



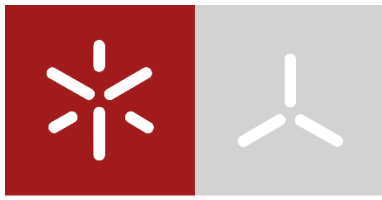
Universidade do Minho
Escola de Arquitetura, Arte e Design

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The Quest of Publicness
How Public are Public Spaces?

The Particularity of Damascus's old city





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The Quest of Publicness: How Public are Public Spaces?

The Particularity of Damascus' Old City

Ph.D. Thesis

Architecture

City and Territory

This work was carried out under the supervision of

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Acknowledgment

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the name of God, The Compassionate, The Merciful

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Mariam Eissa

Guimarães, 2022

STATEMENT OF INTEGRITY

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Abstract

This study presents the assessment of publicness in urban design by addressing how public are public spaces in the old city of Damascus, Syria. In the late twentieth century, the ancient city of Damascus was labeled as world heritage, and its urban fabric was protected by UNESCO. The traditional old city is the subject of many rehabilitations and renovation projects by local public authorities and many international NGOs. Mainly due to the civil conflict ongoing in Syria.

Two overlapping frameworks were suggested to approach the publicness in the old city of Damascus. The first one addressed identifying public spaces as part of the urban designs in the old city, using a selection of criteria sited over three dimensions of urban designs theory. The first one is the morphological dimension, concerning the spatial structure of urban spaces, containing three criteria: layout, landscape, and scale. The second one is the social dimension, tackling the convoluted relationships between users and spaces; this dimension's criteria encompass identity, security, and use. The last dimension is functional, which addresses the day-to-day function of the space's constituent elements, presented in the selected criteria of access and control. The second framework assesses the level of publicness by applying chosen publicness indicators on targeted public spaces. The indicators are divaricated from three publicness dimensions of ownership, management, and accessibility. The ownership indicators include property and functions. The management dimension indicators include the type of management, presence of control, physical maintenance, and provision of facilities. While the accessibility dimension has three indicators: centrality and connections, visual permeability, and thresholds and gateways.

The structure and narrative of Damascus's old city showed a complex system of public spaces formed by a combination of Mediterranean cities' public spaces and Arab-Islamic cities' urbanism. Maintaining privacy and security was the main motive behind adopting the current spaces hierarchy in the traditional old city. Out of the diverse range of public spaces in the old city of Damascus, five of them were chosen for the publicness assessment, which includes: The main streets, the Harat, the secondary streets, the Cul-de-sacs, and the house's courtyards. Each of these spaces' publicness was assessed by applying the aforementioned publicness indicators, using the analyzed information and graphical data provided for this study. As a result of this assessment, the public spaces of Damascus's old city vary in the level of publicness; they mirror the gradual transition from public to private through its level of publicness. This corresponds to the exploration journey from the city's public areas outside the wall into its street network to reach the private areas of the houses. In the end, the assessment of public spaces revealed that each public space has its own particular publicness qualities, which may affect its level of publicness. Some

spaces may have the same generic level of publicness, whether it is public, semi-public, semi-private, or private. Still, one of them will be more public than the other. The publicness of any public space will remain distinct from other spaces' publicness, which reflects the particularity of the old city of Damascus public spaces.

Keywords: Publicness, Damascus old city, public spaces, urban Designs, Arab-Islamic cities.

Resumo

Este estudo apresenta a avaliação do “publicness” no desenho urbano, abordando até que ponto são públicos os espaços públicos na cidade velha de Damasco, na Síria. No final do século XX, a antiga cidade de Damasco foi rotulada como património mundial e seu tecido urbano foi protegido pela UNESCO. A tradicional cidade velha é objeto de muitos projetos de reabilitação e renovação por parte das autoridades públicas locais e de muitas Organizações não-governamentais de desenvolvimento (ONGD) internacionais, principalmente devido ao conflito civil em curso na Síria.

Duas estruturas sobrepostas foram sugeridas para abordar o “publicness” na cidade velha de Damasco. A primeira abordou a identificação de espaços públicos como parte dos projetos urbanos da cidade velha, usando uma seleção de critérios situados em três dimensões da teoria dos projetos urbanos. O primeiro é a dimensão morfológica, referente à estrutura espacial dos espaços urbanos, contendo três critérios: traçado, paisagem e escala. O segundo é a dimensão social, abordando as complexas relações entre usuários e espaços; os critérios desta dimensão abrangem identidade, segurança e uso. A última dimensão é funcional, que aborda a função quotidiana dos elementos constituintes do espaço, apresentados nos critérios selecionados de acesso e controlo. A segunda estrutura avalia o nível de “publicness”, aplicando indicadores de “publicness” escolhidos em espaços públicos específicos. Os indicadores são divididos em três dimensões de “publicness”: propriedade, gestão e acessibilidade. Os indicadores de propriedade incluem propriedade e funções. Os indicadores da dimensão de gestão incluem o tipo de gestão, presença de controlo, manutenção física e provisão de instalações. Já a dimensão da acessibilidade possui três indicadores: centralidade e conexões, permeabilidade visual e limiares e fugas.

A estrutura e a narrativa da cidade velha de Damasco mostraram um complexo sistema de espaços públicos formado por uma combinação de espaços públicos de cidades mediterrâneas e urbanismo de cidades árabe-islâmicas. Manter a privacidade e segurança foi o principal motivo para adotar a atual hierarquia de espaços na cidade velha tradicional. Da diversidade de espaços públicos da cidade velha de Damasco, cinco deles foram escolhidos para a avaliação de “publicness”, que incluem: as ruas principais, o Harat, as ruas secundárias, as ruas sem saída e os pátios das casas. O “publicness” de cada um destes espaços foi avaliada, aplicando-se os indicadores de “publicness” acima mencionados, utilizando as informações analisadas e os dados gráficos disponibilizados para este estudo. Como resultado desta avaliação, os espaços públicos da cidade velha de Damasco variam quanto ao nível de “publicness”: eles refletem a transição gradual do público para o privado através do seu nível de

“publicness”. Isso corresponde à jornada de exploração das áreas públicas da cidade fora da muralha, na sua rede de ruas para chegar às áreas privadas das casas.

No final, a avaliação dos espaços públicos revelou que cada espaço público tem as suas qualidades particulares de “publicness”, o que pode afetar o seu nível de “publicness”. Alguns espaços podem ter o mesmo nível genérico de “publicness”, seja ela pública, semi-pública, semi-privada ou privada. Mesmo assim, um deles será mais público do que o outro. A “publicness” de qualquer espaço público permanecerá distinta da “publicness” de outros espaços, o que reflete a particularidade dos espaços públicos da cidade velha de Damasco.

Palavras-chave: “publicness”, Cidade velha de Damasco, Espaços públicos, Desenhos urbanos, Cidades arábico-islâmicas.

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Abbreviation:

UNHCR: United Nations High Commissioner for Refugees

UNESCO: United Nations, Educational, Scientific, and Cultural Organization.

UNRWA: The United Nations Relief and Works Agency for Palestine Refugees in the Near East

WHC: World Heritage Centre

UNITAR: United Nations Institute for Training and Research

CBSSYR: The Central statistical office of Syrian Arab Republic.

CORPUS: Levant: Construction, Rehabilitation, Patrimoine (Heritage) and Use project.

DETR: Department of Environment, transport, and regions in London

SANA: Syrian Arab news agency UCLG: United Cities and Local Governments

Glossary:

Arabic: Translation to English

Al: The.

Bab: Gate

Harram: The physical boundaries dedicated to an individual or family.

Salamluk: The part of the house dedicated to male members and male guests.

Haremluk: The part of the house dedicated to female members and female guests.

Halal: Permitted by the Islamic legal system.

Haram: Prohibited by the Islamic legal system.

Dharar: Unintended harm.

Dhirar: intended harm.

Harat: Closed residential neighborhoods, **Hara** is singular.

Shari or **Tariq:** Open-end Street.

Souk: Marketplace Sabat: A structure built between the opposite buildings on both sides of a narrow street.

Dakhla: The Cul-de-sac.

Jouwaniyah: Inner.

Baranieh: Outer.

Makteb: Office.

Darbs: Secondary Street

Zaqaq: Narrow residential path

Chapter 01

Introduction



Figure 1: The southern wall of the Umayyad Mosque, The old city of Damascus, 2018. The source: The author

1.1 Background

Urban designs have always been the physical projections of people's relationship with their built environment. It represented their self-expression on the surrounding natural landscape. People used their composed urban designs to address their needs in the communities, including their need to socialize. People as social beings have always wanted to live in communities. Starting from the nomad societies and ending with modern cities. This need is set to be fulfilled by the public domains of the urban designs. Whether physically or socially, people have always looked forwards to the sense of community provided through public activities, performed in open and accessible public spaces.

This study investigates the role of public spaces in urban designs and the assessment of the publicness of those public spaces through the case of Damascus old center. This case was chosen as a prime example of Arab-Islamic cities in the Mediterranean region. As it was identified by many scholars like Stefano Bianca, Basim Hakim, Nezar Al-Sayyed, and many more. (Hakim B. S., 1986) (Bianca, 2000) (Al-Sayyad, 1996).

The old city of Damascus has always been the subject of interest for many researchers. Due to its long history of urban palimpsests layered into its traditional urban fabric. Alongside its practicality in urban forms, the city has been through many urban events that change the course of its urban cycle. The most recent one is the ongoing civil war that Syria is going through at the time of this study. Therefore, it was intended to present the quest of publicness through this individual case of the old city of Damascus.

The old city is defined by the traces of the Roman wall inside the urban fabric of modern Damascus. Even though a very similar traditional urban fabric is constructed outside the wall into the west and north, in this study, the focus is on the urban fabric inside the wall due to the many connecting urban features provided by the protected privacy of the walled city.

The practicality of Damascus public spaces is entitled to the unique features they obtained compared to other Arab-Islamic cities. The public spaces in the old city of Damascus are a unique form of movements spaces like streets, patches, and other forms, designed to provide the city with all the required collective social needs for the residents. Including meeting, gathering, connecting, and mobility. Besides the commercial and residential functions, all these activities are performed in the city's various streets formations. The unique system of public spaces in the old city of Damascus was a complex unit. Unlike

other Mediterranean cities, the lack of open public spaces like squares and plazas highlighted the importance of the multi-functioning spaces in Damascus's old city.

In this study, a proposed set of public spaces was identified in Damascus's old city, based on a suggested framework for identifying public spaces in urban designs. This framework used multiple sets of criteria, designed within multiple dimensions for identifying the components of urban designs. Through applying these criteria, the study proposed a set of various public spaces. They were sorted based on their level of publicness, as spaces explored through a journey to discover Damascus old city's public spaces, from the most public to the least public. This sorting results from assessing the publicness of the proposed spaces using a suggested framework. They were assessed via a set of indicators performed within multiple dimensions of publicness, proposed as the result of the literature review investigation.

This work help expanding the understanding of the public spaces in the old city of Damascus, to include new field and perspective in urban literature. However, the study of Damascus public spaces is an ongoing concern developed and examined by many researchers. Nevertheless, the quest for publicness in the city's public spaces has not been discussed, especially in the performed manner of identifying public spaces to be assessed.

The results will provide an example for assessing publicness for similar cases in Arab-Islamic world and Mediterranean region cities. Besides that, it will help the decision-makers in Damascus understand the variables of publicness of public spaces in the traditional fabric of the walled city, and then construct adequate procedures to develop those spaces.

1.2 Research Analysis

1.2.1 The focus of the research

In a previous study by the researcher, an analysis of the life cycle of Damascus has been conducted. The work studied the period of 1960-2015 of Damascus urban development, including many significant events that affected the urban planning of Damascus, mainly in the last ten years where the country is going through significant political changes and have suffered a civil war. This previous work and Damascus have always been the background of earlier studies in Bachelor and Master degrees, and being a resident of this city is the main personal motive behind this study.

In the quest of publicness, the understanding of public spaces as a significant component of cities urban designs, help create better social spaces, adds to the city public values, and change the way users perceive public spaces, especially in a city like Damascus's old city, where the publicization of private,

designed spaces is the recent concern. This study's work is conducted to present the particularity of the old city of Damascus's public spaces system and the changes that affected the city's physical form. Also, to connect the historical changes with the formation of those spaces and capture the spaces' levels of publicness and its perceived effects over the city urban forms.

This study presents the quest for publicness through an assessment model and its application to select Damascus's old city's public spaces. This model includes several indicators formed in different dimensions to be applied to spaces' urban contexts. By analyzing the spaces' spatial and social aspects, and the many major differences between them

The results of this assessment determined each space's level of publicness, and its placement on the publicness spectrum, which might range between public, semi-public, semi-private, and private. Each space's level of publicness affects the perception of the space's users and the relationship between the space and the public authorities. Both of these parties combined form the main stakeholders of the public spaces.

In other words, the public spaces of Damascus's old city present the unique case of Arab-Islamic cities' public spaces, which present an interesting case in the quest of publicness. Therefore, the focus of this study will be the assessment of publicness in the old city of Damascus's public spaces.

1.2.2 The Aims and objectives of the research:

- Build an understanding of the criteria for identifying the public space in urban designs, then propose a model of dimensions for analyzing the public spaces and their influential characteristics.
- Create a model for assessing public spaces in urban designs to be used to determine public spaces' level of publicness.
- To investigate the main features of public space in Mediterranean and Arab-Islamic cities in general and Damascus in particular, and its development to reach the current forms.
- Present a chronological understanding of the historical changes that affected Damascus's old city formation and the aspects that shaped the city's public spaces.
- In light of the proposed model, present an analysis of the public spaces in Damascus's old city, and present the results in a set of selected spaces.
- Finally, assess Damascus's old city's public spaces and their level of publicness, and therefore detect their placement of the publicness spectrum.

1.2.3 The questions of the research

The importance of analyzing public spaces in urban cities has always been an aim for researchers. In the old city of Damascus, public spaces are a particular case. Their historical forms and the palimpsests of urban layers of past developments have left a distinguished print. Besides other Mediterranean cities, Arab-Islamic cities in the Middle East and North Africa have a different understanding of public spaces. They have different physical forms and levels of publicness. Public spaces in Damascus were not used in the same manners as public spaces in Europe. They were closer to movement spaces than to gathering ones. The understanding of these spaces' publicness appears to be missing in the previous studies and research. The need to have an in-depth method that guides the assessment of publicness is the main motive for the work of this study. The main aim of this study is to have a clear assessment of the level of publicness for public spaces in the old city of Damascus. This aim is achieved through answering the main question of; **How public are the public spaces?**

To answer this question, three sub-questions have been formulated. These three questions tackle the main three dimensions of this study. The First dimension is public spaces, which is concerned with identifying public spaces in general urban designs, as the set of physical spheres of public domains. The second dimension is concerned with Damascus's old city, as the case study of this work, and the geographical and social domain of this work's public spaces. The last dimension is publicness, which is concerned with assessing public spaces in the old city and their publicness. This dimension is formed by understanding the main criteria of public spaces, then applying publicness indicators on them to assess their level of publicness. Therefore, it is a projection of the first two dimensions cross-section. Figure (02)

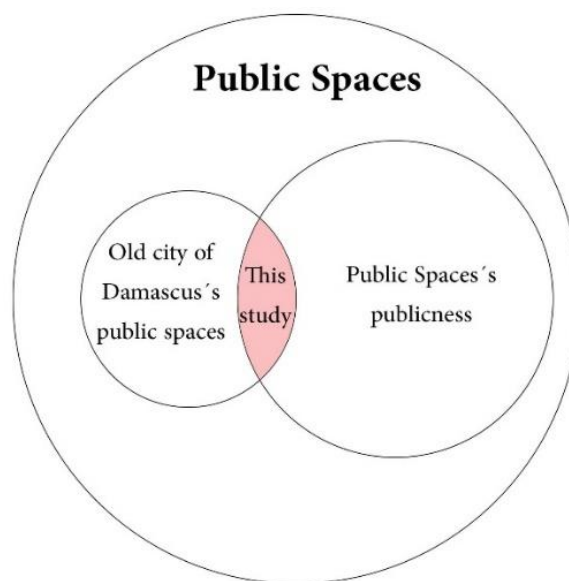


Figure 2: Analysis of this study dimensions. The source: The author.

Thus, the main question is broken down into three questions, the first one is; How to Identify public space in urban designs? To answer this question, it was important to understand the main component of urban designs by analyzing its physical and social aspects. Public spaces, as one main component of urban designs, obtain their own criteria to identify their most prominent features. Besides identifying public spaces in urban design, this study proceeded to analyze the qualities needed to present successful public spaces.

The second question is: What are the main spatial and social factors that affected the development of Damascus's old city's public spaces? To answer this question, Damascus's geographical, historical, ideological, and ethnic backgrounds were studied. As an Arab-Islamic city in the Mediterranean region, Damascus city experienced many crucial changes throughout history. These changes had substantial effects on its urban layout, and its public spaces are no exception. The main features of public spaces in Mediterranean basin cities and Islamic cities were inspected to present the urban features of Arab-Islamic cities' public spaces.

Last, the third question is: How to assess the publicness of public spaces? To answer this question, a framework for assessing public spaces was proposed, consisting of a set of indicators formed within multiple dimensions to be applied to public spaces. This application results in different levels of publicness, which is projected in a spectrum of publicness. Starting from ultimate public to ultimate private. Including semi-public and semi-private.

By answering these three questions, an understanding of how the public are public spaces in the old city of Damascus could be achieved. This understanding helps create an insightful image of what determines publicness in the old city. Therefore, it helps conduct spatial and social changes to affect this publicness by increasing the publicness of a space or reducing it in others.

1.2.4 The structure of the research

This research is divided into five chapters.

The first chapter presents the study's introduction, presented in a background of the study topic and its reasoning and contribution to the scientific world.

The second chapter presents the revised information relating to the theories and research presented on urban design and the identification of the public spaces, the bases for the suggested framework dimensions to identify the public spaces and their characteristics. In addition to the research data on the

publicness of spaces and the assessment of public spaces' publicness, resulting in a framework to be applied to assess this publicness.

The third chapter presents the features of public spaces in Arab Islamic cities. Damascus is one of the influential cities in the Arab-Islamic world. These features are conducted through analyzing the Mediterranean and the Islamic cities' urban forms and the main factors that formed their public spaces.

The fourth chapter, which is the main core of this work and the longest chapter, presents the case study as in Damascus's old city's chronological development and the many changes that faced the city. Also, the analysis of the public spaces in the old city of Damascus, applying the suggested framework of identifying these spaces, and assessing its publicness through the proposed framework to determine their level of publicness. The intensity of this chapter is the complexity of Damascus's old city case and the extensive information loaded in its urban formations. Causing a large number of collected data and numbers of explanatory vector information. Followed by the results of applying the proposed two frameworks. The decision to include all Damascus investigated data in one chapter was up for discussion. Later it was decided to ensure the connectivity of the thesis chapters and ease the reading process.

The Fifth chapter will conclude with the fallout of the previous chapters and the answers to the research questions, and the resulted assessment of the public spaces' publicness in the old city, in addition to the possibilities of future work.

1.2.5 The Methodologies of the research

This study follows an analytical approach to conduct the information and assess the data through the public spaces' physical and social context. The work focuses not only on the statistical data to define the correlative relationship that controls the variables but also on qualitative research methods in observation, textual, and visual data analysis.

This research study the interaction between the spaces and the people using those spaces, producing descriptive results to be interpreted by the researcher using subjective analysis of patterns and themes. The researcher then creates new results using the inductive approaches.

The used methods in this research are:

1. Content analysis: All the collected data from images, maps, documents, and other visual presentations of information is a subject of study. The analysis depends on the researcher's eyes and brain and computer software that helps with the data process.

2. Observation of the people's behavior and interaction with the studied areas is conducted by analyzing the social behavior patterns of the space's use, besides direct observation done with the site visiting for the public spaces. (Crossman, 2020)

The study methods framework was created by combining many theoretical frameworks in published scientific research and books. It was complicated to find an analytic framework that fits the case of the old city of Damascus. It represents a case of a Mediterranean city with ancient history and Arab-Islamic influence that still plays a role in the city's layout. The changes that happened with the Syrian society's complexity and the Syrian civil war caused difficulties settling on one framework to match this study's aims and objective. Therefore, the researcher adopted a combination of many frameworks (presented later in the next chapter) to provide a data analyzing system to be used in this study. The decision to choose these frameworks was based on the personal evaluation of resources. The work done by UNHCR, and UNESCO presented the most potent argument to follow, the adjustable, easy-to-understand framework with more possibilities to be applied in different cases and examples.

The understanding of Damascus urban development will rely partly on the previous work by the author. The knowledge of the historical documentation of the city is provided through academic research and data collecting. The writer's inventory of the old city of Damascus's public space characteristics is by investigating the city maps and visual data and classifying the materials according to a broad chronological time frame and current states of the city's physical and sociological states.

The work methodology was divided into two sections, the first one is concerned with the identification of public spaces and their role in the layout of urban designs. This section addressed the question relating to the identification of public spaces in the old city of Damascus. The proposed framework was developed based on several academic literature reviews. Then, later, it was tested on the urban spaces of the old city of Damascus. As a comparative study based on urban features of public spaces in Mediterranean and Islamic cities. Under the influence of Damascus's long history, the evolution of the old city of Damascus's public spaces required in-depth, comprehensive research of Damascus's spatial and social formation. In the proposed methodology of identifying public spaces in urban designs, many criteria were considered to regulate public spaces' morphological, social, and functional dimensions.

Later, as a key element in the quest for publicness, the assessment of spaces' publicness is a key objective of this study. This objective will be addressed through an assessment model constructed of investigating many existing models of publicness. Furthermore, it was formed to fit the case of

Damascus's old city. This assessment determined each space's level of publicness—starting from ultimate public to private. This level of publicness has an immense impact on the formation of those public spaces, in their spatial and social aspects. Public spaces divert from private spaces in their ownership, management, and accessibility. These three are the proposed dimensions of this study assessment, as explained in many indicators of publicness, which are applied to spaces through observing their spatial and social contexts. The result will determine the spaces' level of publicness, therefore helping to create and rehabilitate more adequate spaces for public activities and redefining public spaces in Arab-Islamic cities.

It is worth mentioning there were no sufficient data and documentation on the public spaces' recent physical and social life situation in Damascus's old city. Due to the critical case that the country is going through and the limitation in performing site visits. Except for two times in the year 2018. Were data were collected, including notes on spaces' physical aspects and social behaviors of residents and visitors. Much information was collected on the status of the city street network as the most accessible spaces in the city. Along with verbal information collected from merchants and residents, as well as the process of photo documentation studies.

Unfortunately, accessing the public urban facilities was not an option during the field trip due to the many complications of authorities' limitation on accessibility. In addition to the insufficient time frame of the field trip. Alongside other reasons explained later, the urban public spaces were not included as suggested spaces of interest.

It is substantial to mention that the city of Damascus lacks public access to the city governance information. It is restricted to municipality workers and researchers with special permissions. Therefore, much of the governance data were collected through extensive personal efforts to investigate and scrutinize city regulations. What lacks in published data was compensated with previous knowledge or the help of Architecture researchers at Damascus university. In addition to residents and merchants offered information. The vector results of data assessment in the thesis were a personal intake on Damascus's old city urban information. Workers provided some master plans of the city in the municipality, then later it was modified by the author to fit the collected information from the city, presented to illustrate the written results in a comprehensive form of presentation. The data used were collected by many sources and personal efforts to demonstrate collected information in a graphic design. The software used were: Graphisoft ArchiCAD, Autodesk AutoCAD for drawing plans, and Photoshop for editing.

1.2.6. The relevant of the research.

In Arab Islamic cities, especially in developing countries, urbanization is affected by many historical, geographical, financial, and social factors, with the rapid life movements and the increasing everyday needs. Adaptive urban planning is needed to keep up with the changes. These changes affect the cities' relationship with the residents, and its production outcomes, the physical frame of this relationship is public spaces. People use public spaces to express their collective lives. With to move between places or socialize with others through joint activities. The public spaces' various uses are shaped by their publicness. The design, ownership, management, and accessibility of public spaces control their level of publicness. Hence, the higher level of publicness indicates more freedom of use and possibilities for performing multiple activities. While when the level of publicness is decreasing and the spaces are becoming more private, there are added considerations and limitations on public activities. Providing successful and healthy public spaces improve the quality of residents' daily life.

As for historical city centers, their public spaces require updated urban strategies to contain the many changes they are going through. These strategies involve the understanding of these spaces' publicness. To construct focused rehabilitation of the public spaces, and analyze its most prominent public features. Understanding historical cities' publicness is an essential task needed to improve the status of their public spaces. This study work on assisting authorities by assessing publicness, as a tool in decision making. It involves the interpretation of stakeholders' effects on public spaces, allowing a more comprehensive evaluation of cities' public spaces.

Defining public spaces in the old city of Damascus, then assessing its publicness is an important investigation in analyzing the quality of the city's public spaces. Many scholars expressed concern, like Rema Haddad, Faedah Maria Totah, Christa Salamandra, and Hasan Mansour. (Haddad, 2009) (Totah, 2006) (Salamandra, 2004) (Mansour, 2015). Not only for Syrian researchers but also the quest of publicness is receiving increased attention recently. Especially with the work presented by George Varna and Steve Tiesdell, Kevin A. Lynch, Setha Low and Neil Smith, Margaret Kohn, and Matthew Carmona. (Varna & Tiesdell, 2010) (Lynch k. , 1981) (Low & Smith, 2006) (Carmona, Tiesdell, OC, & Heath, 2003). These scholars presented various indicators and dimensions to analyze public spaces and models to assess their publicness. This study offers a proposed model that fits the case of Damascus's old city, as a historical Arab-Islamic city with challenging cases of public spaces. It intended to help the governorate of Damascus and any other public authorities or working NGOs make required decisions in the rehabilitation and improvement of public spaces in the old city of Damascus. Together with providing

frameworks for identifying public spaces and assessing their publicness, that can be used for similar cases and other Arab-Islamic cities. Therefore, this study addresses the urban planners, appointed city administrators, and architects. Basically, any officers who have direct access to the old city of Damascus 's urban development and governances. In addition to the academic researchers focusing on the city's publicness, urban designs, public spaces, and the old city of Damascus 's urban development.

Historical cities' public spaces need to cope with the many social and physical changes to maintain their role in cities' urban designs and provide the adequate physical representation of cities' political, social, and economic public life. Therefore, this study is influenced by the researcher 's experiences whether in theory or practice on Damascus 's old city and the social relations between the city 's urban development and the social practices of its inhabitants. With the assumptions that the remote and unexpected data could be relevant to the subject. Which resulted in the valuable information that is used in the work.

Chapter 02

State of the art



Figure 3: Public spaces visualization, 2016. The source: ©Thejas Jagannath

2.1 Introduction

In this chapter, a background of the public spaces will be presented. Starting with the review of published studies and articles on the subject of urban designs in general, and public spaces in particular. Followed by investigating the available frameworks for identifying public spaces as a component of urban designs. This investigation focuses on the methods and criteria to identify the public spaces in cities' urban fabric, through analyzing the spatial, social, and temporal aspects of its nature. The practice of urban design analysis requires a wide array of manifestations, from physical attributes and visual reception to even social relations; it is challenging to adopt a set of criteria or framework that brings a full understanding of the case chosen for research objectives.

Later, This chapter presents the proposed framework for assessing the publicness in those public spaces. This framework is designed to fit the particularity of the case of Damascus 's old center. Nonetheless, it could be used in other Arab-Islamic cities cases. Besides, the proposed framework will focus on publicness 's level as a measurable term, works to fit various urban features in cities' public spaces and determine their publicness. In the end, it is worth mentioning that according to Davis Wang and Linda Groat in their work, "Architectural Research Methods," the research field in architecture is based solely on fact and quantitative data, with a range of disciplines implied by science used to imply assumptions, methods, and practices. Thus, the different types of analyzing methods like quantitative or/and qualitative can be employed jointly across all areas of the research. The research has most fittingly occurred across a range of epistemological assumptions. (Wang & Groat, 2013).

2.2 Public Spaces in The Urban Forms

2.2.1 Background

The understanding of the term «public space» begins with the broad identification of the concept of 'Public'. To put it in a question, what are the criteria to define any aspect as public.

According to the Cambridge dictionary, the word public means ***«relating to or involving people in general, rather than being limited to a particular group of people.»*** Being more specific about the identification of public as a space then the definition in Collins's dictionary, which identify the word 'Public' as an adjective that is ***«related to the government or state, or things that are done for people by the state.»*** while ***«A public place is one where people can go about freely and where you can easily be seen and heard.»*** (Collins, 2019). In the Cambridge dictionary, the

involvement of the people in general without any limitation was the main criteria of the public, while for Collins's dictionary the public is the actions of the state as a representer of the citizens. This includes the management of the people's assets. Concerning the two dictionaries, the word public is considered somewhat obscure, but when it is paired with the 'place' or 'space' terms, it attains a more comprehensible definition. A definition that connects the activities of the people with the site's perception. (Cambridge University, 2019)

According to UNESCO, public space was identified as the following: **«A public space refers to an area or place that is open and accessible to all peoples, regardless of gender, race, ethnicity, age, or socio-economic level; these are public gathering spaces such as plazas, squares, and parks.»**

(UNESCO, 2017).

In the request to achieve equity and equality comes the role of public space. In public space, all people are equal and are entitled to practice their right to the city without differentiating their social or financial status. Also, public space resembles the proclamation for equity in the public realm. The state must create amenities to supply all the city's needs for mobility, outdoor activities, and events congregation. (Garau, 2016).

«In public spaces, we are all equal, in the sense that we can all exercise our shared right to the city without having to display our social status nor our ability to spend money. But public spaces are also the embodiment of equity».

(Garau, 2016).

The public spaces can also be identified as urban spaces with features that allow people to spend their time as a public regardless of their differences. (Ramlee, 2015). The contact hypothesis in psychology recommends increasing the social and spatial contact between groups with different ethnicities, races, and classes. This contact generates the adequate, social, political, and psychological development of civil communities. (Stanley, Stark, Johnston, & Smith, 2012).

Setha low identified public space as the property and the grope of rights, the responsibilities conferred by the state and other ownership and property authorities. This identification presents the public space as the place where people practice their rights to be represented. Therefore, social movements that have

been practiced in the plazas and streets -like the Arab spring movement and recent anti-eviction movements- are one of the utopian ideas of how social justice can take its natural course, which balances out any act of exclusion by manifesting these rights in public space. (Low, 2015).

Other scholars stated that in some cases, public spaces provided strategic venues for citizens. Those citizens do not obtain the means to perform certain activities in their private space. Thus, these activities could be carried out in public spaces by the state's management through private associations voluntarily. In some open spaces, it could be the host of political actions and the place to practice the populace's rights to protest. (Stanley, Stark, Johnston, & Smith, 2012).

According to Jürgen Habermas in his work of 1962, we label an event as public when it is open for all, not like when it is exclusive or limited. Still, when we name the public house or building, it is not necessary to have general accessibility. It even could not be open for all. Public buildings are state institutions as the state is the public authority. (Habermas, 1991).

According to Matthew Carmona, the rights and duties associated with the ownership and management of the space are what separate the public spaces from the private. In many cases the public spaces are mostly owned by numerous associations, it is not precisely public or private. The public space could have some restrictions on the use to protect the public space facilities, yet the means of public space is to be as open as it could be in the notion of three terms, unrestricted, gratuitous, and free.

Such freedom of use is best applied when the user and owner's rights and responsibilities are settled. Preferably by the time of constructing or renewing the space. The right to use the city is an interesting object in many modern studies. Alongside the rise of the act of privatization, many scholars perceive it as the end of public space value. While other experiential studies showed that the rights and duties associated with spaces are more important than the spaces' ownership and management. (Carmona M., 2018).

«Public space is the common ground where people carry out the function of activities that unite a community».

(Carr, Francis, Rivlin, & Stone, 1992)

The freedom of using the public space is bonded by the common understanding of each person's role in managing the public space, added to the rules set by the state to control the usage of the public space within the required respect of personal freedom. Theories suggested that individuals' civility towards

others controls the freedom of using public spaces. The ability to carry out activities is a concept underlined by the recognition that public space is a common place. Being in an open space indicates that any actions or behavior being performed is also watched by other users of the space, which provides a sense of self-monitor for the breaches that could affect the person's image in society. The behaviors of the individual in the public space are also connected directly to the public space's physical status. Suppose the space lack maintenance and is presented as a neglected area. In that case, it supports a feeling of lack of control and surveillance, which could pave the way for more violations of the rules and increase the crime rate and lead to a spiral of deterioration.

According to Matthew Carmona, the deterioration of public space is caused by inadequate space management. This deterioration is caused by the dereliction of the state and city's authorities or the absence of public participation in the design stages of the urban forms. Also, it could be caused by the decline of unity feeling in the community, which produces more antisocial behavior by residents. The consequences of the public space's poor management can be «neglected spaces» or «invaded spaces». (Carmona M. , 2010). On the other hand, George Varna and Steve Tiesdell argued that having excess control on the space can lead to the privatization of the space and the «segregated or exclusionary spaces». Having too much or too little control over the space management can lead in both ways to make the space less public. (Varna & Tiesdell, 2010).

Based on the aforementioned theories, the identification of the public space is confined to the users of the urban area. Starting from the top-Down approach with the public authorities. The public authorities own the spaces, obtain the legal rights to construct, renovate, and manage the space on behalf of the people. On the other hand, as a bottom-up approach, the people obtain the right to access the space without any restrictions and perform their social activities.

In addition to public spaces, scholars have used two terms that have a similar meaning to some extent. These terms are 'Public Sphere' and 'Public Realm'. The public sphere was identified by the German philosopher Jürgen Habermas as «the collective of the private individuals representing the public in the discussions dealing with the objects of the public authorities' activities. ». Under this sphere, a public opinion could be formed. The context of the public sphere is perceived as a space of political debates about issues of public concern. One important feature of an exemplary public sphere is the unrestricted inclusion of all different sects of the people. In addition to the emphasis on the visibility and civility aspects of this mediated communications between people and public authorities. The closer the public sphere is to idealism, the more public it is. (Habermas, 1991).

On a broader scale, a public realm's definition is the exterior of the buildings, the spaces between their facades. Hosting all the activities that could be placed in those spaces is defined by using the building as the inverse of the public realm (the private realm) (Gleave, 1990). According to Hannah Arendt, the relationship between the public realm and the private one is the last phase of dissipation. The public realm is reaching the first thread endangering the sanctity of privacy needed in the private realm. (Arendt, 1998).

«if we want to clarify the concept of urban spaces without considering aesthetic effects, it is possible to point out that spaces are all spaces located between buildings in cities and other urban areas, and the urban spaces is a geometrical space surrounded with a set of elevations, and it's easy to realize its geometrical properties and aesthetic standards. »

(Krier, 1979)

In Rema Haddad's work, the difference between the term public realm and public space is not clear for the public. Both terms' meanings merged and combined to refer to the publicly used spaces. In contrast, for social scientists, the term public realm had a broader approach, as the variety of places, activities, and people implied social life in the public sphere.

The study explained that the public realm could be confined in internal places or released in open to air external places, such as restaurants and universities, and open places like streets and gardens. Also, the term realm can contain public and semi-public, according to the definition of the accessibility of the public realm. Although the public realm could be considered the connection that binds the public space and the public sphere. Development scientists use the term realm as the embodiment of space, representing the social studies' sphere. Therefore, under the understanding of the public realm. It is acceptable to use the term public sphere as a political concept and public space as a physical one. (Haddad, 2009) (Low & Smith, 2006).

In other words, we can classify the public spaces as the physical representation of the civic participation of the citizens in the community, the open outdoor spaces holding the social and political activities of the people within the physical aspects and limitations of the place. These spaces are owned, maintained, and

managed by the state or the public authorities, and offered to all people to practice their public participation without restrictions.

«Public space (narrowly defined) relates to all those parts of the built and natural environment where the public has free access. It encompasses all the streets, squares, and other rights of way, whether predominantly residential, commercial, or community/ civic uses; the open spaces and parks; and the 'public/private' spaces where public access is unrestricted (at least during daylight hours). It includes the interfaces with key internal and external and private spaces to which the public normally has free access».

(Carmona, De Magalhães, & Hammond, 2008)

2.2.2 History of public spaces

The words "public" and "private" spaces have always had a synchronous meaning throughout history. Their origins go back to different historical phases. When these terms are applied in a constituted society as a coexisting social welfare status, they are combined to create integrated constructs of the various domains of life. **Invalid source specified.** (Habermas, 1991).

The discrepancy between private and public space in history comes down to the distinction between the household and the political sphere. The indoor and outdoor environments. From the emphasis on the privacy of homes to the publicness of the streets. Although public and private spaces existed side by side since the beginning of the city-state's awareness, they did not mix. Recently with the contemporary city context, public and private realms emerged as the definers that conceptualize the social contract **Invalid source specified.** (Arendt, 1998).

Before the 18th century, the term of the public sphere was not a name of its own. It was part of civil society. The need to distinguish the public sphere from the private arise when it started to present itself as a sphere of community relations. These relations are bound by laws defining individual and collective rights and activities. Nevertheless, the perception of what is public and what is not "private" can be traced further back in history.

The boundaries between the public and private were ill-defined physically or idiomatically but understood in the division of public activities and rights. The instinct of ownership in human minds was one of the expressive forms of control. Humans needed a place where they can practice full control, develop a sense of identity, and fulfill the desire to belong. In the privacy of the household, the person can expand his

individual physical energy. While in the spaces outside his property, within a community, the energy shift towards the collective activities. Outside the physiological boundaries of the house, a person's behavior adopts a more public demeanor.

The first formation of a city started when the ancient human chose to mark his properties. by the time each resident draw the boundaries of his household, it was the born of public and private's spheres. Whatever is owned by an individual, with limited access to others is the private sphere. Whether it is a tangible property like land, water sources, plants, and domestic animals. Or intangible properties like the rights to add, remove or alter inside the physical limitations.

In the pre-modern ages, most civilizations sanctify the importance of private property, which meant having a specific location in a particular place. Therefore, grant the resident status in that place's political body that forms the public realm. The city-state stature started with the appearance of the boundaries that separate each household from the other. These boundaries in the old times were physical empty spaces. A range of distances separating houses, not an owned space between the private and the public, settled to protect each realm and separate them. (Arendt, 1998).

In the Greek city unit, the state "Polis" -which is used as a structure of the community- was separated from "Oikos" -which refers to the family's ecology, family property, and the family household. Being the elements of the Greek urban forms, the ecology of the Oikos stated that every individual obtains full rights in his private realm.

On the other hand, public life was not only practiced in the locale of markets "Agora," but it was constructed in the form of practicing public rights and discussion in a form of a constituted court of law. The citizen's private autonomy in their household as masters for the productive labor of slaves is what granted them the participation's rights in public life. Their private realm was not just their houses but more their wealth and patrimonial forces of labor. The status of the citizen in the public sphere depended on his rich status in the private sphere. To assure higher status in the political public life, a display of private wealth was required. In Greek sociologies, the concept of privacy would interfere with the aspired status in public life. The publicness of the lordship's facet was what guarantee the nobility status between citizens, which prolonged in the form of feudalism in the following middle age's societies. (Habermas, 1991).

Greek society believed that the privacy of life inside the household was an unnecessary concept. On the other hand, the household's publicness provided the guarantee of the citizens' wealth status. The further

private life spent in the person's household reflected a deprivation of wealth. The man who lives only in the private realm of the house was not allowed to enter the public realm. (Arendt, 1998).

The scarce importance that the Greeks gave to privacy and the significance of publicness shaped their cities' urbanism. All residential quarters were built next to public ones, with enormous buildings elaborated with furnishings that stood next to theatres, bars, and brothels. The invented street system provided accessibilities to all city facilities on the same level. City walls hold monumental architecture, public venues, commercial localities, and urban structures within the same geometrical context. Greek and Roman urbanism narratives were not limited to observing and admiring the monuments, they were based on how citizens experienced their cities and how they shaped them. The Greek city could be designed initially to host a certain number of populations. Starting with the agora which was the jewel in the center of the city, and slowly the public and religious buildings start to create open spaces around it. Residential zones were planned equally around the organized system of streets in rectangular blocks, and the houses were distributed in equal plot sizes and had a similar interior design. They were distinguished by the elaborate finishing and high-quality house furnishing. The city's public realm was the nobility's mechanism to enhance their power and publicness by donating to build public buildings. (Donati, 2014).

«The monumental temple architecture become such a central feature of the Greek city that by the end of the Archaic period, it was almost a prerequisite element».

(Donati, 2014)

The philosophical structure of how a city should operate followed the Greeks wherever they moved around the Mediterranean. In the fifth century, the root of the grid system sprouted in Selinus city.

The example of Selinus's city, which gave importance to the agora and acropolis hill, adopted the overlapped civil, residential quarters with religious' combined spaces. (Mertens, 2006).

The city was designed on two separate grid patterns, settled on either side of the central public area. Public buildings coalesced around the agora. The city structure was shaped by the streets radiating from the agora reaching out to its extent at the city walls. Houses were developed in spaces emerging from the main and secondary streets' intersections, which provided a unified perspective of the city for its inhabitants. Whilst reserving specific plots for distinct facilities, like a public or semi-private uses. **Invalid source specified.**

Figure (04) showed the public spaces of the agora and the Zeus Temple. In addition to a few more public buildings that obtained less significant status in the city formation. It was noted in this case that the public buildings were not located near the agora. It was scattered around to balance the values of each of the city's more outskirts areas. (Hayden, 2013).

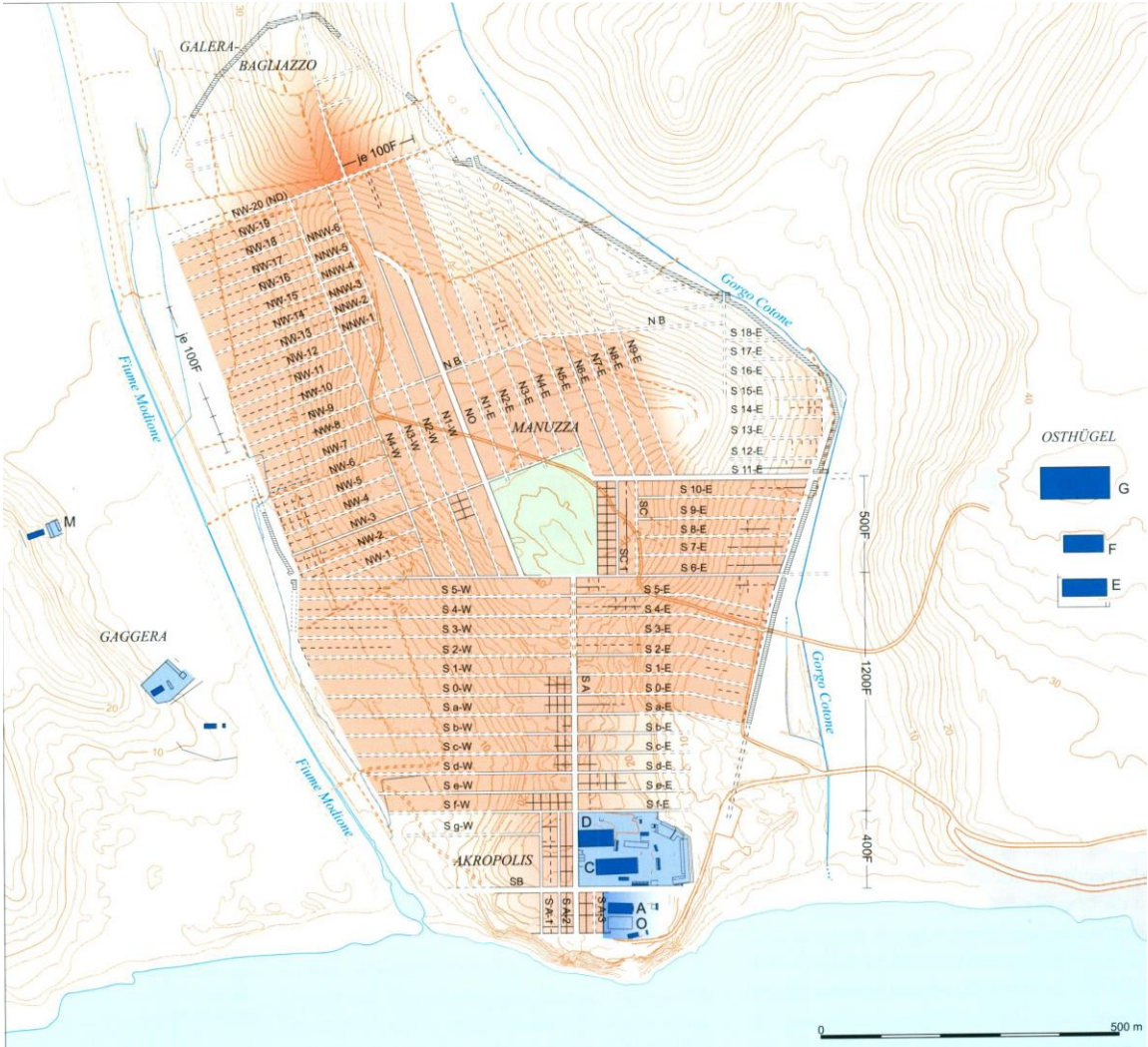


Figure 4: Urban Plan of Selinus. The source: (Mertens, 2006)

Historically, the rise of public space or public realm, as a broader definition, happened on the private realm's development expense. Although the sanctity of the house remained one of the most important values in the ancient city-state, some communities consider forcibly entering someone's house as a great sin, with the evolution of the political system, houses began losing their importance. In ancient Greek, with the pinnacle of political life, household privacy becomes much less prominent. The household private sphere was controlled by the rule of necessities, using the facilities in the houses for fulfilling the basic needs as the main performed activates. Simultaneously, in the realm of politics, the public one, freedom was the character of this realm, the open range of public activities, alongside the leisure and

entertainment facilities offered to the public. This freedom depends on achieving the necessities at home. (Arendt, 1998).

In the Greek understanding, the human has two binary existences, the first one which he owns and associates with it as the center of control, the household. Where a strict hierarchy ruled over the members. The other is the communal, political, and shared public existence 'the Polis', the one where he can practice freely the necessary activities of actions and speech. It represented the sphere of equality.

«The polis was distinguished from the household in that it knew only 'equals', whereas the household was the center of the strictest inequality».

(Arendt, 1998)

According to Arendt in her work "The Human Condition," the word "social" has no origin in the Greek language, but it has Roman origins. (Arendt, 1998).

In ancient Rome, the private realm had more opportunities for the necessity's activities. These activities were considered more important than political life, like collecting wealth or knowledge. (Arendt, 1998). Their forums and religious plazas with the Roman planned design presented the initial concept of ancient public space. The Coliseums and theatres were the core of cultural and political public life. However, it maintained the segregation between the Roman society classes while providing a simple form for social contact. (Stanley, Stark, Johnston, & Smith, 2012).

The Roman cities' infrastructure was embellished by the large-scale structures, aspiring to the city's size and prosperity. Many Roman cities and settlements implemented the recognizable Roman cityscape as a representation of Roman society. The cities were designed on the orthogonal form that separates the public, residential and religious quarters. Most of the colonies outside the Italian peninsula had the major north-south "Cardo Maximus" and east-west streets "Decumanus Maximus" which often were used to define the "Forum," surrounded by various religious and civil buildings. They built columned boulevards in their cities as a manifestation of their triumphal military ideology. A frontal axis's temple was built to act as a sanctuary for the city on a high or podium level. Figure (05).

Although the Forum was considered an open space for the public, it was the stage to present the social status. In some events, it was reserved for the houses of nobilities. In the late republic, the Basilica

became the new addition to the public spaces, to serve as a stage for the Roman nobilities' competitive religious activities. Conferred as the most public of any other Roman structures.

The use of concrete helped the Roman build long-expand structures. The games and spectacles' public buildings were often funded by prominent politicians and army generals like the theatres, stadiums, and Odias. Unlike the Greek societies, the Roman household retrieved some privacy and became a semi-public quarter where the citizen can do work and receive clients. These households were the place for the display of wealth and assets. Victorious Roman generals often decorated their houses with triumphed loot, wall paintings, and marble elements were used to give the illusion of a public building. The emperor commanded building projects to advertise his image as the improver of the citizens' livelihood, in addition to the Colosseum, Triumphal arches, and other manifestations of the emperor's military abilities. Many Roman forums in cities and colonies maintained their function as the midpoint of local administration and commerce. (Donati, 2014).

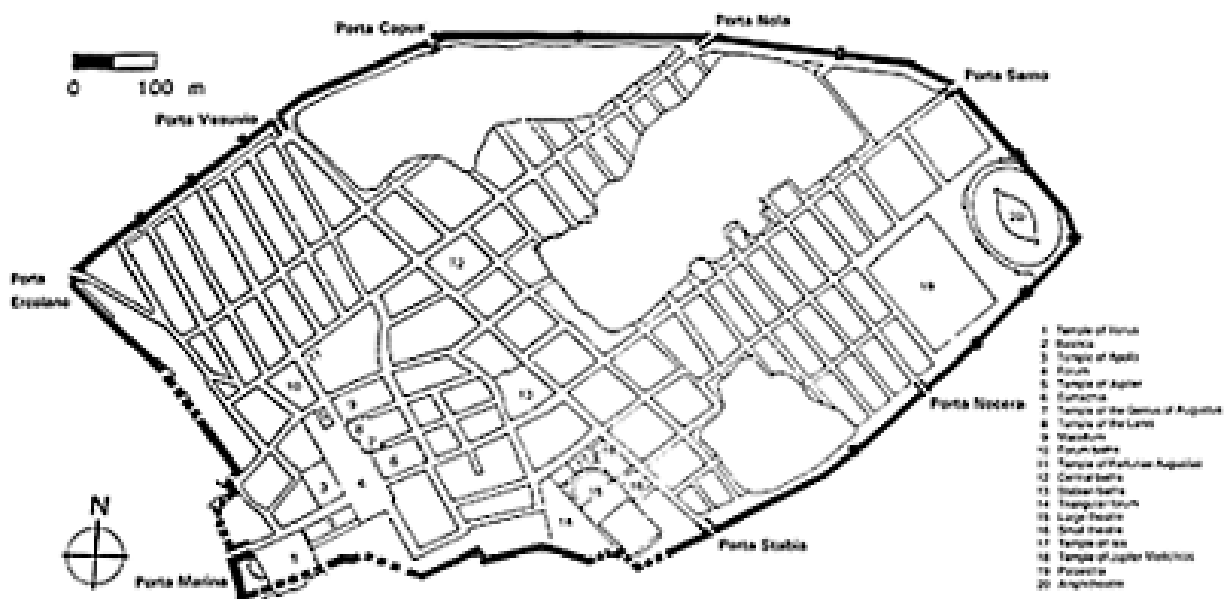


Figure 5: Map of the public buildings of Pompeii city. The source: (Laurence, 1994).

The Romans colonized cities conformed to the famous Roman urban forms to match the needs of the residents and the specifications of the host societies. Nevertheless, in the cities public spaces the common tendency was to attempt building replicas of those found in Rome. Since the civic administration's plans were identical to Roman's ones, the appearances proceed to match.

In the Roman-Christian era, there was a push towards developing spatial elements. Towards the beginning of the Constantine era, there was less focus on the building's facade and more focus on materials. After the fall of the Roman empire, the church was presented as the substitute of the previous government's

nationalism for the citizens, which gave the church the power of the public, that kept the community bonded by the beliefs. This era's practicality is that all activities were pushed back to the household private sphere, causing the decline in the public realm. (Arendt, 1998).

With the rise of Christianity, it was noticed that the responsibilities of political life were hardship duties. One of the fundamental Christian morals is the non-intervention society relationships, which weakened the public realm's power, it became the household communities. (Arendt, 1998).

In the early Middle Ages, productions and trades were reduced due to the economic crisis. Urban forms declined and the living standards deteriorated. Power claims rise in the concept of centralizing the administration of the state representatives, like the emperor, or 'the prince'. This action caused restrictions on urban autonomy. Cities' municipal employees lacked the motives to maintain the values of the cities' services.

