The Aesthetics of City Planning by Confrontation of Pandemics Coronavirus

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Sections Info	ABSTRACT
	Objective: This study aims to analyze changes in daily life and urban activity patterns to understand new interaction mechanisms between recipients and cities, and how these circumstances reshape recipients' perceptions of cities in the absence of the usual urban rhythms. The study attempts to highlight forms of beauty that emerged or were rediscovered during the crisis. Method: The effects of epidemics on cities were examined through a historical review and critical analysis of the spread of epidemics, up to and including the Coronavirus, and their impact on urban life and development processes. Results: It was concluded that, despite the severity of the crisis, the precautionary measures were a double-edged sword as they allowed for a reconsideration of urban aesthetics from new angles, it was realized that the concept of city aesthetics is not just a normative structure with strict rules, but a concept linked to its reality (context). The crisis also encouraged us to think about the role of urban planning in the context of health crises and to consider how it can demonstrate flexibility and beauty simultaneously. This involves providing strategies and solutions that align with the nature of people's lives and the characteristics of each area. This would enhance the city's capacity to withstand crises and its ability to fulfill the fundamental needs of the population, as well as aesthetic and psychological requirements. Novelty: This crisis is a unique experience that invites us to reconsider how cities are designed and how we live in them, shifting the focus from consumers to partners in shaping their aesthetic meaning.

INTRODUCTION

Cities are home to most of the world's population, they are centers of economic growth and innovation, but the increasing concentration of people and activities in cities makes them vulnerable to various risks, including the spread of pandemics, which have always influenced urban lifestyles through the effects caused by the measures needed to deal with and adapt to them [1]. This in turn leads us to a series of questions: Is the world now witnessing the era of epidemics? How can our cities face these epidemics based on the Coronavirus? How will this affect the aesthetics of life and the city? If the aesthetics of the city can only be realized through the aesthetic experience of movement in its streets, does this mean that humans will lose the feeling of the aesthetic of the city within the quarantine atmosphere? Can humans have an aesthetic experience in a city that has lost its vitality? This, in turn, leads us to question the possibility of reformulating that aesthetic experience with new concepts in light of the new contexts. Through this study, the aim is to analyze and understand the transformations that occurred in the aesthetic experience in the urban space during the pandemic period, and to search for ways in which the recipient can rediscover the beauty of the city despite the imposed restrictions

and limited human interaction in light of the crisis. This study aims to analyze the changes in the details of residents' daily lives to understand the new mechanisms of interaction between the recipient and the city in the absence of the usual rhythm of urban life, in an attempt to highlight the forms of beauty that have emerged or been rediscovered during the crisis. The study will be oriented towards the study of aesthetic values within their context in the urban environment.

Aesthetic Values

It cannot be said that aesthetic values are purely subjective concepts, or strictly objective. They are a subjective concept based on the perception and emotional response to the aesthetic experience. They also possess an objective aspect in terms of aesthetic judgments. [2] Beauty can be defined as a concept that is "the positive value emanating from the nature of a thing. It is a dynamic, changing phenomenon that encompasses all positive perceptions generated by the recipient and accompanied by feelings of pure pleasure and delight" [3].

Aesthetic Values in Cities

The concept of aesthetic values in cities is linked to the concept of enjoyment resulting from stimulating the recipient to question and then mentally engage in interpretation, attempting to understand, and building expectations about the content. This creates effective participation that generates enjoyment and achieves vitality and beauty for the recipient within the urban environment. [4] Here, it is worth noting that beauty in the urban environment is related to four factors: [3]

- Functional performance: How well the form fits and expresses the function.
- Visual performance: The beauty of appearance, composition, and organization.
- Intellectual performance: This relates to intellectual content, interpretations, and symbols.
- Emotional performance: The extent of attachment to the place through sensation, feelings, and memories.

Several theories explore the aesthetic visions of urban environments, emphasizing the analysis and understanding of these values. Some people argue that aesthetic qualities are shaped by the inherent tastes of a place, as humans derive aesthetic pleasure from fulfilling their innate needs. In other words, the components of the urban environment and the harmony among its elements form the foundation for developing aesthetic perceptions in that environment [5].

Others believe that beauty does not come from the cityscape as from the sense of comfort and satisfaction in the urban environment, which is part of the daily experience of the recipient. It can be said that the urban environment derives its beauty from the daily behaviors of the inhabitants (life style), which gives psychological and cognitive harmony to the viewer, as well as the nature of the daily activities and events of the residents, which determines the hours of occupancy of public spaces, which affects the vitality of the urban environment to appear vibrant [1].

