilience is conferred in both human and ecological systems by their capacities for adaptation to these external stresses and shocks. Today, Goz Beida confronts the challenges of increasing living climate change, social, cultural and economical.

The insuffisance	The potentiality	The trump
Bad lane of communication between GB and neighbors	A abundance production and diversified	The engagement of the municipality
enclosing of the region	Has an important breeding	Relationships with partners in development
Lack building and equipments of education ,sanity	Rich of the environment and natural lands caps	Permutation and engagement of the young in favor of development
Lack work for the young	Dynamism association and groupers of the young and women	Engagement of the plat form of associations and groupers of woman's in favor of development
A poorly urbanization which installed progress	Abundance material of building	Expression of wanted popular for arrangement of found of life for population of Goz –Beida
Divagation of animals in the town	The majority of the population is young	
No electricity	The artisan at sector promoter	
Erosion of the urbanized infrastructure, habitation and other equipment	Predisposition for the arrangement tourist	
Does n't have access to drainage of rain water and others		
Of generally, this town has constraint that handicap its development		



Difficult conditions of labor



Difficult conditions of education





Fig 15: Battle for the resilience



Fig 16: Running for its development



Fig 17: Happy to live in the city

Conclusion

Urbanization is a product of man's activities and can be positive or negative. So the transformation of Goz Beida from being a rural town to main town of Sila region has changed figuratively and its spirit has also evolved with arrival of refugees and migrants between 2003 and 2007.

This mutation had built his resilience and the decline of others, the growth of its soul.

In addition, the result of our research shows that Goz Beida needs to invest in people and environment in new policies to secure more sustainable, resilient and livable city.

For this, how we can make this city to be looked like a new humanity? In Goz -Beida, our role as architects is not so much a question of creating the monuments ... as it is one of resolving societal problems of the masses. In line with our top mission, we have to tackle our peoples challenging societal development issue.

With will and determination we can optimize its development, minimizing costs and maximizing benefits for the interest of Goz Beida's city.

Our planning and design professions will be hugely challenged to find new economical models and more in order to plan for and its implement the strategies that will in combination adequately increase the resilience capacities of Goz Beida city which needs partnerships for revitalization of its physical and cultural heritage.

Here, we want to offer vibrant views of Goz Beida's resilience and paid stronger attention to new African urban humanity.

We finish with some emergences in managing for all resilience's also that the most important factors contributing to foster urban resilience that includes diversity, modularity, and tightness of feedbacks, social cohesion and innovation.

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