Existing public spaces were poorly treated, no new spaces were added to the cities. Even though demographically the cities grow significantly. The famous Roman urban planning slowly disappeared under layers of unplanned essential public facilities. The containment of the cities inside defensive walls slowly restricted the living spaces. Large spaces designed for public activities were no longer needed, streets were narrower, even empty spaces became domestic service spaces. The church became the political center of the cities. **Invalid source specified..**

Starting from the thirteenth century, the nobility of European societies associated the power of ruling with the territorial estates. Which was enforced by balancing the prince's overlordship and ownership rights, by providing the landowner with powerful forces over their controlled parishes.

The nobilities were private persons who do not rule. The power they obtained over the public was not directed against the consecration of the power of "the prince". They passed the principles that were ruling the public. The form of ruling presented in the power of the prince can have fallout results. It could manifest the ruling for the public, while the nobilities are a less prominent form of power that dominates law and reason.

The private people of the nobilities maintained access to power through their inheritance. While remaining private and practicing their control in the public sphere. Later, the public grasped the political functions of the public sphere. They developed critical thinking from the public's common people of the political powers. They evolved and focused on the importance of their role in the public sphere. Not only did this

development take over the nobility, but it also focused on the importance of privateness, not only in the public sphere but in the private unit of the family. Table (01). (Habermas, 1991).

Table 1: Diagram of the schema of social realms in the Middle Ages. The source: (Habermas, 1991)

Private Realm		Sphere of Public Authority
Civil society (realm of commodity exchange and social labor)	Public sphere in the political realm Public sphere in the world of letters (clubs, press)	State (realm of the "police")
Conjugal family's internal space (bourgeois intellectuals)	(market of culture products) "Town"	Court (courtly-noble society)

Later in history, the authorities addressed their attention and auspices to a broader spectrum of citizens. This call did not reach average citizens, but more the educated ones, mainly the generals, jurists, doctors, pastors, professors, and scholars. Those classes of society were awarded a central position within public life, as a ruler administrator and the top of hierarchy looking down on average publics. For a significant time, merchants' genuine forces had an important role in public life. These forces began to decline down social mobility. The owners of the feudal lordship were put down by the assets of their wealthiness, the laborers. Which is the status that they build on their importance in public life. The mentioned educated citizens become the carrier of public opinions. And because their status was not built on the physical assets, their private realm's publicness lost its importance to their workplaces like the courts and schools. The public sphere emerged as the new concept of civil society. (Habermas, 1991).

After the sixteenth century, the word "private" in German was the adaptation of the Latin word "Privatus" which meant «Not holding public office or official position», which have the same meaning as "Privé" in French and "Private" in English. The term meant eliminating the state apparatus, which represented the public status obtained by the developed state that faced the ruler's control.

«The public was the "public authority" in contrast to everything "private"».

(Habermas, 1991).

The public was the state's offices were the public authorities and the public persons with official public work, like public buildings and government institutions. Nevertheless, there were private officers in private

works and private homes and buildings. The public's representer was confined to the prince or ruler, feudal powers, nobilities, and the church. They were divided into public elements on the one hand and a private one on the other. The celestial authorities of the church changed as the religion becomes a private affair. The freedom of the authorities of religion becomes the first manifestation of the autonomy of the private sphere. On the other hand, the church's publicness was a body of public matters owned by the public state with public law. (Habermas, 1991).

In the eighteenth century, the representative of publicness's final form was reduced to the monarch's court. At the same time, it was already an enclave within a society separating itself from the state. For the first time, private and public spheres become separate in a specifically modern sense.

According to Hannah Arendt, in her book, *On Violence*, 1958, the separation boundaries between the public and private realm are all blurry. Now the political communities are presenting their community as an engaging family in which the administration cares for household affairs. (Arendt, 1998).

Based on the work of Jürgen Habermas in 1991, the concept of 'Publicity' is presented as a translation of the word 'Openness' or 'Publicness'. This term could be translated by the political critique as a description of the political act of openness towards the common citizens. Or it could be translated as the public sphere or public space, as an affirmation of the spatial dimension. (Habermas, 1991).

In the contemporary understanding of the public sphere, Hannah Arendt investigated the political forces, labor forces, and the interaction of authorities. She draws two critical factors to the changeable meaning of publicness. The first one is the development of the social sphere in the community, including the public and private realms. The second is the values and diversity of the everyday activities in the public spaces. Therefore, the conception of 'publicness' or 'privateness' as known today is the result of consecutive social development in the past civilizations. The distinction between the public and private is the subject of many discussions in the scientific course. The concepts could not be linguistically distinguished until recently, but this dualism has always been a part of the city ecology. The public sphere in the definition of Habermas is when a group of private people join to form a "public". The difference between public and private spheres is the difference between the private sphere of individuals or people with isolated and independent behaviors, while the public sphere is when these individuals behave as a unit while observing the public rights in the society. The distinction is extended on the spatial divisions of the household and the city spaces.

«We do not, after all, experience the city blankly, and much of what we do absorb from that daily experience».

(Harvey, 2006)

The ideal spatial presentation of the public sphere in contemporary urban studies presented the public spaces as the arena of the activities of the public. It is the spaces where people can freely practice their rights of expression, freedom of speech, and forms of public participation in the decision-making and cities governances. The public spaces are the frame of the public movements. As the idea of the publicness of the public spaces is a changeable concept, these spaces are bounded by a set of criteria. These criteria provide an understanding of the essence of the public spaces and assess their level of publicness. With many shifting elements and urban forms in cities, it is considered a challenge to set a standard identification for public spaces that could be used on various sets of cases. Therefore, the criteria will help set an example of public spaces and compare their publicness with through a spectrum of publicness.

2.3 Public spaces configuration and criteria

2.3.1 Theoretical background for research methodology

Even though the activities carried on in the public spaces take a considerable part of our lives. Still, the interest in assessing the public spaces in urban areas was not raised until recent years.

Until the end of the twentieth century, policymakers gave no attention to the impact of public spaces on the lives of the population. However, in some places around the globe, a need for openly accessible spaces was ranked higher than other basic needs. The instinct of the population is to use the spaces between their buildings, quarters, and market in their everyday life. Still many communities worldwide expressed their exasperation on the condition of their environment's urban status, emphasizing poor planning and the domination of the vehicle's infrastructure over other uses for the spaces. Inhabitants expressed concerns of lack of security with the poor-quality public spaces.

Defining a fair recognition of public spaces was required to understand the position of public spaces in urban environments. Identifying what could be characterized as public spaces and the criteria that could be used to assess the public spaces is the main concern in this study. In this chapter, a set of criteria proposed by previous scholars will be presented as a justified investigation for this study's framework. Which will be presented at the end of the chapter.

Public spaces are an integrated part of the urban cities, and they are receiving growing attention in social and humanities disciplines. Each field viewed public spaces from a different perspective. Political sciences focus on the rights to use and its rightful distribution between all involved factors of the spaces. Like in the work presented by Hannah Arendt in 1958 and Jürgen Habermas in 1991 and Margaret Kohn in 2004. While urbanists focus on the spatial dimensions and the positions of the spaces in the urban fabric of the cities and their impact on the surrounding environment. Like in the work of Mathew Carmona in 2008 and the work of George Varna and Steve Tiesdell in 2010, and the work of Kevin A. Lynch in 1981. Geographers and anthropologists focus on the inclusion of the spaces in the ecologies of the cities and the sense of place attached to them. Like in the work of Setha Low and Neil Smith in 2006.

Since public spaces are a complex concept. Conducting a conclusive definition could be a challenge. One way to identify public space was to include all the undefined spaces on a ground diagram like spaces between buildings, entrances of public buildings, and abandoned spaces. this identification manifests the open natures of public spaces and the free unrestricted accessibility. Another way to identify the public space as the space owned by the state, with unrestricted public use, whether it is outdoor open to sky spaces or indoor closed spaces with specific timing or fees.

As identifying a public space can be obscure, identifying any development as an urban place is equally ambiguous. Whether it will be defined by population, location, governance system, or infrastructure. Different urban experiences present different physical, social, and cultural examples. Urban planners had taken diverse approaches towards understanding the components of the built environment of a place.

Michael Conzen identifies complex plan elements that define the town plans as topographical arrangements. These elements are as follows:

1. Streets and their arrangement in the street system.
2. Plots and their aggregation as street-blocks.
3. Buildings or their block plans.

Following the identification, Michael Conzen summarizes many physical aspects of the urban design, like land use, building structure, the plot pattern, the cadastral (street) pattern, and many more. (Conzen, 1960).

While in the report of the National Capital Planning Commission in 2016, a more detailed comprehensive understanding of the components of the urban design was presented, these components whether man-

made or natural form a groundwork of the physical structure, features, and patterns of the urban design.

They are listed as the following:

1. Natural settings: the topography of the place, including elevations, water surfaces, and green bodies.
2. Open space network: open grounds, park connections, natural squares, and the system of connections.
3. Streets and public spaces system: streets` different types, avenues, public urban squares, courtyards, and plazas.
4. Urban patterns: buildings, built-up structures, and forms.
5. Civic Art: the sculpture, fountains, memorials, and monuments.

These components cannot be isolated, they are connected in a correlation and fit together to compose a spatial three-dimensional entity. These components present the forms from the urban planning perspective, as a set of tools or key elements which combined have a solid context of an urban form or a city. **Invalid source specified..**

In the previous report, it was noticeable that this structure lacks the involvement of the social aspects and the sense of a place that is connected to the cities. These components are conducted by urbanites conceptualizing the data of the city into a solid physical manifestation. While in the work of Kevin Lynch in his book 'The image of the city', an explicit understanding of the public's perception of the city is presented. He studied the city's urban forms from an experimenter's perspective. Looking to the city as a continuous flow of movements. Through these movements he presented the city's physical, a perceptible objective that constructs the built form of the city and is classified into five general elements that are presented as follows:

- 1) Paths. The channels that hold the user's movements, including streets, walkways, canals, transit lines, and railroads. These are the dominant elements of the city image for many people. They construct their idea of the city while moving through its paths. All other environmental elements are aligned and related to paths.
- 2) Edges. They are the boundaries between two places, the linear elements that are not considered paths, the breaks in the city's continuity, like walls, city outline, railroad cuts, and the edge of developments. They are usually the outcome of the end of axes. It varies in the penetrable

abilities, as they could be a barrier or seams lines along two regions. Although they are not as dominant as paths, they obtain important organizing features and outline a city by water or walls.

- 3) Districts. Those are the medium to large parts of the city. Having a two-dimensional expansion, the user directs his sense of place by mentally entering “inside of” districts. They are identified as areas with common, recognizable characteristics. They could be identifiable from inside or outside and base the city's planned construction to some extent as the city's differences.
- 4) Nodes. The strategic point which the user of the city can spot and enter. They could be junctions, places to break the transportation, crossing or convergence of paths, or only concentrations that got their value from physical characters' concentration. As street corners rest or closed square, some focus and stand as a symbol of a district. Since the junctions are merging paths, the nodes are the convergence and the districts' foci.
- 5) Landmarks. Different types of point-reference, external physical object, buildings, sign, store, etc. the partiality of one element over the similar possibilities, some are in the distance symbolize in a constant direction, or local only visible in restricted localities and from specific approaches. They are used as an element of identity and even structure, and an aim for many users' commutes. (Lynch K. , 1960).

From studying the work of Matthew Carmona, Claudio de Magalhães, and Leo Hammond, in their book “Public Space, The management dimension”. It was noticed that they identified three key dimensions to define the characters of public space. These key dimensions are required to conceptualize the nature of public space and have a good understanding of its complexity. The key dimensions are:

1. The first dimension is the elements that constitute public space, which construct public space dimensions and indicators. Or the “kit of parts”.
2. The second dimension is the “qualities” that differentiate public spaces and evaluate their performance.
3. The third dimension is the physical/spatial and socio/economic contexts for public spaces' perception. Or “context for action”. (Carmona, De Magalhães, & Hammond, 2008). Figure (06).

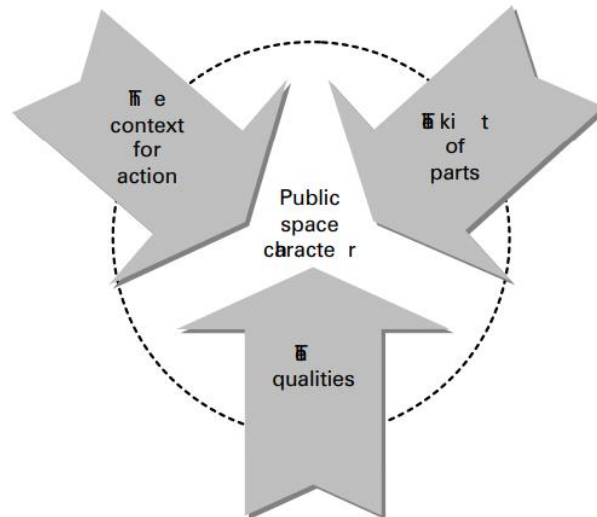


Figure 6: The dimensions of the public space character. The source: (Carmona, De Magalhães, & Hammond, 2008)

These dimensions combined to create an inclusive concept to identify public spaces, provide the required characteristics and qualities, and assess the dynamic these spaces include with the public/private, physical/social dynamics. The work in this study will follow a similar allocation to investigate public spaces in the previous researchers and academic work presented by scholars.

Starting from the physical elements that constituted the public spaces' built environment. In the Charter of Public Space, presented in the Second Biennial of Public Space in Rome, public space components: Open environments, which are the spaces without cover, open to the sky like streets, squares, sidewalks, gardens, and parks. Covered spaces, the spaces with roofing structures created without a profit motive, which are open for everyone's entertainment, like museums and libraries. (Biennial of Public Space, 2013).

Much as the definition of the public spaces presented by the work of Carmona, Heath, Oc, and Tiesdell, the public spaces are the spaces used and accessible by the public. That definition includes the following subdivisions:

- External public spaces, the places between private landholdings, these spaces are the perspicuous public space in its ultimate form. In the urban settlement, the public streets and squares, highways, public parking lot and garden, etc., in rural areas, coastlines and lakes, rivers, and forests.

- Internal public spaces, covered spaces with public function, the public institutions, like town halls, municipalities, public libraries, museums, and the public transportation facilities like train or bus stations, airports, etc.
- External and internal quasi-public spaces; although it might be privately owned, this subdivision includes places described as normally public 'privatized' space. The owner or operators have the right to regulate access or behaviors, like university campuses, sports grounds, cinemas, shopping malls, and restaurants, etc.

Within the identification presented by the mentioned researchers, what marked this definition is the allocation of the public spaces within city fabric, this allocation is confined by the reference of the built structure, as internal explains spaces within buildings, and external the ones open to the sky, with free access. Also, the ownership state of the spaces was an important factor that the researchers emphasized. The accessibility of the spaces and the ability to constates neutral ground should be considered as well. (Carmona, Tiesdell, OC, & Heath, 2003).

According to UN-Habitat, (UN-Habitat, 2016), six main classifications could be considered for public space -with the note that these classifications are open to dispute because the assortment of public spaces would vary from one region to another, these classifications are:

1. Street's network: The streets are the most used form of public spaces, versatile and accessible.

Primary patterns of streets are:

- a. Street, avenues, and boulevards.
- b. Plazas, Squares, and courts.
- c. Pavements.
- d. Pedestrian Passages and open galleries.
- e. Bicycle paths.

Street network is an exemplary public space because it is open for all classes of society, owned and dealt out by the public as well, used daily, and open free of charge all the time.

The street usage as public spaces varies from one region to another, depending on the public authorities' restrictions. In most cases, it could be used for mobility as its main function and use for hosting transitory markets, open events, street acts, informal activities, and political presentations. Figure (07).



Figure 7: Street market in Sorsogon, Philippines. The source: (UN-Habitat, 2013).

Also, it could be used individually or in groups. Thus, comes the versatile of the street as a public space. However, this open range of usage could result in a tussle due to one user group's domination over the other. Like the motored vehicles overpower the pedestrian movements. The more versatile the streets are, the more they are dominated by motorized vehicles. (UN-Habitat, 2013).

2. Open public places:

These are the spaces that come to mind immediately when public spaces are mentioned. It includes:

- a. Parks and gardens.
- b. Playgrounds.
- c. Public costs and beaches.
- d. Rivers and lakes waterfronts.

Those public spaces are owned and maintained usually by public authorities. They are accessible to all for free and are usually used during the day. Although they are as essential and versatile as streets, they are less used because these spaces require a more extended period of time to be spent in them. Unlike the street where its main function requires a shorter period. Except for open markets and resting areas. To ensure the best benefit of the public space, welfare management and administration are necessary.

New strategies suggest the inclusion of the users in the designing and maintaining process of these spaces to ensure their sustainability.

3. Public urban facilities:

This classification covers the facilities which require high maintenance or equipment. It includes:

- a. Civil, social, or community centers.
- b. Sports arenas or public facilities.
- c. Public libraries.
- d. Municipal markets.

These facilities could include defined opening hours and are mostly used in the modern days. Many of them are publicly owned, even that they could include semi-private management. The primary condition is to have it free of charge. It could have limited access during certain hours or events, but it is open free of charge in general. The legalization of the ownership of the facility or equipment is different from region to region. (UN-Habitat, 2016).

Identifying the public spaces as an element of the built forms of the urban designs includes identifying the objectives that create suitable urban designs. Public spaces as an important part of the urban design could not be separated from this unity. Those designs require a set of objectives, legalizations, and rules to ensure more idealistic public spaces. The qualities that set the design of public spaces are linked directly with the qualities that determine a good urban design. Some of these qualities and characteristics will be discussed and argued in the following section.

The Department of the Environment, Transport and the Regions and the Commission for Architecture and the built environment in the United Kingdom presented a guide for promoting higher standards in urban designs. The guide is assigned to all built environments, like the design of buildings and spaces, transport systems and natural settings, or any developments at any scale. It was stated that the successful street, spaces, cities, towns, and villages have common objectives for good urban design, which are:

1. Character: A sense of Character is built by supporting the local culture and peculiar development patterns in cities and towns.
2. Continuity and enclosure: This objective is achieved by defining public and private areas, to promote the space's enclosure and the continuation and boundaries of a street as an example.

3. Quality of the public realm: The quality of a public space rise by creating safe, attractive, social, and successful public spaces and outdoor areas.
 4. Ease of movement: By supporting accessibility and permeability of the place, working with traffic, and integrating the land use design to benefit people's ease before vehicles.
 5. Legibility: It is the ability to understand the place's identity and recognize its image.
 6. Adaptability: The ability of the place to adapt to changes in the social aspect, economy, and technology.
 7. Diversity: To create a place that answers the need of the people with a variety of choices.
- (DTER & CABE, 2000)

Those objectives are an abstract of any urban form. They need to be translated into the development form, the physical interpretation of urban design in the building's forms, spaces, and structures. They create patterns of uses, activity, and movements. They also drew the interaction and experiences of the user.

The essential aspects of the characteristics for the physical form of an urban design are:

- A. Layout: This can be of urban structure, as the framework of streets and spaces that connect locally and beyond, and how they relate to one another. This layout provides plans for all other aspects of development, in addition to the layout of urban grain, which includes the patterns of street blocks, plots, and the buildings between them as part of the settlement. This layout provides the patterns of blocks and the size and frequency of their subdivisions.
- B. Landscape: The planting, boundaries, and treatment of open space defining a land's character with its shape, form, ecology, natural features, elements and colors, and the way they combine.
- C. Density and mix: Which includes the ratio of developments on specific land and the number of users. Density is presented in many ways like plot ratio, the number of houses. And it affects the intensity of development of the place's vitality and viability.
- D. Scale: in height, as the buildings' size compared to its surroundings, and to the human scale, which affects the views and skylines. It could be presented in the number of floors or numeric height, and the ratio to street or space width. In another way, the effects of the shape of buildings, their volume, and arrangement compared to other buildings and spaces. It is presented with the 3D of land development.

- E. Appearance: in detail, the building styles, decorations, techniques, lighting, and craftsmanship. Or in materials, the texture, patterns, color, durability, and the way of use. The high-quality buildings use well-fitted and attractive materials. (DTER & CABE, 2000).

The guide argues in the objective of the quality of the public realm that the public realm's success is in arranging its paving, planting, lighting, orientation, shelter, signage, street furniture, the routes pass in it, and its way overlooked. It includes streets, parks, squares, arcades, and public buildings. The recommendations offered to assess public space are revised in a few characteristics.

- The public space presentation should reflect the needs of local economic, social, and cultural life.
- Successful public space provides a network of pedestrian routes with the needs of the disabled and elderly.
- Street and street junctions as a part of the public space present more ease for all users.
- Street vegetation and lighting can improve the quality of the routes.
- The use of natural elements as water and riverside help create attractive spaces.
- Functionless spaces are a waste of resources that will intact the place's identity and reduce safety and security.
- The spaces' design should consider the local climate, including daylight, wind, temperature, and forest.
- A well-designed streetscape prevents cluttering with considered maintenance. (DTER & CABE, 2000).

In the same concept, Carmona, Heath, Oc, and Tiesdell stated that two compositions could interpret the public realm. The physical "space" is considered the public spaces and public settings that facilitate public life and social interaction. The Social "activities" are the event and activities happening in those spaces. They could be defined as the sociocultural public. (Carmona, Tiesdell, OC, & Heath, 2003).

Based on this composition, the researchers provided an exposition of different but related dimensions for urban designs that takes the general approach to produce a comprehensive overview for those who require a guide for the subject of urban design. Those dimensions are:

A. The Morphological dimension.

This dimension focus on the layout and configuration of urban form and spaces. It studies the shape and form of urban design. The book suggests two types of an urban space system, "traditional" urban space

such as buildings as the part of the system that encloses external space and defines streets and squares. "Modernist" urban space consisted of free-standing structures or pavilions in a landscape setting.

B. The perceptual dimension.

This dimension involves the perception and experience of a place. The people interact with their environment, mainly in the 'sense of place' and 'lived-in' impression in people's minds. The book divides this dimension into two parts. "Environmental perception," which is the gathering, organizing, and making an impression of the environment information. The "Construction of place" suggests people's experience beyond the physical properties of the place or what is called a 'Sense of place.'

C. The social dimension.

As it is difficult to create space without social content, the relationship between space and people or societies is a two-way process. People create spaces and end up being influenced by them. The book focuses on five critical aspects of this dimension: the relationship between people and space. Second, are the interrelated concepts of the public realm and public life. The third is the conception of neighborhoods. Fourth, issues of safety and security, and finally, the fifth is the issue of accessibility.

D. The visual dimension.

In this dimension, the visual aesthetic is discussed. Since the architecture and art form is inescapable, the visual art in the city and the appearance should be satisfying to most of the public by being commonly appreciative. The researchers focused on four key issues: Aesthetic preferences, the appreciation of space and its aesthetic qualities, the design of urban space elements and the architecture, and the hard and soft landscaping.

E. The functional dimension.

This dimension involves The workability of the spaces and how designers can make better spaces. Social usage, which is the functioning of the environment that is used by people. The visual traditions, which are retracted by human tradition such as traffic flow and access or circulation. The book presented this dimension in four parts. The first is public space use. The second is mixed uses and density considerations. The third is the environmental design, and the fourth is the capital web.

F. The temporal dimension.

This dimension considers the time dimension of urban designs, bypassing time public spaces become more liveable places, gaining meaning by the qualities intensified with time and social attachments. The book provides three aspects of temporal dimension, first: Time cycles and management of activities in the space, second: The continuity and stability of the environment, and third Urban changes over time. (Carmona, Tiesdell, OC, & Heath, 2003).

The sense of destination or enclosure is not the primary condition to present a successful public space as the informality of many public spaces formed what is engaging about it, like the dead end of a street or a corner of a parking arena that have been reused as an attractive space. Even the time limit is not a condition for a successful space. Many short-lived spaces designed to host markets, or any temporary event can represent a new function that is more alluring to people. Not even the final finishing or decoration presents a successful public space. It could be in a primitive state and still function as a significant public space. (Carmona M. , 2018). Figure (08).



Figure 8: Passey Place, London, the street has been reused to host a short-lived market area near Eltham's High Street. The source: (Carmona M. , 2018).

In the work of Kevin Lynch, "A theory of good city forum" (Lynch k. , 1981), a theory of the good urban city places is presented by Lynch, which can provide good settlements, the author presented a set of performance dimensions, designed to provide suitable places inside the settlements. These dimensions measure the places based on many tangible and intangible aspects. Which draws the framework of the relationship between the places and their users. These dimensions are listed as the following:

1. Vitality

The support that a settlement provides for vital, healthy, and biological well-functioning is essential for the user's survival. Three principal features of the space are conducive to good biological functioning. The Sustenance. The availability of adequate support of food, energy, water, air, and disposable wastes. All the elements for sustaining life. This feature is associated with the physical system of the place and related to the density and the location of the settlement, achieved by interior ventilation, aqueducts, landfill, food markets, etc. The Safety. This feature is the physical, social, and psychological security of the settlements. Involving protection from air and water pollution problems, the contamination of food, defense against violent attack, and accessible treatment facilities. The Consonance. The settlement should be suitable for humans' basic biological structure. This contributes to the internal temperature and natural rhythms, providing optimum sensory data, and designing the physical elements of the form like steps and doors that are adapted to human size and abilities.

2. Sense.

This means clarity of perception and identification for the elements and their connection with other places or events under the physiological sense of space and time. This dimension can be linked to nonspatial concepts. It is based on the city's individual sensory and the interaction between the space and its users. As the sense depends on the user's culture, status, purpose, experience, and temperament. It varies due to people's abilities. The basic format of sense is Identity: Which is "a sense of place." It is the limit of a person recognizing a place as significant or distinct from other places, like having a character of its own. The Structure: Which is how the parts of a place fit together, on a small scale and the whole settlement scale. It is the sense of orientation based on a structured mental map of the place. The Identity and structure are the aspects of Sense that provide recognition for space patterns. Other aspects like The Congruence: This is the amount of harmony between a place 's form and its nonspatial aspects, and how much the place 's parts reflect the nature of that structure. The Transparency: Which is how a person can immediately present the function of a place from its components, the ability to sense the place 's social and technical functions. The Legibility. The communications abilities of the inhabitants through symbolic physical features, like signboards, pictures, flags, etc. These last three aspects of the sense are the ones that describe the connections between the settlement physical form and the nonspatial concepts and value.

3. Fit.

It is the match between the form and the action, how the spatial patterns can accommodate people's behavior. Fit is connected with the physical and functional systems of the place (like gravity and light) and its body characteristic. Although it is a universal context, it relies intimately on norms, customary, culture, and expectations of each locality. The place and people 's behavior have a cross relationship where each is adjusted to fit the other. This dimension is a quantitative approach, therefore it is not measurable, but the evidence of the poorly fitted places is usually noticeable. This term is linked with words like satisfaction, comfort, and efficiency.

4. Access

The freedom to move and have access is the main objective of the settlement. It is a well-presented field of study and work. Although spatial information about access is widely available, there is a gap in access's social qualities. It describes access between places, access to other people, access to certain human activities, access to resources, and access to information. The means of access are physical transportation, visual, or aural access. The efficiency, accuracy, and velocity of access channels are required.

5. Control.

The management of the personal interaction and behavior and the asserted rights over the place. The spatial control has acute psychological consequences over the users who are in control and the ones affected by it. These rights over the place are listed as follows: The first spatial right is the right to presence. The second is the right to freedom of action in the place. The third is the right to appropriation, as the place 's ownership is a form of allocated control. The fourth is the right to modification. The fifth is the right of disposition. Control has three subdimension: The Congruence: the extent of control the user has over the space while maintaining future vitality, manipulability, and resilience. The Responsibility, the motive, information, and power that drive the users who want to control a place. The certainty, which is the level of understanding of the control system by all users.

Two meta-criteria were added to the original five dimensions, which are Efficiency and Justice. The first presents the balance between achieving the high-quality in some dimensions and the loss in qualities in others. This criterion contains conflicts in the way dimensions affect each other. A stimulating environment could reduce user control, or the low-fitted environment could affect the adaptability of the place. The second is the fair distribution of the rights, benefits, and liabilities between the users. These two meta-criteria deal with all the performance dimensions and could be applied to any of them. The city

or space could be vital, sensible, well fitted, accessible, and well-controlled, but it should also achieve efficiency and justice on all those features. (Lynch k. , 1981) (Patil & Patil, 2016).

Within these several frameworks, public spaces formed an important component of urban design, urban planners were promoted to design forethought spaces. The terms to which it is possible to define good public spaces vary from one place to another, relying on the different policymaking measurements, aims, and dimensions. Some of these terms are objective, involved with the physical absolute realities and states of the spaces, while others are more subjective, concerned with the users' reception and perception of the places. (Carmona, De Magalhães, & Hammond, 2008).

Many planners face the challenge of designing a public space that can collectively bring people together, unify the inhabitancies, present a good sense of the place, and add to their well-being as a part of the neighborhood space. Still, there was a gap between the aims and the outcome of the request to design high-quality spaces.

«For settlements and cities to flourish, spaces of encounter and interaction beyond the every day are required as they are fundamental to the creation of vibrant urban cultures and the development of the tradition».

(Kellett & Hernandez-Garcia, 2013).

Planners are requested to have the needed flexibility to include the organic development of public space through time. Taking in the various factors that may change the function of the public space's initial design.

Under this notion, the system of public spaces is affected by various factors. It is important to understand the urban design dimensions, combined with the strategic concerns of evolving the public spaces, to produce an adequate urban design for any plot. Urban planners are the creators or regenerators of public spaces; going into the plans, framework, and policies, urban planners can implement their vision for the public space.

According to the experimental studies done by Matthew Carmona and Filipa Wunderlich, (Wunderlich & Carmona, 2012), the main factors to be considered in the design or renewal of public space are:

1. The exposition of the public space and the ability to distinguish it from privately owned spaces, to be accessible by the public.

2. The effect of the surrounding public spaces on the creating or renewal of alluring new public spaces.
3. The use of public amenities and facilities to improve the serviceability of the public space.
1. The ability to help create a thriving social ambiance by using the public space's potentials to its peak.
4. The correspondence of the pedestrians and vehicles creates the best harmony for users.
5. The creating of spaces enhances the satisfaction of the used by creating a safe and relaxing environment.
6. The constant ability to change according to new demands and have flexibility with time, without reducing the public spaces idiosyncratic.

In work presented by Biennial of Public Space, in the typologies of public space, a few questions were raised to evaluate the public space functions as,

- A. Can the physical form of the public space support people's movement with all their means of mobility?
- B. Can the physical form of the space hold and provide accessible markets and commercial activities in the fixed venues and services and fit the community's socio-economic dimension?
- C. Provide opportunities for social interaction and physical exercise for all users of different ages and abilities?
- D. Do public spaces promote education and cultural activities?
- E. Are public spaces a reflection of individual and collective memory for the people where the identity is preserved and protecting the sense of community?
- F. Do the spaces promote conviviality and freedom of expression and interactions?
- G. Does the public space integrate with the urban architecture and landscape and is it a meaningful part that plays a role in constructing the city's image? (Biennial of Public Space, 2013).

These factors were important agents in identifying public spaces in the old city of Damascus. As it is mentioned later in chapter four. To be able to identify public spaces in the old city, substantial answers were presented to the proposed question. These answers justified the decision to include or exclude a space as part of the public spaces of the old city of Damascus.

To identify any space as a public space, it should stand out from its surrounding as a prominent and detectable space. Logically as space where buildings set the frontier, creating the feeling of the

destination. The building as a creator and indicator of the public space limits, is the resemble of public space counteractive. If the public spaces had clear distinguishing from private spaces, and each character is easily identified. The public and private spaces polarity can be obvious in the urban fabric, and it will not create any confusion, but since the indistinct defining of each space, and the line between the two is blurry and cannot be defined, then the polar concepts can be a measurable quality, and there would be a degree of publicness. (Carmona, Tiesdell, OC, & Heath, 2003).

With the contemporary movement of privatization, a quest was raised to understand the conceptualization of spaces' publicness. In fact, there is seldom a pragmatic identification of the publicness in the urban planning field. According to Dorota Mantey, the urban geographer, the use of publicness in urban study terminology has not been endorsed widely. **Invalid source specified.** The scientific contents on the public space's publicness are divided into two sections: First, spatial features that describe the tangible characteristic of the public spaces' forms. Second, the social features that are connected to the reception of the spaces in the users. Even though a place's performance can be defined concerning its spatial form, the quality of a place is the combined effects of the form and society. It can add to the spatial description of the social, a mental attitude directly connected with the form, and a critical criterion of the quality. (Lynch K. , 1960).

«The public realm ideally functions as a forum for political action and representation; as a 'neutral' or common ground for social interaction, intermingling, and communication; and as a stage for social learning, personal development, and information exchange».

(Carmona, Tiesdell, OC, & Heath, 2003).

Space and society have a two-way relationship in which people construct the spaces, at the same time being affected by them, when the environment changes around the people, their behavior change as well, and this relationship is intensely subjective, depending on the individual situation and characteristics. Likewise, the public spaces have overlapping concepts of 'Movement spaces', which are spaces for pedestrian and motorized vehicle movement, and 'social spaces', which are outdoor open spaces for people to engage in social, economic, and cultural interaction.

Generally, there are several interpretations of publicness across scientific disciplines. Some of them agree on certain criteria, but others have distinct intake on the subject. Researchers suggested models to assess the publicness across many dimensions.

In the work of George Varna and Steve Tiesdell, the publicness of any place is understood on two-level, conceptual, and practical.

The conceptual level understands the publicness in the academic context, notably with the new attention public spaces face in the humanities and social science disciplines. Each context reaches the specific concept of public space, with a different viewpoint, like the political studies, which are concerned with the rights and ownership of the public space. At the same time, anthropologists focus on historical structures, the value of the place for users, legal studies on the access and control over public spaces, and geographers on the sense of place.

The practical level concern the production of the public space, which is the source of the people's reception of the space. (Varna & Tiesdell, 2010). Figure (07)

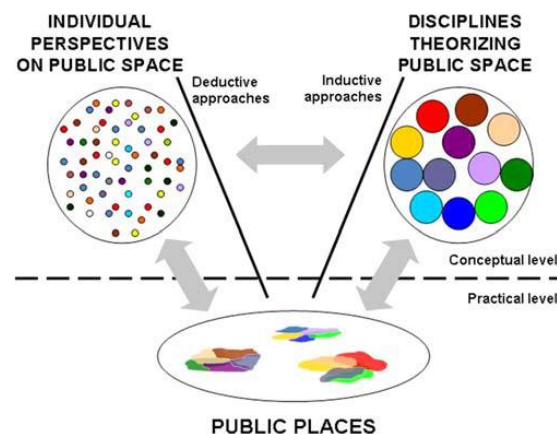


Figure 9: Inductive and deductive approaches to the publicness of space. The source: (Varna & Tiesdell, 2010).

The work took two approaches for the publicness of the space. First is the Deductive approach, where reality is the product of the interaction between people. They offered different socially constructed meanings of public spaces in the mind of individuals and social groups; they argue the literature of the idea **«If the people think it's a public space, then it is a public space»**. (Low & Smith, 2006). whether it is public in physical, ownership, etc. This approach's weakness is the difficulties in the generalization of a place. The approach assumes the public realm's unitary, which could not be the case in reality because a public place could not be restricted. Second, the research takes a critical inductive approach seeking common themes attribute to the definition of what makes a place public or more public.

Unfortunately, this academic discourse approach describes the public spaces without stating the concept or tools for in-depth analysis of public space's multiple dimensions. Creating difficulties in combining various public spaces under one clear concept. (Varna & Tiesdell, 2010).

According to Margaret Kohn in her book 'Brave new neighborhoods, the privatization of public space` (Kohn, 2004). She suggested treating public space as a cluster concept that has multiple definitions. The way to address this concept is to provide a list of possible meanings or criteria; a collective of these criteria could qualify a site as a public space. Not to determine that missing a few criteria would classify the space as private space.

Her suggested definition has three core components, ownership, accessibility, and intersubjectivity.

1. Ownership: the common belief is that the public space refers to a place owned by the government. They are places that have been immemorially held by the government in trust for the use of the public, but this does not mean that a place owned by the individual or private institutions is not public. This component argues that the public space owned by the governments provides the right to use for citizens as part of their privileges, rights, immunities, and liberties. On the other hand, if a previously public space becomes privately owned, the common belief intends to push the owner to provide a civil right of free use for citizens.
2. Accessibility, provide space that is generally accessible to everyone without restrictions. Privately owned places may not exclude members or groups if they are promoted as public. However, this component is difficult to assess, particularly in relatively public spaces but includes a fee or admission criterion, like cafes and movie theatres. These could be seen as an invisible form of exclusion.
3. Intersubjectivity, the full explanation of public space's distinctive quality requires an encounter between people, facilitated by the public space. Some places advocate social communication and interaction, unplanned contacts between strangers or meetings between contacts, while other foster collective isolation by providing a mutual object as the center of attention.

Table 2: Two Dimensions of Public Space. The source: (Kohn, 2004).

Accessibility	Unrestricted	Fee for service	Membership
Ownership			
Individual		Café, bar	Home
Corporate (profit/nonprofit/cooperative)	Shopping Mall	Theme park, movie theater	Club, church, residential community facilities, office buildings
Government	City streets, plazas and parks	National parks	Bureaucratic headquarters, military bases

Table (02) illustrates the difficulties of categorizing a space as public or private, even with two out of the three criteria. The first side of the spectrum is plazas as the extreme of publicness and on the other side is the homes as the master of privateness. One good example of a place that provided the three criteria of public space is the Greek agora. The government owned it, openly accessible to all, and serve the stage for political actions. (Kohn, 2004).

According to Setha Low and Neil Smith's work, public spaces are the public realm's physical concept, while the public sphere is the realm's political concept. (Low & Smith, 2006).

The previous study focused on the criteria that define and assess public spaces. George Varna and Steve Tiesdell focused on the publicness of the space. Their work presented a model of benchmarking the publicness of space and what makes a space public in terms of five main multi-dimensional concepts, listed as follows:

1. Ownership: refers to the place's legal status. The pinnacle for space's publicness is when a public body or representation owns the space, and it is being used for public function and conscripted for public/collective interest. Simultaneously, the least public place is a privately owned one by a private entity and used for private purposes. The middle situation commonly exists where the ownership is handled by public-private partnerships open for a public function.
2. Control: refers to the definitive control presence. This control is presented on a spectrum where the public place supervised by the state is on one end towards more publicness. The less public place is supervised by civil authorities. Each case involves a set of rules. The rules in the second are set to protect the private interest like objecting to a specific behavior to protect certain groups' profitability. In the first, the roles protect the wider public or the community interest, it is more

about protecting the people than the property. The middle situation is the symbolic restrictions that are applied without the presence of control facilities.

3. Civility: It is how public space is managed and maintained and presented as a welcoming place, the quality of the place is measured by how much care and maintenance is provided, and this dimension is the most difficult to define because it is qualitative rather than quantitative. Civility requires an understanding of other people's use of the public space, which implies that freedom in public space is a responsible one. The more public a place is where a sufficient amount of civility and management is applied, while less public is the over or under-managed places.
4. Physical configuration: This is the first design-oriented dimension. It affects people's ability to reach and enter the place and the efforts needed to access it. This can be configured in three qualities, Centrality and Connectivity, Visual access, and thresholds and gateways. The first one is about strategically placed spaces within city movement patterns. At the same time, visual access is the ability to see into the place. The third is the decision points. They relate to physical access. The more public a place is, the more central, well-connected, visually permeable with less explicit thresholds.
5. Animation: Involves the degree of support the design provides to meet the human needs of public space, whether individuals and groups actively use it. The animation's core is the design of the place with its aesthetic shape and configuration and functional consideration of its features and activity. The more public a place is, the more it encourages and facilitates uses. At the same time, it was noticed that the design could be used to prevent specific uses or activities.

Based on the five dimensions, a set of quantification indicators were proposed to translate the model into a tool to accommodate and quantify the publicness of a place, to measure the publicness of the space. Observing that the place publicness is the interaction between these dimensions. By recognizing that subjectivity is a part of the work, it was intended for users to add discretion and judgment within the limits. A grading system from 1 least public to 5 most public was proposed to assess the place. Tables 3&4. (Varna & Tiesdell, 2010).

Table 3: Indicators of publicness for each meta-dimension. The source: (Varna & Tiesdell, 2010).

	MORE PUBLIC 5	4	3	2	LESS PUBLIC 1
(i) OWNERSHIP					
Ownership	Public.	-	Public-private partnership.	-	Private.
'Headline' function	Public (e.g. street/access or route).	-	Transit interchange; retail premise.	-	Private (e.g. residence).
(ii) CONTROL					
Purpose of control	'Big Father' (policed state), protecting the freedoms and liberties of citizens.	-	-	-	'Big Brother' (police state), protecting the interests of the powerful.
Control ordinance	Any additional site-specific rules and regulations that exist are enacted in the wider public/collective/community interest (i.e. protecting people, rather than property, from harm).	-	-	-	Additional site-specific rules and regulations enacted in a narrower private interest (e.g. rules enacted to prohibit certain behaviours objectionable to certain (dominant) groups for reasons of profitability or marketability).
Control presence	No visible/overt control presence No visible/overt security guards.	-	Subtle/non-visible expression of control presence. Ambient – seductive.	-	Highly visible/overt expressions of control presence—public and private policing (especially security guards).
Control technology	No CCTV cameras evident.	-	Some CCTV cameras evident. Ambient – seductive.	-	Many CCTV cameras evident. Electronic surveillance – covert and overt.
(iii) CIVILITY					
Physical maintenance and cleansing regime	Cared-for; well kempt; proactive maintenance practices (e.g. emptying of bins; cleaning of graffiti; repairs; well maintained green spaces; etc).	-	Caretaking staff; proprietary staff (wardens, bus conductors).	-	-
Physical provision of facilities	Provision of facilities for basic needs—toilets; shelter, food vendors; seats; lighting.	-	-	-	Lacking basic amenities and facilities.

Table 4: Indicators of publicness for each meta-dimension. The source: (Varna & Tiesdell, 2010).

	MORE PUBLIC 5	4	3	2	LESS PUBLIC 1
(iv) PHYSICAL CONFIGURATION					
Centrality and connectedness	Centrality (well located) within the overall movement network, facilitating both more movement-to and movement-through the space; desire lines within surrounding area continue into and through the space. ¹	-	-	-	Centrality (poorly located) within the overall movement network, facilitating little movement-through the space; desire lines within surrounding area do not continue into and through the space.
Visual permeability	Space has strong visual connection with external (surrounding) public realm.	-	-	-	Space has weak or non-existent connections with external (surrounding) public realm.
Thresholds and gateways	Implicit/invisible thresholds and entry points – space is not distinguished from surrounding public realm (e.g. one does not know precisely when the space is entered – i.e. the threshold is crossed).	-	Thresholds and entry points to space signified by, for example, changes of materials but otherwise no active constraints on access.	-	Explicit thresholds and entrances, with active constraints on access (e.g. manmade check points and gates that can be closed to prevent access).
(v) ANIMATION					
Opportunities/potential for passive engagement	Multiple opportunities (and reasons) for people-watching; multiple and varied formal and informal seating opportunities (perhaps including moveable as well as fixed seating), well located to observe activity within the space (i.e. the life of the space) and/or views from the space.	-	-	-	Few reasons for people-watching; few seating opportunities.
Opportunities/potential for active engagement	High density/proportion of active frontages (active edge); seating well located (or moveable) to facilitate social interaction; diversity of events and activities (e.g. life in the space) occurring spontaneously or through programming.	-	-	-	High density/proportion of blank, inanimate frontages ('dead edge'/blank frontages). Few events and activities occurring either spontaneously or programmed
Opportunities for discovery and display	'Loose' space—adaptable, un-restricted spaces, used for a variety of functions, ad hoc as well as planned.	-	-	-	'Tight' space—fixed, physically constrained or controlled in terms of the types of activities that can occur there.

1Space syntax (or similar) measures of connectedness and centrality could be used here, but since access to these techniques is limited, their use would limit the model's use.

2.3.2 Reflection on public spaces

Depending on the dimensions and characteristics for approaching the urban design in general and the urban public spaces context in particular, the research in this study considered two main things. First,

the aim of the research and the answer to the questions which involve the subject of this study. Second, the readers or audiences who will receive this work.

As for the research question, the academic studies provided a set of urban design formations, whether physically or socially. Many scientists investigated the concept of urban design, its criteria, and the strategies to understand public spaces' nature as the main component of urban designs. Some of these studies focused on identifying spaces as public and private. While others considered the publicness of any space as a range of factors, the more factors a space obtains, the more public it becomes.

Starting with Michael Conzen, he defined the elements of town plans. It is noticeable that he started from streets as the first element and finished with buildings and closed structures. His definitions go gradually from streets as the open and arguably the ultimate public spaces, shifting gradually to more private spaces. This method of presenting urban design is common practice with urban planners. (Conzen, 1960). Under the same manners, the report presented by the National Capital planning commission, where the researchers added an extra sorting technique to the physical components, as by their formation process. starting with the natural setting, the components offered by nature, reaching down to the civic art, as the ultimate physical representation of manmade arts. **Invalid source specified.** Therefore, in this study, the order of presenting the public spaces adopted the same concept of sorting gradually from the most public spaces to the least public. All measured on a different level of publicness. As it will be presented later in this chapter. It is worth mentioning that applying this method of assessing the public spaces from the most public to least public, or more private, as a descending hierarchical movement, resembles the way a city or any urban settlement is experienced by a visitor or an outsider. While for residents, the city is received the other way, from most private to least private.

The elements of the city's urban forms suggested by Kevin Lynch focused more on the flow of movements. These movements were the direct factor that determined the city's physical elements. He divided the city into sections of different interests that guide the experimenter through the built forms to reach his destination. (Lynch K. , 1960). This method of classification, as an implicit factor like in the work of Conzen or NCPC report, or an explicit factor in the work of Lynch, was one of the main factors to define the public spaces in the old city of Damascus to be considered in the study. Due to the fact that in the explicit case of Damascus, the formation of the spaces follows the traditional hierarchies of Islamic architecture, which will be discussed more in chapter three. The flow of movement inside this hierarchy is directed from the most public to the least for outsiders and visitors. Or from most private to least for residents and inhabitants.

Besides, the methods used to present the urban forms in general, and public spaces in particular. Understanding the urban design helps urbanist handle the public spaces as the morphological representation of the public realm. Public spaces as part of the urban designs, which follow the norms of the urban design, are the physical projection of the public sphere, and the spaces where the public realm domain takes place in society. Therefore, the morphological characteristics of urban designs can be extended to public spaces. Characteristics like urban layout, urban patterns, and urban forms could be a basis to identify public spaces.

Public spaces' physical dimensions and indicators were one of Matthew Carmona and Claudio de Magalhaes's key dimensions to define public spaces. In their early work of 2008, the researchers presented the "Kit of Part" as the first key dimension. Followed by qualities of public spaces, and lastly the context for action. This configuration of the dimensions has a broad approach to investigating public spaces, which could be a fitted configuration for the process to reach the suggested framework of evaluating the publicness of public spaces in this study.

One of the important classifications of public spaces is the open environment and covered spaces, which is one of many binaries that will come across in this study. The encasement-based binary is a substantial one in the case of the old city of Damascus. Privately owned open environments like the courtyard presented a variation in the mentioned approach to identify public spaces. Researchers like Carmona, Heath, Oc, and Tiesdell followed similar methods to identify public spaces, with the addition of an extra classification which is the External and internal quasi-public spaces. This addition argues that normally public spaces could be privatized by ownership rights. While maintaining accessibility by the public.

Likewise, the public spaces have overlapping concepts of 'Movement spaces', which are spaces for pedestrian and motorized vehicle movement, and 'social spaces', which are outdoor open spaces for people to engage in social, economic, and cultural interaction.

The concept of public space provides a wide range of identification and understanding. At the time of constructing these studies, the public space recognition took many directions, whether it's the physical forms like the places between buildings and the spaces that connect urban structures or designated public space to fulfill its function. Or else the social aspect as the ownership of the places, the management, accessibility, identity, or civility. Nevertheless, a specific identification was not applicable without a blend of these directions. Identifying public space based on accessibility as an example is somewhat ambiguous. Is it the physical public free access to space that defined it? Or the presence of

visual accessibility? Or even the absence of privacy and the sense of surveillance associated with the different levels of space publicness? To provide a direct answer to what the classifications of public space are. It is comparatively complicated. Therefore, the researcher implemented a critical relativism approach for this study, qualitative and slightly subjective.

The concept of publicness derives from the spatial projection of the contemporary public sphere, unlike the private sphere where individual biological needs are fulfilled. The public sphere is the domain where the freedom of the community is expressed. (Arendt, 1998). Since the quality of urban designs depends not only on its spatial features but also on the social reception of its users, the public spaces witnessed substantial impact due to changes in the physical and social compositions of urban designs.

Public spaces with high quality conduct successful social life, increase the level of security, provide the residents with freedom of expression, and guaranty the inclusion of the public in political life. In the previous segments, many standards and recommendations were reviewed to provide a scientific understanding of what makes successful urban designs. While focusing on successful public spaces. Though before assessing the standards and recommendations, to analyze public spaces, different dimensions should be taken into consideration. (Carmona, Tiesdell, OC, & Heath, 2003)

- The morphological dimensions: including the layout and formation of urban designs.
- The perceptual dimension: the public perception of the urban designs.
- The social dimension: the relationship between the public and the space.
- The visual dimension: the aesthetics formation of the urban designs.
- The functional dimension: urban design's workability and coincide with the public needs.
- The temporal dimension: urban designs interaction with time.

The application of these dimensions in the public spaces domain is endless. Each one of these dimensions highlights a significant aspect of investigating public spaces. In this study, the morphological, social, and functional dimensions will be highlighted. Due to the limitation of the work phases on this study, many obstacles appeared and limited these selections. As an example, the fact that there were limited field visits and restrictions on applying on-ground social studies and surveys, to analyze the residents' perceptions of public spaces, prevented the required data to analyze the perceptual dimensions. The same work limitation, an in-deep investigation of the visual dimension was tied due to the lack of sufficient visual data for Damascus 's old city. Finally, the temporal dimension required a

focused study of the life cycle of the spaces and their changes through time. Which is restricted by the time frame of the dissertation.

Nevertheless, the analysis of public spaces in Damascus 's old city, and the quest of its publicness is a broad spectrum, and under the influence of these dimensions, profound criteria are suggested. These criteria are expanded on multiple dimensions and cannot be separated from the impact of each one of the mentioned dimensions.

Within the mentioned dimensions, many scholars introduced a set of factors that affect the design of urban designs. These factors provide the framework to assess the urban designs. Which on the other hand is used to assess the public spaces. By analyzing the morphological, social, and functional dimensions of the public spaces, the results could provide in-depth feedback on how successful these public spaces are. Although in the case of the old city of Damascus it is complicated to depict a public space as successful, within the context of the assessment of the public space, it is necessary to understand the factors that create successful spaces. As a room for the comparisons of spaces.

There is a determined belief between urban planners and architects that a successful urban design is linked to the success of its public realm, as mentioned in the guide of the department of the Environment, Transport and the Regions and the Commission for Architecture and the built environment in the United Kingdom. (DTER & CABE, 2000), and the work of Kevin Lynch, "A theory of good city forum" (Lynch k. , 1981).

While in the work of "The project for public spaces", the author presented eleven basic principles for successful public spaces. Influenced by a set of tangible and intangible factors. In this work, the public spaces will be assessed according to these characteristics of the tangible physical forms presented by the department of the Environment, Transport and the Regions and the Commission in their guide, which are as follows:

1. **Layout:** Streets and spaces framework.
2. **Landscape:** the boundaries and the processing of open spaces in the urban design planting.
3. **Scale:** the human scale and developments standards scale.

According to the mentioned guide, two more aspects were listed which are, Density and mix, and Appearance, but in the case of the old city of Damascus, and the limitation of this work, these aspects were excluded.