Here it is worth noting that the aesthetic experience of individuals is understood within their urban environment , which enables them to form a mental image of the urban

environment and the city as a whole and make aesthetic judgments, which enables them to form a mental image of the urban environment and the city as a whole and make aesthetic judgments.This, in turn, indicates that the concept of beauty within the urban environment is related to two main issues [6]:

- Urban form: It is associated with urban characteristics and patterns that reflect the distribution of activities and the nature of mobility.

- Urban lifestyle: It shows the rhythm of the daily life of the population and reflects their system of values, customs and behaviors.

Thus, it can be said that the aesthetics of cities do not only stem from the nature of the urban elements and their harmony with each other, but also from the pleasure they bring to the recipient as a result of his interaction with them and their fulfillment of his needs through his daily experience within their spaces.Thus, the aesthetic judgment will be closer to reality when it is based on the recipient's aesthetic experience in the city, its streets, squares, urban spaces, and his perception of them [7].

But if the perception and feeling of the city's aesthetic depends on the aesthetic experience in the urban environment, does this mean that humans will lose the feeling of the city's aesthetic in the atmosphere of global quarantine imposed by the Coronavirus outbreak, and the rhythm of life has become almost non-existent in most countries of the world? Almost a quarter of the world's population is living under quarantine, and millions of people are trying to adapt to the conditions resulting from movement restrictions to prevent the spread of the coronavirus. This leads us to the importance of studying and discussing the effects of epidemics in cities by reviewing the impact of the spread of epidemics on urban life and development processes, by conducting a historical review and critical analysis of the history of the spread of epidemics and their impact on urban planning and development processes, the aim is to identify the extent to which these epidemics are related to and affect cities in the outbreak period and in the post-epidemic period.

RESEARCH METHOD

Pandemics and cities

The spread of the Coronavirus is not the first pandemic to impact the world. Throughout history, numerous epidemics have emerged, claiming millions of lives and affecting not only public health but also urban life on various levels. [8] By examining historical patterns, we can better understand the relationship between cities and the spread of epidemics. This review allows us to identify the effects of these epidemics on urban areas and to assess how cities have responded and adapted, culminating in the measures taken against the Coronavirus and the global policies implemented to contain it.

The historical beginning of global epidemics was associated with the plague, and it can be said that the largest epidemic pandemic in history is the plague known as the Black Death in 1347 AD. [9] A set of measures were taken to combat it, including [10]:

- Quarantine as a restriction on the movement of people.

- Isolation the arrivals to European cities for thirty days.
- Self-isolation, which was affordable only for the wealthy people, who moved to live in suburban villas.
- Many medical facilities were constructed or rebuilt.

Despite the fact that these measures led to a decrease in the density of contact between the population and led to better results in controlling the epidemic, absolutely all population segments were exposed to the disease, including the nobility, and it was here that it was realized that epidemics were a major urban issue that needed radical solutions, [10] and epidemics became a motivating factor for urban development [11]. With the aim of improving the quality of daily life of the population, which contributes to protecting them from the spread of diseases, through the following [8]:

- Opening more and larger public spaces that provide a better opportunity to connect with the urban environment as well as reduce the feeling of isolation.
- Radical optimization of the urban structure to advance and expand cities to prevent overcrowding.

As for the level of modern cities, it can be said that the spread of epidemics is one of the most important reasons for their appearance, as epidemics led to thinking about the function of urban planning, as authorities in cities were forced to pay attention to urban renewal with adherence to health standards, with the aim of excluding the formation of slums, and arranging public spaces in cities from parks to an organized network of streets and walkways, [10] with some of the most important examples:

- Urban Renewal of the City Centre of Paris (1853-1870)

    The center of Paris was a set of densely crowded slums with a complex network of narrow medieval roads and a complete lack of sanitary infrastructure, leading to cholera and typhoid epidemics that killed tens of thousands of people. The center of the capital was completely redeveloped (According to the plan prepared by Baron Georg Eugène Haussmann). The overcrowded, poor and old areas were destroyed and new administrative buildings were built in their place. Wide, straight streets were constructed throughout the city. The city map showed three straight lines, one from north to south and two from east to west On both sides of the Seine, new railway stations were connected to these straight roads, and many parks also created, so the new streets with wide sidewalks, filled with trees, terraces and cafes, were filled with artists and craftsmen, which enhanced to the beauty of the city and gave it a special charm. Haussmann also oversaw the installation of the complex sewage network in the city, which contributed to solving the issue of pollution of the Seine River [10].

- The Urban Renewal of the City of London 1854

    The 1850 cholera outbreak was one of the main reasons for the urban renewal of London's city center. In 1854, Dr John Snow tried to discover the locations of the spread of the epidemic to diagnose the cause of the epidemic in order to try to deal with it. He prepared an epidemiological map of London, by

marking on the map to identify the locations of infections and deaths, [10] He discovered that the main cause of the spread of the epidemic was the water pump in Soho, which caused the mixing of clean drinking water in the River Thames with polluted water, which led to urban renewal, focusing on infrastructure through the concept of waste and waste management, where the cholera spread was stopped by implementing the main sewage system and protecting the city's water supply system by building the Victoria Bridge along the River Thames and downstream, to safely separate the clean water from the polluted water. [8] On the other hand, the disease had a great impact on the population's desire for ventilation and daylight, which led to a focus on designing open spaces for people to move through, so the riverside of the Thames was rearranged by creating parks and ceremonial state buildings, which enhanced the beauty of the city and its public spaces, as it was previously occupied by private homes and industrial buildings, which discharged sewage directly into the Thames [10].

At the level of contemporary cities, the Industrial Revolution represented an important stage of unprecedented urbanization . Cities became highly populated and filled with high-rise buildings and public transport such as railways, which led to the emergence of the most serious epidemic in history, the Spanish flu pandemic (1918-1919), which led to the death of more than 50 million people around the world, which had a clear impact on urban life and slowed urban growth for a period of time. [8] The Spanish flu was a strong incentive to improve the lifestyle of the city by improving living conditions, [10] The focus was on building new types of housing that meet health standards and focus on natural lighting and ventilation. [12] The redevelopment of Philadelphia's infrastructure in 1908, after an explosion of typhoid fever and cholera due to the mixing of sewage with the water source in the Schuylkill River, the early preventive phase was to move homes and businesses away from the riverside to be replaced by a huge park [8].

At the beginning of the 21st century, health care issues emerged on the agenda of major cities, dealing with health issues caused by environmental conditions and mental health issues such as depression and anxiety disorders. [13], to solve these issues, architects and urban designers worked mainly on visual and aesthetic improvements to buildings and the urban environment. However, the agenda of these cities did not include issues of prevention and crisis management in case of epidemics, although health experts have long warned of the potential for such pandemics [14].

Coronavirus

Coronavirus, also known as COVID-19, is a virus that causes a respiratory infection as a result of infections that accumulate in the respiratory tract (pneumonia), and is considered a highly contagious disease, transmitted from person to another through direct contact with an infected person [15].

Signs of the coronavirus spread appeared by the end of 2019, as the Chinese government reported many cases of unfamiliar cases of pneumonia to the World Health

Organization, [15] and then it was announced that thousands of cases were recorded in China and in many countries around the world in less than a month, [6] and this disease became a rapidly growing epidemic in many countries [16].

Cities' Policies in handling and containing the virus

On 30 January 2020, the World Health Organization (WHO) declared the coronavirus an emergency health situation, [17] and this announcement was accompanied by a number of recommendations related to early detection, isolation, and contact tracing in order to limit and control the spread of the virus. [6] As people around the world were directed to stay at home, stay away from crowds and close contact with infected people, [18] quarantine and self-isolation became one of the main strategies to limit the spread of the virus, and the need to commit to the principles of social distancing was emphasized [8].

These recommendations were general in nature and have been subject to different understandings by governments around the world, ranging from minor measures of social distancing, avoiding crowds or curfews during specific time frames during the day or week, to larger measures such as complete lockdowns or closure of gathering places such as schools, places of worship and shopping malls [6]. Some global countries have responded to the spread of the virus in different ways, as follows:

1. Governments in some countries have not favoured the lockdown approach, which imposes restrictions on mobility and leads to a change in the familiar lifestyle of cities [10] and turns them into empty and often deserted environments [8]. Instead, a set of voluntary restrictions such as social distancing, self-isolation and quarantine in case of any symptoms, differentiating between entry and exit areas in public spaces, using barriers to maintain social distance, marking standing points for individuals on the ground, and increasing cleaning and disinfection techniques and providing these places with hand sanitizers [8].