On the other hand, the guide listed common objectives for successful urban designs. From these objectives, we can detect many similarities with the dimensions proposed by Kevin Lynch to measure the performance of urban places. In the guide, the first objective of a good urban design is the Character, providing a sense of character to promote local culture. While in the work of Kevin Lynch, the Sense as a performance dimension is defined by its basic formats of Identity and structure, these two provide recognition for spaces patterns. In the work of the old city of Damascus, the **Identity** of the space is one of the major factors to identify its character and its sense. Therefore, it was chosen as the first criterion in the social dimensions of identifying public spaces. Second, Lynch focused on the dimension of Vitality, which is explained through the three features of Sustenance, Safety, and Consonance. Also, in the work of Carmona, under the concept of the social dimensions, one of the stirring needs is the need for **Security**. His third common dimension was Fit, providing the correspondence between the forms and actions. On a similar note, the guide presented Adaptability and legibility as significant objectives for good urban designs. From within the concept of fit to measure the performance, the criterion of **Use** indicates the concise of the space 's adaptability to the intended actions. These three criteria provide an explicit understanding of the social aspect of public spaces in the old city of Damascus. The process to elicit these criteria from the presented literature review took a different turn than in the morphological and functional dimensions. As the social context of any urban design is labile. This means it varies according to the community and special circumstances of the design environment. It is stated that the social dimension is more susceptible than other dimensions, for that the chosen criteria were based slightly on personal diligence.

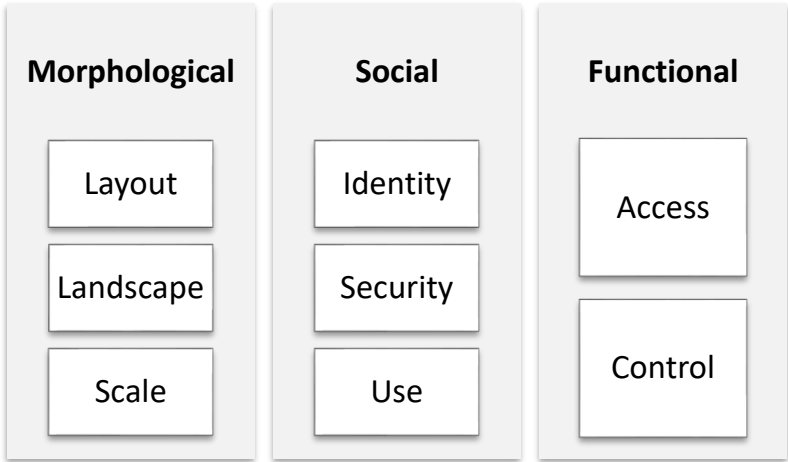
Finally, in the work presented by Carmona, Lynch, and Tidswell, the workability and the **Accessibility** of the spaces is the main indicators in the functional dimensions. In the case of Damascus 's spaces, accessibility is a significant criterion to identify the space's character and its public qualities. Alongside the accessibility, the **Control** of the spaces includes the management and responsibility of the spaces' physical and social vitality.

To conclude, identifying public spaces in the old city of Damascus was the work that resulted from analyzing many frameworks provided by scholars. Reshaped to fit the particularity of the public spaces of Damascus. Damascus is a complex case with an ancient historical center that is protected by the world heritage laws from disruptions and exploitation. In addition to the many historical factors that left traces in the city's urban forms.

The criteria to define the public spaces in this study were decided within three dimensions of urban designs. Morphological, Social, and functional.

Under the influence of these three dimensions, many criteria were applied. In table provide the visual demonstration of the three dimensions of the urban designs, these dimensions will provide the subdivision approach of the criteria which will be used to identify public spaces and assess their connections with other elements of the urban designs. Table (05).

Table 5: The main dimensions for the criteria to identify public spaces in the old city of Damascus. The source: the author.



Based on the literature mentioned in section (2.2) and the framework presented in the former table of the approaches and framework of identifying the public spaces. Especially the work presented by UN-Habitat in 2016. What could be concluded is that the public spaces start from **street networks**. This first classification of public spaces is made for many reasons. The first one is that the streets were one of the first elements mentioned to define urban designs, as we saw in the work of Michael Conzen, NCP report. Also, the streets were part of the paths as the first element in the construction of the built form of the city according to Kevin Lynch. The second one is the fact that streets are open environments and external movement spaces, with full accessibility to all segments of the public. The third one is that they represent the most used spaces in the city. Finally, the fourth reason is the fact that the streets with their versatile shapes and forms are the main binder that conjoins all spaces in the urban design.

The publicness of the urban design or the city starts from the streets. Then move slowly to the interiority of the houses. Experiencing any urban development starts from its streets, and then moves up the hierarchy to reach closed and covered private spaces. Therefore, in this study, the streets are the outset of public spaces in the old city of Damascus.

The second classification of public spaces in the old city of Damascus is the **public urban facilities**, which includes the covered and uncovered internal spaces that have a limitation on access due to defined opening hours or defined events. Although in the report of UN-Habitat of 2016 the public urban facilities were restricted to the free of charge spaces in general, in the case of the old city of Damascus this restriction is lifted. The reason is that many public urban facilities like public baths, Madrasah, Khans, and museums could be considered a landmark. As they fulfill the conditions of having defined opening hours and are accessible for all public. Also, these spaces have significant value for the public of Damascus. They represent a big part of Damascus's identity and are mostly owned and managed by the government on behalf of the public authorities.

The last classification of the public spaces of the old city of Damascus is the **quasi-public spaces**, which are internal social spaces described as normally private spaces but is being publicized by many conditions. Mainly the private house, palaces, and courtyards that are being flipped into public spaces. This classification is being added as a reflex on the immense movement of publicization of spaces in historic city centers. The reasons to include these spaces are: First, they are private spaces that are owned by the government under the many acquisition decisions to publicly acquire neglected properties. After the rehabilitation, many of these properties were reopened as administration buildings to serve the government of the old city. Second, these spaces are open to all public with no restrictions on accessibility, including free-of-charge service buildings and open spaces. Third, some of these spaces obtain physical characteristics that resemble open to sky public spaces, like courtyards and patios. The assessment of publicness in the old city of Damascus could not be determined without the inclusion of quasi-public spaces. Although they tend to appear in private spaces, the imposed publicness in these spaces cannot be ignored.

«Contemporary urban design is simultaneously concerned with the design of urban space as an aesthetic entity and as a behavioral setting. It focuses on the diversity and activity which help to create successful urban places, and, in particular, on how well the physical milieu supports the functions and activities taking place there».

(Carmona, Tiesdell, OC, & Heath, 2003)

2.3.3 Reflection on the publicness of the spaces

Identifying the public spaces as an important element in the urban designs moved the theorization of the public domain towards a conceptualization of the spaces' publicness. As is discussed before by many scholars that in urban designs there are no wholly public spaces or wholly private ones. But it is more like a combination of the spaces with various levels of publicness. **Invalid source specified.Invalid source specified.**

These different levels of publicness provide versatile uses of the spaces and affirm the individuality of each space. According to the users of the urban designs, tracing the different levels of publicness in spaces is paved to many continents; (1) The spatial features of the spaces. (2) Political activities practiced in these spaces. (Lynch K. , 1960). The variety in the level of publicness is a simulation of the individual transition from the personal space of the private body to the common spaces required for social interactions.

Therefore, publicness is the paradigm of public, semi-public, and private spaces. Scholars have developed many components and factors that affect the level of publicness of any space. Some authors focused on the conceptual level of publicness. Like in the work of George Varna and Steve Tiesdell. The two urbanists argued that the academic contexts present the conceptual understanding of publicness.

Studies and analyses have an integrated idea of spaces' publicness. But actually, people's perception of publicness could differ from the conceptual identification. Which is the case in many spaces. we can detect this phenomenon in many developments around the globe. Architects present the public with well-designed open public spaces, but the people prefer the ones that have a sense of place and identity for them. The practical level of publicness could be deducted by performing social studies, tests, and surveys. Therefore, the authors proposed multidimensional concepts. Presented as follows:

1. Ownership.
2. Control.
3. Civility.
4. Physical configuration.
5. Animation.

Through these dimensions, quantification indicators were proposed. These indicators' relationship defined the spaces' publicness and their level. These levels in the model presented by Varna and Tiesdell were a grading system from 1 being the least public level to 5 being the most public level.

In the case of Damascus 's old city, and the particularity of its urban forms, three concepts will be used to analyze how public are the city 's public spaces. These concepts are Ownership, Management, and Accessibility. Figure (10).

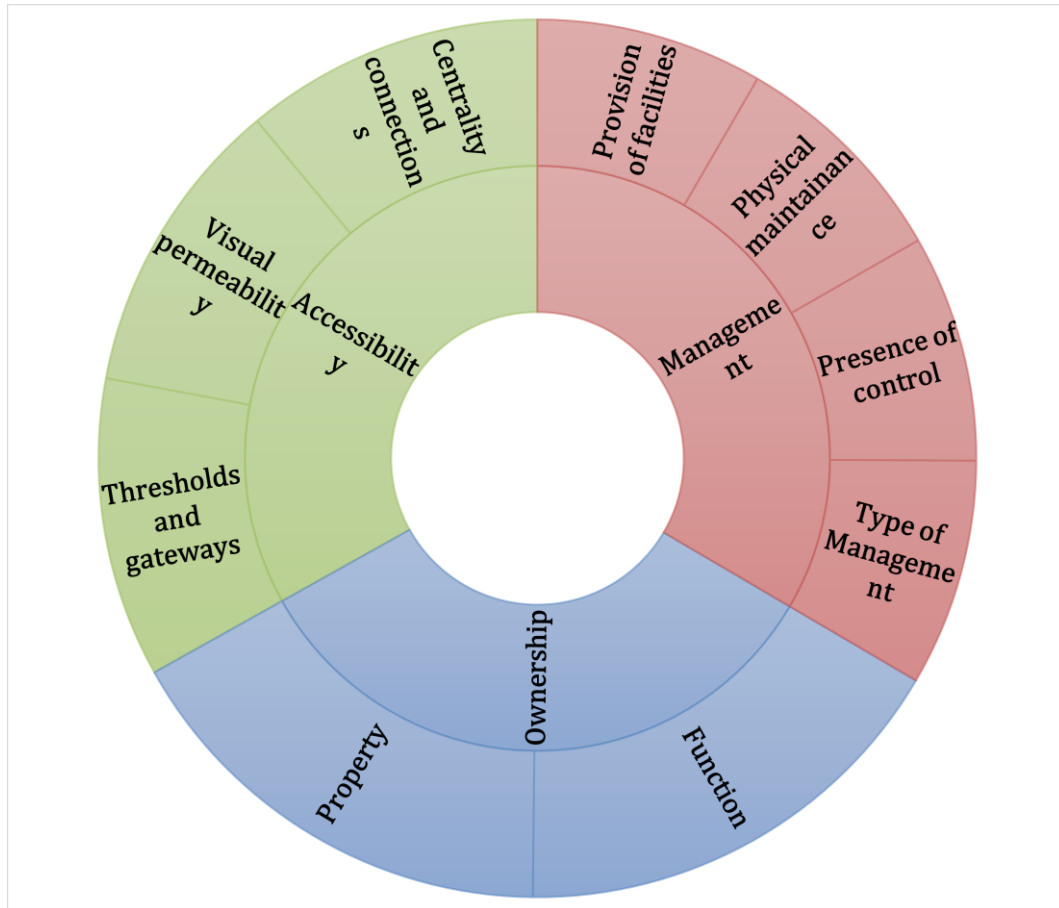


Figure 10: The main dimensions for the criteria to assess the publicness of the public spaces in the old city of Damascus: The source: the author

In photos (10), the main dimensions and their indicators and considerations. Which are important aspects to define the quality of the public spaces and their publicness. These indicators will be applied to defined public spaces to assess their publicness in chapter four. These indicators were the results of investigating the work of previous scholars. Mainly Margaret Kohn and the work of George Varna and Steve Tiesdell. The authors emphasized the importance of ownership as the first dimension and indicator for publicness. Followed by Management as a reformed mixture of many dimensions, including Intersubjectivity by Kohn and control and civility by Varna and Tiesdell. Although accessibility is defined as an outright concept by Kohn. In this study, the aspects from the physical configuration dimension from Varna and Tiesdell will be the main inspiration for the proposed framework of assessing publicness. The main dimensions of the work are listed as follows;

Ownership

It is identified by developing a sense of registration for the place or community with physical and social links to the user. Ownership is considered one of the differences between public and private urban spaces. The owner or guardian of space is the person with the full legal rights to use, edit, and change its physical form.

The origins of the open spaces are in their publicness. Still, the ratio reduces with the connection between an individual building with the physical space around it. It creates unique tangible private property out of the building, which led to setting private boundaries around it. These boundaries represent the limits of the building's ownership. Many scholars argued that public ownership of a space is the primary condition for it to be public. Simultaneously, others commented that if all public can use the space and its benefits are public. Then it's a public space. This concept means that a space's publicness does not diminish if a place is non-public owned (Németh & Schmidt, 2011).

Arendt identified the publicness of the public space as a space with unconditional access to it. Matthew Carmona's work considered the reduction of public access as a reduction of the publicness of the space. (Arendt, 1998) (Carmona, Tiesdell, OC, & Heath, 2003).

Despite their name being "Public," it is possible to privately own public spaces in many countries. This privatization of public spaces raises many concerns, despite its ability to increase the supply and increase public spaces' quality in the city. Privately owned public spaces can have over-controlling rules of use, which raise questions about their access to the public and concerns of them being all similar and detached from the reality and the urban environment around them. UN-Habitat toolkit indicated that many questions regarding accountability and democracy are raised towards public spaces' privatization. However, the main concern is regarding its effects on cohesion. (UN-Habitat, 2016).

In this work, the dimension of ownership will obtain two subdivisions, **Property** and **Function**. Each implies a different application of ownership. As in the work of Kohn, she explained that previously public spaces that are now privately owned have an unbound notion of maintaining the civil rights of free and open access. Also, in the work of Peter Marcuse, he focused on the legal space status. This status is assigned with different publicness levels, founded on space's property, function, and use. He defined six levels of publicness according to the public and private binary applied to all three aspects of the spaces, property, function, and use. (Marcuse, 2005).

The property will investigate the space 's legal status, and the party which obtains the civil rights to own, change, alter and sell the space. In this indicator, public ownership will imply the governments' ownership of a place. Including and authorities signed by the legislature and is dedicated to serving the public interest. While private ownership will include all places owned by individuals, private institutions or companies, NGOs, and foundations.

The function will investigate the purposed of the places, and to which targeted activities it is designed for. Spaces with the public function will be used for any activities performed by the public, Like streets and plazas. While a private function the space could have more particular activities or targeted groups, like places for group practices and special tasks. It is worth mentioning that Peter Marcuse defined eight uses under the public functions, which are listed as follows;

- Organized democratic activity.
- Political communication.
- Symbolism.
- Sociability/diversity.
- Recreation.
- Environmental protection.
- Promotion of efficient urban uses.
- Promotion of efficient economic uses. (Marcuse, 2005).

Management

Spaces management is the diverse processes and practices performed to help space fulfill its role effectively, performed by the stakeholders connected to that space. Public space management is considered as part of the governance in urban societies. Four connected processes conceptualize the management of the public space, which were proposed by Claudio de Magalhaes and Matthew Carmona:

1. The regulation of uses and the conflict between uses. These regulations set out the possibilities to use public space.
2. The Maintenance procedures were determined to ensure the best performance from the public space.
3. New investments and resourcing. Whether it is in finance or materials, they are devoted to providing the sources for maintenance procedures.

4. The coordination of interventions, the mechanism to host the stockholders and agents under the same authorities. (Magalhães & Carmona, 2008)

Many researchers believe that if space is outside the state's control and management and was given to the private sector, it makes spaces less public due to the possibility of practicing inequality and discrimination. If space is managed by an institution that supports the communities and people in the cities to use it and benefit the public, this space obtains more publicness. (Németh & Schmidt, 2011) (Kohn, 2004).

In this work, the understanding of the management dimensions is constructed on four indicators. Starting with the **type of management**, as explained by Jeremy Nemeth and Stephan Schmidt in their work in 2015, it has four situations. These situations are distributed by mixing the two binaries of public/private ownership with public/private management. A public place with public ownership could have public or private management. This situation implies the operating system inside these spaces, which will affect the policies regulated by the operating system. The type of management in its generic classification could take explicit application as public or private management. But for the particularity of this case, it is necessary to add other detailed indicators. (Németh & Schmidt, 2011).

The second indicator is the **presence of control**. According to Kevin Lynch, control is the management of personal interaction and behavior and the asserted rights over the place. Therefore, the presence of the control 's physical spatial signs has many effects on the user's psychological response to the space. In this study, the presence of control will be addressed through the spatial and nonspatial symbols of control. The third indicator is the **physical maintenance**. George Varna and Steve Tiesdell measured the quality of a place by the amount of provided maintenance. As it is an important scale of the space 's significance in the urban design. The management of a place is defined physically by providing physical maintenance as the initial standard. This maintenance includes the use and quality of materials, products, and logistics services. To preserve the space in its most useful conditions. The fourth and last indicator of management is the **provision of facilities**, which is the indicator that contributes to the sense of place in the space 's users. The facilities provided in the space determine the kind of activities that could be practiced in it. Also, it adds to the space 's restrictions of use. A space without facilities would not have any limitation on use. The more facilities added to the space, the more restrictions would be applied to preserve these facilities and organize their rights of use. In this study, this indicator will focus on spaces ' amenities, equipment, and services. As well as the providers of these facilities.

Accessibility

Cities started as symbolic built forms. Later they were built for defense. Still, recently one of the cities advantages is the access it can provide, the theory suggested that transportation and communication is the main asset of an urban place. (Lynch k. , 1981).

According to the United Cities and Local Governments organization, the accessibility of the public space is presented in two strategies, mobility, and technology. Within mobility, the citizens should be able to move around the public space without facing obstacles, and space should be recognized as public open for all. The mobility focuses on the pedestrians' movements and physical disabilities, encouraging non-motorized strategies for transportation. Using modern technologies to improve space quality is advised to make spaces more efficient and increase the space's livability and security. To reduce the gap between physical and virtual spaces. (UCLG, 2016)

With the modernist city movements, increased attention was paid to the strong relationship between the accessibility of open urban spaces and the positive health outcomes of these spaces' users. Increasing importance has been paid towards making access to public spaces equal for all people, especially the allocation and proximity to Parks. The different components of the built and natural environment that provide free access to the public are what relate to the term "Public Space" (Carmona, Tiesdell, OC, & Heath, 2003).

These components include all the rights of way as streets and squares and parks, open spaces, and even the unrestricted, public access of Private/Public spaces. Public access is not automatically implied in open spaces, even though it is ubiquitous in many types of open spaces. (Stanley, Stark, Johnston, & Smith, 2012).

Although by definition public spaces should be accessible for all, some cases are less accessible to a certain group of collective. Or even less accessible at certain times or events. This limitation is defined by the spaces' ownership representor, and it is organized through the management of the spaces.

Three forms of access for spaces were suggested by Andrew Stone, Stephen Carr, Mark Francis, and Leanne Rivlin, which are as follows;

1. Visual access 'Visibility': when people can explore a space before entering, it encourages comfort, relaxation, and safety.
2. Symbolic access, when individuals or gropes could be excluded from entering this space, this access is open for certain types of users, and this Prohibition is signaled through signs or symbols.

3. Physical access, the possibilities of the physical space access, could be accessible or not, and that is through a model of entrance, passage, or gateway. (Carr, Francis, Rivlin, & Stone, 1992).

Throughout this study, the dimension of accessibility includes three main indicators, as suggested by Varna and Tiesdell in their physical configuration meta-dimension. This is the account of this work were more focused on the accessibility aspect of this dimension. The first indicator is the **centrality and connections**. Which is related to the position of the space within the urban design. How well is the space connected with its surroundings and the main landmark of the area? Accordingly, Yao Shen identifies accessibility as an advanced form of location theory centrality. Therefore, centrality and connections are the spatial projection of movement accessibility. **Invalid source specified**. Although this indicator targets specific spaces and locations, in the case of Damascus, the understanding of the centrality is more generic. Addressing the identified set of public spaces as collections. While the connections data are easier to analyze. The second indicator is the **visual permeability**. This indicator involves the interaction of the user with the space. As the observer of the space, and the targeted user. The ability to inspect the space visually and access it even before entering is a quality effective factor. This indicator won't analyze the visual aesthetic of a space, but more the presence or the lack of visual barrier between the space and its surroundings. An added feature to the visual permeability of spaces is the extension of this permeability to the routes leading up to the space. A space that is harder to reach is less accessible, especially to non-local residents. In this work, the complicated system of the built environment provided a unique framework for visual permeability. Where the vertical height was the straightforward tool to provide a maximum level of visual permeability.

The third and last indicator is the **thresholds and gateways**. Which includes entry points, perimeter, exits, and barriers. These elements define the borderlines of the public spaces and separate them from the surrounding. Whether it is implicit or explicit is a significant factor in the publicness of spaces. Since public spaces advocate open access to all public groups, the presence of thresholds contradicts it. Therefore, thresholds require a level of management. In addition to a defined system of limitation to justify the need for the thresholds. On the other hand, the lack of thresholds or gateways implies an increased level of publicness, especially if combined with visual permeability.

In the case of the old city of Damascus, this indicator revives many traditions and shifts in spaces function as a result of the numerous changes in the city's urban form. Traces of used thresholds were discovered all around the city. Although mostly not used now it lingered a restrictions shadow over the areas where it was discovered.

In addition to the mentioned dimensions of the urban forms and the subdimensions used to assess public space's publicness, one more feature was discussed in this study. **Privacy** is considered one of the main factors that shape urban forms in Islamic cities. Although the concept of privacy contradicts the public feature, the researcher chooses to put it as a special consideration for the case study's practicality. The provision of access for some spaces, 'my space, my castle' is the convergence of privacy and sovereignty. It involves intimacy, safety, and control. Based on this identification, homes are the ultimate garrison of privacy. Everything is familiar, not like in public, where people are confronted with a visual reminder that others also have a share of the commonplace and have the right to change it. One saying capture the preoccupation with privacy, which is 'Good fences make good neighbors. Theories suggested that privacy satisfies the idea of safety, especially in areas where a threat is presented. People tend to close to the familiarity of their houses to protect them physically and mentally, but on the other hand, this could put at risk the participation in public life. The less safe people feel in an area, the more value they give to their privacy. (Kohn, 2004).

Historically, after the fall of the Roman empire and the start of the Middle Ages, people tended to privacy to protect their safety. Social states and proof of wealth become less prominent and directed away from assets and physical property.

There are different public and private spaces in the hierarchical system of communal spaces and their connection to different social collectives. At one end, a private building or house existed, and at the other end is the public space like a city square. The semi-public spaces were found in-between those ends, which are less accessible than public space, like the space between the residential group. Another level is the semi-private spaces, which are the ones connecting individual houses, accessible mostly by the house's residents. Figure (11).

The assurance of privacy is not always provided by building walls and physical barriers. It could be smartly provided by using movements in streets and paths and providing different movement routes for houses that common visitors and tourists.

Alan Westin defined four levels of privacy, which are as follows:

1. Solitude, individual separation from the group, and not bonded by any social observation.
2. Intimacy, a small number of individuals in an undisturbed environment.
3. Anonymity, individual in public but in a quest to find a way out of surveillance and observation.
4. Reserve, creating a psychological barrier from unwanted intrusion. (Westin, 1967)

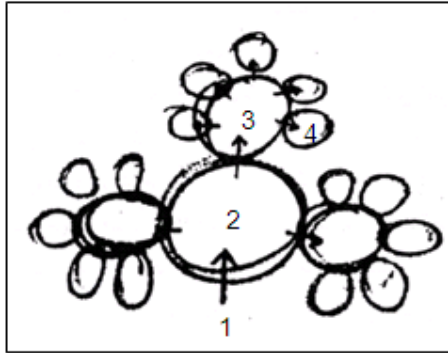


Figure 11: The hierarchy of spaces. The source: (Newman, 1972).

1) public space; (2) semi-public space; (3) semi-private space; (4) private space

2.4 Conclusion

This chapter's work was complicated. Many of the contexts were overlapping in more than one aspect. What could be concluded is that urban design dimensions are the key element to understanding urban development. The public space, as part of that urban development, could not be more complicated. The concept of understanding urban design from physical and social concepts is somewhat problematic because the limit between physical and social dimensions is ambiguous. One element of the social dimensions could easily be affected by the physical form of the design. They could as well, present one side of the physical dimension. Accessibility, as an example, has a physical facet as well. Many theories search the physical elements that present the accessibility of a city by the building forms of its boundaries.

On the other hand, the spaces urban use could be attributed to social interaction activities people chose to practice in an open space. A common use for the public square was the country's political participation since Greek civilization. One of the many functions of the agora public space was the public political activities and the operational procedure of political life. This use is not the urban physical contribution intended for the agora. Still, it was what public life implemented in that public space. The dimension of accessibility is the element that stood in the middle of physical and social. It is the dimension that had effects on both sides, and at the same time presented a new concept of understanding urban space, especially public space. The accessibility of public space is a distinctive feature in this context. The various access levels provide present space as public or private and measure the space's publicness. Many theories focused on the importance of accessibility. In this chapter, it was mentioned in more than one context to express the stature that it took in understanding the nature of public space.

The literature review presented in this chapter provided an overview of approaches and analyzed frameworks and methods. These frameworks are used to identify public spaces in urban designs. And assessing these spaces' publicness. The investigation demonstrated that the definition of public spaces varies between authors. Which added to the required diversity of public spaces between different built environments around the globe. In this work, the public spaces are presented as an important element in urban designs. That manifested the morphological, social, and functional dimensions of the public realm. This theory provided these three dimensions as the proposed methods to identify targeted public spaces in the old city of Damascus. These spaces are the domains where publicness will be assessed.

The main focus of the work is on the publicness of the spaces, and the proposed dimensions and indicators to assess its level of publicness. An important part of this literature review was to provide different approaches for this assessment. a combination of three dimensions for the publicness assessment was proposed based on this part. Which are: Ownership, management, and accessibility. These proposed frameworks are used to roughly determine the level of publicness, based on the available data and the result of this work.

These key dimensions and methods are presented in this chapter as the proposed methods of research used by the researcher, the result of this application is presented in the following chapters.

In the next chapter, a detailed presentation of the classifications of the research case, the old city of Damascus, and the most prominent urban features of its public spaces. To answer the question of the characteristic that distinguishes Damascus old city from its compeers' cities in the Mediterranean basin region and the Muslim cities around the globe and Arab world. These features will present a better understanding of the many layers of Damascus urban forms. And go in-depth with the formation of its current public spaces.

Chapter 03

Public spaces in the Mediterranean and Arab Islamic cities.



Figure 12: Cairo city. The source: @ SDASM Archives

3.1 Introduction

This chapter of the research will present the comprehension of the Mediterranean Islamic cities' urban design in general and the perception of public/private spaces analysis in Mediterranean basin countries. By identifying the generic specifications of this area and the standard features of its urban forms and environments. Later, this chapter's focus goes to the Arab Islamic cities, which is the category that Damascus associates with, and it is the generic theme of Damascus's urban transformation, which is still prominent in the old city of Damascus until the time of research.

In this part, the understanding of the Arab Islamic cities derives from the understanding of Islam as social, political, and religious terms for the community, through the revision provided by literature and academic studies in urban designs and public spaces. Damascus' s old city a historic center that dates to the prehistory epoch requires particular attention towards developing historical centers, especially the ones surrounded by modern cities.

Damascus's old city is bound by its long history and the urban progression of many civilizations. Starting from its Mediterranean characteristics which are prominent through the traces of the Roman city of Damascus. In addition to the Islamic morphological reformulation that shaped the city's urban design. And finally, the distinctive combination of Muslim cities with pre-Islamic Hellenistic and Roman history. This combination is mostly present in Arab-Islamic cities. This classification is presented by many scholars to assort the cities in Arab countries from other Muslim cities around the globe. These three features in Damascus are addressed in this chapter, alongside the literature review to support the researcher's subjective framework of this analysis.

«The primacy of contestation as a mode of sociability in Damascus points to parallels with other Levantine societies and with those of the northern Mediterranean».

(Salamandra, 2004).

Many resources were used to write this chapter. First, archival data were inspected. This data determines the physical, social, economic, and cultural factors of the Mediterranean cities' urban design. More data

were collected on the Islamic cities' structures, social systems. These data were collected from various academic sources as the literature review.

Most of the work uses a set of aims like 'creating comprehension and reception for the theories tackling the formation of Arab-Islamic cities and their public spaces and presenting different criteria that are compatible with the case of Damascus 's old city. These aims will be addressed with new approaches for understanding the represented case. Functional criteria for the analysis-like physical, social, ethical- will be used to achieve a qualitative descriptive outcome for the Arab-Islamic public's space.

3.2 Mediterranean urbanism

3.2.1 Background

«What is the Mediterranean? A thousand things at once. Not one landscape, but landscapes without number. Not one sea, but a succession of seas. Not one civilization, but a number of civilizations, superimposed one on top of the other. To travel in the Mediterranean region is to find the Roman world in Lebanon, prehistory in Sardinia, Greek cities in Sicily, the Arab presence in Spain and Turkish Islam in Yugoslavia».

(Braudel, 1985)

Idiomatically the Mediterranean basin is the region that surrounds the Mediterranean Sea, which is the sea that separated Europe from Africa aligned with Asia shores. The southern shores of the sea are mainly flat land with higher temperatures and a rough climate. In contrast, the northern and eastern shores have a fold of mountains that granted the area more civilizations opportunities.

The localities in this area have always counted on the sea in fishing, mineral, and biological resources. More particularly, they depended on the tourism and commercial transportation costs; their strategic location between three continents provided the area with a vibrant history of developments. It is considered one of the busiest routes for trading and tourism, not only for the coastal areas but also for its embayment. (Salah & Boxer, 2019).

For many years the word the Mediterranean implied the sea alongside the surrounding settlements. With time, it becomes more of a concept, raising the specific aspect, the sea, and the settlements become an entity that convenes the two definitions of the area. The sea, which is an almost closed sea with only 15 km access to the ocean, reaching the Black Sea in the north and the Red Sea through Suez Canal, obtains

a holy historical heritage with many sides of the Mediterranean's unique diversity. The sea has shores from rocky, steep, and harsh to smooth, silky, and littoral. It opens up to rivers, deltas, deserts, mountains, and plains. At the same time, the settlements in the Mediterranean are mostly composed of limestone. Rich, fertile, and adaptive land distinctive with a high density of vegetation and agriculture resources. (Maalouf, 2003).

«The life and history of the Mediterranean do not stop -as the geographer, the botanist or even the historian might have imagined- at the point where the last olive tree has been left behind».

(Braudel, 2001)

Mediterranean basin has been known as the nativity of the civilized human 's documentation. The area played an essential role in the connection between different nations around the world. The main transportation between the east and the west had to pass in this region. The first intellectual development and educational institutions were found in the many settlements around the sea. (Sağlam, 2013).

Between the early prosperous settlements of the Mediterranean are the village networks of Mesopotamia¹, Or what is known as the Levant. in 9000 BCE, the shift to a farming village settlement occurred. Agropastoral villages were found in the eastward and upland of the Euphrates River. The Fertile Crescent area is an agricultural region in the Middle East that goes on the foot of the Zagros Mountains and reaches the shore of the Mediterranean. Figure (13).

1. ¹Mesopotamia is a Greek word that combines 'Mesos' and 'Potamas', which are 'Middle River', and here it indicates the rich area between Tigris and Euphrates rivers. (Ching, Jarzombek, & Prakash, 2017)

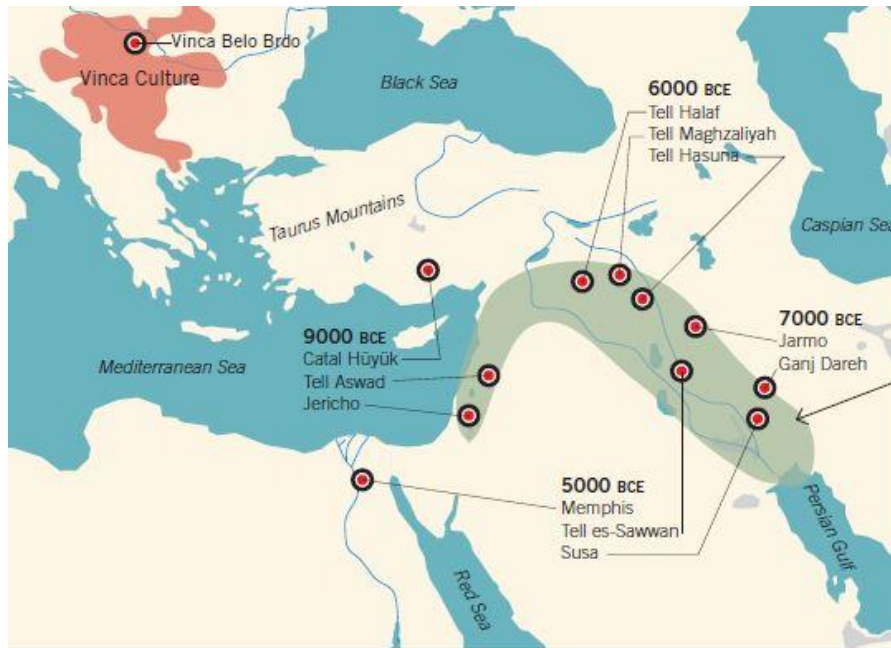


Figure 13: Fertile Crescent: An early, dense network. The source: (Ching, Jarzombek, & Prakash, 2017).

Fernand Braudel, a famous historian, suggested that to view the civilizations in the Mediterranean basin, it is necessary to set a guideline with defining the life factors and equilibrium of the basin as it is today, or as it was in different phases of history. Other than current political divisions and territories, the Mediterranean contains three cultural communities- that are the only continuous forces throughout the vicissitude of history- with their different cultures, beliefs, ways of life, etc. The first one in the west, which could be named Christendom world, mainly the Catholic Latin universe based in Rome or Vatican City, and extended East to reach the Atlantic Ocean and Protestant world, with reformed Baroque churches and open public spaces. It played a main role in many eras in the past and until now. The second is the Islam world, which starts in Morocco and extends east to the fertile crescent on the eastern shores of the sea to even land far beyond the sea, like Indonesia and Pakistan.

Although not defined immediately in our day, the third one is the Orthodox world in the Balkan peninsula and Greece. Centered by Constantinople in the past and recently Greece. Although those three communities change borders and had many conflicts and overlaps throughout history, where each one had different powers and control over the other's land, they remained imperturbably present on the Mediterranean basin's land. They represented a far more complex nature than just religion; even if they changed ruling or values, the past continues to be part of its substance. Each of them had a different starting point and was defined by different mother languages, spirit, law, and urban nature. And each one of them lived a rise in ruling over the other two and lived a golden age of prosperity and power. (Braudel, 1985).

3.2.2 Urban forms in Mediterranean Basin

«The Mediterranean basin has long history of urbanization and is today gridled by a dense network of urban settlements ranging from small towns to great cities such as Cairo, Barcelona, Rome, Athens, Valencia, Istanbul, Marseilles, Alexandria, Damascus, and Algiers. A rapid exodus from the countryside has led to anarchic urbanization and widespread shantytowns on the outskirts of towns and cities. »

(Giner, 1985)

According to the work of Yaacov Shavit, the Mediterranean basin repertoire is affected by two aspects:

1. The natural environment (the climate, the sea, the landscape, its colors, etc.) is the material of physical details of the culture.
2. The human behavior character, the Mediterranean world's stereotype people as creative, sensual, or superficial. (Shavit, 1994).

The population in the Mediterranean's Basin favored community life. Most of the settlements were shaped as group housing, affected by Greek, Roman, and Arab-Islamic heritage. The cities and villages offer close vicinity and hospitality. Various possibilities have been developed in Mediterranean settlements due to the sequence of different civilizations.

Two different architectural forms were prominent. The first is compact villages with different morphological forms that provide organized urban societies like in the sea's northern settlements. The second is scattered houses in what forms dispersion villages, with tribal or ethical societies. Like North Africa cases, usually, they are bound by the organization's social forces, like tribe, family, religion, etc., which set the residents' obligation and duties and neighbors' relation.

According to Amin Maalouf, in his work of 'Traditional Mediterranean Architecture,' around 80 % of typologies of urban forms are organized in groups, like villages, cities, and hamlets, less than 20 % are scattered houses. The first case of compact villages, which are usually formed around public spaces, with political and religious buildings, Markets, and more collective events venues. These public spaces are bound by location, sources, specific morphology formation, terrines, and safety.

While in the second case, the houses are formed with huts, shepherd shelters, temporary construction, and every set of architecture formation. These forms helped in travel and mobilities, like the caravanserais. This case is deeply connected with the roads and paths to facilitate the nomadic nature of

these areas' residents. In recent times most of these temporary settlements vanished, and their houses settled in cities and villages. (Maalouf, 2003).

In the Mediterranean, there were all levels of city hierarchy, from township to enormous settlements. These levels are based on population figures, economic activities, and history. Even in the smallest microcosm of villages, the group is the jewel of social life. Modern city planning was first established in Greece. It was celebrated in every period as cultural standardization. The systematic production of a settlements model was considered retribution of spontaneous developments, manifested as a superior throughout the Hellenistic cities in Greece, Rome, and the Renaissance until the contemporary world.

The treatise of Julian, written during the period 531-533 CE, is a significant source for the urban design's rules and codes in the Mediterranean. His work was an important script in the Byzantine Empire. This system of codes explained in the treatise is widely spread in the whole Mediterranean region. As a comprehensive accumulation of the urban system applied by the consecutive civilizations in the area, this script combined the rules and codes used in urban designs to manage the social life inside the developments and provide a social regulation to be used as a guideline for the designs of urban spaces. (Hakim B. , 2001).

The Mediterranean people shaped their urban forms on the family's concept as the community's basic unit and the collective as a complex unit, all combined to create the urban settlement's microcosm. The core of the social life in the Mediterranean basin settlements was always the collective group's life. The design of all facilities is settled with society's consideration as all more than individuals. These settlements were dense forms of interlacing spaces designed on a set of unwritten social manners, pronounced in every level of the urban form's hierarchy. These manners are transferred into the rules that control the separation of society's public and private life. Starting from the basic unit of the house or residence as a walled unit of privateness climbing up to reach the city's wall as the complex unit of urbanization. (Aymard, 1985). Figure (14).



Figure 14: The city of Dubrovnik, Croatia. The source: @ Loes Kieboom, 2016.

People in the Mediterranean basin lived out in the open. The spaces around the buildings were part of their life. The weather and landscape helped the residents use those spaces for social activities. All the houses used to gather around the active public area of the settlement, the living vein that controls the public life in the area, containing public spaces, are used as a space for exchanging goods, ideas, culture, and politics. Usually, the public spaces are concentrated around water sources, as the main element of survival for humankind, villages were built around rivers, leaks, and wells.

The houses represented private life. It could be displayed in houses with courtyards and Patios. Courtyards are considered the cores of the houses, a peaceful combination of inside and outside areas. The courtyard is often used to express the houses in the Arab Islamic areas, as the opening inside the house is surrounded by the house's structure. In contrast, the patio expresses the state of the house's opening, especially in the North-West of the Mediterranean basin region, like in Italy and Spain. These courtyards could be surrounded by fencing or open to the exterior. Even in some cases, it was connected to the spaces between different structures to transfer it into an extension of the private life inside the houses. These areas could be an entrance, passageway, path, or just space shared by inhabitants for domestic activities with their inconspicuous boundaries. Figure (15).

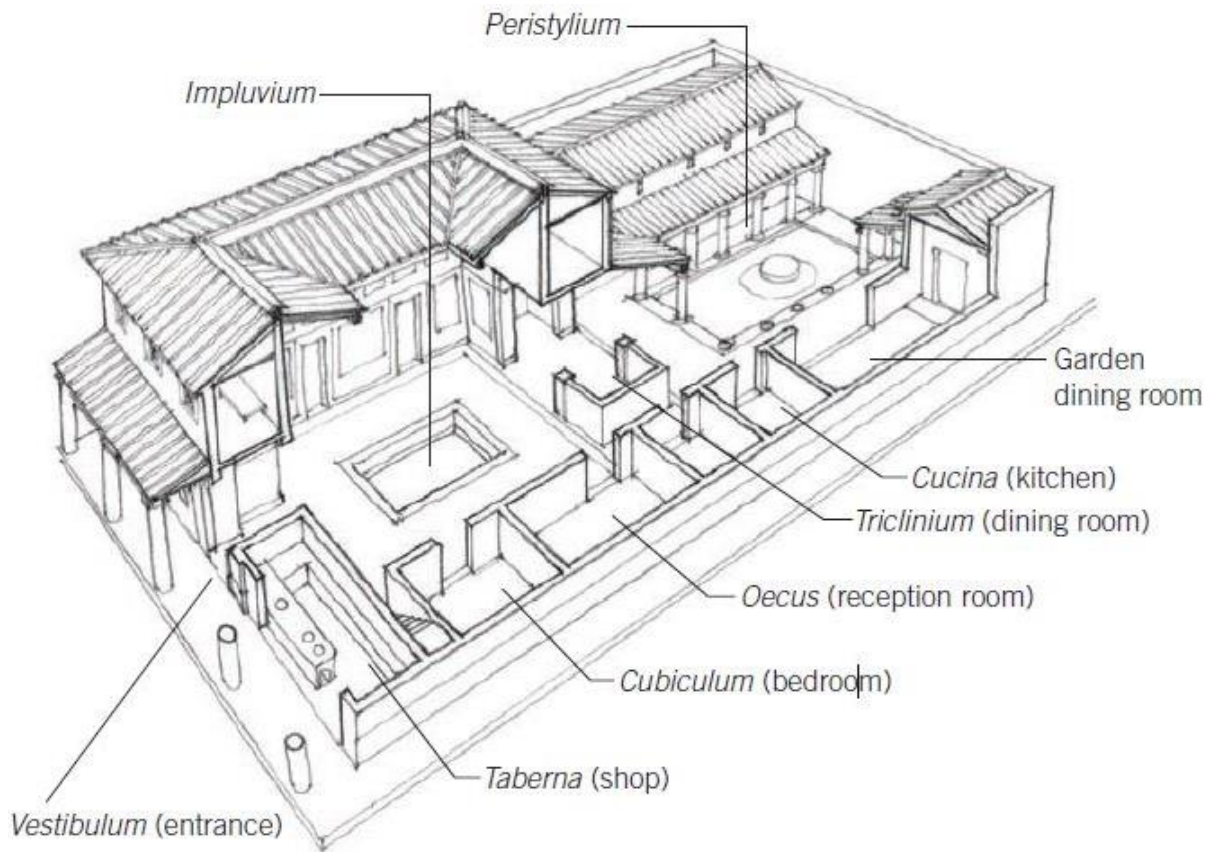


Figure 15: Elements of a typical Roman house. The source: (Ching, Jarzombek, & Prakash, 2017).

As part of the collective significance for the settlements in this region, city planning was the upshot of the Greeks and Roman; they set the rules for planning the settlements and transferring them into cities. The concept of public space was born in the Mediterranean basin. Starting from the orthogonal streets network in the North-West Roman empire, that divided the city into organized neighborhoods with fixed dimension and organized typology, that extended all around the region at a particular era, which was incorporated later as part of the development of the organic design of the narrow streets and alleys in the Arab-Islamic urban forms, more specifically in the Mesopotamia region.

The Mediterranean cities are a maze of spaces. The void between those streets is a middle land that helps in the transition between those spaces, whether it's a sudden transition or a smooth one that follows a complex hierarchy. The more detailed social life adopted in a collective society in the Mediterranean, the more complexity is required to design its urban forms.

In recent years, the Mediterranean cities differ drastically according to many factors, especially the social and cultural differences that are the main characteristics of each region's area. However, there are many similarities between the city, like the adaptation's hot weather technique in almost all Mediterranean cities, including the courtyard houses, narrow streets, and shading and vegetations. Or the remains of the many civilizations that took turns in controlling the area, from North-Western Christendom represented

with the Greek and Roman empires that spread their urban characteristic all over the basin and left a significant impression over all major cities, to the North-Eastern Orthodox kingdom that controlled all eastern areas of the basin, reaching the Islamic empire which started from the far east corner of the Mediterranean basin, at its peak it reached all the way to the far west, leaving traces of urban cultural forms and concept in almost every major city. It is not antic in the area to find all three civilizations combined in one city urban form, especially in cities with a high political impact like Jerusalem or Damascus.

According to the work of Maurice Aymard in her article 'Public spaces and private faces: Patterns of urban living,' the traditional Mediterranean family house is rooms gathered around a courtyard, surrounded by a wall of fence, and open to a passage which served as a second courtyard, where this passage is the common place where children can play under the supervision of their mothers, this passage or modest Cul-de-sac beside few houses is what directs the movement of pedestrian towards the narrow alleys, then to main streets and public squares.

The leading destination for the Mediterranean city is the main square, where the public sphere represents the city's urban planning at its best. From a place for a stroll, walk, talk, and perform. (Aymard, 1985).

« As a result, the Mediterranean town is essentially a public space in which the voids play a role equally – if not more – important as the solids and their layout is subject to the attention of both princes and architects. »

(Salat & Nowacki, 2011)

Many common urban features of the Mediterranean cities spread all around the basin, from Jericho to Sicily, from Lisbon to the Fertile Crescent. Urban forms and technologies witness the individuality as well as the collective richness of the area's history. This work investigated many theories and studies relating to the urban characteristic of Mediterranean cities, as a result, it was found that the spaces between buildings are the layout of these cities. Buildings have changed significantly throughout the years. while the squares, plazas, and streets can change in diameters, they conducted the structure of the cities. (Feleki, et al., 2018)

In this work, a recapitulation of these urban features that unites most of the Mediterranean cities are set as follows:

1. The grid arrangement of the streets network, which exposes the layout of the Greek and Roman urban planning, even if the ancient city centers disappeared with time. The traces were incorporated into the cities resilient urban design. In the case of Islamic cities, although the Greek grid has been reconfigured as a net of alleys and narrow streets that organize the residential domains. While in the medieval Italian cities, the urban blocks were fused to construct enclaves surrounded by defensive walls. Figure (16).



Figure 16: Social patterns determining urban form, The source: (Salat & Nowacki, 2011).

2. The courtyard houses, as it was constructed as blocks with defined measurement, a set of rooms built around a central courtyard, at the time of the Greek and the Roman the houses followed the geometrical grid, that divided the city to residential quarters. Later these houses maintained their built form, which contributed to the required privacy by the Islamic culture.
3. The cul-de-sac in between residential buildings. Used as a form of a shared courtyard serve as a semi-private open space. It can provide social interactions between residents as well as a protecting layer against strangers' encroachment.
4. The plazas or squares. An urban form dates back to the Greek agora, and Roman Forum. They represent the ultimate public spaces. The main plaza is the space to meet and assemble citizens' political representation. Usually surrounded by religious monuments and administrative buildings. The number of plazas grows in direct correspondence with the city growth. These spaces were formed with a complex hierarchy with different sizes and positions. Each square has its own unique identity and significance. They could be formed between the building's enclosures, as organic spaces with their own individuality but ever-connected slightly. Figure (06).

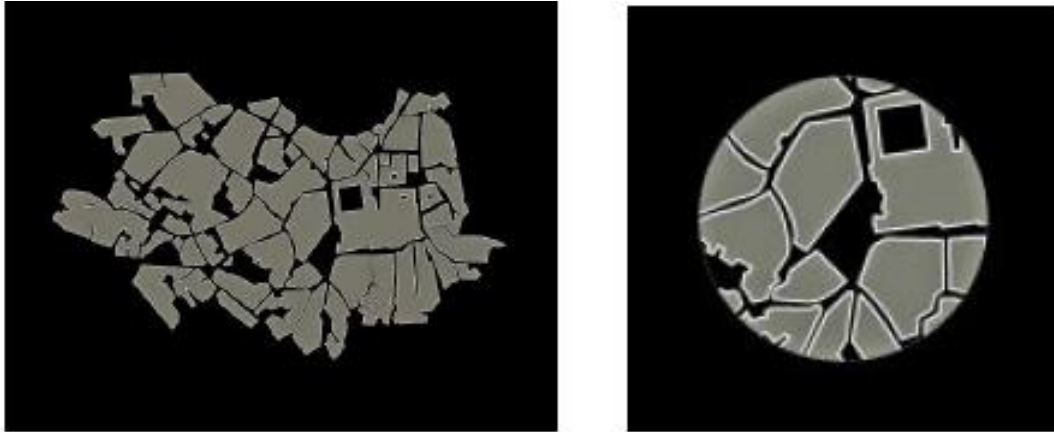


Figure 17: buildings 'Concave enclosures, plazas in Toledo. The The source: (Salat & Nowacki, 2011).

The rapid development of the lifestyle slowly divests cities of their Mediterranean identity, other than historical city centers, modern cities are a concrete building that matches the country's cultural and financial situation. Nowadays, the Mediterranean architecture and urban forms characters are only traced in cities that preserved their ancient centers.

In Damascus's old city, the city adopted many famous Mediterranean urban forms, especially in the city street network's urbanism and the walled city's features.

Some of Damascus's famous landmarks could be traced to important Roman landmarks. At the same time, the city is considered an Arab-Islamic ancient city, which is a city located in the Arab countries around the Mediterranean and the Middle East, which is inhabited by a Muslim majority. The incorporation of general Islamic urbanism into the Mediterranean urban features is what adds to the uniqueness of the Arab-Islamic cities.

In Damascus's old city's current situation, it could be separated as a special case of a vernacular city combining a clear Mediterranean identity incorporated with the Islamic social and physical identity. The old city had many urban palimpsests, including Aramian, Helnesti, Roman, and Islamic. Where each of these civilizations conducted its own mark on the city's urban fabric. The traces of the Roman grid street network were the foundation of the narrow and winding alleys, build after the Islamic ruling in Damascus; the present Roman columns decorating the entrance of the old Jupiter temple (now the Umayyads mosque) marked the end of the Islamic Al-Hamedieh Souk. Also, the city's Roman auditorium is still visible through the narrow street network in the South of the Umayyad mosque. Not many cities in the area have these unique identities and can be identified as Mediterranean and Arab-Islamic cities. Like Damascus, Jerusalem, Istanbul, and Amman.

In the next section, the urban features of the Islamic city's designs will be presented, in addition to the discussion of the Islamic cities' public spaces system.

3.3 Islamic urbanism

3.3.1 Background

Understanding Islam as a socio-collective religion with a comprehensive cultural system is integrated into its practices and lifestyle. It does not indicate clear urban planning teachings; it is more like connotations of how Muslims should live, which eventually will guide them on how to build or direct their cities to fulfill these connotations so they can live according to them. These guidelines connect various states and countries under the ruling of the Islamic empire; the adaptation of each state's Islamic urban guidelines, mixed with the indigenous urban character, resulted in the diverse forms of Islamic urban styles. All these styles fit under the general traits of Islamic architecture. (Bianca, 2000)

Comprehending Islamic architecture and its urban form is a complicated task. First, it is essential to address the social concepts of Islam that shaped the built environment. Starting from the Muslim prophet Muhammad's (PBUH) house in Madinah, the first Islamic built form, the house was turned into a mosque and considered the prototype to be followed in Islamic architecture. (Shafei, 1982). Figure (18).

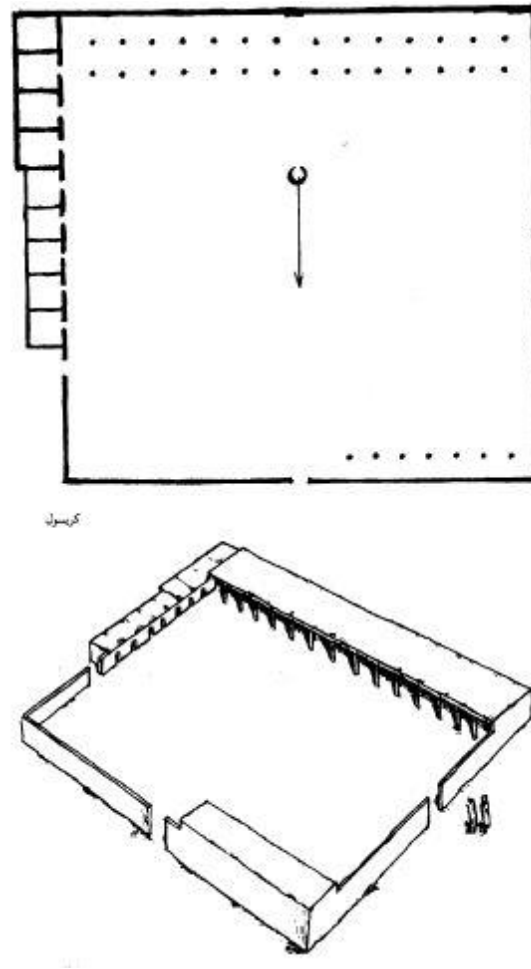


Figure 18: Al-Madinah Mosque. The source: (Shafei, 1982).

This mosque's main feature is the simplicity of the design, which is encouraged by Islamic laws. Simplicity in Islam is based on a spiritual concept. It aims to spur the followers to rise above materialism, as it is seen as the tool for the transient state to the eternal afterlife.

The mosque is designed as a residence for the Prophet and the first public building for the congregational prayers, as it is more encouraged than the individual prayers.

The mosque played a vital role in the early Islamic community's political life, not only as a religious building. The mosque served the role of the physical manifestation of the political and social sphere. In the early Muslim community, the mosque was the space for governing deliberation. Mosques worked as the government headquarters, parliament, and city halls. Under the sun, political affairs were discussed within the needed clarity and transparency to involve the public in the ruling. The five consecutive prayers shaped the structure of the Muslim's life. This chance for the collective activity in the main administrative building provided the opportunity to share ruling. A public announcement, even the call for wars started in mosques. Even the mosques served the rules of schools and a shelter for passers-by. (Shafei, 1982).

The confining of public life in the mosque led to the lack of civic institutions, which correspondingly caused the lack of administrative buildings and public spaces. The early ages mosque's form focused on serving the public functions, seldom focusing on monumental shapes, with rectangle structure directed towards Mecca, connected to the main markets, the mosque integrated within the urban fabric. They formed what could be considered the leading public destination for the inhabitation. Mosques balanced out the sense of privateness of the houses, presenting the opposite extreme of publicness. The mosque and houses are on a contradicted level of publicness. They were creating an engaging dynamic of elements in the city. Alongside the mosque, the different markets clumped around the mosque as a form of public life, with higher daily movements and chances for passing pedestrians. These working forms of the main mosque–market dynamic was the successful combination adopted in almost all Islamic cities worldwide. (Bianca, 2000). Figure (19).

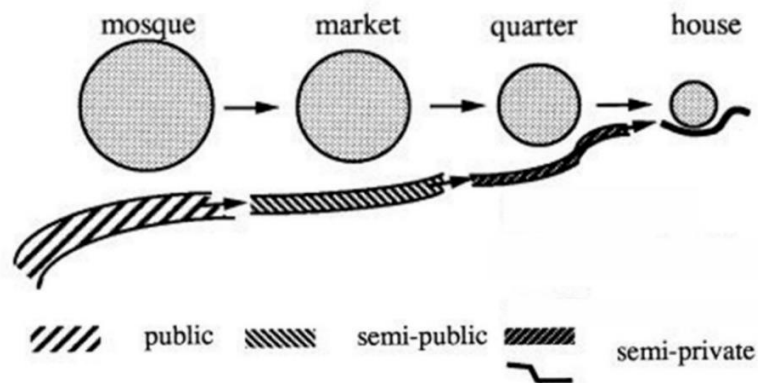


Figure 19: The formation of early ages Islamic cities. The source: (Mortada, 2003) Edited by the Author.

Markets are the median element that connects the houses with the main mosques. They provided the materialistic need in the society, compared with the social and spiritual needs served in the mosques. The urban land distribution of the early Islamic cities in the Arabian Peninsula, such as Al-Madinah and Mecca, was based on integrating the worldly components vital for everyday life and religious beliefs. The heart of the city contains the mosque, market, and their associated spaces. Surrounding the heart are the residential quarters with their essential facilities. This activity framework represents the graduation between the mosque as a public political space and the houses and residential quarters, the private urban structure surrounding the city's center. These two sides are connected by the markets, which are the economic links connecting the city's spiritual and material faces. With the Islamic empire's evolution and the colossal military deployment, the Islamic cities maintained the main component, the Mosque, Markets, and residential quarters. (Leacroft & Leacroft, 1976). Many Islamic cities worldwide share these main components but different techniques to fit the local culture and natural approach.

There is a different conception of what could be identified as Islamic cities; it could be the cities built by Muslims, cities built in countries with Muslim majorities, and others inhabited by Muslims. The differentiation between Islamic and Muslim cities is by definition; the Islamic city is being built on Islam social values and techniques, like Bagdad, Esfahan, and Cairo. In contrast, a Muslim city is where the Muslims are a majority of the inhabitants, like Damascus and Journalism. The nature of these cities maintained the character of the indigenous cultures after turning into Muslim cities. The Islamic cities are distributed as Southwest Asian cities, like in India and Pakistan, Iranian-Islamic cities, Turkish-Islamic cities, and Arabic-Islamic cities.

3.3.2 Urban forms in Islamic cities

Muslim urban designs created a maze of narrow streets, with an organic system inherited from medieval Mediterranean developments. Cities were residential informal clusters, the house was the starting point of cities growth, adjacent to other houses with minimal interstitial spaces.

The traditional urban environment of Muslims was not an external appearance of buildings and streets per se. Indeed, it was a manifestation of principles of the Islamic social framework as well as a product of fiqh. This is why the urban characteristics and conditions of most traditional Muslim cities share great similarities. These characteristics are the Islamic urban principles whose logic is different from that of modern urban and building regulations.

(Mortada, 2003)

The prominent elements of Islamic cities, which are repeated in all Muslim cities around the world, are divided into three components:

The Mosques:

The first component of the Islamic cities is the mosque, usually with a courtyard, to provide the mosque with a separation barrier between the city's noise and the prayer hall. This courtyard contains fountains to provide space for the ablution required before each prayer, which served as the small town's water source in Islam's early ages. Other than water supplies, some Muslim countries' severe weather required covering three sides of the mosque courtyard as a shaded arcade. Figure (20). It started as a polygonal design usually extended longitudinally to ensure the maximum possibility to form liner rows in the congregational prayers. In the later Islamic eras, tall minarets were added to the mosque structure to provide a better prospect to the prayers' call. (Leacroft & Leacroft, 1976).



Figure 20: Umayyad Mosque of Damascus, Syria. The source: (Degeorge, Damascus, Great Mosque, Aerial photo, 2003).

In Islam urbanism, the mosques are the most important building in the city unit; the mosque is the Muslim community's foundation base. To note the year of the formation for any quarter, it is around the same year of the quarter's oldest mosque construction. (Matsubara, 2011). As soon as the prayer is called for, it is required from all adult Muslim males to drop their works and head to the mosque to perform congregational prayers five times a day. While on Friday - as a sacred day for Muslims – before the noon prayers, a sermon is performed and attended usually in the city's main mosque. The importance of Friday's prayer is connected to its political connotations. Firstly, the assemblage of many cities' inhabitants in the main mosque makes it easier to initiate any political movement. It was used in the Arabic spring political movements starting from the year 2011 and beyond. The Friday prayer gathering was used as the spark to start many political protests and demonstrations. Secondly, the prayer's sermon usually contains political views and announcements by the religious monarchs and the governors. Throughout history, prayer was used to deliver quilted messages from the rulers to the citizens. For a long time, the winning parties in conflicts were the ones who maintained control over the main mosque. Figure (21).



Figure 21: Muslims attend Friday prayers at Al Azhar mosque in Cairo. The Source: ©Amr Abdallah Dalsh. 2012

The sacred features of spaces in Islam are not connected to the religious building. For Muslims, the mosque is an extent to perform the prayers, which can be assembled in any space, as long as it obtains the Qibla orientation – Which is Mecca's direction – and fulfill the spatial requirements. Therefore, the sacredness could be a presence in any building; it also presents the family house's social and physical sphere.

The private sphere of the house is considered a sacred place. This concept is usually used in the urban context as the private sphere forbidden for strangers. On the opposite, the public sphere presented in the guest facilities is open for both guests and visitors. These social terms present the house as an independent cell inside the city with its own civic distribution of establishment. Confer the cities into a cellular nature united in the public life and separated by the private life, combined in the public political sphere, and separated in the private social one. (Bianca, 2000)

The Markets (Souks):

The word 'Souk' is the Arabic translation of market, Aswaq as in plural, and means the street and facilities that hold markets and commerce trading. The souks as the lifeline of economic life in Islamic cities. It connects the city's heart to the outskirts, where most handcraft and heavy industries are located. In the early ages of Islam, a high number of inhabitants of the Arabic peninsula worked in trading. The markets were the spaces with exceptional value. It was assigned to unique places in the cities. It is worth separating the temporary markets with seasonal activities, like the Pilgrimage markets, and the permanent markets

with dedicated shops. The market surrounded the main mosque, using the heavy circulation of inhabitants and the people's usual patterns daily. Creating the unique character of markets, whether permanent or temporary, is still a famous tradition in Islamic countries, to inaugurate kiosks and stalls to sell lightweight products after the end of Friday prayers sermon. (Bianca, 2000) (Hakim B. S., 1986)

The relationship between the mosque and markets is reciprocal. The significant movement of inhabitants in markets summons the need to provide the mosque to perform the daily prayers. The population concentration in the same area five times a day is a substantial opportunity for commerce.

According to Besim Selim Hakim, in his book 'Arabic Islamic Cities: Building and Planning Principles,' Islamic cities usually there are several types of markets first one is the major market next to the main mosque, built in several combinations according to the city, second is the linear semi-continuous market, which usually has two-story structures, connecting the city center to one of the cities gates, and could extend outside the gate. The third type is the seasonal market held in open spaces and hosts different kinds of goods and products, with temporary facilities and structures. The fourth kind is the shops in residential clusters, providing life necessities inside residential neighborhoods. Small shops and groceries were extended from the houses, under the concept of providing more privacy and security, significantly when the religious conflict expanded inside significant cities like Bagdad and Cairo. As part of these closed neighborhoods, more facilities were added later, like public baths, barbers, and mosques. (Hakim B. S., 1986)

The most important Islamic rule that bided the construction of markets is 'la Dharar wa la dharar'. Which could be translated as 'no party to be harmed for the benefit of another party,' the word Dharar is the actions done by one party to harm the others with no personal profits. While the Dharar is the actions of one party that harm others to gain personal profits. This rule in Islamic guidelines was applied to all aspects of urban forms; however, it controlled commercial trading's physical and social formation in markets. Physical like placing the market in a central location, but do not obstruct the movement from residential quarters to mosque, also it is recommended to maintain convenient space between each shop or trading station. It is also encouraged to distant the industries that produce unpleasant smells or noises from the mosques and residential neighborhoods. (Hakim B. S., 1986).

In the early ages of Islam, the markets were open spaces, big enough to have all traders without speculation. The places disseminated as in the mosques, whoever occupy a place, can hold it until the end of the day, in a concept closed to modern days Bazars, without any physical structures for the markets. Later in Damascus's Umayyad era – where a physical form of Roman markets existed- it was

enacted to rent the shops while maintaining public ownership through caliphate ownership. In addition to the physical structure for the markets, it was customary in Damascus and later in other Islamic cities to use second floors as residences or storage for the owner. During that time, the commerce movement was trade convoys. Therefore, there were khan buildings in each major market or Souk, a building that serves as a temporary caravansary for that market, with shops and rooms to display goods on the first floor, and room to host the traders and passengers. These khans were distributed all around the Islamic world, usually named on the market where they are located. One famous Khan in Damascus is Khan Al-Zayt, which is translated as the Khan of the oil. It is located in the oils market inside the old city of Damascus and used to host the convoys of oils, in addition to the tools and facilities to extract the oil out of olives and other sources. (Herrle, Nebel, & Ley, 2009). Figure (22).

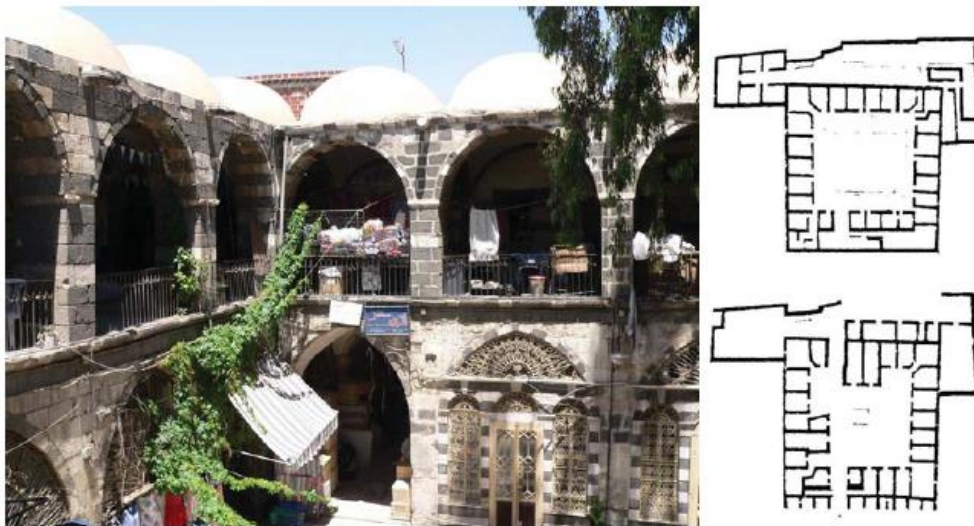


Figure 22: Khan Al-Zayt. Photo of court and ground floor. The source: (Herrle, Nebel, & Ley, 2009).

It is worth mentioning that the Islamic cities' markets were considered the most continuity and growing city elements. They were not imprinted with the sequences of the rulers. They were more targeting common people. Therefore, the markets did not present many opportunities to flaunt the gleaming designs, like palaces or houses. Coincidentally, the markets were the elements that lasted the longest, not necessarily with their original physical forms, but indeed with their incorporeal form. Like the particular markets in Damascus, which could be traced back to the Roman era, many maintained the good's specialty even without the original physical structures. Like Al-Quimarieh market and Al-Hamedieh. In the work of Jean Sauvaget – who is a French historian and a great orientalist, that helped found the Syrian administration of Art and Archaeology –. He talked about the vivid memories of the streets, socks of famous Islamic cities resigned in his head long after his visits; it can be seen in cities like Cairo, Aleppo, and Damascus, that the lithic rallies prove the power of Islam spirit. The souks are well maintained to

present the residents' collective identity and obtain interest for the western travelers; it is presented as the unique architecture, stonework, and rapid movements of everyday life. (Sauvaget, 1942).

The residential neighborhoods:

The Islamic concept of residences is the structure that hosts the families as the first and most crucial nucleus of society, constructed to achieve the privacy and privateness encouraged in Islam guidelines. Built from inside out according to the family's requirements under its financial limits, with simple and straightforward outer facades and traditional local materials. The first residence in Islam is the house of the Prophet in Madinah; later, the Islamic residences adopted the open courtyards houses distributed around the Mediterranean basin, with the necessary alteration to fulfill the Islamic social and moral guidelines listed as:

1. Providing privacy: whether it is physical or acoustic, the house must achieve high privacy from the outer areas and adjacent houses. At the same time, maintain the connection with nature for the residents through the courtyard. This term includes the full free rights obtained for the inhabitant inside his own house, or what is known as *Haram*, which means the physical boundaries dedicated for an individual or family, where it is rightful to any action or decision as long as it does not bring harm to others.
2. Interdependence, the formation of houses as an ecological unit, where each one is dependent on the other, whether to provide the frontier or as a unite of several houses combined as a collective unit.
3. The rule of '*la Dharar wa la dhirar*,' as mentioned earlier, is also encouraged in residential neighborhoods to respect other's personal boundaries, in this case, the neighbors. And it is executed in the following aspects:
 - 'Right of original usage: this rule is used to resolve conflict about the ownership of shared walls and position of doors and windows. It indicates that the original (or, in cases, older) functions of placement are more legit than the proposed new change.
 - Pre-emption: A neighbor's right to purchase the properties adjacent to his, if offered for sale. As a form of protecting the neighbors from potential inconvenience with sharing facilities with strangers.
 - Respect for the other's property: land, buildings, and privacy must be respected; the integrity of a property should not be harmed in any way.

- The right of the exterior space adjacent to the house belongs to the house owner. He has the right to use it as he wants to avoid blocking the passage and not harming other neighbors' house owners.
- Maintain open access to water sources; it is encouraged to share water sources, even if it is located in private properties. Which led to the distribution of water sources and fountains in Islamic cities' streets. (Hakim B. S., 1986). (Othman, Aird, & Buys, 2015).

In the early ages of Islamic empires, the houses were simple structures, usually made of mud bricks, covered by palm branches and trunks, raised from the ground with few steps and stretch horizontally. Designed with few windows to provide air circulation with less visual accessibility, with one or two stories. (al-Jawziyya, 2009). Open to an inner closed courtyard helps connect the residents with the sky, and an open environment, connecting with other houses, helps reduce direct sunlight. Figure (23). The houses were mainly designed to convey Islamic preferences in residences, such as simplicity, privacy, hospitality, and compatibility with the environment.



Figure 23: The model of the old houses in Medina from the Dar Al Madinah Museum. The source: @ Walaa Haddad. 2015

Privacy, which could involve many layers. First: Privacy between neighbors' houses. Second: gender-based privacy between males and females. Third: family member privacy. Fourth: the privacy of individuals. This privacy is typically fulfilled through the considered design of the houses. (Othman, Aird, & Buys, 2015). Figure (24).

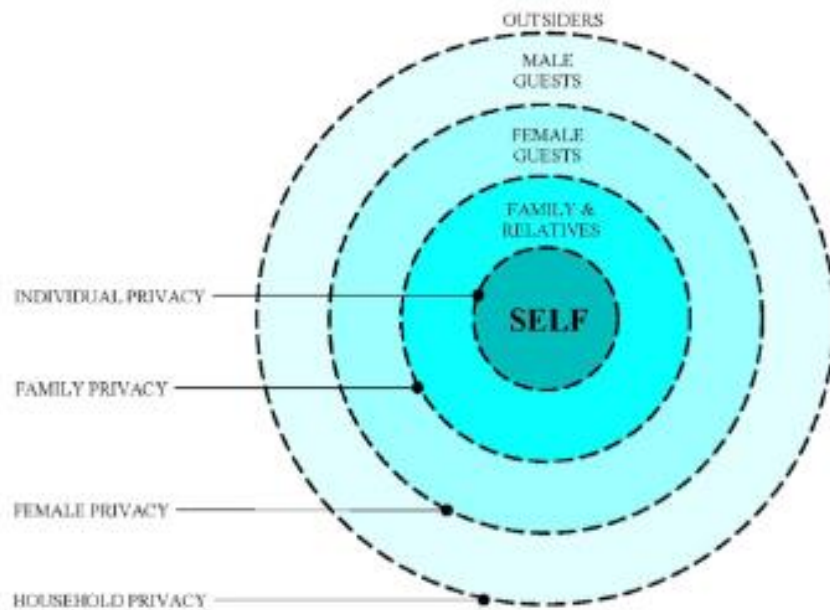


Figure 24: Layers of privacy in traditional Muslim's home. The source: (Bahammam, 1987).

Inside the houses, a gendered space was created to observe visual privacy inside the family. The inner spaces of houses are garnered as female domain spaces. This segregation is protected by social behavior inside the family and the relationship guidelines with other families. For example, inside big palaces, the female section is usually fully equipped with facilities separated from the males' and guests' sections. This dynamic of Haremlik/Salamlik segregation is a privilege granted to cases with elevated spaces and livelihood. In the common houses, separating the family female from the male guests is the most common practice, and it is executed by separate utilities. Although the Muslims build their houses to provide comfort for their families, it is observed that they are inclined to provide a welcome environment for the guests as well, as hospitality is encouraged by Islamic guidelines (Othman, Aird, & Buys, 2015).

The house's form started from the entrance, which was encouraged to build it after a hallway like in Damascenes houses or open to a 90° angle, like in Tunisian houses, to prevent the guests' visual access inside of the house. It is also noted that having fewer openings on houses' outer facades can contribute to privacy requests. Many other elements were used to ensure the ultimate privacy, traditional covering elements were used on windows and doors: 'Mashrabiya', which is a feature used heavily in Damascus and other Levant counties, made of wood and fulfill many functions, like circulating air, controlling light and preserve the house's privacy. (Ashour, 2018). Dedicated rooms inside houses were assigned for hosting guests, and the user of these rooms depends on the gender of the guests. Usually, with direct access from the houses' entrance, these rooms are the largest in the house and lavishly decorated with the family's most valuables. (Othman, Aird, & Buys, 2015).

Street network:

In Islamic guidelines, the streets have always played a significant role in forming Islamic cities. According to Nezar Al-Sayyad, in his article 'Space in an Islamic city, Some urban design patterns. ' streets are the circulation spaces, represented in the old Islamic cities as Darbs and Haras, or (Thoroughfares and alleys), labyrinthine narrow streets intended to ease people's movements and goods transfer throughout the city's parts. Designed as a built-in transportation system, which constitutes a zoning plan that creates a specific pattern according to the zone's urban function. (Al-Sayyad, 1987)

While Besim Selim Hakim, in his book *Arabic-Islamic Cities*, presented two classifications for the streets in Arab-Islamic cities, the first one, the street (Shari) or (Tariq), used for continuous open street. Second, Cul-de-sac, or a dead-end street, with no exit. The former classification has public rights, accessible to all. In contrast, the latter is not public because it is co-owned by bordering house owners. These classifications are according to the known Islamic advisory schools. Whereas Hakim divided the streets depending on their accessibility. Muhammad Ziyad Al-Mulla, an urban planning professor at Damascus University, distinguished three levels of public streets inside Islamic cities, based on Hakim ' s classification of public streets, that have continuous open accessibility. These levels are:

1. First level: The streets connect the main city gates with its center, containing the main mosque and significant markets.
2. Second level: The main localities streets that connect streets of the first level with the adjacent localities.
3. Thirds level: The secondary localities streets that provide connections between second-level streets inside each locality or neighborhood. (Al-Mulla, 2009).

Al-mullah identified the Cul-de-sac as the private alleys that connect houses and residences with three public street levels. See Figure (25).

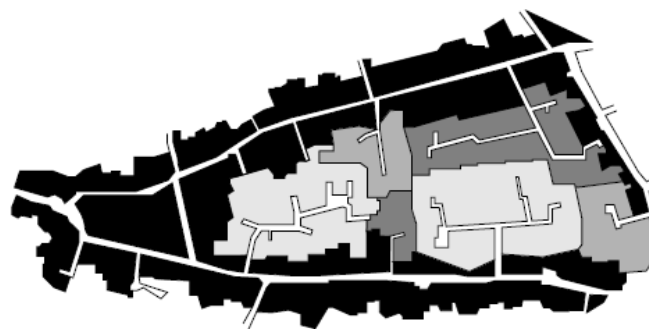


Figure 25: Old Aleppo, the transition between streets levels. The Source: (Mortada, 2003).

Although a clear identification of street formation is not clear in Islamic ideologies, there are several guidelines for virtuous behavior in public spaces, mainly for users and passers-by. One of the most important guidelines is to respect the residents' privacy and ownership rights, especially by strangers and travelers. Also, it is preferable not to add elements in the streets or houses, it could obstruct movement.

Also, locating public facilities like the mosque, public baths, or shops is permissible under the conditions that the location does not invade houses' privacy or limit the freedom of movement inside or around houses, especially for females. According to that, Islamic judges enacted many rules to organize the physical forms of streets, whether it's public ones or Cul-de-sacs;

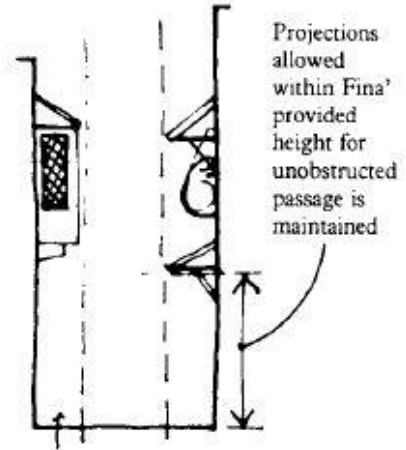
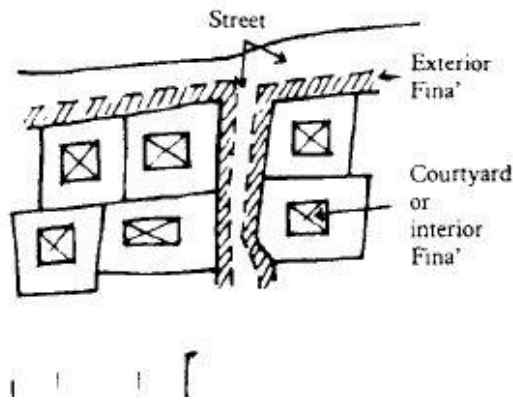
- Public streets:
 1. The minimum width of around 3.20 – 3.50 m allows the movements of people and carts smoothly.
 2. The minimum height is around 3.15 m; it is important to settle the heights to prevent any discomfort, especially for streets that have Sabat (room bridge structure in the air), which is used heavily in Islamic urban forms.
- Cul-de-sacs: depending on the function of the Cul-de-sac.
 1. The width is around 1.84 – 2.00 m, as a general rule, but the one used by pedestrians only could be narrower.
 2. Height: same as the street, it is recommended to be no less than 3.15m.

AS the Cul-de-sac is jointly owned by residents who use it, all users must require the general agreement to solve any issue relating to its design. (Hakim B. S., 1986).

The streets' width affects the possibilities for building openings in the houses, whether its doors, windows, or shops. In narrow streets with less than 3 meters, it is recommended to try alternating the doors opening so they won't align with each other, creating visual accessibilities inside the houses. Also, the same case for windows, it is recommended not to be built to overlook other people's houses. Figures (26)(27).

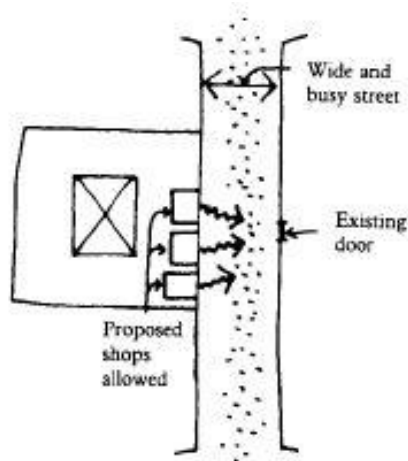
It is worth mentioning, in the case of the old city of Damascus, the general ruled that no visual access should be allowed between neighbors, except a unique case of small size windows that has two locked portals from both sides. This window was usually located on a shared wall between two neighbor houses. The female of the houses used these windows as a place to gather or exchange talk and small items with the females of the neighbors' families. And with the two locked portals, it was possible to maintain privacy by limiting the use from one side.

Related street elements

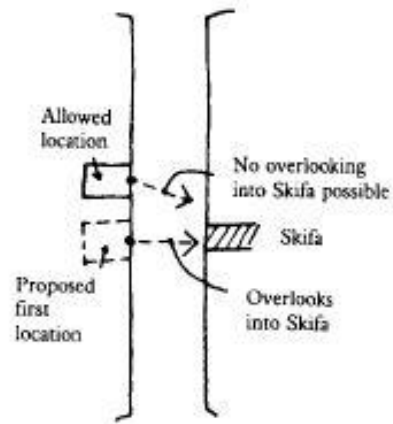


Concept of Fina' extends vertically

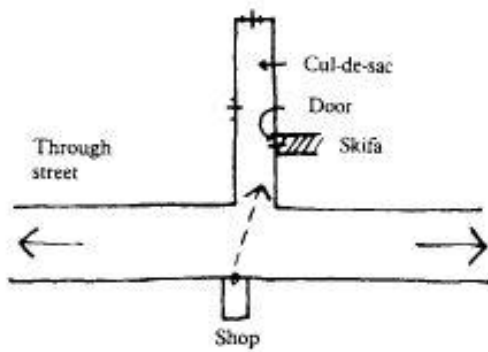
Figure 26: Streets: related elements. The source: (Hakim B. S., 1986).



Case 1, page 38



Case 3, page 38



Case 4, page 38

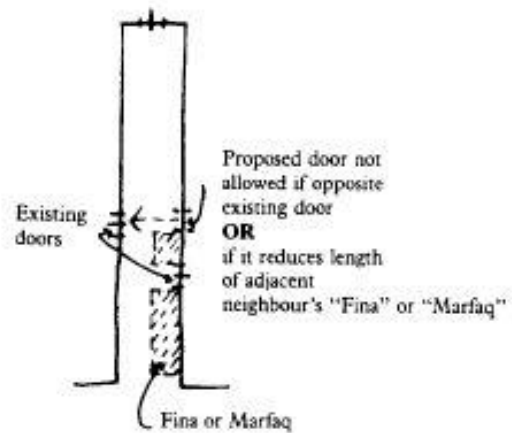


Figure 27: Overlooking: further examples of visual corridors. The source: (Hakim B. S., 1986).

In conclusion, Islamic urban forms have roots in the theoretical and practical laws of the Islamic social system. This system embedded regulation for land use, land distribution, and many more aspects of the building process. The city of Medina in the Arabic Peninsula was the source model of Islamic urbanism. Then by the end of the sixth century, this model spread all around the Islamic empire. Transforming the cities to fit the rites of Muslims, while maintaining significant aspects of its former format.

The Muslim cities all around the globe, share significant urban features, that control the formation of urban designs in these areas. Within the defined Islamic codes, and urban social system. These features may differ in Muslim cities which have ancient pre-Islamic built environments. These cities had a transition process to adopt to Islamic urban system. Which round off with a hybrid urban system that combines features from both codes. Especially in the Mediterranean region.

Generally, Islamic urban forms obtain general features. In this work, the features were extracted as follows:

1. The centrality of the main mosque: as the main gathering space, which contains the highlighted collective activity of the Friday prayers. Surrounding the main mosque, a market is positioned to follow the movement of the congregational prayers. This feature corresponds to the position of the temple in the Greek and Roman cities.
2. Streets pattern with multifold hierarchy, starting by main streets or thoroughfares, then secondary streets, cul-de-sacs, to reach the houses or residences at the end. This streets pattern is an added layer contributing to the significance of privacy in the cities and helps protect the residences from the trespassing of strangers. The main and secondary streets are dedicated to commerce and public activities. Cul-de-sacs and narrow streets provide access to private houses. Therefore, contains more private activities, and is characterized by the informality and lack of geometrical formation.
3. Traditional courtyard houses, as known around the Mediterranean basin region. Courtyard houses were strongly coveted in Muslim cities. Especially as a way to accommodate extended families. These houses conformed as clusters were the extent of the development behind the main mosque and market. The courtyard was the main element in these houses, surrounded by rooms and utilities. The difference between Mediterranean courtyard houses and Islamic ones is the lack of openness to the outside. With minimal opening and narrow facades, they provided less visual access into the house's more private areas and protected the privacy of the family.

4. Lack of designated public spaces. Except for the plaza for gathering around the main mosque and the market, the Islamic cities lacked the open public spaces designed for public activities. This need was met through the many possibilities and functions of the mosques. Followed by the activities in the markets or bazaars, which created a unique social public environment with its own regulations. According to Nezar Al-Sayyad, public spaces in Islamic cities are divided into two generic types. The first is the open spaces in front of monuments, or what is called Maidan. Which in the modern city is substituted by open squares and urban spaces. The second is the circulation spaces as in the spaces for the movement's activities. Like streets, Darbs or alleys, Cul-de-sacs, and Harat. These spaces provided some of the socializing needs in a form of collective societies of neighbors. Possibly relative or descendants' families.

3.4 Arab-Islamic cities

3.4.1 Background

The framework of social experience presented in the first community of Arab-Islam, built with the Prophet's leadership, is considered the model to follow by any Islamic community. Even there are many Islamic cities built in non-Arabic countries, but the Arab-Islamic cities have significant status in the Muslim world due to the spoken Quranic language. In addition to the long history and strong background of Islamic urbanism. Inside the Arab-Islamic cities, there were two categories to identify:

1. Cities that were built by Muslims, like Cairo and Bagdad. These cities were designed on the Islamic guidelines, usually influenced by the indigenous civilization's architecture styles in the origin countries
2. Cities where Muslims ruled and refurbished it to fit the Islamic guidelines, like Damascus, Jerusalem, and Granada.

Baghdad's city was the gem of the Islamic Abbasi architecture, built as the Islamic empire's new capital and based on the Islamic cities' guidelines. The city is centered by the main mosque, the first designed building, followed by the residential quarters and then the streets and alleys. Some researchers believed that Abbasid got their influence from Babylonians and Assyrians' ancient building methods in Iraq, where Abbasid built their caliphate. (Mortada, 2003)

Three circular walls surround the city. The inner wall separated the private spaces from the public ones, including the public administrative buildings, mosques, and the governor's palace. The city's wall

contained four main gates connected with a circular street and four long narrow entrances, dividing the city into four quadrants. During that time, the city’s symmetric design represented a revolutionary approach. (Wazeri, 2017). Figure (28).

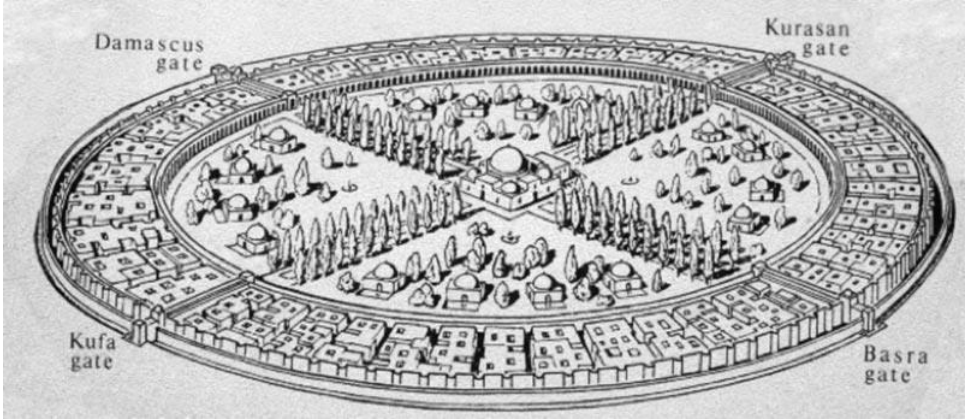


Figure 28: The city of Baghdad between 767 and 912 AD. The source: (Wazeri, 2017)

Most of the prominent Islamic cities have non-Islamic origins. Muslims reformed the urban structure to fit Islamic ideology while maintaining the original patterns and features. Cities like Damascus and Aleppo slowly changed from Roman-Hellenistic cities with an Arminian urban framework into irregular organic street patterns. Large open spaces like the Agora and Forum were filled with residential structures or were used as religious structures. To fulfill the need for large open spaces to gather the people for the congregation prayers. With the passage of time and population increase, dwellings increased by size and number; these changes reduced the orthogonal streets' size and shifted some of them to dead-end streets or what is known as Cul-de-sacs. Residential quarters conglomerated and formed cellular entities that could become autonomous units in the presence of a threat. The public street network gradually shrank to the minimal number needed to maintain the connection between city gates to residential quarters through central markets and souks. (Bianca, 2000). Figure (29).

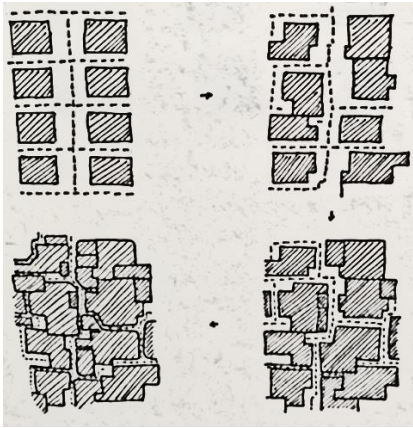


Figure 29: The transition from the Roman street network to the organic narrow one. The source: the author.

Arab-Islamic cities slowly developed throughout time. Until the late 19th century, cities inside the Arab countries maintained the freely designed urban patterns, including narrow streets and clusters of residential islands gathered in semi-autonomous units, divided based on social, financial, ethnic, and religious qualities. These units are governed by unwritten social rules affecting the people's behavior inside these units, including public use, public attire, and public relations. After the breakdown of the Ottoman empire, Arab-Islamic societies became open to new urban forms. The enormous changes in history, politics, culture, and economy encouraged contemporary lifestyle, which could not be fitted in the city's old centers. Some of the old city centers' techniques were easily transferable to the new cities, but the full urban styles had to be limited to old centers and rehabilitation.

3.4.2 The public spaces of the Arab Islamic cities:

The public spaces in Islamic cities are the spaces to gather people, starting from the most crucial element of the city center, the mosque, and the markets, reaching the small nodes in residential streets.

In Islamic culture, the city is divided into sections. Each aspect required for self-sufficiency is provided. The hierarchy system is noticeable in the neighborhood sections, designed to prevent mixing public and private functions. A dominant activity knows every section of the city's spaces. And only in the most public of spaces, a group of activities could be practiced.

In the case of Arab-Islamic cities, a specific form of public spaces was assembled. Cities with prominent Hellenistic-Roman urban history had to go through significant changes over the years. As streets were becoming narrower, open gathering spaces started to fill up with shops and open markets. Private houses obtained more privacy by decreasing the opening to the outside and replacing it with more lavish courtyards. The maze of streets with simple appearances is a prominent feature in those cities. The concept of exposing the wealth of the public through lavish outer decoration was replaced with more complex accessibility to palaces and high-status houses. While the lower financial classes were pushed to the exposed outskirts of the cities. This change in the Arab-Islamic cities' urban designs was conducted over a long period of time. A city like Damascus, took over one thousand years to reach its current urban layout. Unlike in the Greek and Roman ruling eras, where a strong urban design was one of the priorities to manifest the empire's supremacy.

The Arab-Islamic streetscape is contrasted with the generic Mediterranean one; the reversed connection between the streets network and the building is presented in the subdivision of the holistic spatial forms, which offer a different experience in the three-dimensional city. The observed do not receive the city as a

collection of objects attached to facades and are standing freely in the city form. But more of a complex of elements planted in spaces experienced as a whole, with its walls, windows, streets, and even the voids, that is unfolded in sections, layer by layer, so it can never be figured out in just one session.

The residential quarters' streets, as an example, are considered more of a passage and paths than a commercial space for exchanging goods. And in some markets, only certain products were allowed to be sold by the authorities.

Although the markets are considered a public space, certain market areas are more public than others, like the market areas around the main mosque and the one closer to the city's gates and outlines. While the deeper it went, the less public each market became. Multifunctional activities are not that common in semi-Public spaces. The mono-functions activities were closer to private spaces. This put the aspect of diversity as criteria for the space publicness.

The strict hierarchy of the streets is presented from the most public of them, that belong to all people of the city, to the semi-public which is shared between several families and houses, to the private one which was used for the security of a house.

In Islamic cities, space ownership is a public one, for the common people, managed and maintained by the state, which includes preventing the obstruction of the public paths and spaces. Thus, any disruption and damage to the public spaces in the cities are prohibited. And whenever a conflict between public and private interest emerges, the public interest is preferable. The transparency of spaces in terms of ownership is very important in Islamic cities. Public spaces are publicly owned, and not even the state is allowed to intervene. It is managed locally by the public's assigned delegates, while the semi-public spaces used by one or more households are supervised and managed by them.

Throughout the years, many changes occurred in the urban statues of Arab-Islamic cities. Including changes in the formation of these Muslim cities. Where day-by-day needs were changing rapidly, new alterations are required. After a period of steadiness, Napoleon 's expedition to Egypt changed everything. As explained by Professor Selim Hakim, a new convention between Western countries and Islamic ones was developed. Rapid social and political development that followed the industrial revelation spread its effects to the Arab-Islamic world. Therefore, the new buildings codes and standers were adopted in the Arab-Islamic countries during the colonization period. Mainly in the urban formation of the public domain. The traditional building layout went through significant changes to adapt to motor vehicles, utility services, and modern technologies devices. Although the common attitude towards traditional urban forms in the

Arab world is leaning towards modernization. But it is not necessary to adopt these radical changes to fit modern life. In-depth studies showed the flexibility of the traditional Arab-Islamic city center. A well-organized version of traditional centers can host all needed facilities for modern life, including the increasing demand for public spaces. Providing an alternative for big vehicles, or reclassification of public streets to host the increasing number of vehicles, are a few of the suggestions that can help develop the traditional centers. In addition to the usage of the shared Cul-de-sacs as a useful addition to the modern urban context. (Hakim B. S., 1986). Many more suggested renovations could improve the current state of the traditional centers in Arab-Islamic cities and fill the gap between the traditional urban experience and the modern development required in cities today.

3.5 Conclusion

In conclusion, this chapter reviewed the urban features of Mediterranean cities, Islamic urbanism guidelines, and the Arab-Islamic cities. Each one has a unique addition to the context of Damascus' old city urban designs. Although the Mediterranean and Arabic world urbanism tackle geographical assortment. While the Islamic guidelines are more directed into the social context. But the fact that Damascus is part of the geographical Mediterranean basin area. And later an important capital in the Arab countries. Has absorbed these two identities to the core. Since Damascus was an important Greek then Roman center in the past. With prominent Roman urban features that shaped the city's public layout until now. The city's current urban formation is hugely affected by the Islamic urban guidelines and social system. From the formation of the movements up streets hierarchy to the extensive implications of privacy. The Islamic urban guidelines are imprinted on the city's Roman urban layout. These two identities of Damascus are inseparable. Even they go further to manifest the uniqueness of Damascus' old center.

While the combination of these two identities is displayed in the Arab-Islamic classification. Especially the ones with a majority of the Muslim population, but at the same time obtain indigenous traces from the pre-Islamic era. Like Aleppo, Jerusalem, and Damascus. Compared to Islamic cities, they have distinct urban layouts.

In the end, the investigation of the public spaces in the Mediterranean and Arab-Islamic cities resulted in a number of conclusions. Starting with the importance of the courtyard houses as the preferable house for people from the Mediterranean region. Whether they reside in Islamic countries or not. Due to the many benefits, it presents in adopting to the climatic of the region, and the flexibility it provides to the changing social norms of the Arab world. Also, the importance of the city centrality was defended in this

chapter as a common feature in the region. Which resulted in the formation of many streets classifications, and the existence of the significant public buildings as the cell center of the city.

Nevertheless, the importance of privacy is an added feature to the Islamic cities and therefore the Arab-Islamic ones. This significant stander in Muslim and Islamic cities reshaped many of the public spaces. Especially the streets network and could be considered the most important factor that generated the hierarchy of the Islamic street. Going from public spaces all the way up to private ones is a layered process. That requires unique physical forms and the refurbishing of the Roman street network.

Yet most prominent differences between the Mediterranean and Islamic cities are the open public spaces for gathering. This element was rarely used in Islamic cities. Formed a focal point in understanding Arab-Islamic public spaces. As the traces of the pre-Islamic open public spaces could be traced in the urban layout. The alteration in the spaces' function is the common practice. The social context of Islam as a religion replaces many of these spaces' functions with the space of the main mosque. It became the political, social, and commercial domain in the city. even in earlier cases, it obtained the educational domain. Therefore, the space in front of the main mosque is the only outstanding open space for gathering. Within the heavy movement of the prayer, and especially on Friday prayer. The social activities are congregated there. Except the social activities performed in shared Cul-de-sacs on the local level.

The understanding of the urban features in Mediterranean cities, and Arab-Islamic cities, especially public spaces, help present the urban layers in the old city of Damascus's formation. To understand the complexity of spaces in the city. Therefore, produce improved identification of public spaces, and assess their publicness. The three dimensions of publicness presented in chapter two revolve around the morphological, social, and functional classification of public spaces. Along with the understanding of public spaces in Mediterranean and Arab-Islamic cities, these dimensions can be more accurate in analyzing the current situation of public spaces. As the urban forms of Damascus obtain a combination of the physical, social, political, legal, and functional features of the Mediterranean and Arab-Islamic cities.

In the following chapter, a more detailed analysis of the urban forms in the old city of Damascus. In addition to the results of the applied framework for identifying the public spaces in the city and assessing the level of publicness in this historical center.

Chapter 04

Damascus



Figure 30: Umayyad Mosque, 1928. The source: @ Archive, Oussama Mouhdi Al Haffar

4.1 Introduction

In this chapter, an analysis of the public spaces in the old city of Damascus will be presented. Starting from the formation and identification of the public spaces. As part of the traditional urban fabric of the city of Damascus, identifying the public spaces of Damascus's old city is a complex mission. Common terminology of the public spaces includes open streets and squares, but in urban studies, this concept is not commensurable. The variant cases produced variant levels of publicness. Therefore, in the first section of this chapter, a list of public spaces will be chosen according to the framework presented in chapter two, section 2.3.2. These spaces contain fixed aspects of publicness that could be analyzed then assessed.

later, the chapter includes an assessment of the publicness of the city's public spaces. The assessment will follow the framework presented in chapter two, section 2.3.3. where the main three dimensions of publicness suggested for this study will be; The ownership dimension, the management dimension, and the accessibility dimension. The result of the assessment will provide a comparative level of publicness for each of these spaces. Thus produce a configuration of the public spaces' arrangement according to the level of publicness.

The chapter will also include a detailed study of the historical development of Damascus's old city. Paying special attention to the events and factors that affected the life cycle of the city's urban designs. In addition to the physical and social factors that contributed to the current layout of the city's urban design. This study help evaluate the urban palimpsest of Damascus as a complex unit of elements. As an Arab-Islamic city within the Mediterranean region, the city of Damascus's rich history was the main actor of its current state.

This chapter answers the following question of the study that is mentioned in chapter one. How to assess the publicness of public spaces? The answer is not just to give a descriptive assessment of the publicness of the city public spaces, but also to understand the complexity of the public spaces and the transformation that they went through that affected their state of publicness. This transformation is caused by temporal, political, social, and physical. The result of this assessment will help provide a readable process of public spaces formation that affects their level of publicness. Therefore, predicting the changes that could occur in cases similar to Damascus's old city, that is going through a similar transformation.

4.2 The evolution of Damascus's old city urban designs.

Damascus city as the capital of the Syrian Arab Republic has maintained an increasingly significant in the Levant counties. With a population of 16.906.288 in 2018 according to the World Bank and a growth rate of -0.9 (The World Bank Group, 2019). Damascus metropolitan city obtained many industrial and commercial activities. Including textile, perfumes, and construction materials. The city of Damascus has always formed exchange relations with cities in the surrounding countries. In the years leading up to the beginning of the civil war in the country. Damascus passed cultural and commercial revival. It took its place as not just the administrative capital, But also as the commercial capital. According to many scholars, the axis from Damascus up to Aleppo, which extends west to the Mediterranean coast, is the active shaft in the Syrian cultural, social, and political growth. Figure (31).



Figure 31: Syria, administrative divisions. The source (Central Intelligence Agency, 2007).

Syria is considered a low-income growing country. The population grows from 12 million in 1990 to 21 million in 2010. However, due to the civil war that started in 2011, the country suffered a high population decline because of war casualties or migration. Syria has always gained an exceptional place in the area, mainly because of its geographical location. The country connects the northern side of the Mediterranean to the southern side and connects Europe with east Asia. Being an essential stop on the silk road. Having an ancient history as one of the oldest inhabited areas in the world has cost the country many invasions, starting from the Sumerians and Akkadians. They controlled the northlands, followed by Canaanites, Amorites, Phoenicians, and Arameans. Roman armies occupied Syria and listed it as one of the most important Roman provinces in the east. The most critical turning point in Syria's history is the Islamic ruling, which started in 636 CE and continues until recent times.

That did not stop the continuous change in power the country went through, from Umayyad, Abbasi, Fatimi, and Mamluk. However, the one ruling that shaped the current built forms of Syria's heritage is the Ottoman ruling, which lasted around four centuries, followed by the French mandate in the twentieth century. After independence, the country united with Egypt between 1958-1961 CE. Nowadays, the country is an independent republic. (Division Federal Research, 2005).

The country with long ancient history and little to non-political development was the haven for many immigrants, starting from the Circassian migration in the middle of the nineteenth century, with around 100 thousand immigrants in 1870. (Collelo, 1987). Followed by the immigration of Kurds between 1924-1938, away from the ruling of Kernalist in Turkey.

Additionally, at the beginning of the 20th century, high numbers of Armenians reached Syria migrating from persecution, which reached 150 thousand by the 1980s; in 1933, Iraqi Assyrians joined their Syrian compatriots Assyrians in the north-east of Syria. They maintained their customs and their language and were estimated to reach 20 thousand. (Collelo, 1987).

The farthest substantial immigration wave that reached Syria is the Palestinian, which started in 1936 and reached its peak in 1948. Around 750 thousand Palestinians fled the country. Ninety thousand of them reached Syria, where they formed their settlement in Damascus' suburb and again faced the second wave of migration by 1967 after the war. By 2011 Al-Yarmouk camp settlement near Damascus hosted around 160 thousand, consummate the number to half a million Palestinian refugees in Syria by 2011 according to UNRWA. (UNRWA, 2017). Figure ().

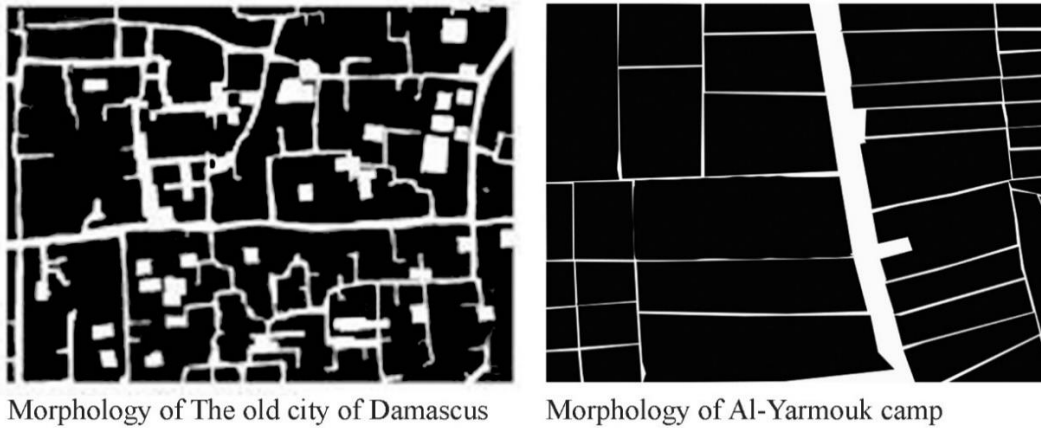


Figure 32: Comparing the morphology of the old city to the Al-Yarmouk camp. The source: the author.

By 2003, almost half a million Iraqi immigrants entered Syria, escaping the war flourishing in their country. Furthermore, by 2009, 1.1 million Iraqis sought asylums in Syria, according to UNHCR. (UNHCR, History of UNHCR Syria, 2020). Concluding with the Lebanese migration wave after the 2006 invasion of the country. Around 150 thousand have entered Syria; however, this immigration did not last long as Lebanon's war situation finished hurriedly. (UNHCR, 2006).

4.2.1 Historical transformation of Damascus 's old city

Modern-day Syria's borderlines only represent a small portion of the ancient Syrian region. The region of Levantine - Syria, Lebanon, Jourdan, and Palestine- is what the Greeks called the greater Syria. This natural area in the middle east connects three continents, a marchland of many powerful empires that succeeded in ruling the region.

The first record of Syria was in the Egyptian tablets, as a powerful indigenous kingdom. The rising of Akkadians in Southern Syria accompanied the rise of Ebla city in the north. the archaeological site of the city contained many tablets with evidence of the advanced indigenous empire, which controlled the connections between Anatolia, Mesopotamia, and Egypt. However, the constant conflict with the kingdom of Amurru destroyed Ebla city in 2300 or 2250 BCE. The urban planning of the old Ebla city was joint in the area. Bring to mind the shared features of the Mediterranean cities' urban forms, with a ring-shaped martial city surrounded by an outer wall containing many gates. Each of them is open to the main streets that lead to a strategic city like Aleppo Damascus. There is a high possibility that the city was present since the early bronze ages. It contained a series of critical public buildings like the tremendous pagan temple D of the goddess Ishtar, palaces, sanctuary, and many private palaces, built with limestone and mudbrick structures and fortifications. As in Damascus, two buildings stood out from the city walls, the Royal palace E and the Temple D. (Pinnock, 2001).