Here, it is worth noting that these measures had a great impact on the spread of the epidemic in the cities that responded early, as early response is sometimes more effective and efficient than national lockdowns, especially in countries that cannot be completely closed for economic and social reasons, etc. [8] the beauty of human solidarity is manifested and the hidden relationship between moral values and aesthetic values is revealed, which represent internal constraints for the individual in his behavior, which motivates him to rise above his desires and approach human ideals that emphasis the importance of considering the general interest of societies, and this often results from an emotional awareness represented by conscious participation and the individual's feeling that he is part of a whole, and a cognitive awareness represented by awareness of the dimensions of the crisis and how to deal with it.

However, the number of infections continued to increase, leading to the announcement of another set of measures as part of the national lockdown or various types of curfews during specific time periods during the day or week [6].

These processes can be explained on two levels [6]:

- Institutional level - closure: This is represented by the closure of schools and workplaces and the cancellation of public gatherings through the closure of commercial and entertainment areas such as restaurants, cinemas and theatres.

- Individual level - self-isolation: This is reflected through several aspects such as avoiding unnecessary use of public transport, especially during peak hours, avoiding contact with a person showing symptoms of the disease, avoiding gatherings in public places and closed places, and using technological means for social communication, work and education.

Some local governments have also identified a number of different strategies for restricting urban mobility, by introducing permits for individuals to limit the number of people that can be safely and comfortably accommodated within specific areas. [19] For example, anyone wishing to travel by private car beyond 100 kilometers in the city of Paris needs official permission from the national authorities. [20] Fees have also been charged to pass certain predefined roads in order to reduce traffic density and eliminate crowding, and these roads can contribute to reducing travelling without necessity. [19]

The procedures mentioned led to cities that were once filled with noise becoming suddenly quieter and more peaceful. This newfound silence revealed a deeper, underlying relationship between people and their surroundings. As a result, the city's original features—such as architectural details, color harmony, and block symmetry— became more visible and appreciated for the first time. Areas that were previously crowded transformed into meditative spaces, inviting us to rediscover them beyond their utilitarian functions.

2. Some cities have turned to providing fundamental solutions to improve the lifestyle of the population as a type of response to the pandemic, by developing flexible and adaptable solutions to emerging health crises, as well as their ability to adapt to the daily lifestyles of the population and the nature of the urban structure [10] As some cities took advantage of the Coronavirus outbreak to guide development policies that emphasize the need to transform the concepts of urban movement and mobility, by turning to practices that have proven their economic and environmental efficiency as well as their support for the health and well-being of citizens. [19] Through:

    a. Reorganization of land uses to help shape new patterns of people's movement: By distributing them according to design and planning criteria that take into account health issues and the potential spread of diseases within the urban structure of the city. [6] by preventing the concentration of activities and events that attract urban movement in city centers, and the establishment of local branches in areas closer to the users to become more useful, profitable and convenient for the population, which leads to a decrease in the net number of trips to the city center [19].

    For example, the proposal for a policy of decentralization policy and Deconstruction for urban nodes in Paris, which greatly influenced the city's

urban movement patterns, as decentralization contributes to reducing traffic congestion in urban nodes and city centers, and decentralization can promote the concept of walkability within each locality. [8] This contributes to achieving self-sufficiency as well as transforming cities to get closer to achieving a zero-kilometer approach, [10] all of which would contribute to a unique aesthetic experience in the urban environment to become more beautiful, safe and peaceful.

b. Density management: Modern planning theories recommend densification, making cities more compact and concentrated in order to exploit the multiple benefits of convergence and agglomeration economies, [6] on the other hand, cities are often hotspots for the spread of epidemics and infectious diseases, due to the high concentration of population, activities and events. [21] Many assume that the risk of infection increases with increasing density (number of people per unit area), but this is not necessarily true, [6] the risk may actually be associated with overcrowding (more people in a given space than can be fit in it, with more time needed to use it). [22] Density alone does not create overcrowding, the reduction of which is one of the main measures to address the COVID-19 pandemic [23] However, the mismanagement of density is the real issue that needs to be dealt with, [19], by developing urban solutions that enable people to socialize without higher traffic densities. [6] Thus, the most successful cities are those that manage to achieve livable densities, by reaching a state of balanced equilibrium in which the benefits of clustering are much higher than the cost of congestion [23].

It is worth noting here that reducing traffic congestion in cities during the Coronavirus outbreak can play a central role in reviving the aesthetics of cities, because reducing or regulating traffic density allows rearranging the relationship between man and place and improving the quality of urban life, when the density of crowds in the streets is reduced, the aesthetic features of the city such as architectural facades, green spaces and cultural monuments appear more clearly and are more effective on the recipient, so managing urban density during health crises is not only a means of prevention, but an opportunity to restructure the city in a more beautiful, balanced and humane way.

c. Improving mobility systems by:
- reducing the number of daily trips by implementing transport demand management (TDM) strategies, [22] which may contribute to reducing transport issues by changing travel behavior - how, where and when people travel - rather than increasing the demand for trips. [22] This, in turn, can lead to less traffic congestion on the streets, making cities quieter, more organized and more beautiful.
- Providing new routes and patterns of movement through the creation of healthy and sustainable mobility systems, and the difficulty of routing

public transport sufficiently for the necessary social distancing rules, it was concluded that pandemic-resistant urban spaces are spaces that support non-motorized urban movement [8]. Street networks are widely recognized as movement paths for pedestrians, bicycles and non-motorized transport rather than for cars [19]. Streets are being redesigned considering the increase of pedestrian and bicycle routes and the widening of streets in the city while taking into account new criteria for the use of those streets such as social distancing and safe distance [8]. This approach has been followed in Bogota, Berlin, Brussels, London, Philadelphia, New Zealand, and Paris has adopted a 15-minute neighborhood plan for future development , which would remove more car-paved street space and reuse it as dynamic urban spaces [20].

This may also lead to some improvements on the environmental side - such as reducing carbon emissions and improving air quality - which is important in the context of the virus, as some studies have found a correlation between the spread of the virus and air pollution in urban environments. [10] Moreover, these improvements have enabled the city to recover and restore its purity and become more beautiful, adding a new sensory dimension to the aesthetic experience and enhancing the sense that nature has reasserted its presence in the heart of the city.

- Providing alternatives to the essential urban mobility, by supporting a remote working system that would reduce traffic congestion, many people would be able to work at their place of residence and avoid crowded places, as well as moving to the digital space to provide home services as it is more efficient, profitable and convenient for stakeholders as well as residents. [19] Alternatives to recreational mobility (this can be done by keeping parks open all night as well as during the day, so that they remain available for a longer period of time, reducing the intensity of occupancy, as in Spain and India). [24] All this may lead to a kind of forced slowing down of the rhythm of movement, allowing the senses to rediscover the surrounding environment, realize the inner rhythm of places and understand the aesthetic meanings that have been ignored in the chaos of ordinary life.

3. Smart solutions in some countries have contributed to the development of a digital response to pandemic spread, on two levels:
   - Early testing and intensive tracking of coronavirus cases, diagnosis and isolation, instead of comprehensive isolation, which contributes to providing essential information about the number and location of infected people within residential areas, so people make daily movement decisions based on digital infrastructure [25] Digital precautionary measures based on technological advances may make it impossible to prevent disease in low-tech environments, explaining the

alarming inability to address the pandemic in poor, disadvantaged neighborhoods [6].

- Providing ways to minimize human-to-human contact in the delivery of services, [21] this has contributed to the introduction of a new model for the lifestyles of residents in cities, which includes many activities and intensive online activities such as retail, shopping, and education. It is characterized by the separation and spatial isolation of humans and engagement in a virtual world through the use of information and communication technologies (ICTs),this trend has received a high degree of acceptance by governmental and educational institutions as well as by the population, and this may lead to the necessity of adapting urban lifestyles to this trend, which may lead to the production of different spatial standards and requirements. [6] On the other hand, some argue that this shift will have negative consequences such as loneliness, low productivity, and unhealthy daily habits such as sleeping and eating habits. The continued engagement of individuals in a digital world may also contribute to transforming the image of the city into gigantic structures and huge gatherings of small and narrow units used for both living and working purposes [6].

Increased dependency on digital infrastructure may lead to a reduction in the need to expand traditional infrastructure such as malls, car parks and so on, which may preserve green spaces, reduce visual pollution and increase the aesthetics of the city.