The flourishing of the Syrian architecture resulted from Amorites and Canaanites' migration around the year 2400 BC, whose descendants the Phoenicians surfed the seas and built settlements worldwide. They built the city of Ugarit, where the first record of an alphabet was found; envied by the Egyptians, the Phoenicians never managed to build an empire and suffered constant invasions by the north's Hittites. (Collelo, 1987).

By the end of the thirteenth century, the Aramaeans settled in the region of greater Syria. They held their capital in Damascus to master their techniques in urban planning and building structures. Damascus becomes an immense symbol of wealth and fortunes. They adopted the indigenous Mesopotamian forms of architecture. In addition to this architectural form, Aramaeans gave great significance to the religious temple and the multi-core residents. (Novák, 2014). After being occupied by the Persians, Syria fought for autonomy and the right to be self-ruled. All until it was conquered by Alexander the Great and ruled by the Greek empire in 333AC, where western ideologies and institutions controlled Syrian architecture. Greek acquired Damascus as their capital. It united the region as the province of Syria, building many cities to host the great numbers of settlers arriving from Greece, including Antiochus and Apamea; the former was considered one of the Greek empire's significant and prestigious cities after Alexandria.

Aramaeans and Greek Architecture intermingled to form Eastern Hellenism, which is known for its remarkable cultural development. It is represented in the limestone's use in the structures, especially in the walls' foundation, covered with mudbrick and wood ceilings. This construction style is an Aramaean influence in buildings. In Damascus, this style was combined with the Greek inclination of constructing public buildings decorated with columns and geometric designs. However, the Greek most prominent architecture's features in Syria are the Greek Hippodamus city planning layout. They used the grid system and wide columned streets, as shown in Greek Apamea's urban planning. (DeGeorge, 1983). Figure (33)

In chronological order, the region of Syria adopted Damascus as the capital starting from Aramaeans ruling. This arrangement lasted until the Abbasid Islamic kingdom, where they moved the capital to Bagdad. Damascus planning's urban changes can best represent the changes in Syria's urban forms and architectural morphology.

«Damascus is simply an oasis -that is what it is. For four thousand years its waters have not gone dry, or its fertility failed. Now we can understand why the city has existed so long. It could not die. Do long as its waters remain to it away out there in the midst of that howling desert, so long will Damascus live to bless the sight of the tired and thirsty wayfarer. »

Mark Twain, *The Innocents Abroad* (1869).

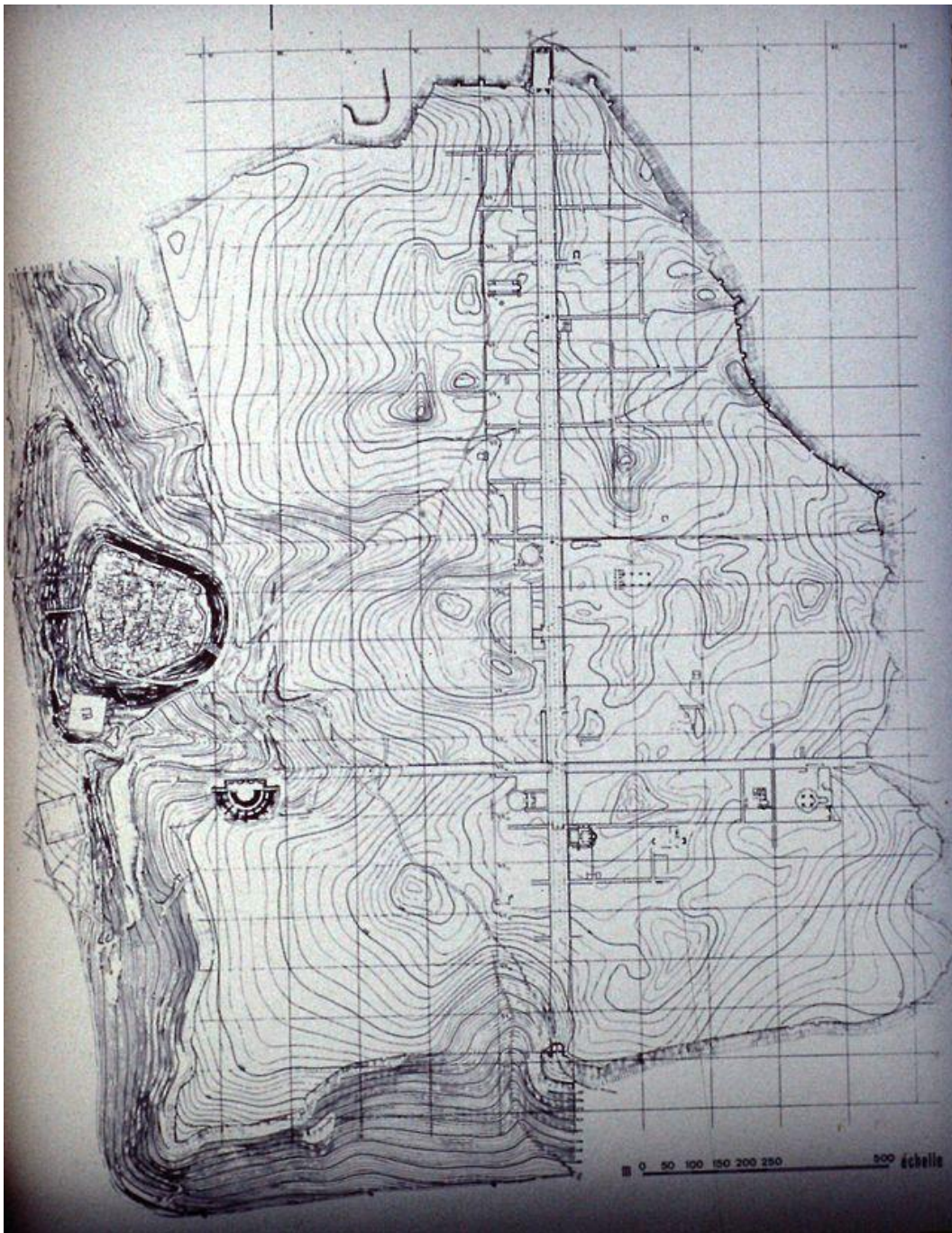


Figure 33: The map of Greek Apamea. The source: (Milella, 1993).

Damascus is the oldest continuously inhabited capital in the world; the traces go back to the year of 11.000 BCE. Assembled around the Brada River and its branches, the city owns its existence to the protection provided by mountain Qasioun in Damascus's northwest. The city has always had great significance for all three Abrahamic religions. For Christian, the city hosted the conversion of Saint Paul,

the apostle. And for Jews, the city hosted the Sephardim Jews who fled Spain in 1492, while for Muslims, the city was the capital of the great Umayyad empire. (Burns, 2005).

Nowadays, the capital is surrounded by a wide ambit of suburbs. What was once an oasis of farms and agricultural lands is an illegal settlement. Account as one in three houses is illegal. The current conflict made it challenging to determine the full number of people living in that illegal settlement. Many residents moved into the old city due to the city's historical centre's relatively safer condition. The conflict caused extensive demographic changes in the old city, especially with the abandoned neighborhood, where many decrepitated houses are being heavily used as temporary housing for displaced families. Houses with better conditions are offered for rent by the room. Inhabitants who used to count on tourism financial now rely on the daily rent. Damascus is one of the oldest cities in history; it started to shine at the beginning of the Aramaic era. Many cities went through a long cycle of growing and developing. Its existence is documented by the Pharaonic documents discovered in Amarna archaeological site and the discoveries in the Umayyad Mosque courtyards, going back to the Bronze age in the middle of the 3000s BC. Figure (34).

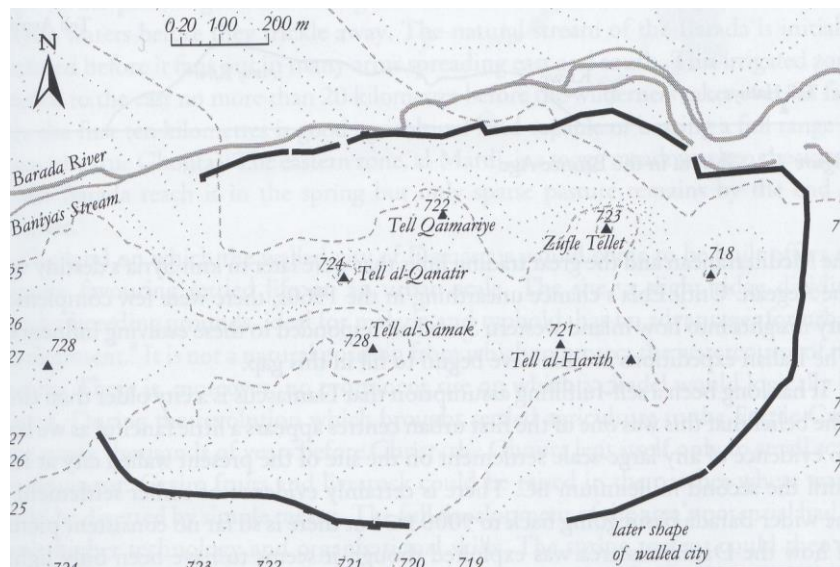


Figure 34: Damascus plot. The source: (Burns, 2005)

The city started as a settlement developed around Al-Samakeh hill in Damascus's heart, which rises around 15m above the rest of the city. It is characterized by the old city's clear oval layout, which extends one and a half kilometers in length and one kilometer in width. The city walls, which preserved the city's historical urban layout for a long time, some parts of the wall still preserved its structure. The wall is considered the physical and social boundaries are dividing Damascus into the old city and modern city. Although the northern and western neighborhoods outside the wall share the same urban forms of the

walled city, they are still considered less valuable than the neighborhoods. (Sack, 1989). Socially, Damascenes have always differentiated the families from inside the old city wall from the ones coming from outside, even if both families live outside in the modern city nowadays. (Salamandra, 2004).

The city is an inhabitant city for more than 10.000 years. Many archeology missions discover traces of the Neanderthals; in later years, the city was inhabited by many primitive settlements built with oval-shaped huts from mud bricks and cane available in swamps Barada river. The flourishing of the architectural development started around the second century BC, as the Egyptian records mentioned the city as part of the Amorite kingdom; around the twelve century BC, the Aramaic cultural forms are what bestowed Damascus with its distinctive nature. They built the water channels to provide water to the city. They developed agriculture techniques, which invited more nomad tribes to settle in the city, causing a vast increase in the population and the rapid development of the city's urban forms. (Burns, 2005).

The Greeks occupied the city with the leadership of Aleksander the great around 333 BC. Their ruling lasted four centuries. They lived alongside the Aramaic in separated neighborhoods, later they compose a new city aligned with the old one. Damascus witnessed significant growth during the Greek ruling. They added many important buildings to the city, like the theaters, triumphal arches, luxurious burials, the wall's improvement, and the addition of gates, even the castle, as some scholars argued. (Collelo, 1987).

The city built on the Greek perpendicular layout planning contained many different sects and ethnicities, including many Syrian Jewish. Later under the Roman ruling, it hosted many Christians alongside worshipers of the Roman, Greek, and Aramaic gods. It was succeeded by the Roman and Byzantines, who added to Damascus the most famous landmarks and historical structures. Mainly the columned street reaching the main gate of Jupiter temple -the previous Aramaic Hadad temple- is still present today as the Umayyad mosque. Figure (35).

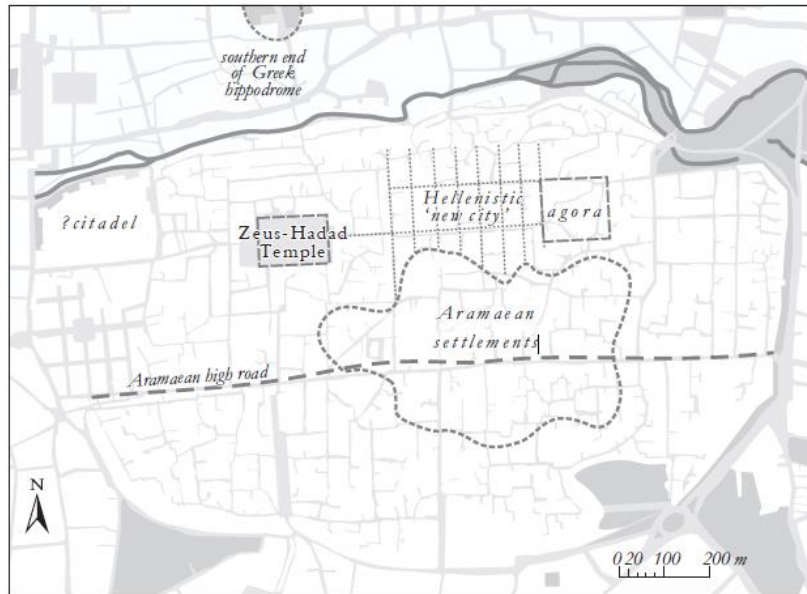


Figure 35: Hellenistic Damascus. The source: (Burns, 2005).

The Roman population's rapid prosperity extended Damascus's city to many new civic quarters, stretching it to reach the walls on both ends of the straight street. Damascus's Roman city had seven gates, named after the heavenly figures; this practice presumably is adopted by Roman, inspired by many previous cultures and development that ruled the region. Expanding the straight streets and developing the *Decumanus Maximus* to cope with the prestige of the empire. (Burns, 2005). Figure (36).

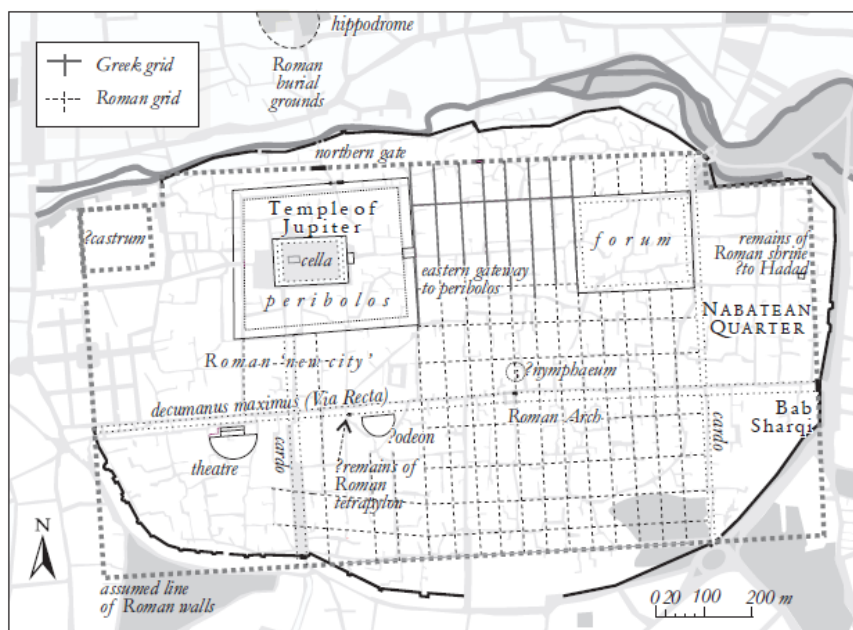


Figure 36: Roman Damascus, The source: (Burns, 2005).

When Muslims ruled over Damascus in the 7th center AC, Damascus become a religious center and the third most important city in the umpire. Umayyads settled the grand Umayyad Mosque and gathered

residences and palaces around it to construct the Islamic city's core. The first Islamic residence built in Damascus was the governor's residence south of the Umayyad Mosque. During this ruling, Damascus prospered economically and intellectually. Figure (37).

When Abbasi ruled the city, they destroyed many of the palaces and public buildings built by the Umayyad. They turned the attention from Damascus as a capital for the Islamic empire to Bagdad. Causing the city to deteriorate slowly, and the fire took over many landmarks, including the Umayyad Mosque.

By the end of the Abbasi ruling, Damascus's residential neighborhood turned into segregated quarters, emphasizing the streets' privacy and security. The Christians living in Damascus's old city moved to the North-East part of the city, while the Jews moved to the South-East part. Which led to the creation of the Christian and Jewish quarters. (Zenner, 1996).

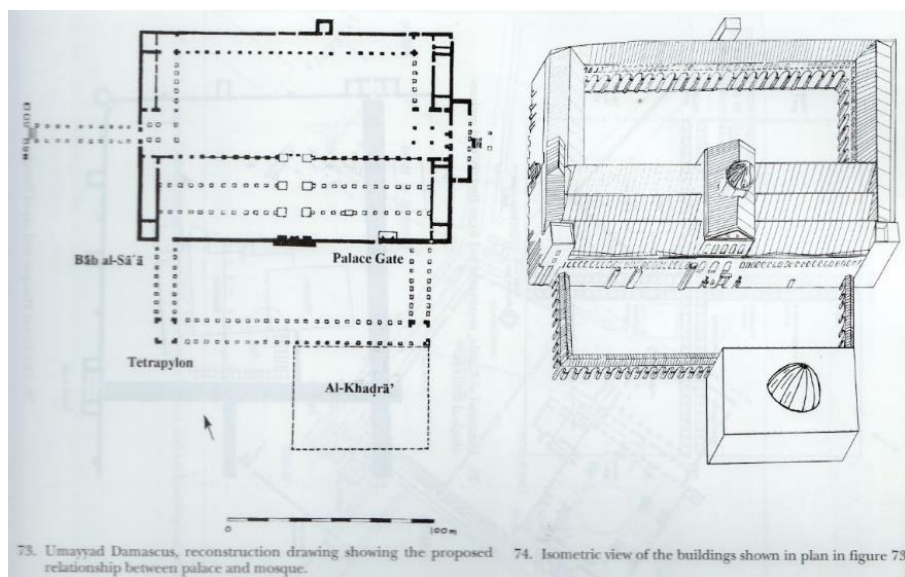


Figure 37: Umayyad Mosque and Al-Khadra palace. The source: (Flood, 2001).

The Abbasi focused on thriving Syria's north island; they implemented new artistic features in buildings finishing and structure. They used the squares plans and complex vaults covered with domes, including their urban planning intervention to increase privacy. They adopted the forms of the previous civilizations and modified them to fit the ideologies of Islamic cities. These changes were apparent with the gradual changes in the street network inside the old city of Damascus. Due to the increased need for security, these streets became narrow and had cracked visual access. The maze's protection system of streets and paths inside the old city added to the required privacy, especially with the many political instabilities and rulers and caliphs' successions.

Many scholars believed that Islamic art was born with the Umayyad state in Syria and agreed that it evolved with Abbasi. They admired the decoration and high level of embellishment. They assembled all buildings' details with a high level of planning and attention to detail, especially in Damascus. Each caliph competed with the number of urban public buildings added to the city under his command, including Damascus castle, public Hammams, schools, souks, hospitals, and khans. (Collelo, 1987).

The public buildings' functions vary as religious, like mosques, civil administrations, like governor buildings, commercial, like souks, khans, and public baths, educational like schools and Beimaristans, residential like houses and resident's military, like castles and forts. Most of these buildings expressed the same feature of opening to a courtyard and minimal to zero windows and opens to the streets, focusing on displaying the decoration on the buildings' inner façade. The architects also preferred the horizontal expansion of the buildings while including open inner spaces for leisure times. Figure (38).

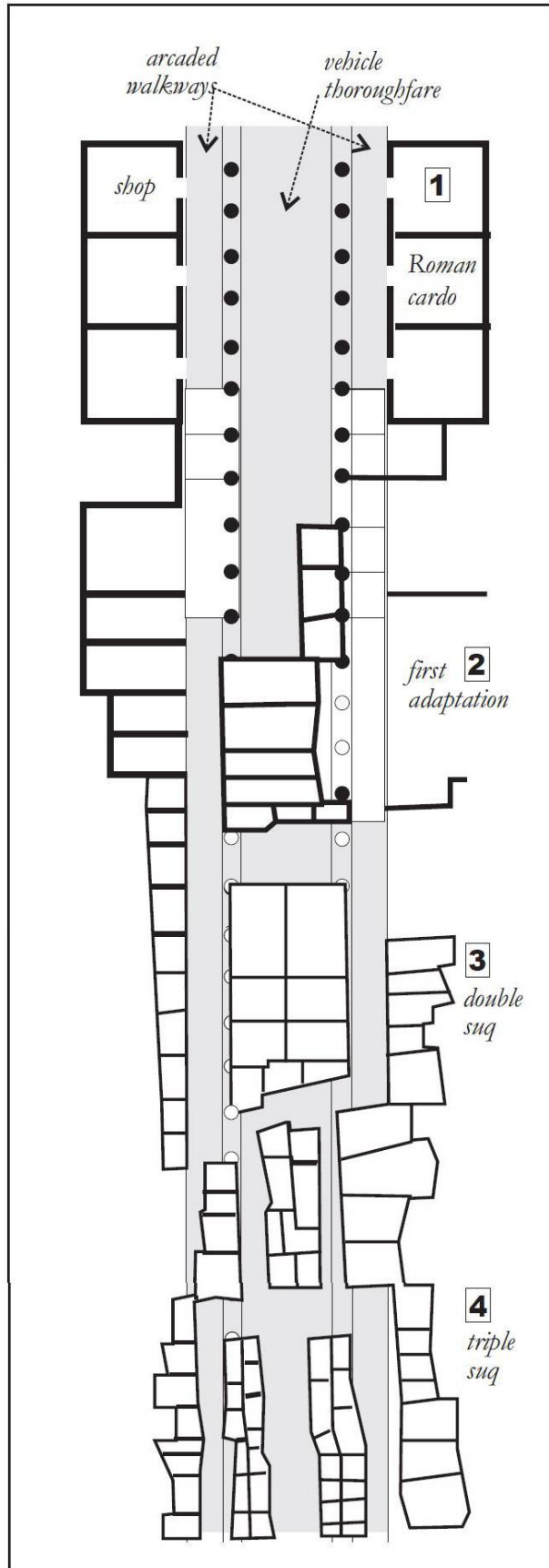


Figure 38: Roman cardo to Arab Souk. The source: (Burns, 2005).

At the end of the Abbasi state, and with the long period of the foreigner's invasions over Syria, Damascus's city declined fast. Many inhabitants migrated to other smaller cities that may be less targeted. The city's architecture deteriorated, and a significant amount of the area ´s cultural heritage was destroyed. (Burns, 2005).

The quality of life inside Damascus in the late Mamluks era was above all standers; the city citadel contains all defence and leisure facilities, such as baths, mosques, fortresses, mills, and even souks. Designated souks and markets were developing year by year, competing to offer the best services to passer-by and people gathering for the Friday prayers. The city flourished as one of the promising cities in the Mamluks empire.

Special attention was given to providing a welcoming atmosphere inside the city. The Mamluks tried offering educations facilities and many life amenities of high quality, that some of them survived in recent times. Alongside the massive use of decoration and embellishment in the religious and educational public buildings. Figure (39).

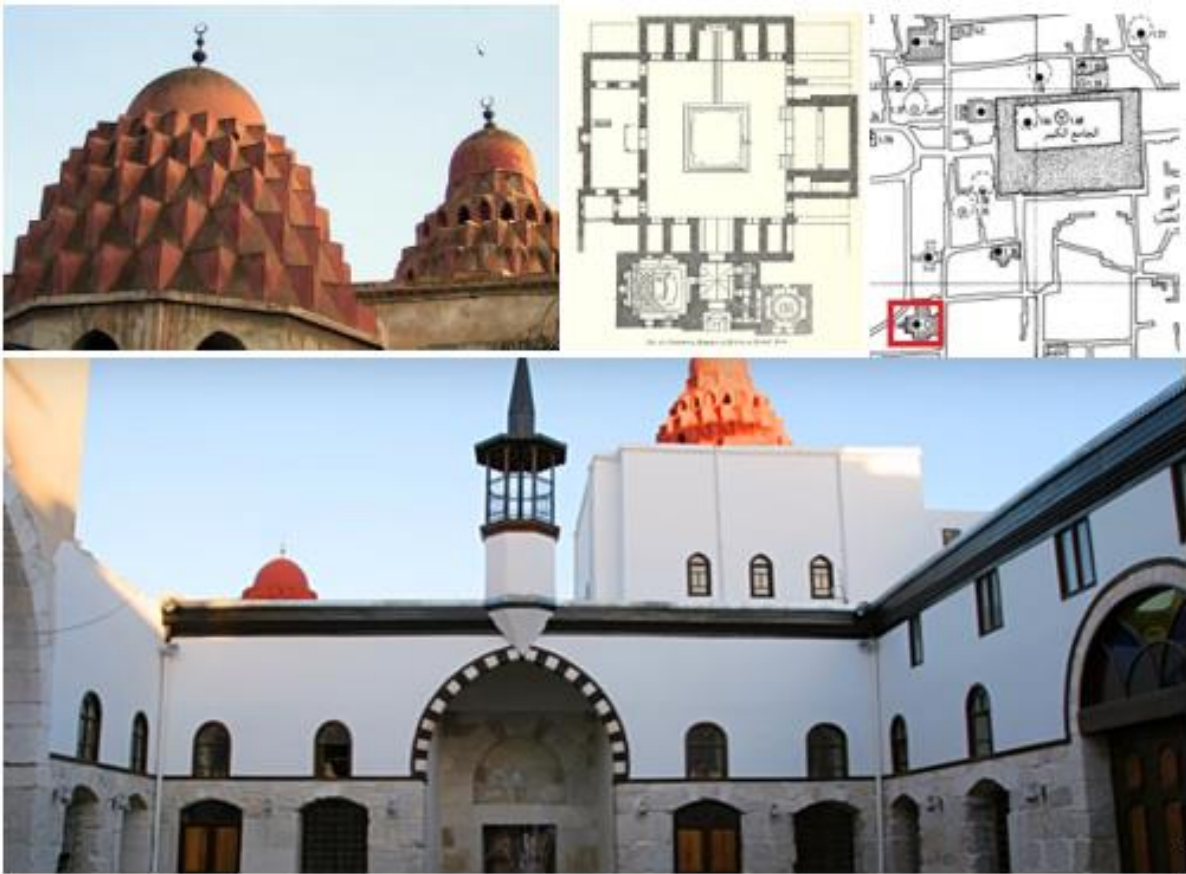


Figure 39: The Nori Madrasah. The sources: Up-left (Natifa, Manoun, & Trife, 2014). Up middle: (Art, 1942), Up right: (Sack, 1989), Down: (Al-Gedra, 2018).

When Ottoman occupied Syria, they awarded special care to rebuilding Damascus's city as part of the southern Syrian province. The building's renovation inside Damascus included many interventions from Ottoman architects. They added many features of Ottoman architecture's impression, including the heavy use of domes as central structure ceilings. Using one main dome surrounded by several small domes and half-domes, high narrow minarets with the polygon or square shape were used on a large scale. (Burns, 2005).

Although many of Damascus landmarks plots and public buildings culminated at the end of the Abbasi state. Some additions were from Fatimids and Mameluke fragments, such as many of the Madrassah (schools), Libraries, Hammams, and Khans, with some exceptions built in the Ottoman state. However, the organic urban forms and structure of Damascus's current shape are mainly the result of the Ottoman framework in Damascus.

Most of Damascus's houses and neighborhoods Mosques were built in this era. The streets' final layout that reached the current times represent how Damascenes interpreted the Ottoman Islamic art into a fit that matches Damascus's life, with its religious, ethnic, and class diversity.

Nevertheless, the foremost stage that changed Damascus's development is the expansion of the city towards the North and West. The new neighborhoods built outside Damascus's old wall represented the Damascenes inhabitants' free spirits, who longed to break Damascus's space limitation. These neighborhoods contain bigger houses and palaces, with more freely designed routes and paths, that truly represent the sole of the free organic shaping of urban layout, without the guidance of the Greek-Roman perpendicular network of streets. (Al-Shihabi, 1999). Figure (40).

“The streets of Damascus are mostly narrow and winding, and this is what makes them safe from the scorching sun, and in large numbers of huts built with non-baked mud, Damascus houses consist of an outer wall that overlooks the street, and it is a silent wall with a small door, but as soon as you pass the outer door it is compensated for the poverty of the external appearance with the richness of the interior, you reach a spacious courtyard decorated with marble, and in the center is a fountain and beautiful fruit trees, on one side is the main house and on the opposite side a hall above the level of the courtyard”.

Johann Ludwig Burckhardt 1822. (Johann, 1822)

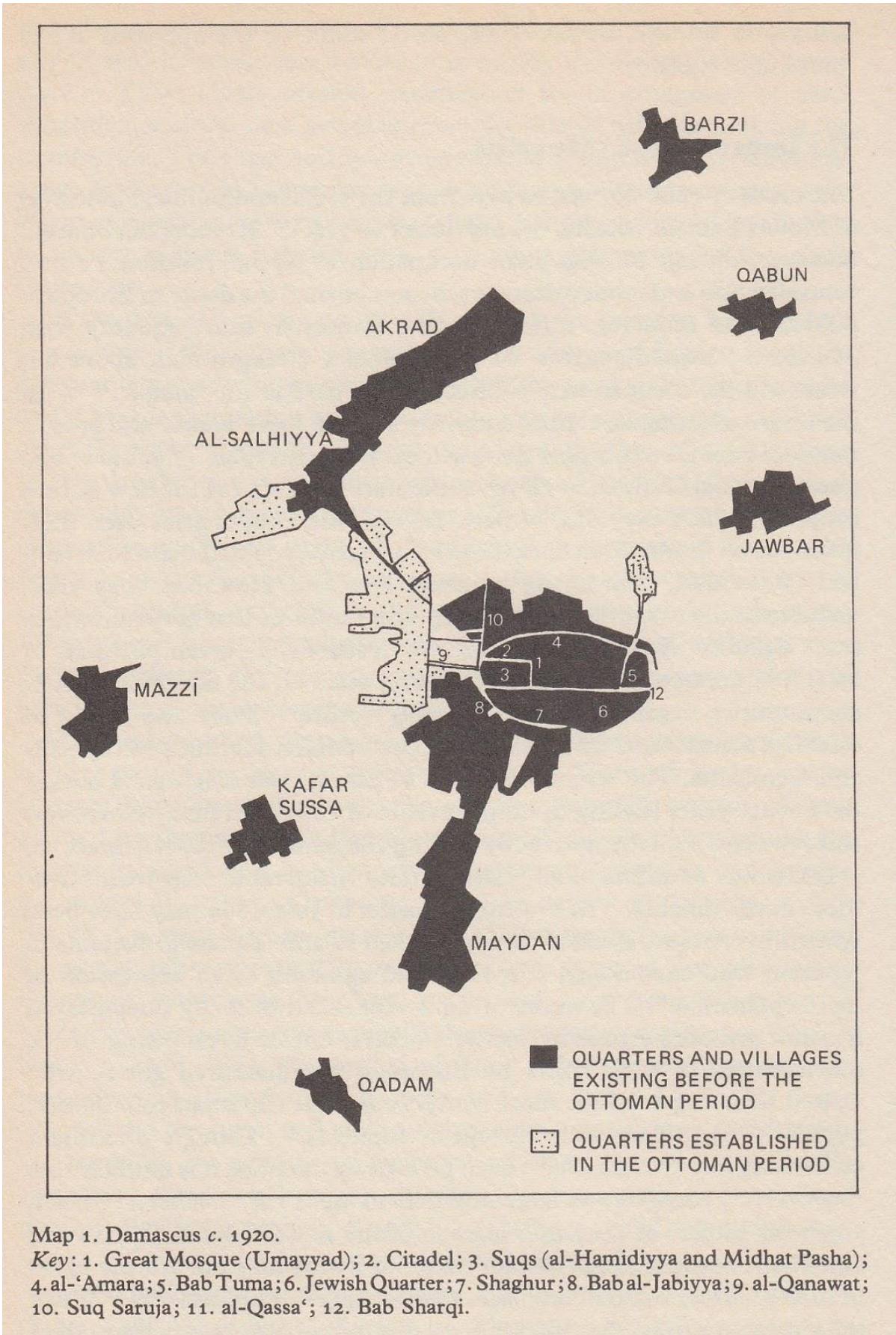


Figure 40: Damascus in 1920. The source: (Khoury, 1983).

Two main steps changed Damascus's old city layout. The first is the conflict of 1860, where an armed religious conflict started in Damascus, causing the Quimarieh neighborhood's destructions and the displacement of many hundreds of families all around Damascus. These changes contributed to the later changes in Damascus's urban layout and demographical data. The separation between neighborhoods increased in a concerning ratio, especially between different religious quarters. (Burns, 2005). The second is the fire that took over the area of Sidi-Amoud neighborhood in the west of the old city of Damascus; the tight fabric and intimate streets and roads were replaced by commercial four-story buildings of the international style that lack the intimate of the organic fabric of the old city of Damascus, the area as described by the local, is the scar that will always bring the traces of the war before Syria independence. The fire took over many important houses and public baths and imbued the area as Al-Harika, which means the fire in Arabic. Figure (41).

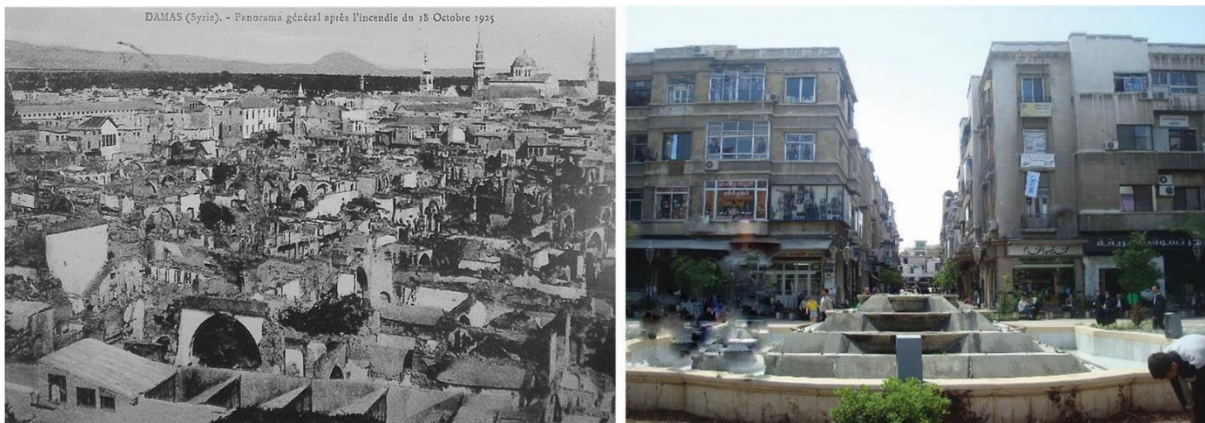


Figure 41: Sidi Amoud on the left-right after 1925 ACE. The source: © aathar.net right: Al-Harika recently. The source: © Anas Soufan. 2015

After the independence in Syria, the governor of Damascus requested the initiating of a new master plan. He assigned the French architect Ecochard to design a master plan for Damascus; he suggested many planning solutions for the old city, including dividing it into quarters separated by the main roads network. Plans were put on hold for the old city when it was labeled as world heritage. The old wall marked the city's buffer zone; the only change established is the new streets alongside Damascus's castle western wall, cutting through the city's ancient urban fabric and separating the walled city from the vernacular neighborhoods outside the wall.

Ecochard had the vision to uncover the old city's landmark. He had a particular affiliation with Damascus's castle and the Umayyad Mosque. His plans included exposing these landmarks, arranging the arias around them, and clearing out the haphazard organic urban forms and layout. Ecochard had a plan to clear the area in front of the Umayyad Mosque area and create a kind of archeological park. He advocated

opening the old city of Damascus to vehicular movements, this plan was to be executed by increasing the commerce and renovating the houses and residences in the centers. His vision is not compatible with the conceptual formations of the old city.

The traditional buildings were conceived as elements of the urban fabric. Not as a singular structure. They combined to form the city's quarters and neighborhoods. Nevertheless, Ecochard's plans started with the execution around the Umayyad Mosque. An open public space was created based on the traces of the Jupiter temple courtyard. Called Al-Meskeih square. It is being used as a multi-use space for events and religious gatherings. Therefore, creating what could be known now as the only intended open public space in the old city.

Later, the work on the Ecochard plan in the area of the old city and its vernacular surroundings stopped after the world heritage labeling of Damascus. If Ecochard's plans were to be implemented, Damascus would have a different face from what we have now. (Abdulac, 1982) (Eissa, 2015). Figures (42) (43).

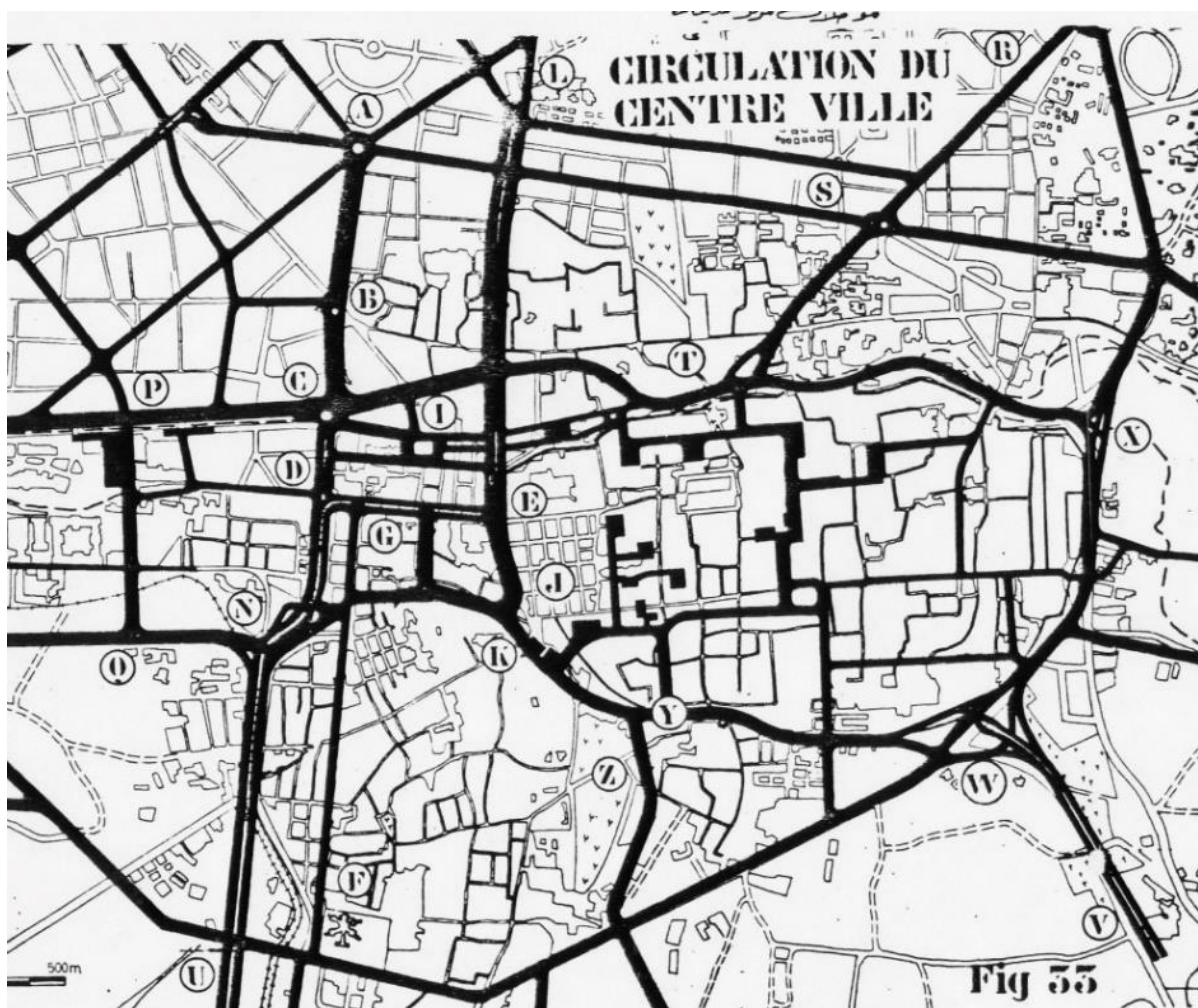


Figure 42: old city of Damascus Ecochard proposed plan. The source: (Ecochard & Banshoya, 1968).

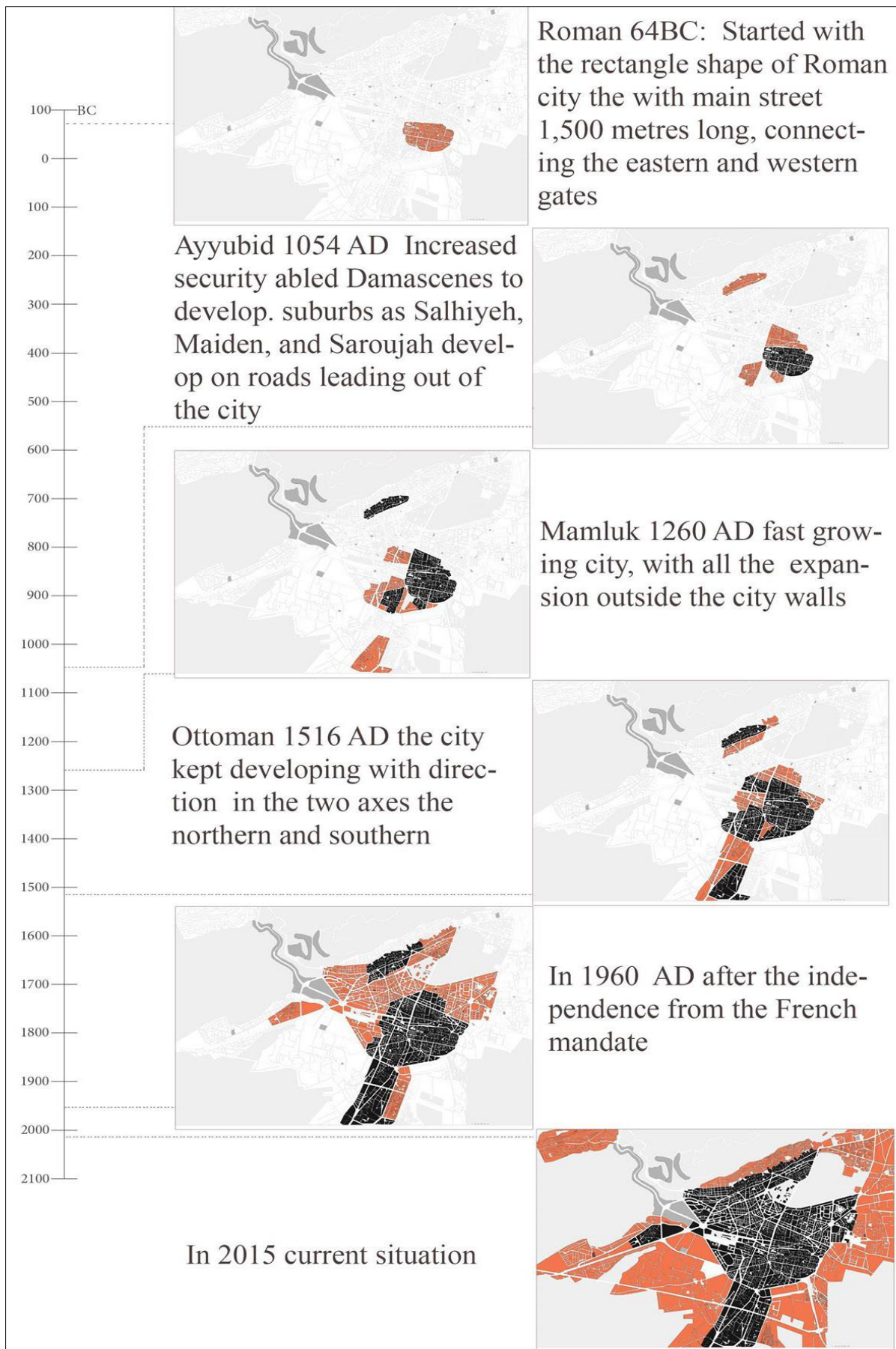


Figure 43: Damascus Timeline. The source: (Eissa, 2015)

Today's Damascus 's old city is a mixture of a Greco-Romano base with organic Islamic urbanism, thus creating clear open commercial and public areas; and narrow, dark, and overlapping alleys leading from the center to the houses. Most of the houses have a plain, solid facade without any opening; this feature resulted from defensive and religious factors; however, it compensates with a magnificent garden in the inner courtyard. Indeed, with its plants and water surface, the courtyard cools down the house on hot days. Figure (44).

One noticeable modification in the city of Damascus is conversing houses, Khans, and Madrasas into restaurants, warehouses, and museums. The strategic locations of Khan within the public markets, which are processed as public spaces are being used as warehouses, while the houses which are considered private spaces, within a cohesive residential fabric, are converted to restaurants. That casing the need to open it to a wide range of public visitors, instead of being used by the area 's houses. The traditional movement layers that were used in the residential quarters have always gone from; public, semi-public, semi-private, and private, where main streets are the public layer and houses are the private. With this alteration, it is shifted to only public and semi-public. Which affected the physical forms of the city, and the life of the residents in the area.

While the landmark inside the old city of Damascus -as diverse as they are- are suffering from rapid deterioration due to the changes in social, economic, and political lifestyle in the city, this led to the appearance of new urban forms not compatible with the traditional urban context of the city, and the loss of the city unique identity. (Mansour, 2015).



Figure 44: The south facade of the old city of Damascus. The source: Up: (Saker, 2014), Down: The Author.

Although the war in Syria created the worst humanitarian catastrophe of this century so far, the barbaric acts that targeted the cultural heritage are the worst crisis that passed for generations. The damage and destruction that the country went through are irreplaceable. According to the Directorate General of Antiquities and Museums “DGAM”, the years between 2012-2016 were the hardest on the monuments of Syria. According to the Department of the Antiquities in the old city of Damascus, around 50 buildings suffered partial damage in the old city of Damascus. Parts of the traditional urban fabric have suffered from shelling and bombing. In addition to the fire that broke out in the Al-Asrooniya neighborhood, which is mainly a commercial located to the east of the citadel in the old city. Besides the fire, the old city's ancient wall is suffering from a lack of maintenance. Especially after the damage in the sewage system, which led to the collapse of one part of it in the neighborhood of Bab Touma. (Directorate of old Damascus, 2020). Figure (45).



Figure 45: The renovation of the collapsed part of Damascus’s old city wall. The source: (Directorate of old Damascus, 2020).

According to the state party report presented by the DGAM and Makteb Anbar “the entity municipal of the old city of Damascus property’s management”. A restoration in the citadel, Al-Asrooniya market, and the Umayyad Mosque took place during the last ten years. However, the analysis of the world heritage center reported that the measures taken are insufficient. (WHC, 2019).

Besides the damage from the shelling, the urban fabric of the city is suffering from the lack of maintenance. As the civil war has passed its 10th year by the time of this research, it is noticeable the lack of technical and financial resources. So far there has been no executive plan to maintain the quarters

inside or outside the city walls. While for the residents, especially with the financial crisis it is very difficult to maintain the buildings. Further, the technical skills needed for the maintenance of the traditional buildings are dying out with the losses of the craftsmen. Many of the house owners are turning their houses into restaurants, hotels, or even renting out rooms for the new arrivals from other Syrian provinces. Their methods include destroying the original building fabric, to rebuild it on their vision of what a commercial courtyard house should look like. While the owners with less wealth are benefiting from the chaotic state to add illegal structures into their houses to gain more spaces to rent. To the citizens of Damascus, the old city is backing slowly from the appealing status which have been working on it for the past twenty years.

Alongside the physical damage in the old city, the intense situation around Damascus, in addition to the military operations in the suburbs, caused a crucial internal displacement movement. This movement intensified in the old city of Damascus, as it was considered one of the secure spaces in the city. Combined with the spiking real estate prices, people headed towards renting, as a temporary solution until they return to their original cities. Specialists estimate a rise in renting prices of around 1000%. (Amora, 2020).

The old city of Damascus presented a suitable option to provide room-based rentals. This practice was common in the old city before the war. Many traditional courtyard houses were rented to foreigners as a part of the Damascene experience. Therefore, the residents of the old city shifted to renting as a steadier income to help with the decreasing financial status.

This phenomenon altered the demographic data of the old city of Damascus, especially after the increasing reports of the city being more racially and religiously separate. According to the Al-Jumhuriya online magazine, with the unstable security situation, many of those owners is inclined to only renting room to people who share their religious views, or ethnicity. As the sectarian divisions increased all around Damascus city, but inside Damascus's old city it prospered and thrived. The city with ancient divided neighborhoods easily accepted the religious and ethnic alignments. It was reported that during religious celebrations a physical barrier and checkpoints could be set up to ensure this separation. (Salem, 2017).

The changes in the old city of Damascus after the war were the results of degrading physical and social aspects of the traditional urban fabric. Caused by the lack of support from the governorate of Damascus. Which in many cases caused morphological, social, and functional alterations in the city's urban spaces.

These alterations were mostly noticeable in public spaces inside the city. Due to the possibilities, the public domain provides to manifest and practice what is considered the public rights on the city.

4.3 The old city of Damascus ´ s public spaces

In this section, a review of the public spaces in the old city of Damascus will be presented. This review will include the formation of Damascus public spaces, combined with the factors that determined the public spaces. Finally, it will include the selection result of the targeted public spaces for this study.

This section will answer the following question: What are the main spatial and social factors that affected the development of Damascus's old city ´ s public spaces? Also, it will present the selected public spaces for this work. The study will take an observational approach through the listed sources and scientific data available for Damascus.

4.3.1. The formation of Damascus's old city ´ s urban designs.

The city of Damascus is divided into two sections: The traditional one within the walls of the old city and adjoining areas. The modernistic section was built with international codes and regulations of buildings. The two sections drastically differ from each other physically but share the social relations and affiliations in between the residents. The traditional center of Damascus, or what is commonly known as the old city of Damascus tends to be more enclosed inward, connected to the outside with modest gates. These gates are attached to a stream of narrow paths, ramified into an intense streets network to connect residential blocks with the city public buildings and services.

The urban development of Damascus's old city progressed at a different pace throughout the years. Even after the labeling of world heritage, and the cessation of all major construction work in 1979. The city continues to change. Its urban conformation is preserved in the city palimpsests. The many civilizations that passed in the old city of Damascus retained their unique physical trails in the city's urban layout. The old city of Damascus is a palimpsest of history. A successive of physical patterns developed through urban linear evolution. The traditional urban features in Damascus's old city are a combination of Hellenistic - Roman fabric reformed within the Islamic urbanism. The overlapping within the urban developments is mostly visible in the public domain. The typology of the city's urban history is readable in its public spaces. Lacking accurate data on the historical formation of the courtyard houses, with the difficulty of carrying on an investigation on their urban features. Made it easier to target the public spaces as the representer of Damascus urban history.

The hypothesis on the urban structure of the old city of Damascus cited different origins. Some researchers presented Hellenistic urbanism as the producer of Damascus's perpendicular street plan with the agora and the temple as the core of this urban design. While others attribute these efforts to the Roman empire. In both cases, the city still preserved the traces of the perpendicular network, especially in its current main streets. However, researchers agreed on the cultural reformation added to the city after the Islamic period. Starting by building a founded Islamic neighborhood south of the Umayyad Mosque, adjacent to the Aramaic, Greek, and Roman cities. Then expanded to include all these cities under the Islamic ruling. While maintaining some of the physical and social features for each of these cities.

This conformation is still visible in the city's diverse neighborhoods today. Based on the graphic data and the mapping of the old city of Damascus urban plan. The urban features of these cities can still be detected. It is believed that the position of the multiple ethnic and religious sects inside the old city of Damascus was based on the traces of the diverse neighborhoods from pre-Islamic periods in Damascus history. For example, the Christian quarter inside Damascus's old city was based on the traces of the Roman and Greek quarter to the east of the city, on the sides of the straight street. Figure (46).



Figure 46: Damascus. Ruins of the Christian Quarter, showing the remains of the Greek Church. The source: (Bedford, 1862).