After reviewing all the procedures that have been taken to deal with the coronavirus outbreak in most countries around the world, we reach the conclusion that most of the procedures and actions taken were not only the main factor in changing the concept of the aesthetic experience of the recipient within the urban environment, but they have a direct impact on the lifestyle of the entire global population at all levels, and this in turn may highlight the extent to which a balance can be achieved between directing urban planning towards promoting social communication and communication with place and humanizing cities on the one hand, and the need to isolate and restrict human activity to respond to epidemics on the other hand.

RESULTS AND DISCUSSION

The pandemic has revealed the complexity of the city's structure, as it turns out that lifestyles and the nature of individuals' daily routine activities are more influential in containing epidemics than coercive rules and systems - prepared by the authorities - as well as being a key factor in shaping the aesthetics of the city. Here we come to a very important point that the sense of the aesthetic of cities in light of a pandemic such as the Coronavirus outbreak may seem a contradictory concept, but we can say that the aesthetic of cities does not disappear, but is rediscovered when the pattern of reception changes, so the aesthetic values of cities take new forms that we can discover when we change our view of the urban environment to see it from another perspective, and this can be done by rediscovering the aesthetic of the city through several concepts:

1. The Silent City: The aesthetic of the city was not absent but was hidden behind layers of noise and congestion, as the absence of noise revealed new layers of aesthetic, so that the aesthetic under the pandemic became associated with calm and silence that revealed the essence of the place, as the city revealed its original features such as architectural details, color harmony and mass symmetry, as the pandemic was a rare opportunity to uncover this aesthetic and reconnect humans with their urban space and rediscover it.

2. The brilliance of place: Every place has its own characteristics, features and spirit that contribute to raising intellectual and emotional impressions that help motivate individuals and groups to participate in the confrontation and response to health crises, and are embodied through:

    - Philosophy of the city: In the face of health crises and its ability to absorb those crises.
    - Ensuring quality of life: Urban aesthetic is an essential part of the quality of human life, which can be ensured - in light of health crises -by providing urban spaces with all the means and treatments that will confront epidemics, by reducing congestion and achieving a new metric (social distance metric) and so on.
    - Vitality: Taking into account health aspects in the design of urban spaces may contribute to revitalizing them and making them livable again.
    - Safe and Safety: This relates to the health security and the ability of a place to cope with epidemics, creating a sense of safety within urban spaces.
    - Resilient and sustainable design: The crisis has encouraged thinking about designs and construction methods that provide comfort and serve both functional and aesthetic functions, raising the value of the city as an integrated human environment, such as using streets to promote walking and cycling, which has reshaped the aesthetic experience of the city, as well as increasing interest in green spaces to become windows for aesthetic and psychological escape.

3. The meditative recipient: Walking around the city became a meditative aesthetic experience, and meditation became an aesthetic act in itself, and the coronavirus outbreak became an invitation to develop a conscious relationship between the recipient and the urban environment, so the aesthetic experience came from observing the details of daily life, and the individual's relationship with the place turned from a consumerist relationship to an existential one, so there was a kind of return to the self through:

    - Recalling the cultural and historical background of the place, as every city has a story and cultural roots, and when the viewer contemplates it, he feels a deeper beauty because he sees what is behind things, both outwardly and inwardly.
    - Searching for poetic moments in the urban landscape that would transform the urban experience into a pure aesthetic state.

- Appreciating contradictions, as cities are a field of contradictions - such as chaos and order - and this contradiction has a special charm if it is viewed away from absolute idealism.

4. The beauty of human unity: The pandemic has produced a new type of beauty that reflects collective emotions and common hope that stems from an emotional awareness of conscious participation and the individual's sense of being part of a whole, which motivates him to rise above his desires and approach the humanitarian ideals that emphasize the importance of considering the general interest of societies, as well as the cognitive awareness that is represented by awareness of the dimensions of the crisis and how to deal with it. Here, aesthetics emerges as a collective experience that restores the city's human dimension and exceeds the material form, which gives the city a human dimension and makes social interaction an artistic act. The unity of the population was not just a human response, but a form of aesthetic expression in a new urban context.

5. Nature breathes again: Reduced pollution levels have revealed hidden urban features and led to a renewed sense of beauty in the city, making it appear purer, cleaner and more beautiful, adding a new sensory dimension to the aesthetic experience, and enhancing the sense that nature has reasserted its presence in the heart of the city.