Although the changes in the old city of Damascus urban formation throughout the year, the religious segmentation of the residential quarters is still traceable. Not only does it dominate the social and

spiritual connection, but it also extended to include many physical differences. Especially in the formation of the residential blocks. Blocks made of clusters of courtyard houses. Which combined with the secondary streets inside were named Hara or Harat in the plural. In Muslim quarters, the allocation of the openings of the house is determined by the Islamic rules of urban structures. In a manner that will block visual access into the courtyards inside the houses. Also, the streets tend to be narrower with more curves and changes in visual axes. The public and private spaces are separated. With strong and distinct physical boundaries. These features were to add to the family's privacy.

Besides the houses, the spaces around the houses and the Cul-de-sac used to obtain social connections between neighbors, were more private. Restrictions on movements and passing by were more in action than in Christian and Jewish quarters. Residents tended to aggregate family members in the same cul-de-sac to avoid the exposition of the family's private members. The movement goes gradually from main to secondary streets, then to Cul-de-sac all the way to reach houses. According to Rema Haddad's work, she suggested that in Muslim quarters, there is an emphasis on spaces used for movement, rather than social spaces. (Haddad, 2009). The core of each Muslim neighborhood in quarters was the mosque, it represents the center of social interaction. The mosque itself is owned by the ministry of endowment in Syria. Therefore, it is publicly owned. The space in front of them was used for social gatherings. As a place to practice political and spiritual activities. This concept is common in Muslim cities as seen in chapter three. It could be observable that investigating the Muslim quarters' urban planning displayed all the mentioned characteristics. In figure (47), the neighborhood of Al-Quimarieh is mainly in a Muslim quarter to the east of the Umayyad Mosque.



Figure 47: The urban layout of residential quarters in the -Quimarieh neighborhood. The source: The author

The knowingly quarters with Muslim majorities in the old city of Damascus are listed as follows:

- 1. Jura:** the area in the north of the old city of Damascus, defined by Bab Touma Street, which is one of the main streets in the city, and on the south by Al-Quimarieh Street, which is considered a secondary street that includes vehicles and pedestrians' movement, this neighborhood includes one of the main attractions in the old city which is Bab Al-Salam. Other attractions include several restaurants, and this neighborhood includes subsidiary and pedestrian streets.

The historical remains in Jura indicate that it used to be the Agora plot in Damascus's old Greek city. The name of the area comes from verbal modulating of the name Agora. It is also mentioned locally that the name comes from the Arabic word for a hole (Joura). It could also be a name given to the areas where the Jews of Damascus lived. (Al-Dawaliby, 2013).

This small neighborhood is famous for its humble roots, where it used to be the area where tanners and tailors worked. The location of the area near one of the Barada river branches eases these operations. The neighborhood has been neglected for a long time, with no records for rehabilitation works on public or private spaces. The only skilled work that has been done in this area is the rehabilitation of the city's wall remains. Figure (48).



Figure 48: Left: Al-Jura neighborhood. The source: © Shamalrouh. 2019. Right: Bab Al-Salam. The source: © Frederick Highland. 2006.

2. Amara Jouwaniyah: This is enclosed by Bab Touma Street on the east and reaches the Umayyad Mosque to the west of the city. It is also limited from the north by the Barada river branch, which separated the neighborhood into inner Amara (Amara Jouwaniyah) and outer Amara (Amara Baranieh) outside Damascus's ancient wall. This area is known for its lavish Arabic houses due to its residents' rich state. The site also contains many touristic sites, including two of Damascus's gates: Bab al-Faradis: one of Damascus's seven Roman gates, was built as a dedication to Mercury. The gate lost most of its physical form now and is only known as the Amara gate. The second gate is Bab Al-Salam. The reports differed on this gate's origin; some claim it is a Roman gate, while others alleged it to the Ayyubid era. Figure ()).

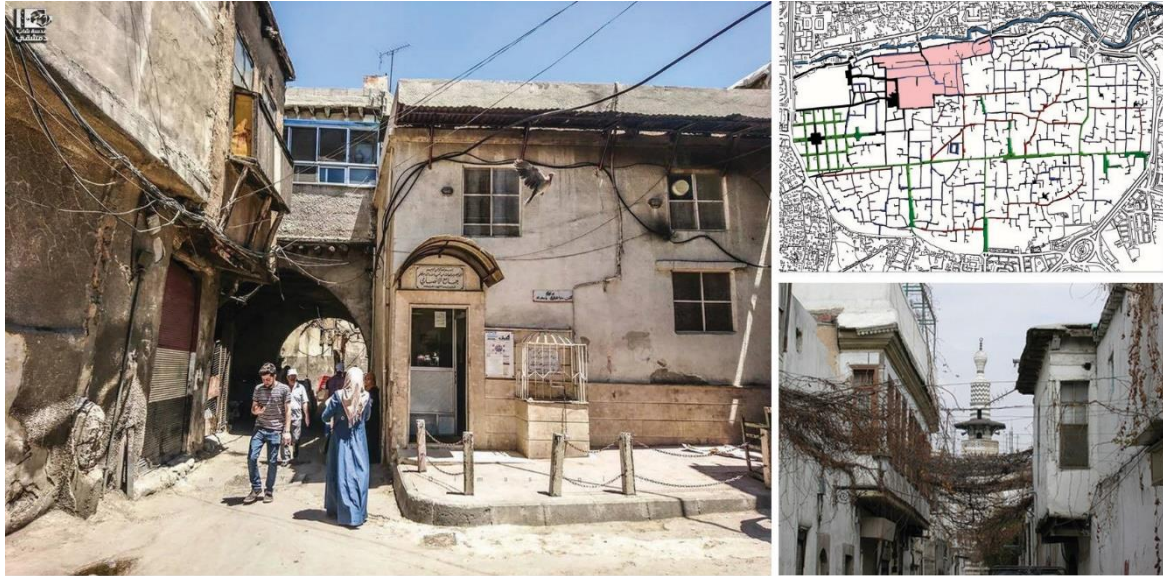


Figure 49: Left: Al-Amara neighborhood. The source: @ dimashqilens. 2017, right: Bab Al-Salam. The source: @ AhmadHousaifah. 2007

The Amara neighborhood is also known for having different religious sites, including the Sayyidah Ruqayyah Mosque. It is one of the holy places for many Muslim sects because it contains the shrine of one of the sacred women in Islam. The mosque was built first in 1367 by one of the Ayyubid Sultan as a little dome over the grave. Later in 1906, a mosque was built over the grave and the old dome. In 1979, the mosque was renewed by one of the Ministries in Iran. The mosque was built with a Persian Islamic style visible until now, with many symmetrical geometric motifs and decorations. The mosque contains religious complexes to fit its religious values. (Burns, 2005).

3. Al-Quimarieh: the biggest and most famous neighborhood in the old city of Damascus. It is known for having most of the city's attraction sites, including the Umayyad Mosque and Al-Azem palace. Al-Quimarieh is bordered by Bab Touma Street from the east. Umayyad mosque from the west, also the straight street from the south, Al-Quimarieh street from the north. This neighborhood is the only one that does not connect directly with the city wall; it is considered the heart of Damascus's old city. It can be considered the oldest neighborhood in Damascus's old city, with traces of living that go back to the second Aramaean era in 1114 BC. Its prosperity is due to the religious site of the Aramaean temple of Hadad, which was turned into the Roman temple of Jupiter by the third century CE. By the end of the fourth century, it was converted into a cathedral by the Christian emperor Theodosius. When Muslims in 634 AC captured Damascus, the site became the great Umayyad Mosque. All these eras and the successive civilization that passed through the area considered this neighborhood the most important part of Damascus. Residential buildings grow

around this area. Its appearance still reflects the Ottoman's urban architecture with traces of the embedded Roman column. In addition to what was mentioned, this area includes many tourist attractions and monuments other than the Umayyad Mosque, including Khan Assad Pasha, built in 1753 by the ruler Assad Pasha Al-Azem ruler who built the Al-Azem Palace. The Khan is considered a great Islamic edifice with 2500 square meters, with a big façade and more than 45 rooms on the second floor and an enormous inner yard decorated with an octagonal fountain. The façade of the building contains an exquisite set of Mouqarnasat. Figure (50).

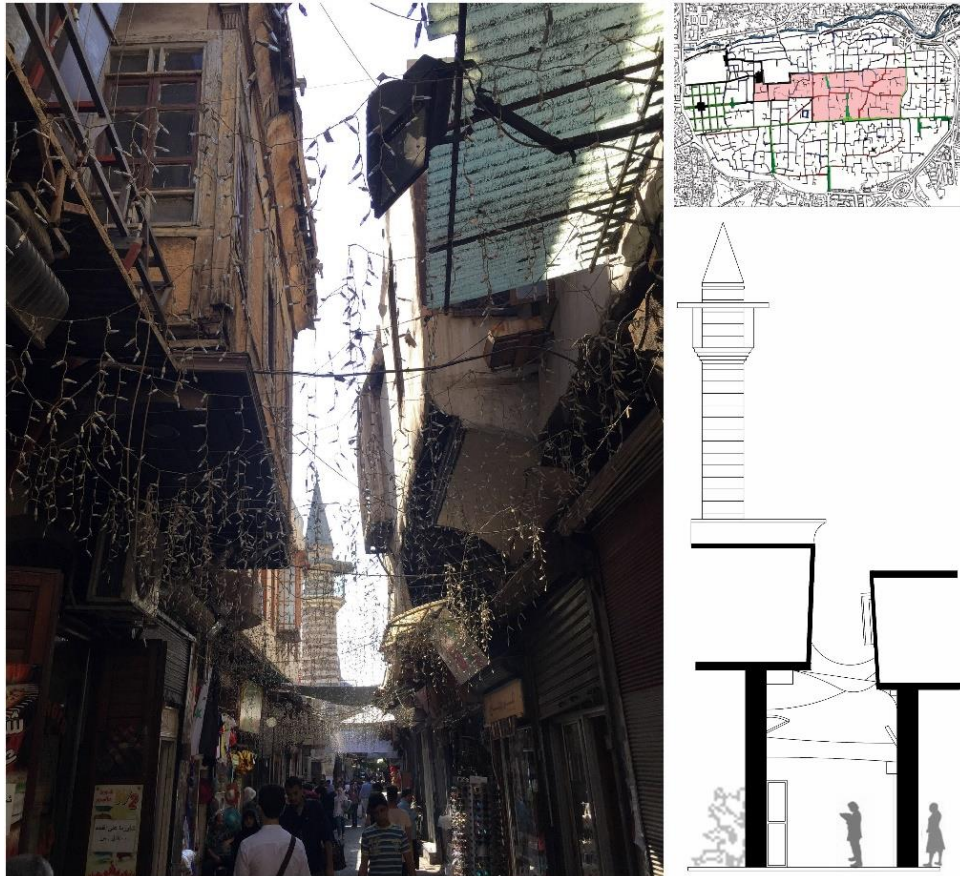


Figure 50: Quimarieh neighborhood. The source: Arthur.

Whilst in Christian and Jewish quarters, the formation of the district and residential blocks were slightly different. The shapes of perpendicular streets are more traceable. The streets tend to be wider, with direct visual axes. The spaces in between the streets and the houses were used for social interaction. The houses maintained the exterior features of the Aramaic courtyard houses. With linear opening and opposite doors. The inner courtyard could be visible from the outside through the door.

The boundaries between public and private spaces were less prominent than in Muslim districts. Spaces were more public and approachable. The houses aggregated around churches and monasteries. Open spaces around the church buildings hosted the social activities that proceeded after the Sunday mass.

These spaces are owned by private religious institutions and most likely managed by them. During the times where the security of the districts is threatened, the accessibility to those spaces was controlled. (Haddad, 2009). Figure (51).



Figure 51: The urban fabric of the Bab Touma neighborhood. The source: The Author.

It was known for the Syrian residents, that the Christian quarters in the old city of Damascus have more open characters. For years it was known as the place to rent a room in the old city, especially for foreign students. Although the social qualities of old city houses gravitated towards conservatism. But in comparison to the other Muslims and Jewish residents, the Christians were more liberal. But they maintain similar restrictions on unacceptable social behaviors. According to Maria Faedah Totah in her work in 2006, the first restaurant to open in Damascus was in a Christian neighborhood. (Totah, 2006).

The knowingly quarters with Christian majorities in the old city of Damascus are listed as follows:

4. Bab Touma: besides the famous gate of Damascus, the neighborhood of Bab Touma is located on the east of Jura and is defined by the east of Bab Touma Street until the wall and limited by the straight street on the south. These neighborhood residents are mostly Christian, this area is more open to tourism and attraction sites. The urban layout of the neighborhood maintained the traces of the perpendicular street network.

The neighborhood contains a few restaurants and cafes, while most of the buildings are residential in general. Bab Touma and Bab Sharqi are known for being Christian neighborhoods in the old city of Damascus. The neighborhood suffered a great fire in 1860AC, where most of the area churches

were damaged and needed much work to rehabilitate. Many of the old churches lost their original design and were lost with the rubbles.

The most famous chapel in Bab Touma is Hananiah chapel. Which is an underground structure believed to be the house of Ananias of Damascus, the priest who baptized Saint Paul the Apostle. The neighborhood is known by the Bab Touma gate, which is considered the most famous gate of old Damascus since it is the only gate that maintained the ancient physical shape. Ayyubids renovated this gate -which was dedicated to Venus- alongside vast parts of the old wall. Now, the gate is placed on a road island designed as a roundabout. In 2010, under Damascus University's supervision, renovation work had been done on the old wall, including the nearby garden located outside the walls to create space for the public to enjoy the area. Figure (52).



Figure 52: Far left: Hananiah chapel. Left: Bab Touma neighborhood. The source: the author. right: Bab Touma. The source: @ dimashqilens. 2012.

5. Bab Sharqi: This neighborhood contains mostly religious buildings, many churches, and monasteries are located in the proximity of Bab Sharqi and Bab Kissan. These two gates preserved their physical form, therefore, embody special significance for both historians and residents. Bab Sharqi marks the end of the straight street and is still used as an exit towards the outer city. Besides the religious building, the neighborhood contains Hara Al-Zaiton as the location of the commonly used public spaces, where many semi-private events could take place. It is worth mentioning that after the 1860 conflict in Damascus, many of the houses in this neighborhood were rebuilt in the late Ottoman style. Without traditional damascene courtyards and with long and wide windows open to outside. Figure (53).



Figure 53: Left: Bab Sharqi. Middle: Harat Al-Zaiton. The source: the author.

While in Jewish quarters, a maze of narrow alleyways and abandoned palaces are the common feature. Until the early 21st century, around 90% of houses were empty. (England, 2010). This quarter is known for its rich industrial resources, especially in producing fabric. Unlike the Christian district, the Jewish one obtained narrow and secondary streets.

The significance of the privacy painted the district urban fabric, even the main synagogue is well hidden behind a set of twisted alleys and paths. It is known to the locals that the Jewish community obtained Damascus's most famous palaces and famous houses. But these palaces are not exposed to foreigners. As the Jewish community in Damascus has suffered persecution throughout history. Many urban features were applied to increase the security of the neighborhoods.

Today the original Jewish houses' owners left their houses abundant after being pressurized by the Syrian government, especially at the end of the 20th century. Later some houses were offered to Palestinian refugees with a long-term renting contract. Others were used by residents from the Muslim sects of Al-Shia. Most of the abandoned houses were concentrated in the Jewish and Southern Christian quarters of the old city. Figure (54).

After the beginning of the Syrian civil war, most of the abandoned houses were inhabited by new arrivals from other Syrian provinces. Whether legally with selling and renting contracts, or illegally with the loopholes in the expropriation law.

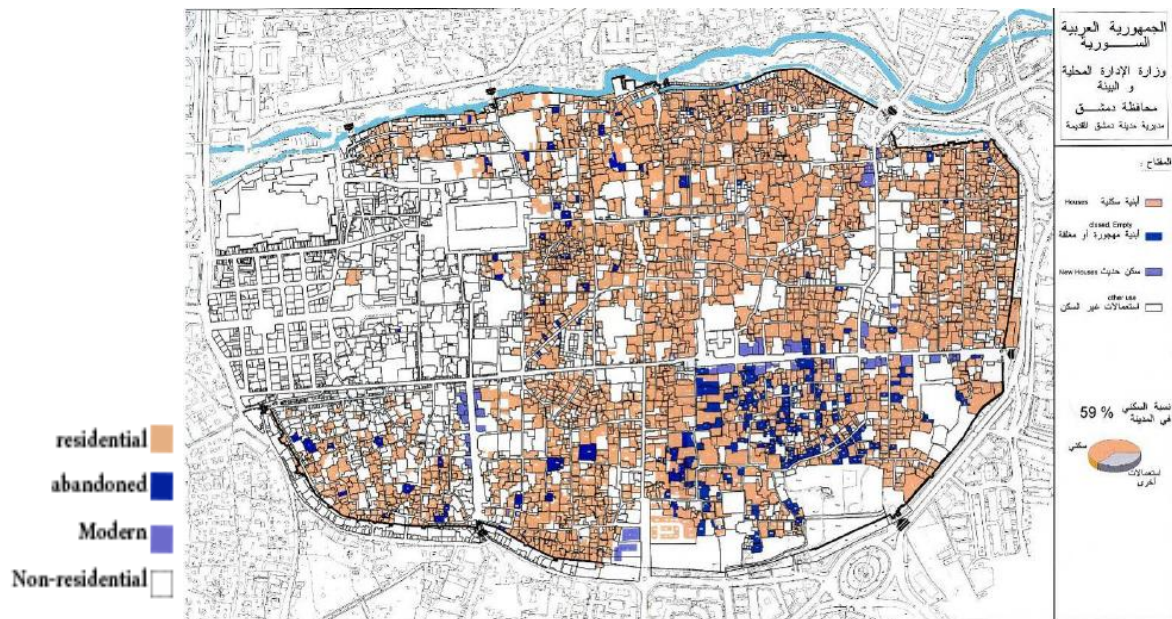


Figure 54: The residential fabric (light brown). The new houses are shown in blue and the empty houses in dark blue. The source: (Directorate of Old Damascus, 2005)

Although the Jewish population lived in many neighborhoods around Damascus, mostly they settled in the Al-Amin neighborhood, or what is known locally as the Jewish quarter.

6. Al-Amin: The neighborhood used to have a majority of the Jewish resident population. Lately, it contains Muslim residents and many Palestinian immigrants. After the civil war, it was reported that the neighborhood contains a majority of Shia Muslims, with speculation of many new Shia mosques being built on top of abandoned houses. It contains the main street of Al-Amin, which have been constructed as one of Damascus's main streets at the beginning of the twentieth century. It is considered the street with the highest number of vehicle traffic due to the many surrounding schools and attractions for locals. Figure (55).



Figure 55: Left: Lisbon Palace. The source: ©Born in Damascus 2021. Middle: Al-Amin Street. The source: the author. Right: Amin Street in 1950s The source: Musée Photographique de la Syrie, 2015

Alongside the residential quarters in the old city of Damascus, the west side of the Umayyad Mosque was dedicated to the commercial quarters of the city. In the late 18th-19th centuries, a mix of markets and residential blocks were distributed in the western side of the city, mainly in the district of Al-Harika, or what was known as Sidi-Amoud at that time. Located at the far west of the city walls. But at the beginning of the 20th century, this district was under shelling by the French mandate of Syria, which caused enormous damage that destroyed almost all the district. After that, a method of rebuilding a designated commercial area based on European built styles of the time. Although it was designed differently, the area transitioned smoothly from mostly residential to completely commercial souks, divided into the modern buildings with their upper floors as warehouses and residences and the vernacular souks with the western end of the straight street as Medhat Pasha souk. It was filling the complete concentration of the commercial services in the western areas of the city. The modern square designed in the middle of Al-Harika is considered one of Damascus's important economic centers. Its central location and proximity to major markets in Damascus added to the area's value. As one of Damascus's first designed public squares, pedestrians use this square as a pause inside the cramped city. Figure (56).



Figure 56: Left: Al-Harika neighborhood. The source: @dimashqilens. Right and down: the author.

The most famous commercial quarters inside the old city of Damascus are listed as follows:

7. Al-Hamedieh: The neighborhood is named after the famous Al-Hamedieh market (Souk) and is considered the most active commercial district, with many shops and warehouses. Also, it includes Damascus's castle as the biggest part of this district. The Souk was built in 1780 AC by the sultan Abud Al-Hamid the first; its length reaches 600 meters and width 15 meters covered by iron and zinc panels supported by iron arches. On the sides of this Souk many smaller markets with defined

functions, including markets for spices, stationery, textile, and toiletry. The neighborhood starts with the Jupiter temple gate and ends up with the city walls. Figure (57).

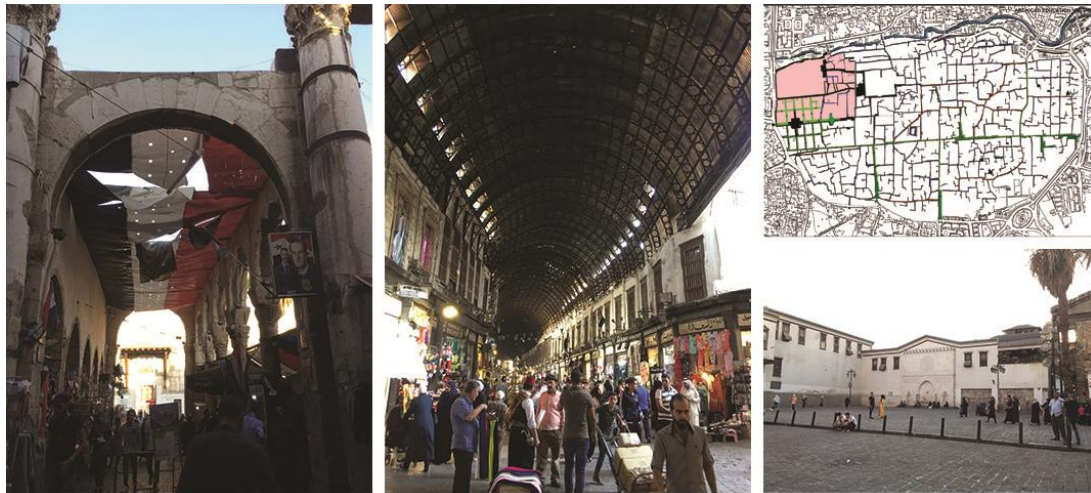


Figure 57: Al-Hamedieh neighborhood. The source: the author.

The Souk is considered one of the old city's entrances even though it is not considered a gate. The remains of the Jupiter temple are located at the end of the Al-Hamedieh souk. In the Islamic ruling of Damascus, the temple was turned into the Umayyad Mosque. Around the mosque within the temple courtyard, the open space was filled with temporary shops. Later many houses and dwellings were built to form what was later known as the Al-Meskeih square. This square is one of few open spaces that is being used as a gathering for a social event. On plain days it is filled by the end of the Friday prayers, while at the beginning of the Arab spring, it was used as a space for protests. Figure (58).



Figure 58: left: the demolition of the Meskeih market in 1984. The source: (Al-Armashi, 2014) Right: Al-Meskeih recently. The source: the author.

8. Al-Harika: The second most famous commercial neighborhood, after Al-Hamedieh. Used to be a residential neighborhood of Sidi Amoud, but after the big fire, it was turned into an international-style commercial area with mixed-used functions. Nowadays the neighborhood includes the souk of Medhat Pasha and many ramified souks on a smaller scale and more designated functions. The souk is known

for its semi-symmetrical design and homogenous commercial buildings for offices and shops. For locals, Al-Harika has a distinct feeling from the rest of Souks in the old city. Even with the sold goods, it is known for more modern life equipment and necessities. Besides the refurbished area, the in-depth designated markets are more known for traditional crafts and products. It is understood for locals in a way that the Al-Harika refurbished area is targeting a higher economic class than the rest of the Souks in the old city. Figure (59).

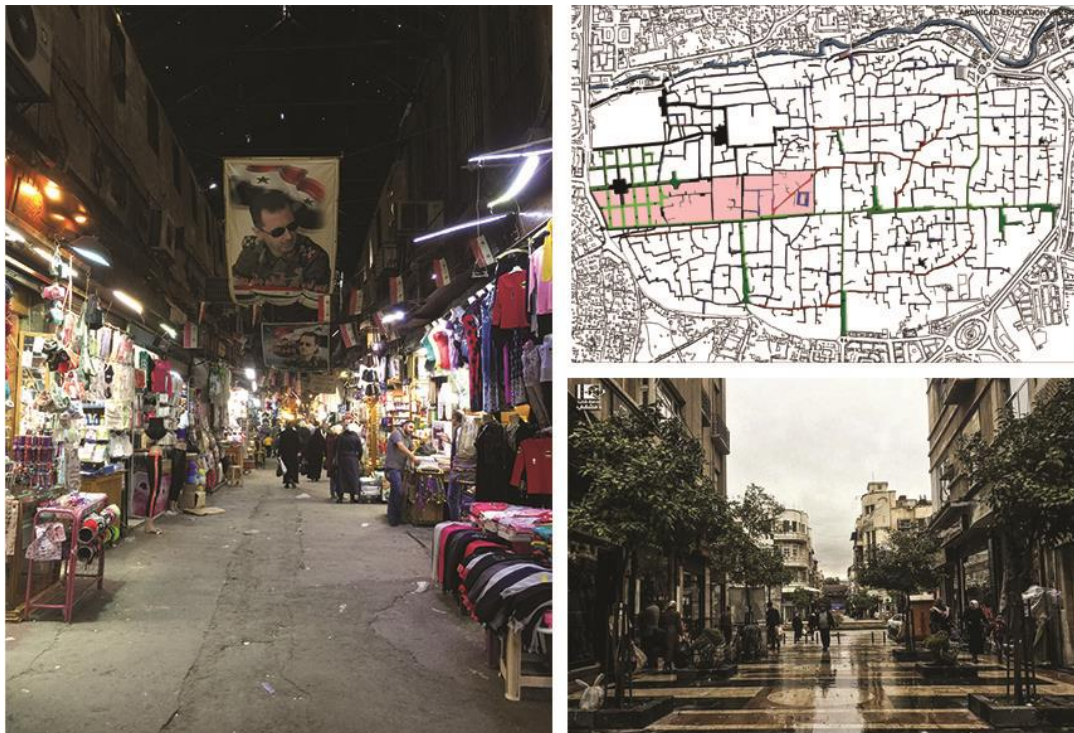


Figure 59: Left: Harika traditional souks. The source: the author. Right: Harika refurbished area. The source: @dimashqilens. 2018.

9. Shagour Jouani and Mouzanet Alshahem: These two neighborhoods share the same characteristic, including the big distribution of small factories and handcrafts shops, especially working in textile. There is an old name for the souks in this neighborhood which is Souk Al-Darawish which translates to “Poor market”. The two neighborhoods are considered the industrial heart of the city, rarely explored by tourists, more used by local residents and merchants. Even for Damascene residents, it is very unlikely to enter these neighborhoods if there is no reason for this visit. The unspoken tourist’s resentment is visible on residents’ faces. The Shagour Jouani (inner Shagour) is connected to the area outside the wall. This is also called Shagour Barani (outer Shagour), where the continuous urban layout is visible through the city’s urban fabric. It is worth mentioning that the Bab-Al-Jabiyah, a famous hidden Gate from Damascus’s gate, is located on the west of the neighborhood

of Shagour. Also, it is connected to the biggest cemetery for Muslims in Damascus's old city. Figure (60).

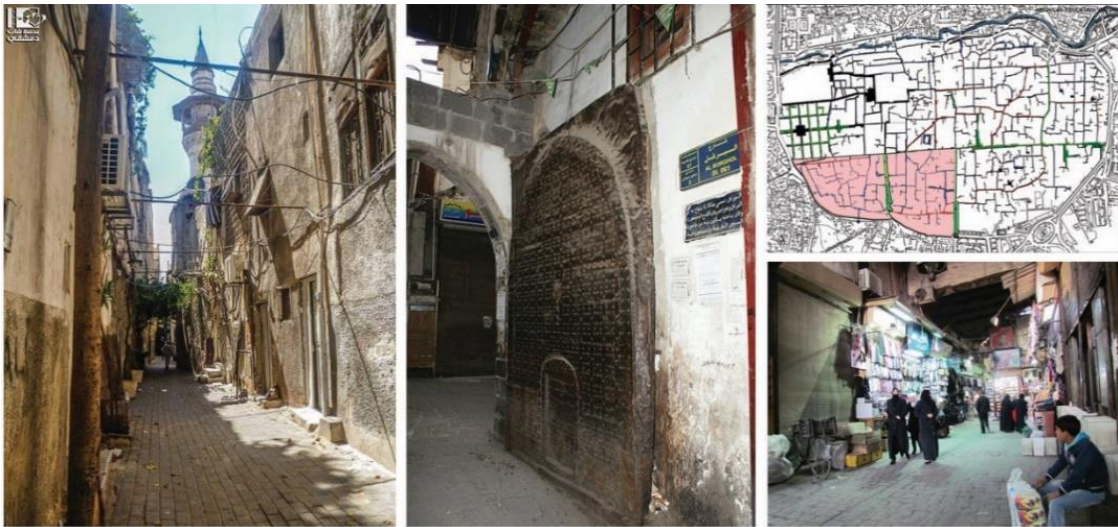


Figure 60: Left: Al-Shagour Jouani. The source: @dimashqilens. 2013. Middle: Bab Al-Jabiyah. The source: @nmsyria. 2014. Right: Wool market. The source: ©TareqMnadili. 2011

Many famous residents inside the city are located in these two neighborhoods when they used to obtain high status inside Damascus residential neighborhoods at the beginning of the 20th century. Like Beit Nizam and Beit Al-Quality. Figure (61).

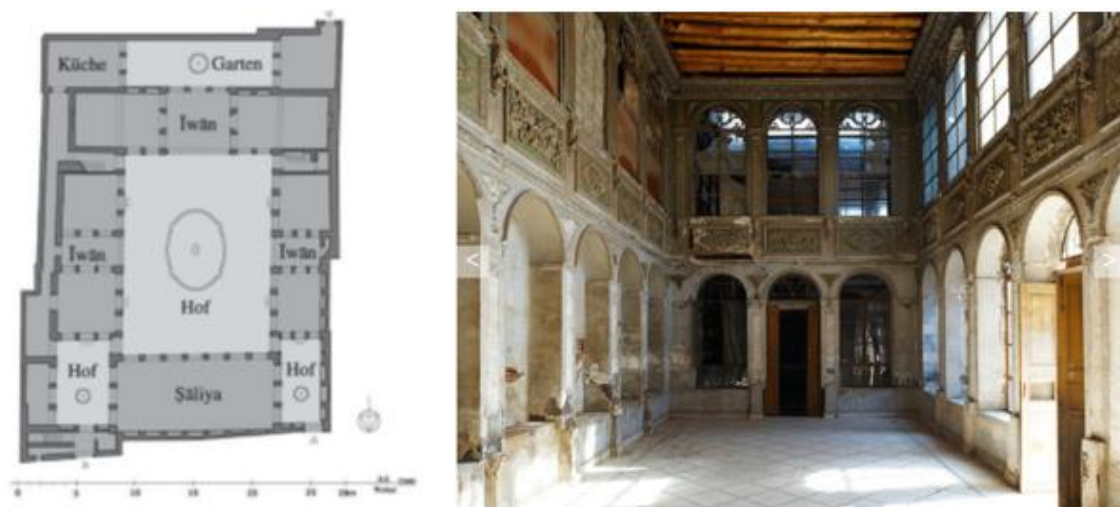


Figure 61: Al-Quality house. The source: (Leu & al-Ghafari, 2007)

Understanding the formation of the old city Damascus urban designs help understand the characteristic of Damascus quarters. The various residential quarters were mainly divided by the major religions. And each of these areas is inhabited by different tribes and sects within the same religion. Alongside the religions. Areas were divided by economic classes, especially in the commercial districts. These many layers of social status created various urban layouts between one quarter to another. As the social context

change, the urban needs of residents change as well. Causing constant alteration to what was once homogenous perpendicular urban blocks of solids and voids. Is now assorted urban layouts and forms.

4.3.2. The analysis of the old city of Damascus public spaces.

In this section, a deeper analysis of the urban features of the old city of Damascus public spaces will be presented. Following the detailed literature on Damascus history, and the formation of its urban designs, with its connections to the functional, religious, and social segregation of the city district. Not without standing the fact that it was very challenging to obtain all needed information for the urban formation of Damascus old city 's urban design, due to two reasons; the critical political situation of the country at the time of conducting this work, and second to commit to the focused subject and time frame of this study.

The previous section revealed that the city is divided into two sections based on the function and use of the built forms. Residential quarters and commercial ones. Also, the residential quarters were divided based on the religious affiliation of the residents. In each of these quarters, the spaces took a different spin in the public/private designations. This difference is caused by the many environments, social, and political factors that affected the spaces. The traditional built designs are more wanted in the residential district, as the courtyard houses present a pleasant combination of indoor air quality while maintaining privacy and connection with nature.

To add to that the increasingly popular themes of refurbished courtyards restaurants and hotels in those districts. Wealthy house owners chose to transfer their houses into profitable projects by investing in the rehabilitation process of the houses into restaurants and hotels, to end with traditional themed facilities.

A trend that is gaining more popularity in the last two decades, that is more welcomed in residential areas as everyday activities are slower and calmer. While in commercial areas with the rapid activities and the need for practical facilities. It is more common to find smaller and less garnished restaurants and hotels, with lower services and prices. Figure (62).

From a descriptive point of view, spaces in the old city of Damascus are an expression of the social control of the inhabitants. Manifesting the cultural heritage of the community, with special concentration on security and privacy. Whether it is on the family level with against non-family members. Or on quarters level against non-residents members. The series of historical events such as conflicts, wars, fires, and immigrations movements, induced the significance of creating isolated quarters when required. This isolation protects the security, identity, and liberty of the quarter 's community. These isolated quarters or what is known as Harat. Until the beginning of the 20th century, the boundaries that isolate the Harat

used to be relatively prominent. Ready to be used when needed. Each Hara obtained a few gates and doors, that hold back the physical access of the hara and can be closed without coordination with the city authorities. This breakage of the movement accessibility through blocking the streets interfere with its publicness.

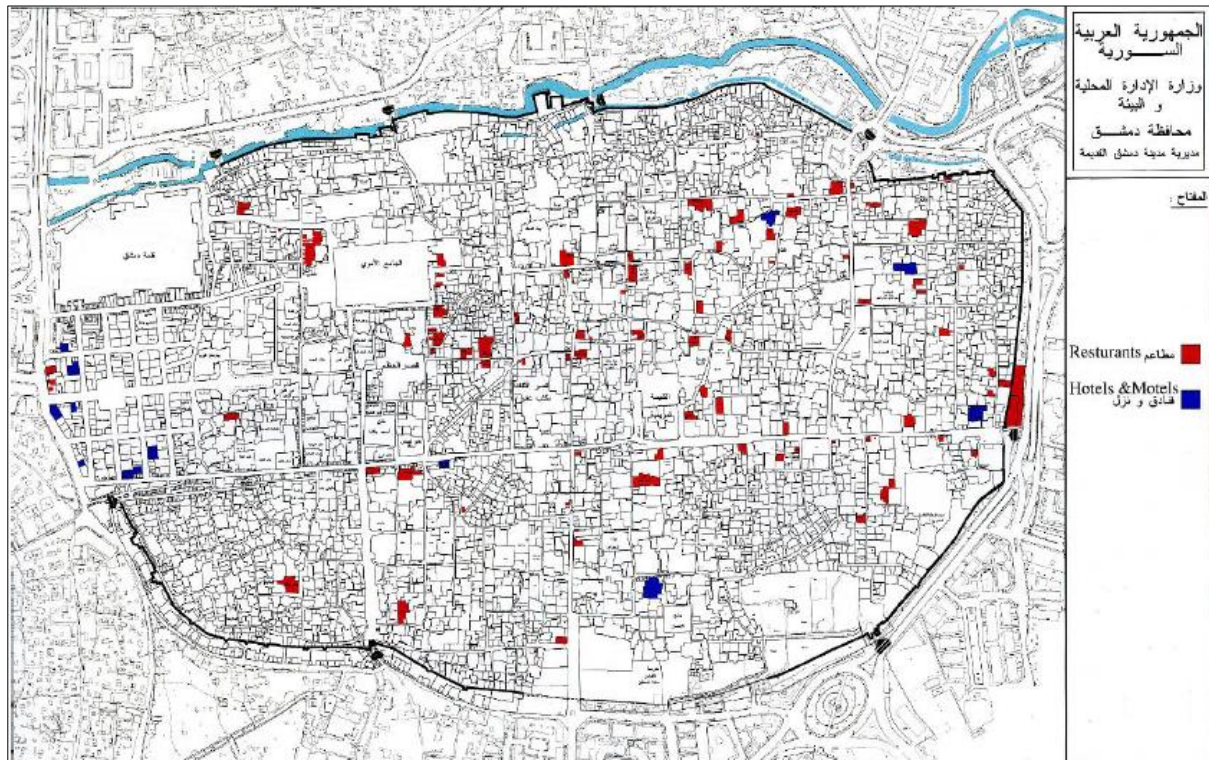


Figure 62: Hotels and Restaurants. The source: (Directorate of Old Damascus, 2005)

As researchers have noted that the streets obtain a high level of publicness due to the openness to all features they present. In the case of Damascus's Harat, it is negotiable. In Islamic urban codes and features, the city should provide a hierarchy of movement from public to private, and the outer physical appearance of the quarters should not reflect the financial class of the residents. But in those two subjects, Damascus's old city has diverged slightly. Social and physical parameters to analyze the public spaces and publicness in Islamic cities cannot be fully applied to the case of Damascus's old city.

Nevertheless, the conditions mentioned above and in previous chapters, place the need to identify public spaces in the old city of Damascus, and later select a set of spaces to be assessed for their publicness. This situation raises a few concerns that will be answered in this section. The first one is the ability to set the dimensions to be used to identify the public spaces. This concern was addressed in the state-of-the-art chapter. A set of dimeters and criteria were suggested earlier in section 2.3.2. These dimeters will be applied to identify public spaces and their dynamics inside the city's urban patterns. The application

process depended on the physical and social investigation of the available resources and data of the old city. Using deductive methods and observations, in addition to the subjective acquaintance of the city, the researcher is a resident of the city of Damascus and conducted many trips to the old city. The second concern is the connection between the social and intangible context and activities of the city residents with the spatial and physical patterns of the city's urban layout. This concern was addressed through the theories and techniques suggested by the anthropologist, historian, and other social experts who examined the city. whilst the missing gaps of the social studies will be filled through the personal analysis of the city's urban development and social relations. Then project that on the urban planning of the city through the researcher acquired skills and knowledge.

The suggested dimensions of identifying Damascus's old city public spaces were divided into three main dimensions, the morphological, the social, and the functional dimensions. Each of these dimensions included a set of criteria to be able to identify those spaces. Starting with the morphological dimension. The first criterion is the Layout, as explained by the Department of the Environment, Transport and the Regions and Commission for Architecture and the Built environment, it is the urban structure of the streets and spaces that connects urban forms. The way buildings, routes, and open spaces are placed in the city-built forms. Including the framework of the street's hierarchy. Besides the layout, the second criterion is the landscape, which includes the planting and formation of the city's open spaces. Including the natural features and elements. This criterion configures the spaces' boundaries and shapes within their natural environment.

The last criterion is the scale, the differences in the size of the spaces compared to the surrounding. Including the human scale, it could be presented in the space's measurements, the ratio of space width to the street, or the arrangements of the space compared to buildings.

According to the particularity of the Damascus case, and the limitation of this work. The deduction of the public spaces within the morphological dimension is the most coherent. Due to the abundance of the morphological data for Damascus, and the ease in inspecting the geographical, urban, and spatial features of the city. Within the morphological dimensions, the old city of Damascus contains these basic public spaces categories:

1. City streets network:
2. Open public greenery spaces and gardens.
3. Public urban buildings.

Each of these categories includes spaces that have different characteristics and specifications, which vary according to their layout, landscape, and scale. For instance, the street network contains main, secondary, streets, and paths. This classification is appointed according to the street's layout and scale. While in the open public space, there are manufactured gardens and parks, and natural greenery in between buildings. This classification is appointed according to the layout and landscape of the spaces. It is worth mentioning that the public urban buildings in the old city of Damascus include all the buildings that are open to the public with no restrictions or limitations. Including, the Khans, Madrasahs, libraries, museums, and administrative buildings. These internal public spaces could have regulations on access hours, or it could be privately managed, but it is still public spaces as long as it is publicly owned and open to all public.

Likewise, the social dimension of the spaces in this work contains three criteria. Although these criteria are driven from the evaluation of the space's performance, it also touches on the social aspects of the spaces' relations with the users. The first criterion is identity, which is defined as the space's distinguishing features compared to other spaces. The identity criterion includes the space percipient identity given by its physical and social characteristics and the projection of the community identity in the space appearance. The spaces in the old city of Damascus combine both aspects. Social differences between residents were reflected in the space's identities. The space in front of the Friday Mosque is received differently between Muslims and Christian or Jewish residents. Also, the social requirement of residents was met differently from the social requirement of visitors. A semi-private Cul-de-sac received by visitors is received more publicly by residents. The second criterion is security, which in the case of Damascus is an influential criterion. The need to maintain security in the city of Damascus created the concept of Harat, which was divided based on the aggregation of residents sharing a unified identity. Also, security is the main factor in the formation of public spaces in the old city. The last criterion is the social dimension is the use, as in the intended activities for the spaces and their functioning. As a diverted concept from the performance dimension of the Fit proposed by Kevin Lynch, the use of the space includes actions and the spaces' fit to accommodate those actions. This concept is expressed socially by the satisfaction and efficiency of the space. In the case of Damascus's old city, the use of the spaces has changed over the years. Khans are becoming warehouses. Houses are becoming restaurants and hotels. Therefore, the identification of the spaces according to the use criterion is quite delicate.

It is worth mentioning that although an argument that the criterion of use would fit better with the functional dimensions, but in the case of Damascus the changeable use of the spaces was affected by

the social aspect of the city communities. The unplanned reformation of the spaces was caused by the social events and incidents, in addition to the social system adopted by residents and then applied to spaces. Yet the social motive and consequences of the space's activities are aligned with the intended framework of this study.

Finally, the functional dimension contains two criteria. The first is access, and the second is control. Carmona proposed two main functions for public spaces, the first is to provide access to private spaces, as movement spaces, the second function is to provide a place for social activities. In the case of Damascus's old city, as most of the planned spaces in the city are movement spaces, the criterion of access is the main factor for detecting public spaces. Spatial or visual accessibility can affect the publicness of the space, even in the cases of open to sky accesses.

While for the control, as was discussed in the work of Varna and Tiesdell, the control refers to the presence of authorities. Whether the spaces are owned and managed by the state, or by private authorities. Moreover, if the presence of control is literal or just symbolic.

Accordingly, the above criteria of public spaces highlight many public spaces inside the old city of Damascus. The researcher applied a qualitative approach to choose the public spaces that will be considered in this study, then assessed to determine their level of publicness. This approach is using the epistemological perception of the city sources and data, like documents, maps, graphic details, and images of the city.

The public spaces used as a case study for the publicness assessment are:

1. Damascus old city street network:
2. The Harat.
3. The houses 'courtyards.

Starting from the streets network then moving to the Harat and finally the Houses.

The street's network:

The streets of the old city of Damascus are the most prominent public spaces in the city, as the urban layout of Islamic cities empathizes on movements spaces rather than social spaces. nearly all social activities are performed in the streets. Including the commercial, social, and political. Besides the mosque and its courtyard, there is a lack of social spaces in Muslim and Arab-Islamic cities. And the old city of Damascus is no exception.

The old city's urban planning accentuates the importance of the two main perpendicular streets. The famous *Decumanus street* connected the east and west gates, as it is called (*Via Recta*) translating into the straight street, and the *Maximus Street* connecting northern and southern gates. The straight street is the most noticeable marker in Damascus's old city urban plan, connecting Bab Shariq (eastern door) with the Bab al-Jabiyah (western door). This street is now a one-line road, part of the one-way streets plans for Damascus's old city. This plan also considered the main entrance points into the old city as the vehicle's streets. While on the other hand, *Cardo Maximus Street* takes the north-south axis in the old Roman cities. It connected the famous Bab Touma with Bab Kisan, the southern-eastern gate dedicated to Saturn on Damascus. Figure (63). Both of these streets are crowded markets with both motored vehicles and pedestrian movements.



Figure 63: the old city of Damascus building use and streets network. The source: (WHC, Ancient City of Damascus - inscribed minor modification Clarification / adopted, 2011) edited by the author.

In the old city of Damascus, the streets network intended for this study is divided into three categories:

1. The Main Streets:

These streets connect the entrances with the old city's main core. Extended inwards from the city gates to the complex of the public urban facilities in the middle west. like the straight streets that cut through Damascus's old city from East to West. These streets were mainly based on the Greek-Roman grid. During the implementation of Islamic urbanism, the main streets were divided by new structures. Including

additional houses and shops. Resulting in the burial of many Roman main streets and suffice with secondary streets and paths. However, in the twentieth century, many secondary streets were turned into main streets due to the heavy load of vehicles and pedestrian movement, that were created as a habit-based path. These reconditioned streets were the most effective paths for residents and foreigners leading to the grand Umayyad Mosque.

Therefore, with the constant use of the reconditioned streets, their classification changed to be more fitting to the main streets. Unfortunately, the physical status of the streets was the same as common secondary streets. They lack adequate physical maintenance and were not fitted to the new functions. Besides that, the heavy flow of pedestrian and vehicles movements created more opportunities for commercial use. Many shops were opened, and many houses were turned into restaurants and hotels. Which on the other hand created more obstructions and crowded spaces. Based on the map of restaurants. Figure (62). The example streets of Quimarieh, significantly show the concentration of commercial facilities. Figure (64).



Figure 64: Quimarieh main street. The source: the author.

2. The Secondary streets:

These streets form most of the city's used streets, especially by residents. divided into two types, the first: Mixed use streets. This type has a very diverse streetscape, including residents' entrances, shops, mosques, public baths, khans, and schools. They could be forming souks or markets and used for many functions besides movements. The second type is the one-use streets or the connecting thoroughfares. These types of streets are used as a transaction between two secondary streets, or one secondary street and a cul-de-sac. Used to connect residents with other residents, or with public buildings. Most often they contain only some houses' entrances and openings, with fewer shops and services.

With the recent change in function, that accompanied the opening of new restaurants, hotels, and other services, the physical conditions of secondary streets deteriorated severely. The increasing need for parking areas and high demand for vehicles service facilities added to the decadence of the used materials. Also, the misfit of the motored vehicles inside these narrow streets caused progressing traffic problems.

3. The Cul-de-sacs:

Although this category is not the ideal definition of a street, the fact that it transfers the passenger from one way to another adds to that position. The Cul-de-sacs of Damascus, or what is locally known as (Dakhla), are the narrow dead-end paths connecting secondary streets to the house's entrances. It is considered one of Damascus's small collective societies when several families share the same Cul-de-sac; in the past, they usually had family relations, but the movement of modernization in Damascus pushed people away from the old center. Nowadays, Damascene 's Cul-de-sacs are more of an ideal concept from the past.

The Harat

The urban layout of Damascus's old city presented the city fabric as natural residential units, these units consist of massive blocks with various forms, sizes, and compositions. These units are easy to identify in some cases, by following the secondary streets and alleys dividing them. Their formation was going naturally alongside the increasing population. The Harat are the collective union of residents, living in the same area, who for security reasons seek a form of isolation and autonomy. This union could be based on religious, ethnic, or even social connections. The Harat units are hard to detect from the city map or plan, as many of the residential blocks are connected physically only disconnect by streets and paths, therefore, the Harat is a projection of the social individuality of a group of people on their residential area. The concept of The Hara bond between the residents is a strong affiliation in the Damascene community. Expanding from the actual physical connections between the houses to the symbolic connection. Some researchers suggested that the Harat are determined by the axes of the secondary streets, and in this study, it was noticed that each hara has one or more secondary streets, with a number of alleys and Cul-de-sacs. In these central streets, most of Hara 's services facilities are located.

The Harat was chosen as part of the case study public spaces because of their particularity and distinctive features. It is a peculiar element for traditional Arab-Islamic cities and therefore an interesting subject for publicness assessment. Even though most of the Harat physical boundaries disappeared from Damascus 's old city urban fabric, but socially it still creates a special bond between residents.

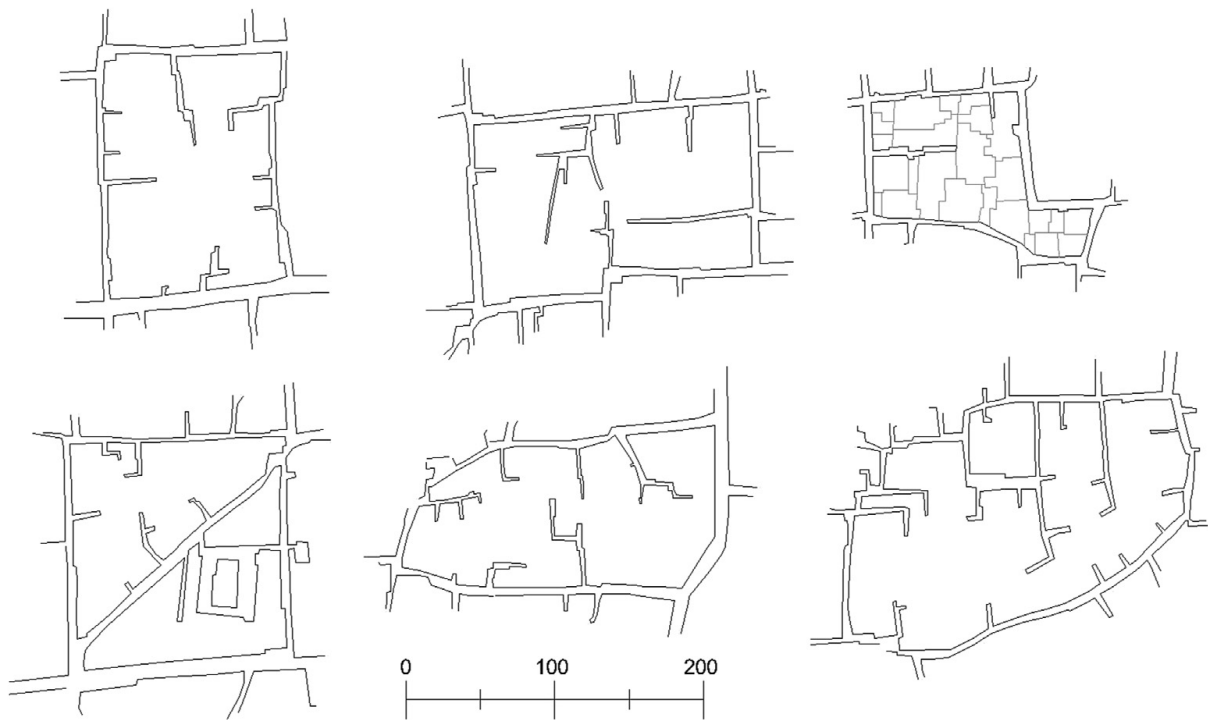


Figure 65: Example of the Structure of urban Harat in Damascus City. The source: (Dabbour, 2021)

The houses' courtyards

These controversial spaces are an unusual classification for public spaces. Although usually the houses represent the ideal private spaces, with their private ownership and closed entrances, the open to sky access and the multi-use of the courtyard provide it with a certain level of publicness. In this work, the courtyards are the houses include the common family house courtyard and the big houses and palaces multiple courtyards, which is used as an intermediate space between the privacy of the Haremlik and the public use of the Salamlik. In addition to that, the courtyard acquired more publicness in the houses that offer rooms for rent. Since the houses accommodate more than one family, the courtyards figuratively took the role of the Cul-de-sac as a semi-private social place, used by a set of neighbors.

Understanding the format of the courtyards houses in the old city of Damascus, and its level of publicness is an unprecedented concept in Damascus literature reviews. Even though the courtyard is an extensively studied subject, this study aims to assess its level of publicness on a spectrum that goes from both ends private to public. It must be pointed out that in the detailed observation of Damascus's old city plan and aerial views, the pattern of the built forms is an intense homogeneous mass of houses with voids of only courtyards and streets. Which explicit the complexity of the urban fabric and the special formation of the mass and voids in the city. the courtyards parlance out the intensity of the built patterns without breaking the city wholeness.

In conclusion, understanding the particularity of Damascus 's old city public spaces is the first phase towards understanding its publicness. The significance of the formation of the public spaces, and the approach of their identification were this section's aim and objective. In the next section, the application of the publicness assessment methods presented by the second chapter will be presented. It is considered the second phase towards the publicness quest.



Figure 66: Old city of Damascus mass and voids map. The source: the author

4.4 Assessment of the publicness of the old city of Damascus

This chapter has so far investigated related literature on the development of Damascus and the morphological breakdown of its spaces. Including the historical event that left physical and social effects on the urban forms of the old city. This investigation helps to identify the main criteria of public spaces. Thus, having the opportunity to condense different examples to be used in assessing the publicness of the old city's spaces.

Focusing on the public spaces and the concern of their identifications and analysis, it has become the growing academic subject of research in all varieties of fields. However, most of the reviewed studies focused on the qualitative methods of research. Very little research has been conducted on the study of Damascus's spatial performance. Analyzing the research and academic publications revealed some fundamental considerations. Like Margaret Kohn's work, she identified access and public ownership as the two fundamental public spaces factors.

Although the public spaces could have many understandings, with the changes that cities go through, the utterly constant is the spaces' fluctuation and the diversification in the relationship between the built elements and the spaces. It has been a challenge to put the finger on what could be a public space. According to Margaret - considering the public space as a multi-dimensional concept- the way to approach a definition is by setting a few criteria of a place on a possible understanding of the public space. Achieving these criteria would qualify the space to be labeled public, but on the other hand, failing to achieve one of these criteria would not classify the space as private. (Kohn, 2004).

George Varna and Steve Tiesdell presented an objective method to measure a space's publicness. The understanding of the publicness of the space is placed on two levels. The first is the conceptual level concerning the academic documentation, where each course reviews a public space in a different manner, interests, and considerations compared to the others. The second is the practice where real public spaces are the subject of investigation and interpretation by the users. (Varna & Tiesdell, 2010).

Nonetheless, it was noticed that many spaces known as publicly owned have many restrictions and difficulties in their accessibility. On the other hand, private-owned spaces could be open to the public. There is a vast disparity between the properties, the functions, and the accessibility of public space. According to Andrea Brighenti, public space has low limitations on entry. It is legally enforced or maintained, with fewer restrictions on public activities, while considering its condition and its physical and

territorial qualities. (Brighenti, 2010). Many researchers reviewed the public space's identification as what the public considers **«open for all»** (Biennial of Public Space, 2013) (Carmona, Tiesdell, OC, & Heath, 2003). Still, this concept is deficient. It is assuming the utopian image of a society with united means and abilities, what could be accessible for a group of people could not be accessible for others, that is why an idea of a multiple publics which is according to George Varna a & Steve Tiesdell:

« A series of separate yet overlapping, public realms involving different social-economic, gender, and ethnic groups».

(Varna & Tiesdell, 2010).

According to them, the public space should have several types of values:

1. Political, where space should offer a platform for political activities, focusing on the neutralization of the space to give the political freedom and opportunities for different representations.
2. Social, the public space should present the opportunity for social interactions and the chance to perform social activities.
3. Symbolic, the representation of the collective behavior of the community.

In addition to the listed values, what brings interest is the added values of accessibility where a public space should grant access to the private lands, commercial value to offer an opportunity of trading, and the leisure value in the possibilities of conducting recreational and entertainment activities. (Tiesdell & Oc, 1998) (Varna & Tiesdell, 2010).

In Damascus's case, and with the lack of an adequate framework that matches the city's ever-changing reality, the need to understand what could be identified as public in Damascus's old city was a challenge for academic researchers. Understanding public spaces through the Palimpsests of Damascus's old city in its current situation is the instrument in this study. The spatial elements of the old city's public spaces could be listed as part of an inventory containing the street systems, gardens, open squares, and many more could be presented. As explained in chapter two, section 2.3.2. However, the explanation of what is public and what is private is still obscurity. Are the houses turned into restaurants and hotels still be considered private? Or the Cul-de-sacs turned into secondary streets still be considered semi-public with all the residents' access restrictions? The question of what is public and what is private in the old city of Damascus has countless answers.

This study's work tended to implement a theoretical apportionment of the city's spatial spaces presented as the case study to assess the city's publicness, based on the allotment of each element's publicness. Analyzing the old city's proposed public spaces in a spectrum, sorted from the most public spaces to the most private ones. the city's spatial and physical component falls on different spectrum levels. Starting from the main streets as the straightforward with most publicness moving to secondary streets, then reaching the houses' courtyards as with the least publicness. Based on the many disciplines and research from many academic resources mentioned earlier.

Accordingly, in chapter two, section 2.3.3. a framework for the assessment of public spaces was proposed for this study. This framework included three dimensions for assessing publicness, they are Ownership, Management, and Accessibility.

Ownership:

Identified by Peter Marcuse as the legal space status. This status is assigned with different publicness levels, founded on space's property, function, and use. These spaces levels are annotated as follow:

1. Public ownership, public function, and public use.
2. Public ownership, public function, and administrative use.
3. Public ownership, public function, and private use.
4. Private ownership, public function, and public use.
5. Private ownership, private function with public use.
6. Private ownership, private function, and private use. (Marcuse, 2005)

According to this identification, the spaces with public ownership are owned by the public representative, the state, federal, or any other public entity, has a public function, like the connecting/traffic, public gatherings, or open marketplaces, and used by the public, without any restrictions on any public group. Thus, the different levels of publicness vary depending on the variations of ownership status.

The first indicator for the public spaces' ownership is property ownership. Which is addressing the legal regality of the space. As in the civil rights to possess the space, control its uses and spatial accessibility. The owner of space could be given to individuals, corporations, or a common partnership. The spaces owned by the government as a representative of the public have more publicness than individuals. While the common partnership is variable ownership. It could go both ways as more public or private, depending on its function and management.

The second indicator is the ownership of the spaces' function, this indicator addresses the intended activities in the space. Which have a different level of publicness. According to the definition by Peter Marcuse in his 2005 work, there are eight public uses for the public spaces, in this work, a set of private uses were invested in the public spaces of the old city. These private uses were aimed at a targeted group of users that have access to these spaces for private activities. The more limitation on the spaces' users, the less public the spaces is. Whether these limitations are based on gender, religion, class, ethnicity, or profession.

Management:

Whether it is the control of the state's space, or in its civility, it is the collective community interest in the space. The management is more aimed towards the management of the physical aspect of the spaces. including the maintenances, providing infrastructure, cleaning, and renovations. Well-managed space adds to its sense of identity and security. While ownership refers to the freedom to interfere in a space's physical form, the management controls socio-cultural, political, and economic structures via the binding relationship between urban structure and residents' relationships. (Bala & Nafa, 2008).

In the dimension of management, this study proposes four indicators, which are subdividing the management dimensions to provide an inclusive understanding of the spaces management's publicness. The first indicator is the Type of management, which addresses the variation of public/private ownership and management situations. As in the case of Damascus, the governance of the city separates the legality of the ownership from the space management. Thus, many situations could be applied, public ownership with public management, as in the case of streets and squares. Public ownership with private management, as in the cases of the old city's most public facilities. Such as Khans and Madrasah. Private ownership with public management, as in the case of private real-estate, which is expropriated by the state, although it still obtains private ownership, it has been used for the public interest. Finally, the private ownership with private management, like restaurants and hotels, or private houses. The second indicator is the presence of control, which is related to the user's interaction with the management authorities. Which is illustrated with a spatial presence as in thresholds and limitations on use or access, or symbolic as in signs and fines. However, the practice of safety can give too much power to the state to add more thresholds, which affect the space's publicness through symbolic limitation or an actual one. (Carmona, Tiesdell, OC, & Heath, 2003). The third indicator is the physical maintenance, which is the key aspect of regulating the urban spaces and the assurance of their continuation. The intense use of public spaces requires constant maintenance from the concerned authorities. Especially in cities with

historic centers, the significance of maintenance resides in the renovation and restoration of spaces. Which in the case of the old city of Damascus is a debatable concern. The complicated process of maintaining the authentic image of the city's traditional fabric is a burden shared by public and private stakeholders. The fourth indicator is the provision of facilities, which address the required services provided in spaces with public uses. Which in the case of the public spaces in Damascus 's old city is a management referential issue. Public management involves providing facilities and infrastructure for public use. Although it is an essential context of any space management, the lack of regulations controlling the provision of facilities is a dilemma in the city, many concerned voices addressed the lack of appropriate facilities in the old city, especially in publicly owned spaces.

Accessibility:

This indicator is related to the design of the public space and the urban planning of the area containing the space, also related to the configuration of the public access to space, whether it is physical access or visual permeability. Also, to provide the means to ensure that the public space is fitted for the human needs required for the public space's decided activities. (Varna & Tiesdell, 2010).

In this study 's framework, the dimension of accessibility contains three subdivision indicators. The first one is the centrality and connections, which is a key indicator for the publicness of public spaces in the old city of Damascus. As the centrality is a famous Islamic feature for public spaces, as mentioned in chapter three, in traditional Muslim cities most public spaces are located in the center of the city. This concept was adopted in the urban transformation of Damascus. Slowly becoming an important factor to determine the publicness level of the spaces. The second indicator of accessibility is the visual permeability, which is inversely connected to the concept of privacy. The more visual permeability a space obtains, the less privacy it has. The importance of maintaining privacy in residential quarters of Islamic cities contributed to the reduction of publicness with the hierarchy transition from main streets to houses. Which is combined with a reduction in visual permeability. The more visible a space is, the more publicness it obtains. Finally, the third indicator is the thresholds and gateways. As an illustration of physical accessibility, the lack of thresholds and gateways is a sign of open physical accessibility to the space. And in the case of the old city of Damascus, this indicator is associated with the need for privacy. The physical barriers not only provide privacy but also illustrate the presence of control by managing the accessibility of users into certain spaces. Even though these dimensions and their subdivision indicators are tackling divergent aspects of publicness, but many of them are relatively connected. The impact of

each of these indicators is changeable depending on the effect of other indicators. In a way that all indicators form interconnected methods for assessing the publicness of spaces.

In this chapter, the chosen public spaces in Damascus's old city are listed and assessed. The analysis is constructed on physical and social aspects to assess the spaces' publicness level. Subsequently, defining their level of publicness as public, semi-public, semi-private, or private spaces. Their level is illustrated in the order these spaces are listed in this section, as arranged from the most public to the most private.

The division of the public space in Damascus's old city is relatively subjective, based on inductive judgments and approaches, within stated limits. The presented assessment is descriptive-analytical and with a structured review method, listing the justification of the choices made due to the observation of the city data, plans, photos, social studies, and the literature review of the old city's previous studies of Damascus. The public spaces in the old city of Damascus are listed as the following:

1. The main streets.
2. The Harat.
3. The secondary streets.
4. The Cul-de-sacs.
5. The houses' courtyards.

4.4.1 The main streets

As early as Damascus's birth, the city's urban form emerged towards the city wall, and streets drove inwards into the city center's public areas. (Sack, 1989), early in the Hellenic era, with the implementation of the grid street system, Damascus's main road was settled and proceeded to reach current times after more than 5000 years with the same function, reaching out to the walls and reaching into the public center. It may have suffered changes in the width, sides, facades, but the urban form continued the same. Later in the Islamic era, the city's main street patterns were designed to surround the main mosque, with many overlapping layers of streets that reach; markets and souks, public baths (Hammams), and public schools (Madrasas), and Khans. A connecting system to support the mosque links all the city public buildings, especially in the city's commercial sections. The unique interaction between buildings with residential, commercial, social, and religious functions was represented in the main streets. The streets were based on pedestrian movements initially. Then later, they were controlled by vehicle movements. The compactness of the built elements in the center of the old city compressed the possibility of having open public spaces, developed areas for congregational activities, pushing the public realm to take place

in the narrow streets, and the souks composed in these streets. Added to the provided publicness of the secondary streets, Cul-de-sacs, and residences' courtyards. (Bianca, 2000).

In the case of Damascus, there are two classifications for the main streets. The first is the main streets that crossed the city from side to side, which could be traced back to Damascus' Greek and Roman eras, like the straight street, Al-Qishla, or Bab Touma Street. This class of the main street connects the city's center with the ancient gates, crossing the old city from one end to another. The layout of these streets presented some detectable features; they maintained the straight line in one way or another, they were designed to be wide and open to sky street, although, in the sequence of the years, these streets lost most of their width. Moreover, they are the arteries of life inside Damascus. Filled with shops and Souks on both sides and are adequate for heavy traffic movement. They connect Damascus's main public building to the secondary streets network, connecting main streets with the residential quarters. Figure (67).

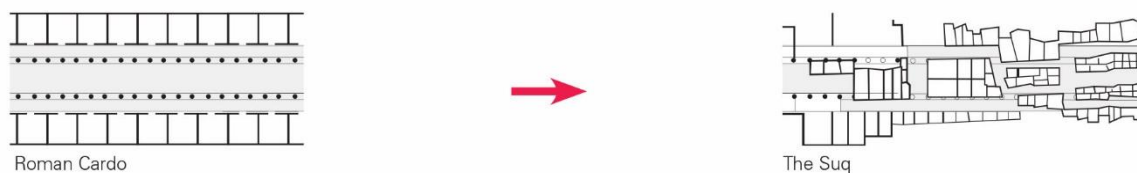


Figure 67: The transformation of the Roman streets to the Arab-Islamic formation of the main street-Souk. The source: (Wifstrand, 2009)

The second classification of the main streets in the old city of Damascus is the refurbished secondary streets. These main streets were secondary streets when constructed, but with time and the rapid flow of everyday life, they were turned into main streets, like Al-Quimarieh and Al-Amin streets. These were designed as secondary streets in the Islamic era, planned based on traces of the Roman grid network, but with little to no indication of the former design's conditions. These were used heavily by the inhabitants of the old city, which further produced heavy tourist flows, for many reasons, some of these reasons are: Having the crafts workshop aligned on the streets' sides, their closeness to the Umayyad Mosque, and lately, the convenient of the traffic movement through these streets.

With time, they adopted the main street's social behavior and reactions while maintaining secondary streets' urban physical features. It could be noticed that these streets contain a higher rate of residential structures, with fewer designated Souks and marketplaces. Figure (68).

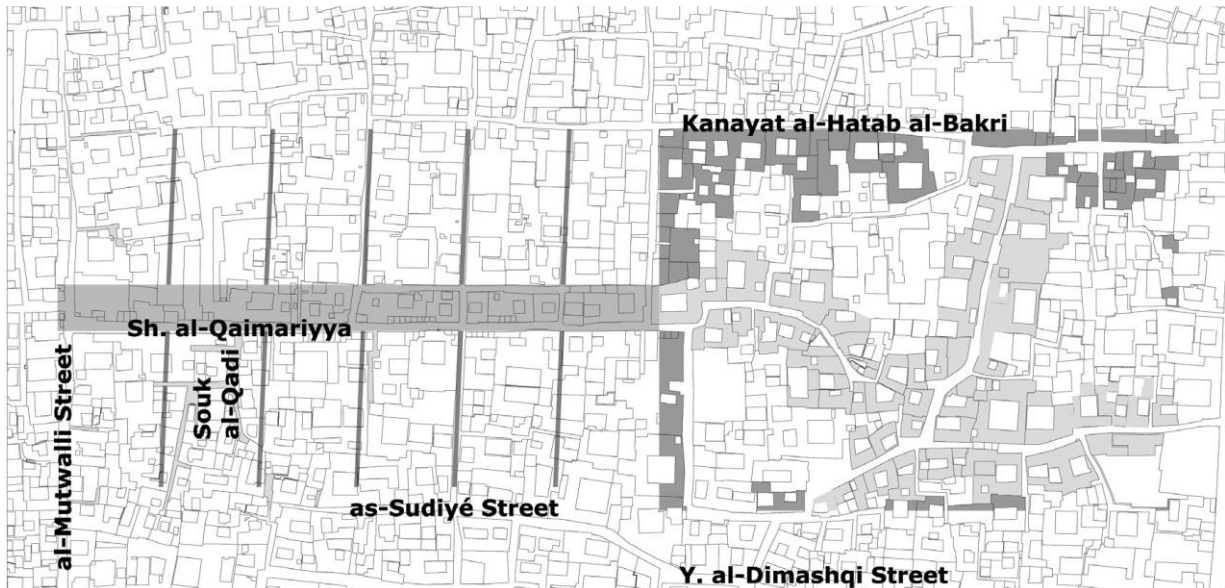


Figure 68: the location of Quimarieh streets. developed on the traces of the Hellenistic. The source: (Neglia , 2015)

The publicness of the main streets

The main streets are the last stage of the Islamic hierarchy of the streets network. They represent the ultimate public life of the Muslim city. This publicness is Presented in the traffic -pedestrian and vehicle movements- the commercial activities, and the residents' public participation in the city's active political life.

In Damascus's old city, the main streets have distinguishing features, like in the original main streets/souks, the life proceeds in a different form than in the secondary streets or Harat. People searched for the ultimate publicness possible. The owners of the shops are seeking locations that have maximum visual accessibility. The concept of publicness is the norm. Inside the Souks, the more exposure means the more profits, and as it is a field that is dominated by the head of the families, there was no need for privacy, although security is maintained. Therefore, the streets are bigger, more open, and had shops on both sides.

The souk of Al-Hamedieh is designed as an entrance to Damascus, with a wide opening and identical shops in sizes and facades. The entrances of the shops are decorated with columns on both sides. The same design was adopted in the Medhat-Pasha souk. However, in the Al-Quimarieh streets, as the area used to be a residential neighborhood previously, the organic free shops' formation is the pattern. Each house's owner deducts a space from his house and transforms it into a shop, restaurant, or hotel. Resulting in the mixed-functions of the buildings of these new souks and heavy loads of traffic, mainly pedestrians wandering this street. (Lotfi, 2018)

All the public life's resemblance is limited to the space provided via the streets. Due to having no open public spaces -except the renewed space of Al-Meskeih- all inhabitants leisure spaces are the main streets. In Damascus's old city, an example of the public's political life is the 2011's protest. It was performed in the middle of the Al-Harika Souk area. Although the protest started with a limited number of participants, especially with the tight width of the street and heavy crowds strolling it. Still, the heavy flow of pedestrians helped disguise the participant and mislead the pursuers. (Grallert, 2012).

People sit, rest, and relax in the main streets' corners; many kiosks used those nodes to set their services. It is known for the old city visitors that to rest or relax in the city tour, the visitor has to sit in a shop, restaurant, or cafe. In another case, visitors can sit on the ancient stairs or sidewalk around Umayyad Mosque. or inside the mosques in general.

In furtherance to fully assess the main streets' publicness, the three main indicators are applied as follows:

Ownership

The state of the main streets is a manifestation of Damascus's old city's standard public spaces, as a space that is open for all users, with public function and public use.

The main streets are open to the sky spaces that could host many collective activities in the old city, including open-air markets and Bazars, carnivals, and festivals. As in the property assessment, the state as the representatives of the public in Syria owns the main streets. They are the property of the governate of Damascus and the Committee for the Protection of the Old City of Damascus. The ministry of culture supervises management procedures. As the old city's streets are part of Damascus's ancient cultural identity, preserved by world heritage, Damascus's governorate opened a citizen service center in Makteb-Anber. Working to serve as the administrative office for the old city legal transactions, where all the decision-making processes are happening. (Al-Qaousi, 2013). Any legal authorization to be granted to any party inside Damascus is transacted in Makteb-Anber, including the shops' rights of using the sidewalk and streets amenities, which in a way prioritize the needs for the main commercial streets containing continuous souks like Al-Hamedieh or Medhat Pasha markets, over the rest of the main streets, especially the one in the northern entrance of the old city. These special considerations contributed to improving the souks street's formation and increasing the value of the commercial shops and facilities required in these areas. (Haddad, 2009).

Besides the property, main streets are opened to movements and transactions between other public or private spaces, and as these transactions are not bounded to any specific section of the public, it is therefore included as public function spaces. In addition to the transaction's functions, main streets in the old city of Damascus hosted other public activities, including the demonstrations and protests at the beginning of the civil war. This public activity was one of the few practicing of public political rights in the city. As well as temporary social activities like festivals and religious celebrations.

Management

Constructing or demolishing the streets network in the old city is proceeded by the governate directly. At the same time, the Makteb-Anber office handles all other maintenance or renovation actions. Within this concept, the government initiated almost all renovation actions and constructed them with the sources available in Makteb Anber. This office provides all the needed documentation of Damascus history, in addition to access to the trained labors eligible for performing the maintenance. All these actions are financed by the Ministry of Housing and Construction or the ministry of Culture. Accordingly, the management in the main streets is public management by the public owner. An example of the old city street's management type is presented in the stone pavement renovation project in the main street of Souk Medhat Pasha. The governate of Damascus, through the Makteb-Anber, signed a contract with the contractor to remove the old declining pavement to be restored, replaced, or reused for the new pavement. The work is coordinated with the electricity and sewage public companies. (SANA, 2018).

The common notion of the main streets management control is one of the public authorities. This control is present in the public understanding of the governance of Damascus city. Whether in the old city or modern city, the public management of main streets is demonstrated through old city regulations of use and resources. These regulations assign the users rights and duties, and usually, it is announced in local media outlets, and distributed between residents. Regulated by Makteb Anber, as the official center for old city legal citizens services. However, in the main streets of the old city, there is an absence of any symbolic presence of control. An observer rarely comes across signs or any manifestation of the user's rights. It is residing in people's minds, which in many cases is deliberately ignored when there are no witnesses. As for the physical maintenance and the provision of facilities, which are substantial indicators for the old city. The critical conditions of the main streets used as Souks or markets are displayed in the density of the renovation work assigned to improve these Souks' conditions, compared to the connecting main streets located in the north of Damascus. Although the modification on streets' classification from secondary to main, as the case of Al-Quimarieh. Damascus governorate conducted almost no renovation

projects to improve those streets, which resulted in a decline in these streets' state and the complexity of the traffic movements inside. Even both cases are main streets filled with commercial shops on both sides, but the authenticity of the ancient streets/Souks such as Al-Hamedieh and Medhat Pasha provided priorities to the funding dedicated to improving the case of the old city's streets. Figure (69). Many residents and shop owners complained about the old city streets' situation, but these complaints reached nowhere. Furthermore, with the escalation of the civil conflict, all sort of funding dedicated to the old city is limited and confined to a small initiative by non-profit organizations to improve the case of the city's main arteries. (Lotfi, 2018).



Figure 69: left Al-Quimarieh street, middle: Medhat Pasha souks, right: Al-Hamedieh. The source: the author.

On the other hand, the main streets' civility actions, mainly the merchants and shopkeepers, are considered the strongest in the old city. The merchants' society is growing strongly, bonded by Damascus's craft owner and shopkeeper's inherited traditions. Each profession or sold goods in the old city have an ethical committee composed of the elite merchants and expertise. This committee is concerned with delivering the merchants' request to the governorate and establishing connections between the state and the Souks worker. A duty that is as old as Damascus markets and has always been the adequate presenter of the Souks' real user. This committee has to file complaints, suggest solutions for conflicts, and even provide a rating between the merchants to be used as a certificate of trust and approbations. (Lotfi, 2018). These differences between the original ancient main streets like the straight streets and the reconditioned main streets like Quimarieh, Al-Qushlah, and Al-Amin streets are in the state's attendance. Damascus's governate provided funding and actions in renovating the ancient Souks because of the high reputation of these Souks between scholars and historians. Simultaneously, although most inhabitants heavily used the reconditioned one, they did not receive such care from the governate of Damascus. The shops and houses' owners, which are opened to the main streets, are required by law

to maintain a certain appearance for their facades. The appearance should be aligned with the plan settled by the governor. To present a preserved image for the city, as the streetscape of the main streets is the first thing facing Damascus's tourists. (Al-Safadi, 2016).

This is to indicate that the control in the city is a shared effort, between public authorities and the shops and houses owners as the private stakeholders. Causing confusion and chaos in the physical responsibilities. The deteriorating physical status and lack of facilities for some of the main streets is a direct result of this confusion.

Accessibility

The streets could be presented as the actor of physical accessibility in any city, and the old city of Damascus is no exception. The provided access through the old gates connected directly with Damascus's main streets and expanded to cut through the city from east to west and north to south. However, the dilemma here is the routes that emerged from the residents' habits and the pedestrian route, as in Quimarieh. This main street alone presents one of the most crowded main streets in the city, not just because of the number of visitors but also because of the lack of willingness to host such a great number of passengers. Despite its central location, this street's physical connections are through narrow secondary streets and Zaqqs, which did not stop the passers from using it, and did not provoke the state to insinuate work on its renovation. The case of Al-Quimarieh, as one of the oldest commercial venues in the old Damascus, lost its route in history and turned into residential areas, then regain its past glory at the beginning of the nineteenth century, and proceeded to dominate the heart of the old city until now. Even though Al-Quimarieh main street/Souk has no direct connection to Damascus's gates, but it still managed to be one of Damascus's most important Souks. In comparison, the other main Souks in Damascus's east commerce area shared many features, including the straight design and covered roofs. The main streets' physical accesses are threatened by vehicles' usage inside the city, especially with the southern entrance. This case is displayed in the reconditioned streets of Al-Amin streets and Al-Qushlah, where more than 100 shops obtain 50 cars parked in the narrow, almost 3-meter main streets, which create nodes of slow traffic every morning. The limited physical accessibility and unorganized traffic are the main reported problems presented by the inhabitants. (Alrez, 2007).

It is noticeable that the connections of Damascus's old city public spaces are the main streets themselves. Therefore, its location and centrality in the urban fabric is a certain matter. Which according to the urban codes of Islamic cities, includes the main streets in the public domain of the city. As for the

visual access and permeability, it is a debatable situation. The main streets are not accessible with the Harat closed gates of Damascus's old city. Combined with the street's width and the height of the structures on both sides. The accessibility of the streets varies drastically from one to another. Some of the streets are connected to the city gates through narrow alleys and small pathways, while others have extended access from one gate to another. The covered Souks on main streets have limited vertical access to the natural light and sky, while in the narrow reconditioned main streets, the projections of the houses add to the street's shades and vertical blockages. Although it could be useful with Damascus's high-temperature summer, it affects the city's lighting quality. The reduced exposure to light reduces the sense of security inside the city. Figures (70)(71).



Figure 70: The Mixed traffic movement of cars and pedestrians. The source: (Alrez, 2007)



Figure 71: Examples of the main streets/Souks in the center of Damascus. The source: the author

Whereas for the thresholds and gateway, most of the main streets in the old city have a sense of continuity. As long as it transits the person from one main street to another. The boundaries are set in the nodes and edges. The connecting elements of two places, which could be main street and a secondary. Or main street with pedestrian path.

In these connecting points, a threshold could be installed. To regulate movements and limit accessibility. Also, the use of simple thresholds in regulation limited vehicle accesses to souks and public facilities courtyards. Which is used all around the old city.

In the end, the publicness of the main streets is premised as the spaces with the highest level of publicness in the old city of Damascus. This conclusion is established on the assessment of the three dimensions of publicness, by investigating the applications of the standers of each dimension.

The high level of publicness is the combination of many public features presented in main streets. Like public properties with public functions. Managed by a shared load of public and private participation. Especially in physical maintenance and provision of facilities. This particular feature decreases the level of publicness in the old city of Damascus compared to similar cases in Europe and North America. Likewise the lack of the expression of the symbolic control, which increased the illegal alteration excused on main streets' physical status. In the dimension of accessibility, the main streets in Damascus obtained some complications on the physical accessibility presented in connections and thresholds. In addition to the diminishing of the visual accessibility weather in the curved axes of views, or the obstruction of the open to sky access and the provision of natural lights.

The main streets could be listed on the publicness spectrum as the most public spaces. It is the first public space to explore for any outside visitor on the journey from the most public to most private. Figure (72).

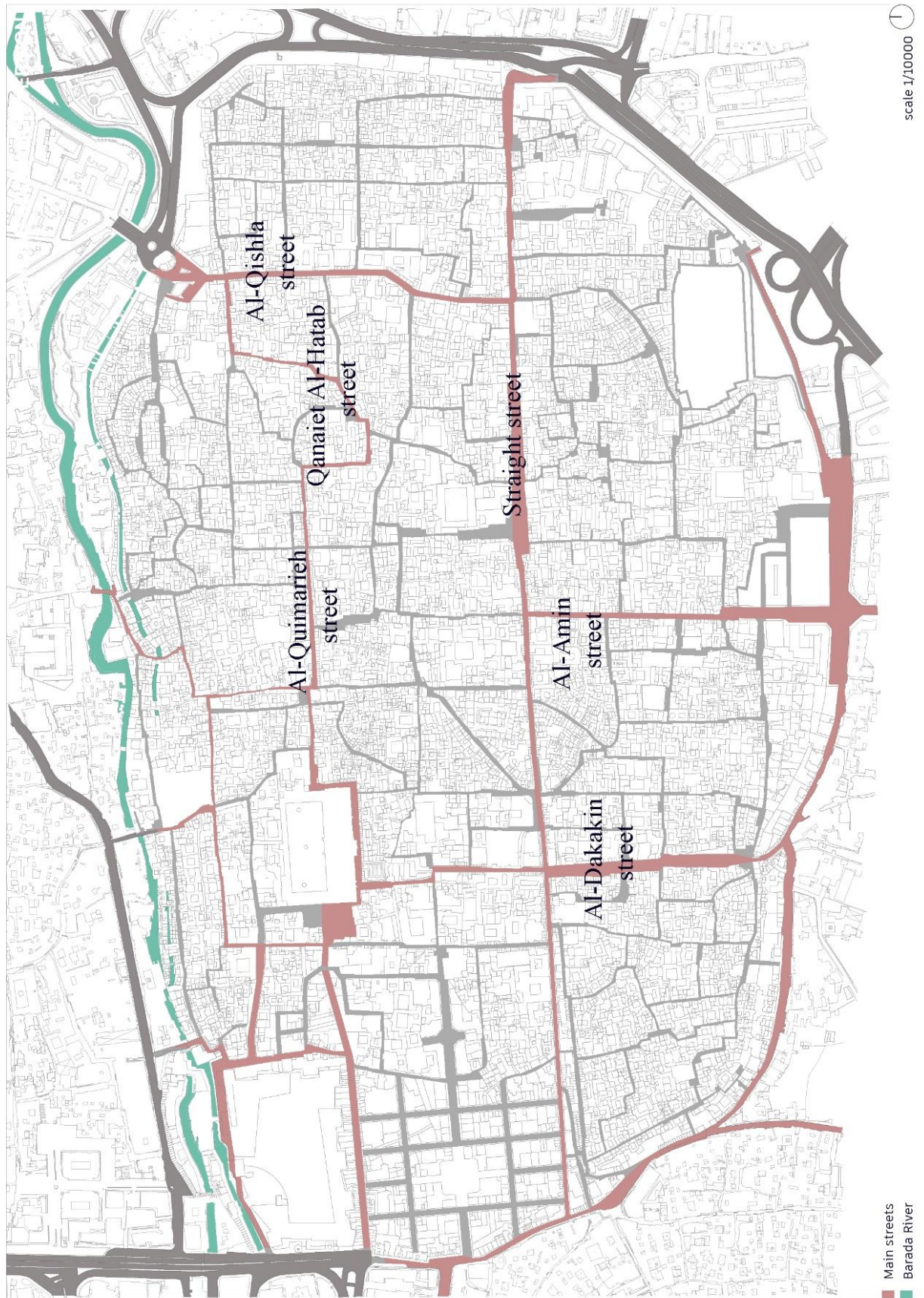


Figure 72: The old city of Damascus main street. The source: The author.

4.4.2 The Harat

In Arab-Islamic cities, mosques, markets characterize main streets that reach the city gates. Where the residents' public life sphere resides, in contrast, the private life sphere in houses and Cul-de-sac could collide but could not mingle. Each sphere requires a particular spatial characteristic. These community of the cities was replicated in the small collective communities of the Harat. The Hara is a self-sufficient social structure projected on a contained space living with its social limitation. Usually inhabited by people with consanguinity, ethnic or religious connections, it is a city inside the city, this independent unit, a replicate of the houses and the city, representing a form of self-sufficient form that has a clear spatial boundary. (Bianca, 1991). It is the spatial composition of a few houses that follow the specific logic of social connections, framed by a set of secondary streets and semi-private Cul-de-sacs, that could be locked by a gate, or several gates isolated at night. (Sack, 1989). The name Hara came in the Arabic dictionary as lane, a neighborhood with connected houses. Although the concept of Hara is relatively new to the Islamic city, having units inside the city has always been part of the city's urbanism. Especially after the people with mixed backgrounds started to conglomerate as a reaction to the political turmoil in the thirteen centuries. Although the word Hara (as singular) and Harat (as plural) is used in many Arabic countries, the meaning of this concept in Architecture is different. In Saudi Arabia, it is presented as one street. In Oman, it represents a set of houses that share some facilities like an external oven to bake the bread and guests' facilities. Figure (73).

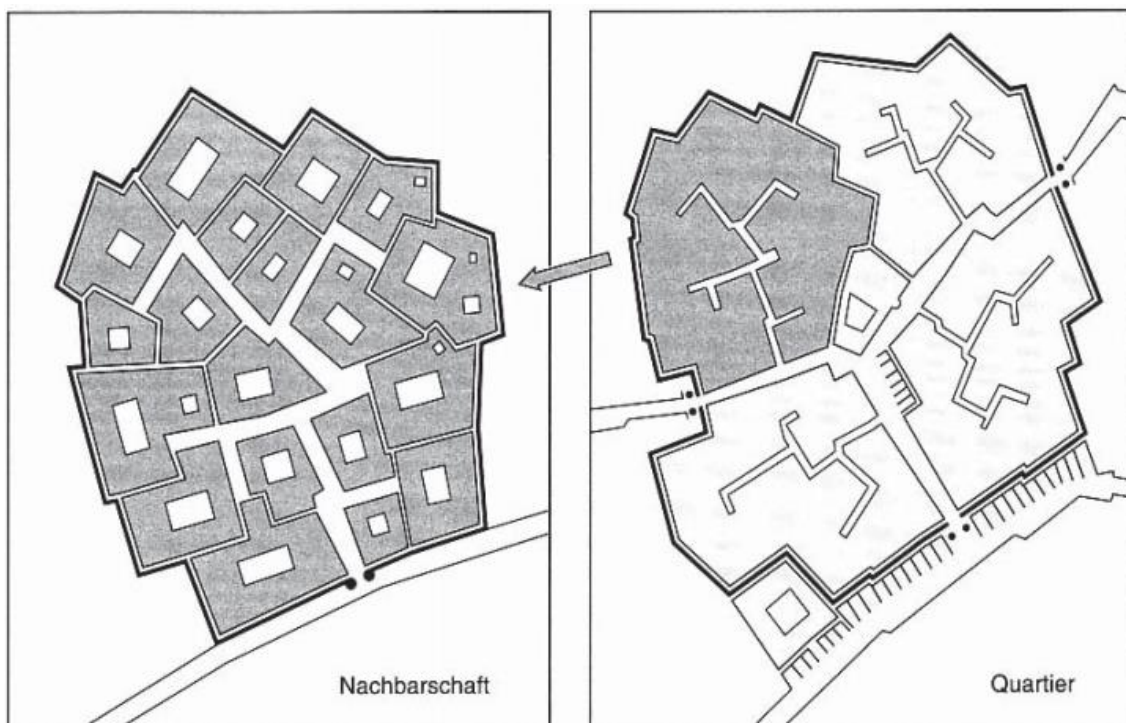


Figure 73: Model sketch of the Hara. The Source: (Bianca, 1991).

In almost all Levant areas, Hara's concept refers to the collective community that provides a sense of belonging. This affiliation is built with the neighbors as many other persons sharing one spatial space bounded by social and, in some cases, physical boundaries. It started in Damascus by early Islamic ruling. When the three Ibrahimic religions had to co-live in the city, most of the Jewish population chose the old city's South-East residential quarters. The Christian population moved to the North-East quarters. The Muslim population took over the city's middle quarters with the dedicated shared commercial area surrounding the Umayyad Mosque.

However, with the passing of time and the emerging of many ideological differences between these three groups, a sub-division of residential quarters started forming and slowly reached what is known later as the combination of Damascenes Harats. Nowadays, the combination of residents in the Christian quarters did not change much. The houses were passed to the children. They maintained the congregation of the religion. In the Jewish quarter, drastic changes took place. The neighborhood lost most of its original residents due to immigration.

By 1992 the quarter becomes almost empty, where the houses were given to the Palestinian immigrant who reached Damascus. Shia sect supporters handled few houses. The changes in the demographic nature of the Harats caused the degradation of the concept; when too many strangers entered the closed community of the Hara, it lost the importance of privacy and slowly lost the identity of the Hara. In addition to the immigration of the wealthy families to the modern city of Damascus as it is considered an area with better life quality, with the vanishing of the gates of Harat, it is difficult to identify the boundaries of the small Harat. (Sack, 1989).

This phenomenon of closed Harat was an innovative tactic to control the safety of the city. Each one of these Harat contains:

1. A set of houses opened directly to secondary streets or to a set of Cul-de-sacs where it could reach 40-50 houses.
2. One or more main secondary streets (Darb) with an average width of 2-4 m, then smaller branches (Zaqaq) which have an average width of 1-1.5m that leads to the Cul-de-sacs (Dakhla), which reach to houses doors.
3. A Mosque, for basic everyday prayer, except Friday's prayer, was usually practiced in the main city's mosque.

4. Public buildings and shops for life amenities, like bakery, meat shop, grocery shops, public baths, cafés, and barbers.
5. A gate or set of gates to control the circulation movement in and out of the hara. (Al-Mulla, 2009) (Sack, 1989)

All Hara residents choose the leader of the hara out of the high state's families of the hara. Usually, the leader practices his roles in a special guest room divided out of a centralized house with access to the main entrance of the hara. Nowadays, the state approved the leader concept and assigned him to govern and manage the Hara's affair. The state adopted this concept and spread it to the modern city of Damascus. Each quarter in the city is associated with one office to manage the small legal affairs, elected by the governor of Damascus, and approved by the residents, but with restricted duties, mainly in solving small conflicts and issuing legal properties documents.

As the secondary street or the Darb is Hara's lifeblood, all the public buildings are gathered around this street, like the Mosque, public bath, and water fountain. Even though most public paths and water fountains disappeared with time, the mosques remained standing, as an indicator of the traces of the hara. In addition to the congregation of the shops at the intersections of the streets. which kept its functions until now, even more shops were added to suffice the needs of modern life and provide more supplies for the increased number of tourists. (Zenner, 1996).

The social contexts that bind the Hara's inhabitants pass the plain neighbor's relationship to a special connection formed by the sense of belonging to a community and affirmed feeling of security, supported by the hara leader and the high-status families.

The connections that the inhabitants build give the community of the hara the backbone social structure and increase the security level. This relationship's outcome is a strong familiarity between the inhabitants and alienation of visitors or strangers passing in streets of the hara. The people of the hara can easily identify all the other inhabitants. Any unfamiliar faces will draw attention and increase the absolute observations of these strangers' activities inside the hara. The sense of observation reported by visitors inside Damascus's old city prevented some areas of the city to thrive as much as others.

One of the noted features in every Hara, many young adults will perform a social gathering in special corners where they feel they can have affiliation or connection to the silhouette of that corner. According to Faedah Totah, these gathering places are called Makteb, which means an office. There could be an

associated office in each street. The street headquarters young community tried to privatize the street's rights and an observation office to watch over the street's activities. (Totah, 2006).

Harat Been Al-Sourain.

It is presented as an example of the Harat in Damascus, located to the north of the Umayyad Mosque, and considered one of the city's oldest inhabitants, alongside Quimarieh. The name of this Hara is defined as (in-between the two walls). This Hara is divided into two sections, one known recently as the street of Been Al-Sourain extended from Bab Al-Farag and Bab Al-Amara -one of Damascus's newly added gates included the Zaqqs which reach to the riverbank. The second section is known as Harat Been Al-Sourain, which extends to the south and is crossed by Zaqqs that do not reach the Hara's Darb.

This Hara maintained its gates and provided closed spaces for Hara's amenities. With gates on all exits reaching out towards the city. The Hara contains two public baths; one is located in the Hara center, while the other is considered more public because of its location on the South-East corner open to the outside alley. Also, it contains one public water fountain closed to the Adelia school, in addition to two mosques, two public schools, and several houses.

The Hara has around twenty gates separating each Zaqaq from the rest, except the Zaqaq leading to the public schools because residents of the nearby Harats use them. The Hara is aligned by Damascus and the Barada river from the north. (Sack, 1989).

The streets of the Hara were designed to provide movement of the pedestrian. The gates controlled the accessibility of the streets. It was directed to move from outer to inner, from the Al-Asrouneh market's streets into the smaller streets of the Hara, into the Cul-de-sacs. From the noise to the quiet. The intersection of two streets is called Souiqa and is usually provided with the shops of the Hara. In this example, it could be noticed that the Hara has around four Souiqas providing the sum-up of the hara publicness.

In the last thirty years, the changes in Damascus's old city caused Harat Been Al-Sourain to suffer drastic changes in the design's urban layout. The Hara's publicness increased with the changes of the southern façade of the Hara, where all the houses were changed into Shops and Markets. On the northern section of the Hara, the Manakhlieh souk is located, making the Hara more commercial than residential. (Sack, 1989) (Haddad, 2009)

In 2016, the south section of the Hara suffered a big fire that took over many shops located on the souk and led to the destruction of the souk function for a long time and damages to the historical layout of the Hara. Figure (74).

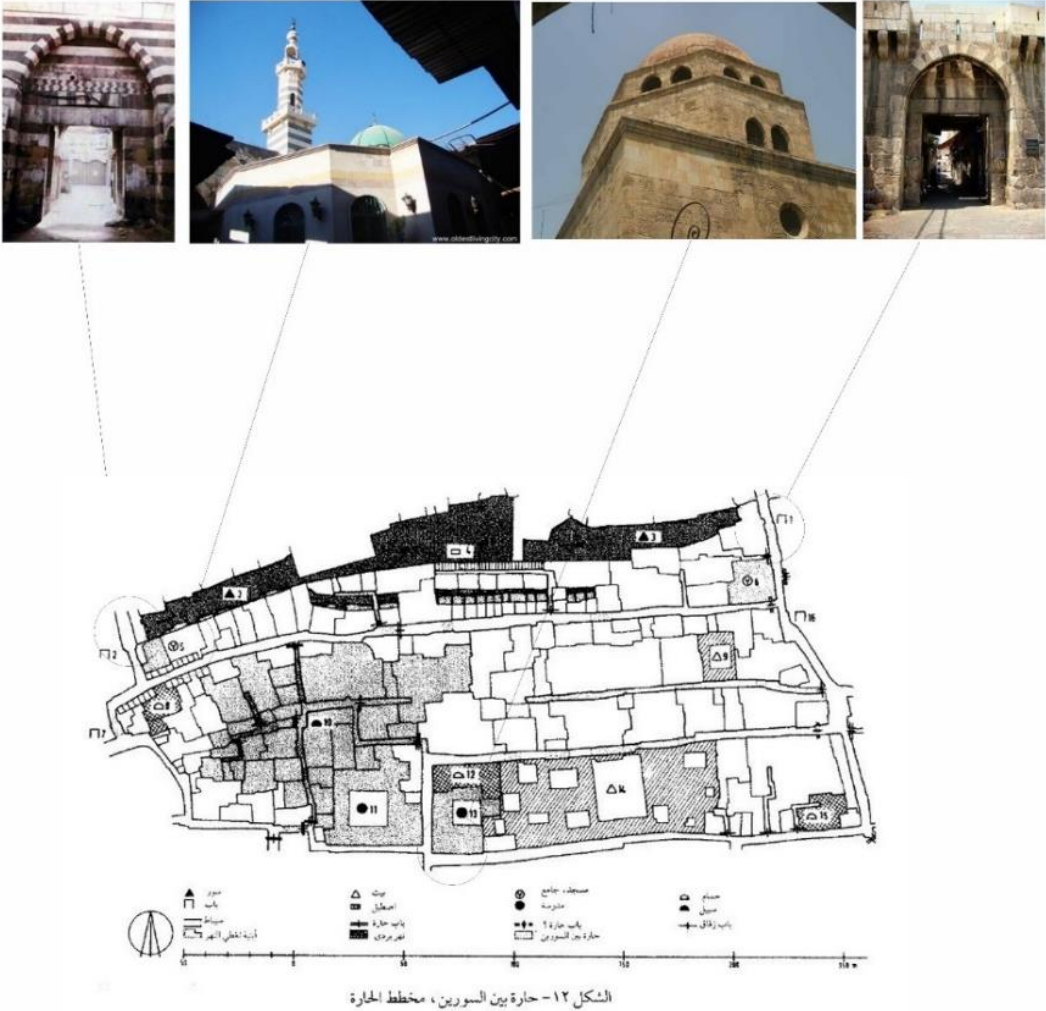


Figure 74: Hara Bin Al-Sourain. The source: (Sack, 1989). Modified by the author.

The opening of the Harat towards the tourists, the controlled ambiance supplied by the leader is endangered, and the degraded financial condition of the old city inhabitants in the late 1990s pushed towards providing more care towards the income provided by tourism. The leaders required financial help from the state to maintain the streets to provide vehicle movement even in the smallest Zaqags. The increased number of restaurants dominated the general residential character of the Harat, which jeopardize the physical conditions of the Harat streets network. This phenomenon desolated the intended gradual transitions from public to private, causing many conflicts over the city's parking situation. The lack of a designated parking area and the irreverence of the traffic laws inside the old city led to the random use of any available space as a parking lot for the inhabitants. This problem could not be solved without providing better options for residents.

The publicness of the Harat

The distribution of Harats throughout the old city of Damascus represented the progressive need for controlled space within the big city; as a system of interconnected precincts, with various hierarchic levels and repeated various sizes, these complex urban congregations form a collection of invisible closures inside the city wall.

According to Dorothee Sack, the Darb in Hara have a public character. At the same time, the Zaqag and the Dakhla are semi-public spaces since they are closed by a gate to separate them from the secondary street or Drab. The hierarchical system of movements inside the hara from the main secondary street to the smaller streets or Zaqags reaching the residents through the semi-private Cul-de-sac presented a smaller adaptation of the street's hierarchy of the old city of Damascus. It was mentioned earlier that hara is a city inside the city, the urban layout of the streets is repeated, up to reach the closure at the gates of the Hara/city.

The normal route of the pedestrian goes from public spaces in the secondary streets leading up to the first layer of the privateness in the passing of the hara gate, followed by the surveillance of the shop's owners and workers in the public building, which grows the custom of observing the strangers in the hara as a protective mechanism. Reaching the Zaqags as the next layer of privateness, where fewer companies are provided, and more intimacy towards the Cul-de-sac where the ultimate privacy outside the houses existed. Each layer of privateness retains a unique spatial character locked by the thresholds and physical boundaries. Providing the sense of wandering through endless homogenous interconnected universes. (Bianca, 2000).

In the structure of the Hara, everything seems to work as a one-cell working under one roof. The mosque is the center of the Hara's public political life, schools, shops, and Hammams as the face of the commercial realm, and Cul-de-sacs and houses as the aspiration of privateness. The continuous structure erases the division lines between individual houses of these Harats and replaces it with a cohesion unit only visible in a birds-eye view of the city.

Differently, the Hara could be presented as a big house, with the main Darb and several streets as a Salamlik practicing the house's public life, and the Cul-de-sacs and individual houses as the Haremlik, maintaining security and a high level of privacy. Zaqqs connect them as the courtyard's role to link both realms and provide the progression between private to public.

The imposed privateness was added to the Hara by closing the gate, applying the Hara streets as an open interior space, and the houses and public buildings' complexes as the structure surrounding this space imitating walls. This system allowed selective privatization of Hara's street layout, controlled by the residents. But now, this system is working against the facilities needed for survival in the modern world. The increase in the vehicles and motored engines, especially to deliver goods for the shops, violated the hara's secrecy of the hara. The concept of providing a controlled gate and closing the hara in front of the strangers will only contribute to the owners' loss. The importance given to property rights and the publicness of Hara's streets can only be fully practiced through the opening of the hara towards the world.

Currently, the Harat lost its significance with the opening of the old city of Damascus. Tourism is an important source of income for the residents of the old city. The opening of the city to tourism does not go along with maintaining privacy. The city's famous landmark required suitable facilities and amenities; they were fostered by the state and cherished by the shop owners. If fewer residents stay in the old city and more tourists are coming, the reasonable solution is to pledge their needs. Many Harats opened their gates for so long that the gate's structure was lost. Only traces survived to indicate its location.

Most of the Harats gates are not traceable anymore. The only identification for the various Harats is either by the residents' memories or in the distinguished characters that could slightly identify the Hara's patterns. The second contributor to the disappearance of the Harat is the motored vehicles; they invaded the streets of the hara. One tour around the city can give a very clear idea of the conflict between the pedestrian movement and the vehicles. Most of the old city's streets are not built for this overload of traffic. People may have needed to stick to the walls of the city to provide paths for cars. While in the

souks and markets, although larger streets are available, the pedestrian's dominant is making the vehicles passing an impossible task.

Although the Hara's social ideology disappeared physically, the concept of the affiliation the residents had towards the hara as a collective social system provides support to all the inhabitants. Even in Damascus's modern neighborhoods, the inhabitants still identify their relationship with the neighbors as their hara connection. Even without having clear identification of the physical boundaries that bind this relationship. In each district or even in each neighborhood, the residents maintain special links based solely on their inherited customs of having hara-mates.

Ownership

As the Harat is made of many elements, they are mainly controlled by the street's hierarchy. It is considered a publicly owned space, with a semi-private function, since the Hara 's activities and usage are mainly offered to the residents, or their relatives and connections. The collective features offered in hara are not open to all public. It is worth mentioning that Harat as units consisted of individual components secondary streets and Cul-de-sacs, which individually obtain different classifications.

Nevertheless, the power that is given to the leader to act on the behave of the cooperate community of the hara, requires a sort of collective symbolic ownership of the hara as a unit, the possibility to overpass the individual right in favor of the collective right is not that uncommon in Damascus. The stronger the relations and connections the inhabitants have, the stronger their collective rights and impact on the decision-making of the Hara's affairs. The leader represents this as the community decision actor.

The state even authorizes him to solve small conflicts between the inhabitants and issue legal documentation. In the past, the Harat of the old city of Damascus used to have a sort of antinomy, the leader and few other effective persons were able to conduct most of the hara's decisions. Even the settlement of illegal social behaviors. Without any need to revise the decisions with a higher state. But when most of the hara changes, the strong bond disappeared with the gate traces. There is a need for a higher power to supervise the behavior of the leader.

Although legally, the seigniorship of the leader is being limited by the state. Socially, the residents of the hara prefer different persons for their moral leader, which may not have the authority of the state leader. However, it is known that he could proceed with social pressure to change the living condition for the people. In another way, the moral owner of the hara, and any disobeying of the moral leader's ruling can

cause social dismissal and rejection by other residents. With the right number of social connections, the moral leader can affect the municipality's decisions related to the hara.

The governor of Damascus acquired many properties in the old city, including an entire Harat. He transferred it into a commercial for touristic purposes, like hart Al-Nakashat under the Umayyad Mosque residences were turned into warehouses and storage areas for the nearby market's shops. It started in 1960, and yet still, many cases of the houses are stuck in court. These actions faced many objections from activists with the argument that the transition in the buildings' function will contradict the integrity of the old city complaints reached the parliament.

With the recent event in Syria, a big wave of immigrants starts heading towards the old city, and as the tourism movement is reduced, the inhabitant settled for this new source of income. Many residents settled for renting rooms for students or foreigners, leading to the stagnation in the residents' renovation cycles, added to the decanted materials and working forces. Along with these problems, the resident's offered rent is monetarized by the local administration in Harat. By 2012, the state issue legalization imposes on the tenant to get permission from the general intelligent before renting the room residents, which listed bigger obstacles for the immigrant than finding the house. The hosting of an extending family member is always less complicated.