6. A comprehensive aesthetic experience: The Corona virus pandemic was not just a health crisis, but a profound human and aesthetic experience that reshaped the human perception of his urban environment, as the sense of the aesthetic of the city became not only related to the experience of movement and walking in its streets, but it became possible to realize the aesthetic of the city even if the individual did not leave home, through the emotional connection to the place that was able to provide comfort and safety for humans, as well as provide their basic requirements and daily needs, such as relying on digital infrastructure in providing services such as education, shopping and remote work. In addition to cities that meet the needs of residents within 15 minutes or zero kilometers, here we realize that urban aesthetics is not a ready-made gift, but requires a cognitive effort from the recipient, as the urban environment offers continuous aesthetic opportunities for those who possess the tools of awareness and attention.

Through the above, urban planning in the context of health crises can be guided to show flexibility and beauty at the same time, and this can be done based on several principles:

- The beneficial basis: enhancing the city's ability to absorb and adapt to crises, as well as its ability to meet the basic requirements of the population, as well as aesthetic and psychological requirements.
- Cognitive basis: Raising awareness of the dimensions of health crises and ways to deal with them, as well as increasing awareness of the city's role in absorbing the crisis.

- Psychological basis: Emotional and psychological stimulation of the individual, which directs his behavior to approach the humanitarian ideals that emphasize the general interest of societies.
- Social basis: The extent to which it is possible to achieve social unity and effective public participation in confronting and addressing health crises.

CONCLUSION

Fundamental Finding: After analyzing the changes that occurred in the details of the daily life of the population during the pandemic period and the subsequent transformations that occurred in the aesthetic experience within the urban space, in an attempt to discover the ways in which the recipient can rediscover the aesthetic of the city despite the imposed restrictions and limited human interaction, it was concluded that the precautionary measures taken were a double-edged sword, despite the severity of the crisis caused by the outbreak and the isolation and restriction of movement it imposed, but it allowed for a reconsideration of urban beauty from new angles, as the beauty in the city was not absent but hidden behind layers of noise and congestion, and it became beauty under the pandemic. It allowed for a reconsideration of urban aesthetics from new angles, as the aesthetic in the city was not absent but was hidden behind layers of noise and congestion, and the aesthetic under the pandemic became associated with calm and silence that revealed the essence of the place and its original features such as architectural details, color harmony and mass symmetry, and low levels of pollution revealed hidden urban features and led to a renewed sense of beauty and enhanced the feeling that nature has returned to announce its presence in the heart of the city. **Implication:** The Corona pandemic was not only a health crisis but also a profound human and aesthetic experience that transformed the individual's relationship with their surroundings into a more existential one. The aesthetic appreciation of the city became less about physically moving through its streets and more about the emotional connection individuals could develop with their environment, even from the confines of their homes. This connection provided comfort and safety while also fulfilling basic needs and daily requirements. Additionally, the pandemic fostered a new type of elegance that reflected collective emotions and shared hopes, thereby giving the city a more human dimension. Social interaction became an artistic expression, with the unity of the population serving as a form of aesthetic expression within this new urban context. **Limitation:** It was also found that the concept of city aesthetics is not just a normative structure with strict laws, but rather a concept that is linked to its reality (context), as each city has its characteristics, characteristics, and spirit that can be embodied through its philosophy in facing health crises and its ability to ensure the quality of life for its residents in light of these crises, which creates a sense of security within urban spaces and contributes to revitalizing them to become vibrant again. **Future Research:** Ultimately, this crisis provides a unique opportunity to rethink how cities are designed and how we live within them. We can shift our focus from mere consumption to active engagement in shaping the aesthetic significance of our urban environments,

transforming the city into an integrated humanitarian space. His involves providing strategies and solutions that suit the lifestyle of the population and the characteristics of each area. This would enhance the city's ability to withstand crises and meet the population's basic needs, as well as their aesthetic and psychological requirements. This would raise awareness of the city's role in absorbing crises while enhancing its ability to meet the population's basic requirements, as well as their aesthetic and psychological needs. This would contribute to the emotional and psychological stimulation of individuals, encouraging them to embrace humanitarian ideals that prioritize the interests of society as a whole, thereby fostering social solidarity and effective public participation in addressing health crises. All of this would raise the value of the city, turning it into an integrated humanitarian environment. This crisis is a unique experience that invites us to reconsider how cities are designed and how we live in them, shifting the focus from consumption to active participation in shaping their aesthetic meaning.

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