The level of publicness that the Harat according to the Peter Marcuse scale is debatable, as in the past they used to have public ownership with public function and private use, measuring depending on the secondary streets involved and the Cul-de-sac. Still, as a concept of Hara, it is of private use. Still, nowadays, it is changing, especially in Harat located in the middle of the city or near the commercial area. They had the same publicness level as open secondary streets, in public property and function.

Management

Unlike the previous elements of Damascus's old city, the Harat is more of a concept bounded by the combination of other elements and defined with a gate. It does not specifically own a physical form, so understanding the types of management for the Harat is a little complicated; if each element was deducted separately, then the houses and Cul-de-sacs will be managed by the residents. In contrast, the Darbs or the secondary streets are managed by the public authorities. For this reason, in theory, the state manages the Harat. Still, in reality, the residents can have a participate in the decision-making of the Hara affairs, substituted through the socio-political duties performed by the leader and the elites of the Hara. The presence of control in Harat is a symbolic concept. It can be conceptualized by the power

invested in the hara leader. He is the executer of the control. His office as located inside the hara is the customized control unit. Although there is no physical manifestation of control as in signs and check points. But the fixed responsibilities of the leader strengthen the presence of control and so adds to the security of the hara.

As the elected leader of the hara, the selected officer can contribute to improving the physical situation of the hara by requesting the state for additional maintenance in providing necessary actions to improve the life quality in the hara. But this action is faced with limited access and unsecured response from authorities. Hence, in case the request is approved, all the maintenance work and costs are covered by the governorate of Damascus, under the supervision of the Committee for the Protection of Damascus ' s Old City, to ensure adequate renovation of historical streets and spaces.

Nonetheless, these maintenance responsibilities are handled with the Harat component individually. Secondary streets and Cul-de-sacs have a different level of public physical maintenance, especially in the cases of Cul-de-sacs. Therefore, it could be considered that physical maintenance is a shared responsibility between public and private authorities. Similar to the case of main streets, the provision of facilities is a public right in the legalizations of the old city, but in reality, it is a privilege presented based on the leader's high-end connections in the municipality. Some Harat have sitting facilities like Harat Al-Zaiton. While others are lacking basic lightning and shading services. The provision of the facility is a shared effort between the Publicness of the state and the semi-public of the Hara ' s leader.

Accessibility

In the past, the Harat of the old city of Damascus maintained limited accessibility throughout its history. From the consequences of the 1860s event, the Harat need for privacy picked with the city's violent actions. Each hara doubled the procedures to close the access by maintaining closed gates throughout the nights and limiting access the day to the necessity's emergencies. In this form, the only access towards the Harat, then the houses, was through the gates.

The Hara's elites controlled these entrances. However, when the security risks went lower, the Harat maintained open gates in the day. Anyone can pass in or out for any purpose while maintaining the local surveillance for any unfamiliar circulation. At the same time, at nighttime, usually after the night's prayers, the Harat will close the gates, and maintain privacy and security with the guards' help, usually residing near the gates for cases of emergencies. (Al-Shihabi, 1999)

Recently, the Harat lost its gates when the need for them declined. The residents adopted the opening for tourism. The Harat became more accessible with the disappearance of the gates. The Harat became normal secondary streets, where residents, strangers, and tourists can wander the streets, Derbs, and Cul-de-sac. The only limitation is the social surveillance from residents, especially the elders and shop keepers. The centrality of Harat is a debatable issue. The locations of Harat are not bounded by the center of the city, while for their individual components. The secondary streets are usually centered in the hara urban form. Having a direct connection with Hara gates then reach out to Cul-de-sacs and houses.

While the physical accessibility rises with the increase in the commercial activities going inside the Harat, the visual permeability has always been the same for the Harat, as there is no physical separation between Harat. On the map, it is nearly impossible to identify each of Hara's thresholds. The level of visual accessibility was the same as any secondary street. This accessibility is connected to each component, excluding the closed gate's limitation on visual accessibility. The Harat's gates are the only physical manifestations of gateways in the old city of Damascus beside its famous seven gates. The Harat social security requires limitation on accessibility, these limitations are best preserved by closing the Hara only entrances and exits.

In other words, the change in Harat's urban forms contributed to the increase in Harat's publicness. This change in the spectrum of publicness was caused by the vanishment of the Hara physical concept from the old city while maintaining the social attachment between its residents and their descendants. The level of publicness of Harat as urban units is assigned as semi-public. More public than Cul-de-sacs, even they share social connections and less public than main streets. The sorting of Harat as the second public space in the journey to explore the old city of Damascus is aligned with the transition in the Islamic streets' hierarch from the most public to most private.

However, after the civil conflict in Syria, an extensive wave of internally displaced people entered the old city. The old city residents are losing the connections they are building with other residents in the same Hara. The houses owners live on the financial source of renting the rooms in their house.

The hard-financial situation resulted in situations where a family of five could only be able to rent one room, which causes a crowding crisis in the area. This social change in the residents' demographics caused the loss of all Harat links accumulated throughout the years. Unfortunately, it is expected that soon this full concept will be lost and replaced with plain neighbors' relationship. Figure (75).

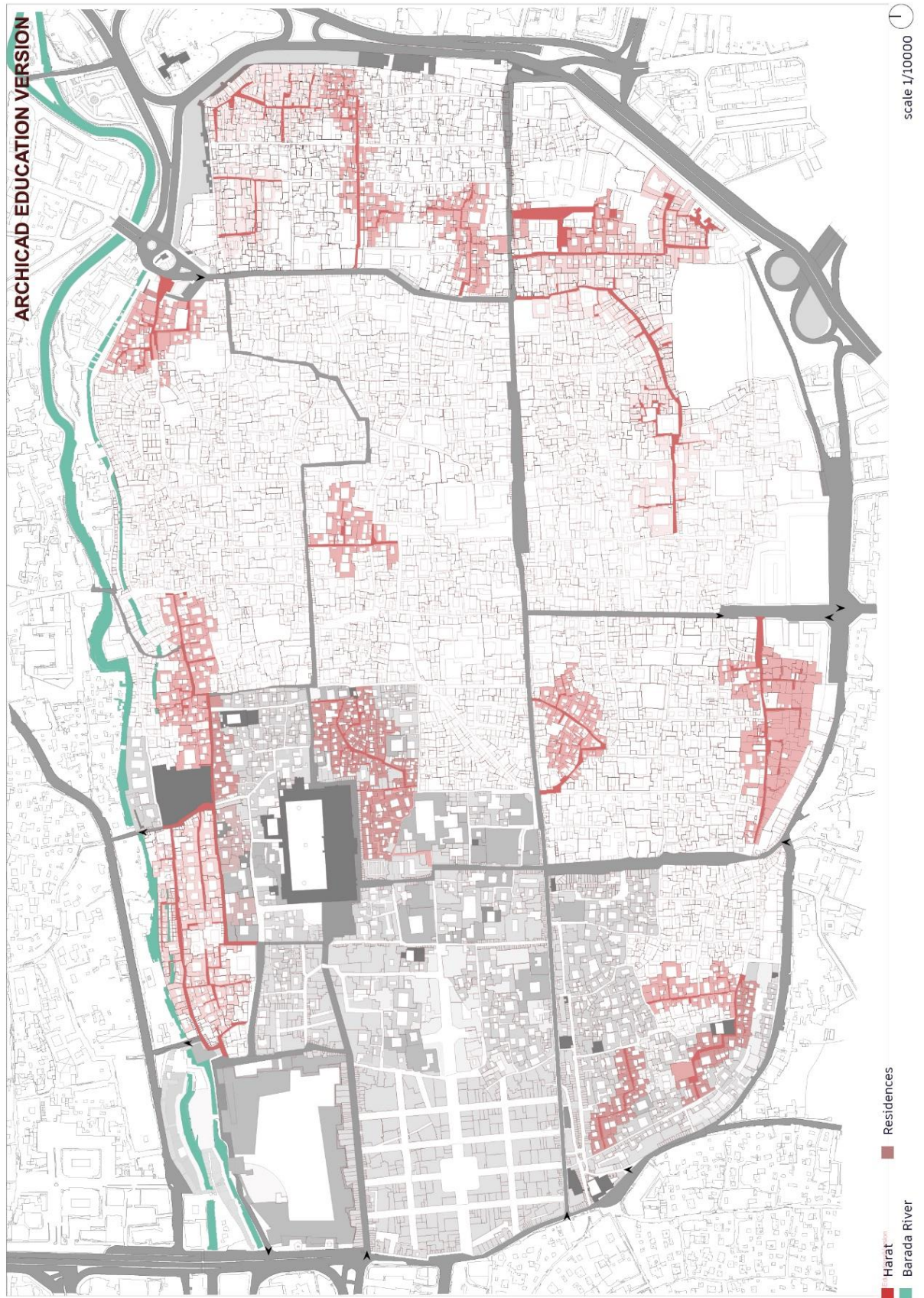


Figure 75: The Harat inside the old city of Damascus. The source: the author

4.3.3 The secondary streets

Secondary streets are the third classification in the city's chosen urban spaces after the main streets and the Harat. These narrow streets, and alleys of the old city of Damascus, contained by high windowless walls, was one of the jewels of the Mediterranean Islamic cities, the maze of the streets entice the visitors and tourist into wondering all around to discovers small treasures of buildings, corners, and nodes.

Normal pedestrian walking in Damascus's old city encounters many attractions and stimulation targets in the narrow streets. it was noticed that to reach a famous church like Hananiah, which is the house of one of the major persecutors in the early Christian times, the route pass through many narrow, crooked streets with close to no indications of the famous landmark. These streets' layout was the result of years and years of urban changes and physical modification. Even that going up higher in the old city's streets hierarchy resides closer to the Roman perpendicular grid streets system.

However, the pattern that has the most influence on the secondary streets is the Arab-Islamic pattern. It is the result of much socio-cultural structure of the era. These streets' layouts gain great importance in the city's urban form by its classifications and the organic relations with the vernacular urban surrounding. What is different in the secondary street layout from the Cul-de-sac is the widespread use of motored vehicles throughout the city; these streets work as the mediator between the Cul-de-sac and houses' privateness, and the publicness of the main streets, which put it in the peculiar intermediate classification. (Sack, 1989) (Al-Sayyed, 1981).

The secondary streets are the linking part between the city and the residential quarters, the thoroughfares connecting the residential quarters with the main streets' busy and continuous life. The secondary streets were Designed and built to allow for the movements of the carts and horse carriages, altered to cope with the vehicles' intensive use. Unlike the streets in modern cities, it was not meant to have a straight axial pattern used presently, which is meant to stress the importance of discovering the buildings designed as a targeted conclusion of the streets. These streets were designed on a human scale that considers the movement of a commuter. Other than the mosque or the markets or souks, streets are tented to hide buildings, gates, and public and private milestones.

These streets are divided into two categories in the old city of Damascus. The residential secondary streets, which connect Cul-de-sac and some houses directly with main streets. Secondly, the streets connecting narrow thoroughfares are used to connect between residential streets, which are basic narrow

corridors that only serve these transitions and usually contain fewer elements, serving instead of being served. (Al-Halabi, 2017) (Lababedi, 2008).

Mainly called Darbs, the secondary streets in Damascus's old city were originally designed with one function in mind, which is to connect the main streets with a dead-end street. It can be marked that the big clusters of connected houses inside the old city usually is defined by the secondary streets. If considering the street's silhouette, it can be noticed that diversity is a themed feature in all aspects of its formation. Streets go wide and narrow, straight, and curved, long and short, open and closed.

These streets all go on as one enormous sidewalk, with no designated area for pedestrians to walk. Even in the activities, the theme is diversity. It is easy to find restaurants near crafts workshops, bars near a mosque, churches near hotels. The diversity of the secondary streets draws the city's diversity.

Even in the secondary street's facade outline, we can see the variation in heights, width, materials, lights, and shades, and even colors. None of these elements in one house matches the same elements in another. Each of these differences is defined by the place's nature. The diversity and the symbolism can be traced in Islamic architecture. The ultimate representative of it is found in the secondary streets.

In Damascus's old city, the main streets mean a commercial destination, Cul-de-sac means a residential destination, while the secondary streets are both. (Lababedi, 2008). Figure (76) shows that more streets took the north-south direction than streets with East-West direction from the map of the secondary streets. This fact could be attributed to the climatic effect, having North-South direction make it perpendicular with sun movement, to gain the biggest shade possible during the day. (Al-Mulla, 2009). The containment ratio of these streets' width is around $1/2 - 1/3$, compared to the surrounding buildings' heights. (Al-qaisi, 2012). Figures (76) (77).



Figure 76: Different Secondary streets in Damascus, The source: the author.



Figure 77: A paradigm of a secondary street facade. The source: The Author.

The streets width/building's height ratio is reaching these high numbers, which, with the addition to the covered sections and the projections of buildings' first story, provided shaded streets all day long and added to the residences and houses' privacy aspect. As mentioned earlier, the city was designed with the human scale; the relations between the streets and pedestrians are an intimate one; it was meant to humanize passengers' route. (Al-Mulla, 2009)

There is a big difference between the network of streets in Damascus's old city and the surrounding neighborhood built in the late thirteen century outside the walled city. Those neighborhoods were constructed with Islamic regulations in mind and were constructed either from scratch or on ruins of previous villages and country-style houses.

The map shows that the streets were more curved and naturally shaped in more organic shapes and forms in those neighborhoods. These differences can be traced in the spaces meant as public spaces in the past, like Agora and the Umayyad Mosque's surroundings (the temple previously), which are now covered with tracery of streets. In these spaces, when there are no traces of the perpendicular network to follow, the secondary streets were shaped in semi-circles and forged more freely. (Totah, 2006) (Burns, 2005). Figures (78) (79).

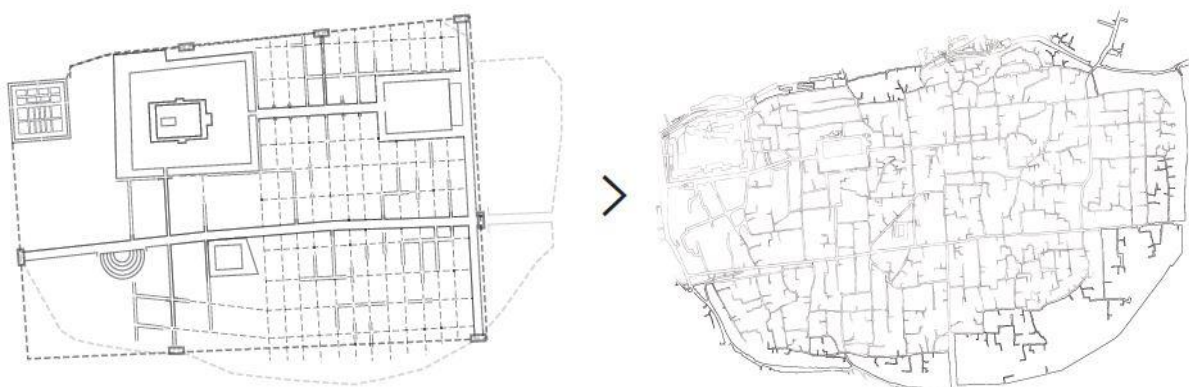


Figure 78: traces of the Roman city 64 BC. The source: (Stockhammer, 2010).



Figure 79: The area surrounding Damascus citadel. The source: (ReliefWeb, 2013)

Alongside the major social and economic changes, the secondary streets' states declined tremendously, mostly due to the high number of vehicles passing in those streets and poor traffic management. They were not designed to hold this much traffic throughout the day. The traffic circulation design in the secondary streets adopted the one-way road method to ensure less obstruction in those narrow streets. See Figure (42). A governmental proposal was made to improve the states of the street. Including the suggestion of using the electric car in the old city's historic areas and designating special rechargeable services to ease the residents' movements in and out of the old city. Also, to manage to compose a few parking areas outside the walled city for tourists. (Al-Mulla, 2009).

In recent years, many public focuses were sent towards developing Damascus's old city and improving the city's touristic elements. More actions were enacted against the problems of the secondary streets. Including the attempt to redirect the vehicle's movements outside the city and add more resting facilities on the sidewalk of the streets to help create a better atmosphere for commuters. An example of that is the work done by the General Directorate of Antiquities and Museums around Damascus's citadel in the improvement of the ambiance around this landmark by rehabilitating the quality of the street, adding areas for car parking.

The publicness of the secondary streets

Right up to the 1860s events, Damascus's old city's secondary streets were the built subjects taking houses from one residential quarter to another using mainly walking. Besides some exceptions of the medical or special events carriages. At that time, the city was divided into residential quarters with small commercial amenities to service the residents, representing the city's private sector, main markets areas, mosques, and other education facilities, representing the public sector. In each residential quarter, a set of secondary streets connected to Cul-de-sacs from one side and the main streets leading up to the public sector of Markets, Mosque, and other facilities. Life in the street itself was presented as public life.

People were taking all cautions for maintaining privacy; houses that do not have Cul-de-sac or have direct access to the secondary streets were considered less peculiar and more exposed, not preferred by families or elderly residents. (Sack, 1989) (Lababedi, 2008).

The activities proceed in the streets are of two forms, passing pedestrians, and commercial activities presented in the small shop owners, who are certified by the inhabitants of the street's house to provide everyday necessities. Who preferred to open in bigger and more open streets. In later years the streets were widened to host motored vehicles. (Hudson, 2008).

These activities could be seen on fully exposed in the missed use area of Al-Harika, as the part of the old city redesigned as right-angled streets and higher buildings on the surrounding to reach 4-5 story, causing the rupture of the urban city layout. The isolation of this area's residents from the rest of the city pushed the people to consider it a reminder of the French mandate. They slowly turned into only commercial and market areas.

The houses' original owner slowly migrated to the inside of Damascus and gave up these properties to be turned into shops, warehouses, and offices. Although the streets in Al-Harika are mostly secondary streets, they do not have an authentic identification of the city's streets. And due to the area's function, the traffic of the vehicles reached maximum limits in addition to the noise pollution. The area lost the residential neighborhood and Hara concept to become a modern Market and new Souk. (Totah, 2006) (Hadba, 2015).

One main feature that is observable in the old city, is the small differences between different residential districts segregated by religion, the social and cultural perception of the religions is reflected in people everyday life, which in turn reflect their activities, we can see these differences in the methods used while constructing the secondary streets, more than the main one because the secondary streets are the one connecting the inside of the districts, it can grant the user the comfort of having a sense of community inside each district, while the main street is designed more towards connecting the different districts with each other and the main commercial areas, one of these differences is the width of the streets.

It can be noticed that in the christen quarter the streets tend to be wider, with more perpendicular design and having more houses open to the secondary streets, other than to a Cul-de-sac, while in Muslim and Jewish quarters, it is more focusing on the privacy and closeness. Figure (80).

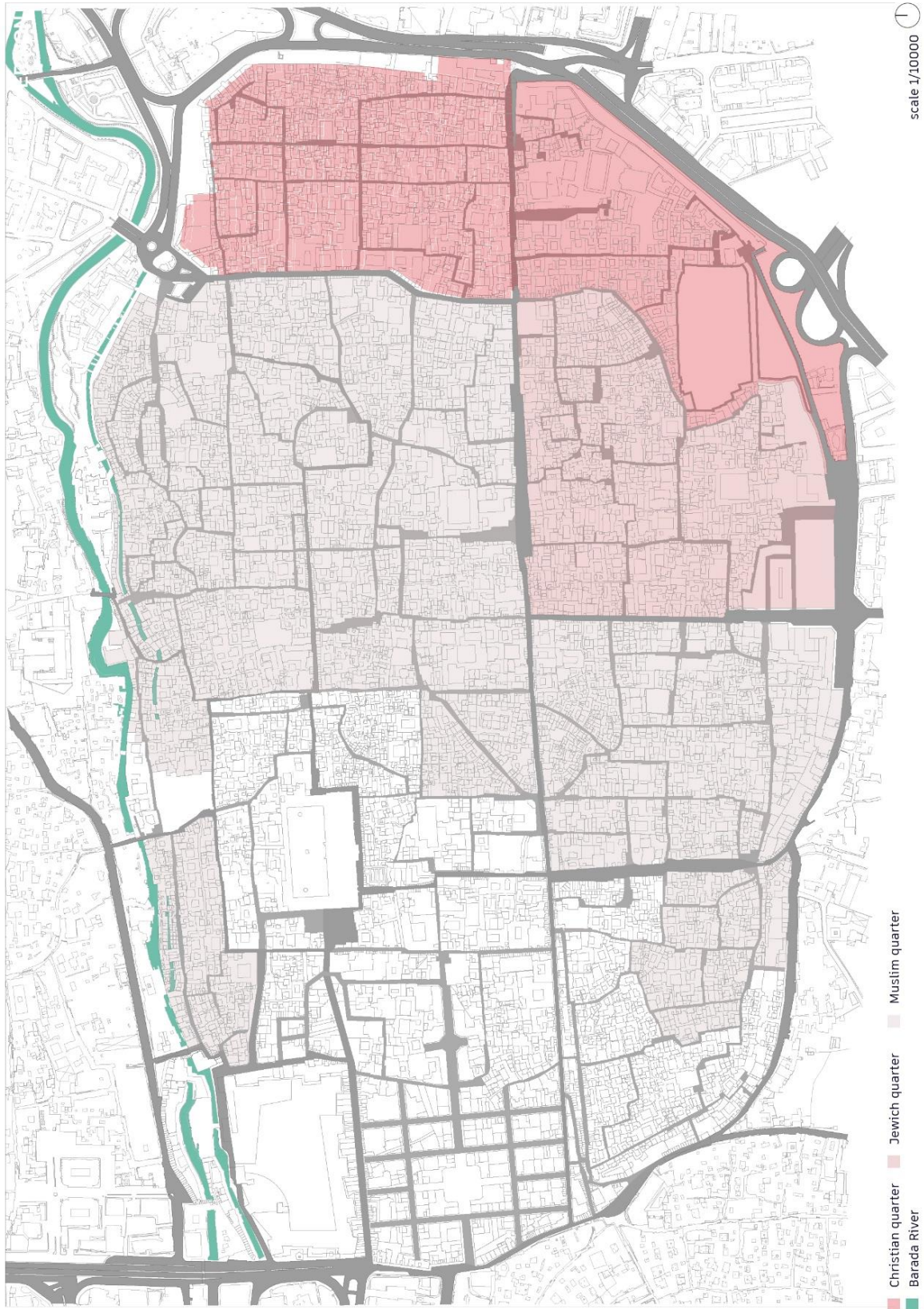


Figure 80: The residential quarters inside the old city of Damascus. The source: the author

Ownership

As the secondary streets are less public than main streets in functions and use, it is still considered public property, represented by the state. In Damascus's legalization, the governorate of Damascus is in charge of the street's construction, maintenance, and management. Through the authority of Makteb Anber. But this ownership is endangered by the residents' affiliation on the secondary streets, they tend to treat them as a semi-private Cul-de-sac. It was noted that people have fights over the spatial practices, the houses cannot be moved or pulled down, the streets cannot be widened, therefore the streets are not eligible to accommodate car movements. Residents held the right to park in front of their houses without considering the pedestrian's routes. Although the streets obtained public ownership, the practices that proceed in them were somehow private.

The close social relations of the residents living in the same Cul-de-sacs or secondary streets were what holdback the consequences of these acts; people felt the abashment of complaining or initiating any actions against the disruptors. (Totah, 2006). The streets' size and location, and the level of intimacy between residents, affect the streets' publicness. In one case, the street residents' owners knew each other, had a close friendship or family relations, and felt the freedom to go down the streets with house wears, while in others and especially wider and more mixed streets. It was more of a spatial connection to the person's house only. It was not as easy to label the streets as public or semi-public. It goes back to the residents' social and cultural beliefs and behavior.

These judgments made by the residents could be transferred to the commuter while passing through the streets. The sense of seclusion could not be measured, but it could be sensed in the presence of surveillance, social privacy, resentment of the strangers, and even in width and the number of shades and lights of the street. Figure (81).



Figure 81: Photos from secondary streets. The source: the author

According to the Peter Marcuse scale for the level of publicness, the secondary streets have public ownership, with public function and public use. Except for the secondary streets that are located inside closed Harat, where the public use could be temporarily changed into private use limited to the residents of the Harat. Accordingly, the public property is more settled, while the function is debatable. In this work, the level is more of semi-public ownership.

Management

The semi-public ownership of the secondary streets is conducted by public management, represented in the public state and authorities' entitlement of Damascus's management. These public authorities are the municipality of Damascus, the Committee for the Protection of the Old City Damascus, and the General Directorate of Antiquities and Museums. The type of management in the secondary streets is more public than semi-public. Due to the fact that most users of secondary streets are houses owners, which is not bonded by the law to invest any efforts or obtain any control on secondary streets. Unlike the case of main streets, which is used by shop owners and merchants who have more control and affiliation on main streets. As for the presence of control, the secondary streets' public control is effective through authorities' display of power, in enacting laws and regulations, answering complaints, and removing violations. Similar to main streets, symbolic signs of control are not present in secondary streets. Only through the public declarations and announcements. The public institutions issue regulations relating to actions performed on the physical forms of the streets, in addition to the uses of the streets themselves, like car-pedestrian streets, or the elements inside the streets, like the sidewalk, lighting, and sitting facilities. They also handle the settling of the conflicts between residents, including the rights to properties, projections, and conflicts of the car parking disruption. Nevertheless, in some Harat or closer neighborhoods, a kind of non-physical control could be applied as a sense of surveillance by the inhabitanancies towards the strangers and passing commuters. As a form of protecting the hara or neighborhood's safety, especially if it belongs to a closed religious community.

The state funds many projects initiated to rehabilitate or renovate the streets. Especially the fund presented by the Ministry of Housing and Construction and the Ministry of Tourism, where they both contribute to the finance finning, providing skilled workforce and the documentation, and the work of the needed physical maintenance for the streets, represented in the house of Makteb Anber. (Sack, 1989) (Al-Mulla, 2009). Still, the secondary streets lack the required facilities to host people's activities. Even the most basic one of movement. In theory, the public authorities should provide adequate facilities, like sidewalks, lighting, shades, and facades material, but in reality, the city lacks any attention towards the

facilities in secondary streets. It is labeled as part of the city's streets network with the worst physical status.

Accessibility

The secondary streets have had complicated accessibility in Damascus's old city. There is no one formula to identify secondary streets accessibility. It is more of a situation of objective understanding of the secondary street's ideology, many resources conflicted in listing what is the identification of secondary and main streets. Still, the accessibility of the streets is being considered the basic identifier of the streets. Suppose the secondary streets are the ones connecting the main street to a set of houses or Cul-de-sacs. In that case, it is considered secondary streets, as long as it does not trace back to one of the famously old main streets of Damascus, contains a designated market or Souk, or directly leads to a main public landmark like the Umayyad Mosque. The secondary streets contain two levels of accessibility. The first connects main streets to houses or Cul-de-sacs and provides paths for both pedestrians and vehicles or one of them. The second connects the secondary streets themselves, which are just thoroughfares to reach one destination from one street to another. These thoroughfares are narrower and usually go perpendicular on the streets, containing slim to none of the houses' entrances in-between the two streets. Figure (82).



Figure 82: Photos of the thoroughfares of secondary streets. The source: the author.

The streets as a public space were classified as open to all spaces with no control over the commuters' movement, integrated with the city layout, distributed all around. Work to connect main streets to houses and Cul-de-sacs. A mediate spaces in between ultimate public to semi-private and private spaces.

The visual permeability is the main headline in any connecting paths. In Damascus's case, the secondary streets interrupted the visual access continuity because of these streets' curvilinear nature. It was designed to manipulate the view and hide the destination. providing many segments to pass to reach this destination, the secondary streets play the role of distractions. Different elements to notice and many variations in the streets' silhouette draw each street's formation. Within the observer's limit, Damascus's streets can present a target for each taste; the unpredictability and enjoyment of the curvilinear streets provide a present feeling of adventure. Even with the shades and lights, the observer perceives the different visuals of the streets' architectural elements according to sunlight's direction and intensity. A sudden light after a covered street or Sebat can attract the observer's view to a certain element in the structure established in front. A shaded street can distract the passing public from an illegal situation in one of the surrounding buildings. A sudden exposing to light can reveal a hidden treasure inside one of many streets around the city. (Ferwati, 2007). Figure (83).



Figure 83: Photo of the physical and visual accessibilities. The source: the author.

Inside Harat, the secondary streets acquire the Harat's gates on its closers, as it is the artery of the Harat that dominant its transactions movements. It is logical to have the Harat gates positioned in convenient locations alongside its secondary streets. In recent street formations and secondary streets in commercial quarters and outside Harat, usually, they have open to all access with very few obstacles and thresholds.

In the end, this assessment went through all possible cases of secondary streets. It came back with the conclusion that secondary streets inside Harat have more of a semi-public level of publicness, due to the many limitations it obtains on accessibility, added to the different types of management and control over

the streets. As for secondary streets in commercial quarters and outside Harat, they are considered public spaces. Despite they are less public than main streets.

The secondary streets were considered the third transition phase for the journey to explore Damascus 's old city from the most public to most private. This placement is due to the formation of the passenger movement inside the city. After entering the domain of the Harat, the secondary streets are what confines the movement. Figure (84).

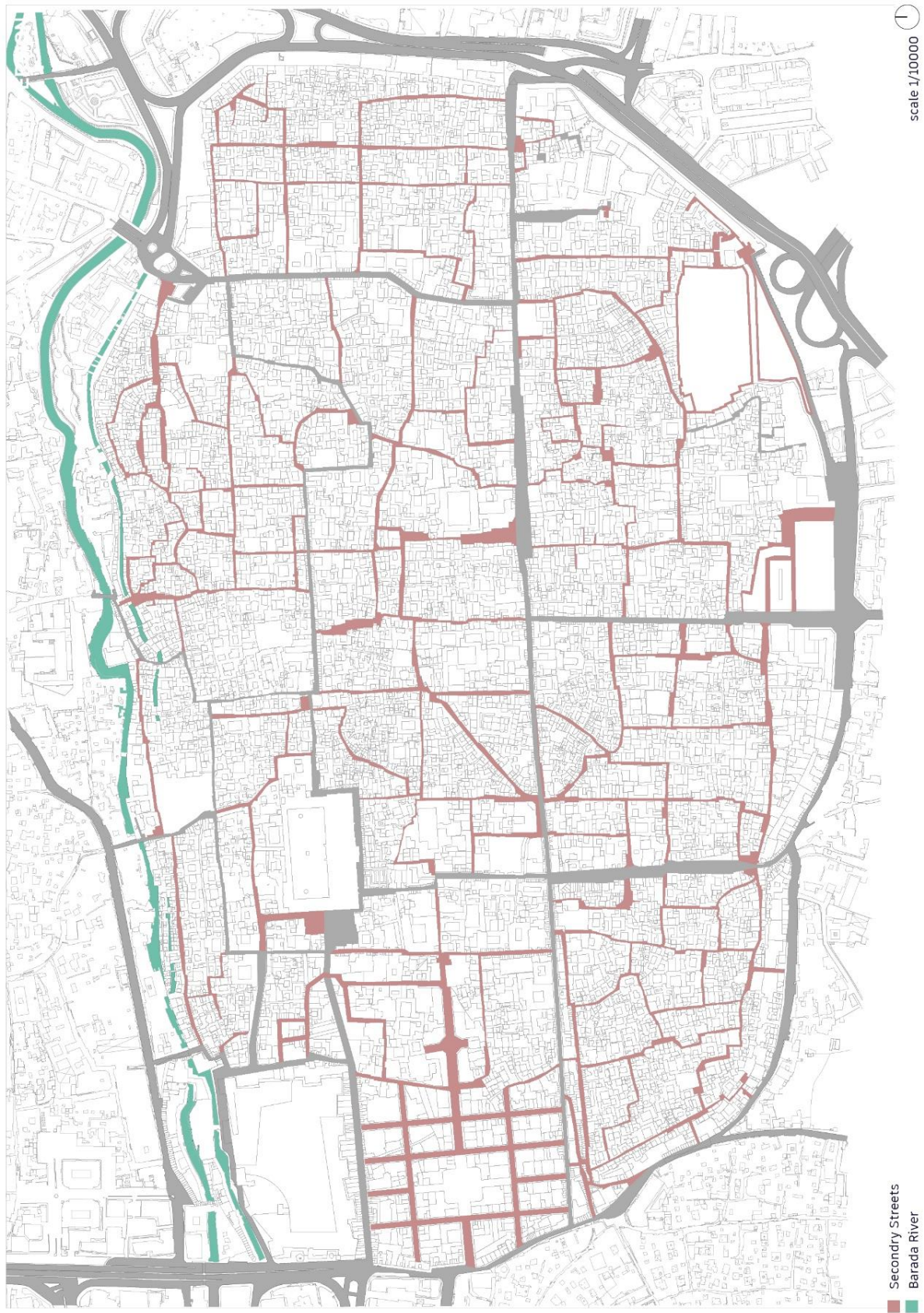


Figure 84: The secondary streets inside the old city of Damascus. The source: the author

4.3.4. The Cul-de-Sac

This kind of dead-end street, or what is called Dakhla in Damascus, and Hosh in Palestine, is a distinct element of the city's public spaces. Particularly in a case like the old city of Damascus, it provides a soothing haven from hot climatic conditions alongside the importance of privacy. It is a part of the Islamic cities for centuries. The houses' height combined with the Cul-de-sac street's narrow width provided plenty of shads that help reduce solar radiation. The efforts in providing vegetation that the residents put into maintaining these areas turned it into a pleasant outdoor lounge for social connections.

In cities where the Roman perpendicular grid with the wide-open streets was the standard urban morphology for years when it was gradually transformed into different systems, particularly with the Islamic cultural regulation, the streets were transferred into irregular organic patterns to help accommodate the increasing numbers of residents. To emphasize each house's privacy, the use of Cul-de-sac typology was the epiphany of these transformations.

Houses grow into connected clusters. Due to family connections and social amenities, these clusters generated many Cul-de-sacs and narrow semi-private corridors and passages, which are managed privately by the owners of the concerned clusters that join to lead to the main street markets.

The Cul-de-sac is considered the final step of the public streets network that leads to the houses' private destinations or the service buildings. According to Amin Malouf, the spaces between various buildings express special areas, shifting them into an extension of an inner courtyard, or a continuity of the property, extended space for activities, crafts, and relations. It could be the articulation of the shared domestic space. It may not hold apparent thresholds, limited, or any physical presence of a fence. Still, the confined stats and visible intimacy work as an intimidating factor for strangers. (Maalouf, 2003).

The residents were entitled socially to manage the space of the Cul-de-sac. Therefore, they inspected and observed all passers-by. These socially claimed private spaces of the Cul-de-sac are treated as an extended part of the houses. People used it as a space for sitting, communicating, and enjoying. The comfort of those spaces provided interaction between neighbors, who, in most cases, belong to the same extended family.

People enjoyed sitting and resting in the Cul-de-Sac because of the shading. The shading was provided by walls that defined the narrow streets of the areas. In some cases, a bench or resting facilities could be provided by the houses' owners. Many houses took the responsibility of attending the maintenance of these semi-private areas. (Totah, 2006). Figure (85).



Figure 85: Two of Damascus's old city Cal-de-sacs. The sources: The author.

Usually, the Cul-de-sacs do not allow motor vehicles inside due to these spaces' narrow width. In some cases, it is a narrow passage that only pedestrians can pass through, even if it is wider at the ends where the houses' entrances are located. According to the Ottoman Street system, the Cul-de-sac width range from 80 cm to 2 meters. (Rifaioglu, Larkham, & Güçhan, 2010). When a visitor passes through dead-end streets and Cul-de-sacs, he experiences the buildings' complexes' spatial continuity, transcending each building's boundaries and connecting the different public realm variations. Guided by clear physical signs of the differences when moving from one sector to another, a visual reference indicates each sector's appropriate activities.

In Damascus, it is not needed to provide many street signs and a list of rules for the visitors' behavior. The urban fabric layout will take the initiative and build identifying each public or private realm and present by its design, material, physical state the level of privacy required. When the streets start to get narrower and more curved, their significance decreases the streets' publicness and the importance of maintaining the space's privacy while passing.

On the other hand, the more natural lights and lighter colors materials are provided for a specific urban space; it is necessary to move towards the public buildings and public sphere. Each of the public and the private realm preserve its unique spatial features, whether it is located on the links between the two realms or provided inside each one, such as gates, passages, thresholds, and Cul-de-sacs.

In recent Damascus, the concept of the Cul-de-sac lost its glory. People are more worried about the possibilities of moving within vehicles than on foot. Due to the new required functions and necessities of life, like driving and parking, those spaces' efforts went to detect parking places.

In the old city of Damascus, the highest-ranked difficulties for the locals are the traffic congestion areas. Many people are using the leisure spaces that are dedicated to pleasing the inhabitants as parking spaces. On another level, in the last thirty years or so, many owners saw an opportunity to turn their houses and residences into cafes, restaurants, and hotels with economic prosperity.

Still, some residents proceed to cut part of their houses to incorporate small shops for souvenirs, crafts, and street food to benefit from the tourist's movement, especially near a critical landmark or religious buildings. The courtyard ambiance has a vivid impact on residents and tourists. Investors are using this concept as a marketing strategy for their business.

The new growing businesses are affecting the privacy of the Cul-de-sac. The Cul-de-sacs are designed to be the illustration of privacy outside the house. Now they are disappearing in the current city. Houses are becoming restaurants and hotels. Big houses are used as an income by renting rooms for foreigners. The changes in the built environment created a sense of scrutiny for the locals. (Bala & Nafa, 2008)

Leisure elements were included in many Cul-de-sacs around Damascus to provide furniture, serve the space, and add unique character. The house's owners mostly make these improvements in the area.

In addition to some decorated gates and arches, even some sitting facilities could be added. People usually add water fountains or drinking sources, which is an encouraging act by the community as a rewarded act of kindness in Damascus's many religions. The fountains reached around 400 water sources. (CBSSYR, Central Bureau Of Statistics, 2004).

Still, the mainly used comfort source is the pergolas, a vital element in the Damascenes houses. Most of the time, an element is extended over the walls to provide some shades and softer climatic for passing commuters, presenting the contrast between light and shade, hard solid and fragile, blunt and soft, dull and colorful.



Figure 86: the formation of the Cul-de-sac. The source: (Stockhammer, 2010)

In Damascus's old city, the Cul-de-sac disappeared in the city's commercial areas, like in the markets and Souks, due to the lack of the need for privacy and the difficulties in settling the ownership of the commercial Cul-de-sac.

The Cul-de-sacs were replaced with covered narrow streets and lately with the renewed function of the cities Khans which worked as an assemblage of shops and markets. This could be identified by the many stories structure of the khans -different from the caravansary khans working as temporary houses for convoys- a place used mainly for selling goods in bulks. (Sack, 1989).

The Cul-de-sac pattern in Damascus's old city presented the concept that the display of wealth and artistic decoration was limited to the inside of the houses. An idea of a second ostentatious open space looked plain from outside even the best palaces. In the Islamic ideology, the showing of wealth is an arrogant feature, which led to the lack of enhancement of the houses' street façades, unlike in European cities. (Sack, 1989). Figures (87) (88).

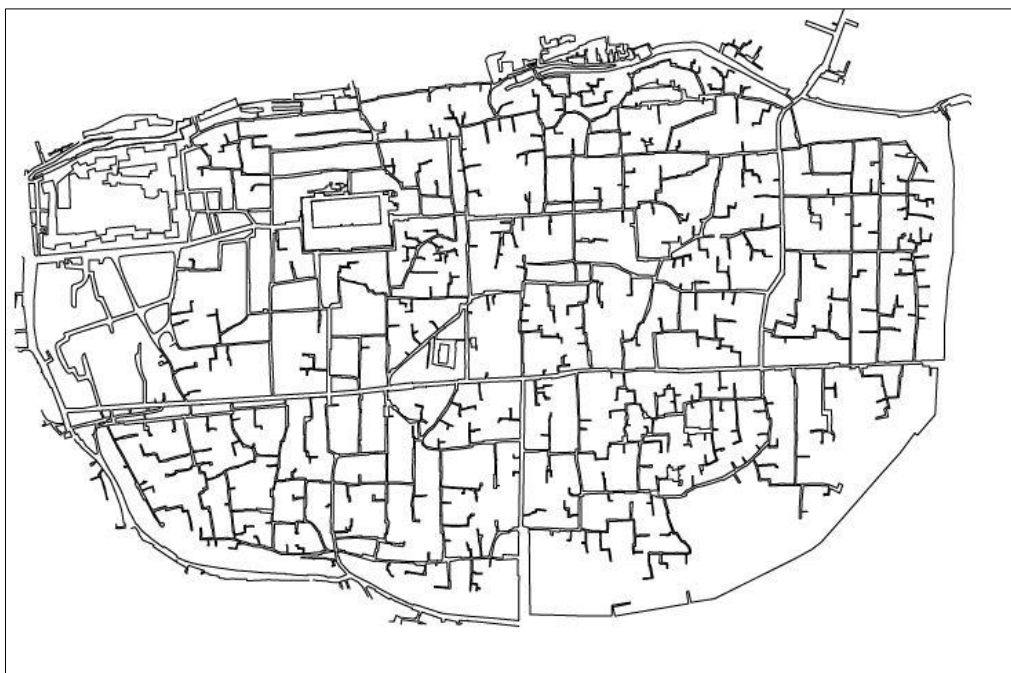


Figure 87: The old city of Damascus Cul-de-sac. The source: (Studio, 2009)



Figure 88: left: Typical Arabic quarter in old Damascus, The source: (Behsh, 1988), right, Cul-de-sac. The source: The author

The publicness of the Cul-de-sac

The main streets and the secondary ones are usually classified as public by the general urban morphological and many urban researchers. While the Cul-de-sacs or the dead-end streets are considered semi-public spaces. (Afsin, 2016). It represents a transition from the private space of the residents to the public spaces of the streets. These classifications are the most used as international ones.

Still, in the case of the Islamic Arab cities, the Cul-de-sac state is a little different. However, it could be classified as semi-public, indicating that it is managed by the public authorities more than private, not Damascus. However, the state is responsible for maintaining and building the Cul-de-sac; in the affiliation, it is still considered a semi-private space, leaning more towards being private than being public. In Islamic law teaching, the cul-de-sac spaces are considered more private than public, depending on each resident's understanding.

In some cases, they were separated by gates that close at night-time. As Damascus's streets were not planned to ease the ordinary visitor's movement, it was made to control the city. This control's pinnacle is the narrow streets system's complexity that implemented zoning plans and built patterns to serve this function. (Al-Sayyed, 1981).

Many laws bounded these dead-end streets, whether referred to by Islamic teaching or just the old Damascus' hereditary customs. Including the neighbors' rights and the public rights, the former includes the freedom to modify the house or maintain it under the condition of not compromising the rights of the houses surrounded. The right to privacy included many detailed urban morphologies that were obligated

to all old city residents. Like the social code of not having two house doors opened opposite each other or raising the building's height that could have visual access on the neighbors' courtyard.

In Damascus's city, the traditions imply that before any house owner decides to sell his properties, he recommends that he offers it to the neighbors before listing it with the designated authorities because neighbors have more rights than strangers. It is allowed to add to the private rights as long as it does not harm the public rights, including the right of accessible streets that are open to reaching houses and open to the sky to provide lights and air circulation. (Stanley, Stark, Johnston, & Smith, 2012).

But in recent years, with all the changes in the function and transferring the city into a commercial tourist-friendly city, identity emerged. Although the Cul-de-sac is considered semi-private spaces, many houses' owners decided to benefit from increased activities to open commercial shops by deducting parts of their houses, which desolated the privacy of the Cul-de-sac. It was mostly residential quarters in the early part of the twentieth century with only small shops to serve neighborhoods' basic needs. It is now a commercial attraction all around, not only in the market areas. People are heading to small alleys and narrow streets to reach famous shops or restaurants. What was once a heaven for a few families where they can socialize is now a stranger land. The change in function contributed to the loss of privacy, deterioration in the physical form, and lack of adequate services to fulfill these new transitions. original residents complained and were not pleased with these changes until their heirs did the same when they got the chance for a profitable project. (Salamandra, 2004).

Ownership

The Cul-de-sac formation inside the historical center obtained special individual ownership rights based on the Ottoman Street codes. They could be considered a semi-private street. The designated house owners could have some property rights to the spaces in front of their houses, which compose the Cul-de-sac. These spaces' formation was developed through time by devoting small spaces in front of each house to maintain the ease of movement and privacy rules. However, the owners of the houses possessed these areas, but they do not have the freedom to use them for personal benefits. Because these spaces are more inclined with a sort of collective ownership, every owner is a partner. The Cul-de-sac ownership is passed from one house to another until reaching the house in the end. Any actions proceeded on the physical form of the street should get all residents' approval, on the condition that any action implemented on these spaces should not bring any harm to the other neighbors. The state should monitor these actions in the manner of social justice. (Bala & Nafa, 2008). Some Cul-de-sacs in the city were separated

according to different segments, family relations, ethnicities, or religions. People used many forms of limitation on these streets, including arches, stone posts, and even just the street's formation getting narrower. (Afsin, 2016).

One of the main rights that was the subject to many conflicts between residents in the old city is the projection right or the adding structure on the Cul-de-sac's common spaces. Turning the semi-private into a private one and confining it with walls to benefit one owner. Besides being collective-owned spaces, this phenomenon could be seen either on the ground floor level, which made the street narrower or on the first-floor level, which is very common in Damascus, that takes out the visual access towards the sky in the streets.

These projections could be constructed on just one part or one room of the house, or a full-frontal façade advanced to sweep a few inches of the common space. It is worth mentioning that in the past, one known tradition called the right of the shoulder (Sabat), a resident could ask his neighbors for the shoulder right if he had a son about to be married. If the neighbors gave this right, the house builds an arch over the street or the Cul-de-sac and adds a room to accommodate the married couple. (Rifaioğlu, Larkham, & Güçhan, 2010). Figure (89).

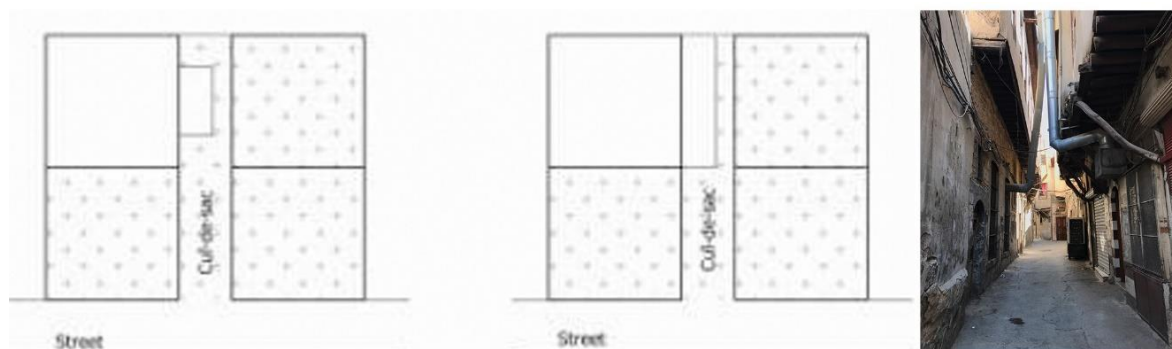


Figure 89: Left: Liabile plots for the projection benefits over the cul-de-sac. The source: (Rifaioğlu, Larkham, & Güçhan, 2010), right: Examples in the old city of Damascus. The source: the author.

Under these conditions, and according to the Peter Marcuse ownership level of publicness scale, the Cul-de-sac has two different classifications.

1. The Cul-de-sac was used for the residential function only, where none of the houses had a commercial or administrative function. It is considered public ownership, with private function and use. A rare classification in Damascus's currents old city. It is rare to pass one street or Cul-de-sac without at least one restaurant, café, or even shop.

2. The cul-de-sac with mixed function, which is more common these days, has public ownership, with public function and use. These the Cul-de-sacs are treated as a public secondary street, with little to no changes in those dead-end streets' layout, creating many complicated, crowded nudges inside the old city.

Management

In the case of the Cul-de-sac in Damascus 's old city. According to Islamic teaching, the Cul-de-sac management was traced back to the houses 'owners. They were responsible for controlling the Cul-de-sacs spatial area, improving the physical form of the Cul-de-sac, as ideally, it will be used only by them and their guests. Still, recently with the new opening of the old city of Damascus and the many changes in the function of the houses, people lost the affiliation they had with these small spaces outside their houses; with the expansion of the public function, the private one regressed to reach the doors of the house.

The type of management in recent Cul-de-sac is more of a public one. On the other hand, the state authorities did not fill the gap created by the owner's lack of physical maintenance or investments. They dropped the Cul-de-sac cases, and it is noticeable from many photos that these streets suffered the most out of the many street classifications inside Damascus. The only work being done in these spaces is the little work executed by the owner of the houses or the new commercial shops and restaurants, the little to no work done on the facades of their shops and restaurants. (Haddad, 2009).

Achieving a liveable community inside the Cul-de-sac has always been on the owners, even providing facilities for public services like lights and good infostructure. Only through alignment with authority's officers did laws' regulations were made to protect the spaces. A small investment in the physical form of the Cul-de-sacs mentioned that while cleaning the houses, the owner usually extends their action to clean their Cul-de-sac. as a demonstration of the house's cleanliness, the standers examined the cleanliness of the house 's entrance and Cul-de-sac. (Sack, 1989).

In some cases, the houses ' owners improved the physical form of these dead-end streets. one particular case was in the Christian neighborhoods when they faced the problem of having unwanted activities happening in the corners of the Cul-de-sacs near residential houses. The owners took on their hand the fixing of these issues by installing big shrines with religious symbols to implement religious eeriness for standing young people and produce a feeling of surveillance. (Totah, 2006). Figure (90).



Figure 90: Virgin Shrine. The source: The Author

Accessibility:

The cul-de-sac location on the street network hierarchy and the collective ownership gave it limited accessibility, especially with intruders; even the inseparable houses and continuous facades contributed to these spaces' complexity. It made it difficult to access even by the city residents. The maze created with the streets benefits the houses' needed privacy and made it more complicated for the businesses' owner. It is almost impossible to locate certain shops inside the city by non-local, the streets built to allow access for pedestrian-only, now have the pressure to deliver goods and supplies for the shops via motored vehicles.

Most of the city's Cul-de-sacs do not have many connections towards the outer layers of streets. The size limitation of the Cul-de-sacs and its limited access added to its privateness. Although it is distributed all around the city, it is not meant to be central. Or to have more than one access in and out. The semi-private function of the Cul-de-sac regardless of its residential or commercial activities required limitations on its access.

Physical accessibility was more limited in the Muslims Cul-de-sacs. In these neighborhoods compacted with houses, the city preserved more privacy values. In addition to the connection, these neighborhoods had with Islamic religion urban formation. In the Christian neighborhoods, it is noticeable that the cul-de-

sac barely conducts privacy issues. It is worth mentioning that the first restaurant to open in Damascus's old city was in a Cul-de-sac in the Christian quarter of Bab Touma. (Salamandra, 2004). While in the Jewish quarters, it maintained the requirements of privacy, even to the point where it was difficult to promote the area for the touristic movement and the prosperous business of restaurants and shops. Maybe at first dividing the houses into two or more, or adding commercial function helped in slightly opening some neighborhoods in the old city.

However, it broke many social and physical connections that hold these neighborhoods in the long term. The privacy need that created closed semi-private Cul-de-sacs was the reason behind the urban formation of these spaces. now it is being replaced by the new needs of vehicles access in the streets. (Sack, 1989).

The lack of visual permeability in the Cul-de-sacs spaces created publicity difficulties for business owners. and added the need to single out the routes of these semi-private public spaces. (Totah, 2006).

The physical state of the Cul-de-sacs presents its narrow forms and curved axes as the built-in thresholds to preserve the privacy of the houses. With this technique of multiple changes in the street directions and axes, the Cul-de-sacs were less accessible, without the need for gates or physical boundaries.

Authentic Cul-de-sac serves its aim by checking all the marks for being inaccessible, physically, and symbolically. However, at the same time, it eases out the transition between private and semi-public and gives the private spaces more opportunities to reach more safety. (Afsin, 2016). Figures (91).

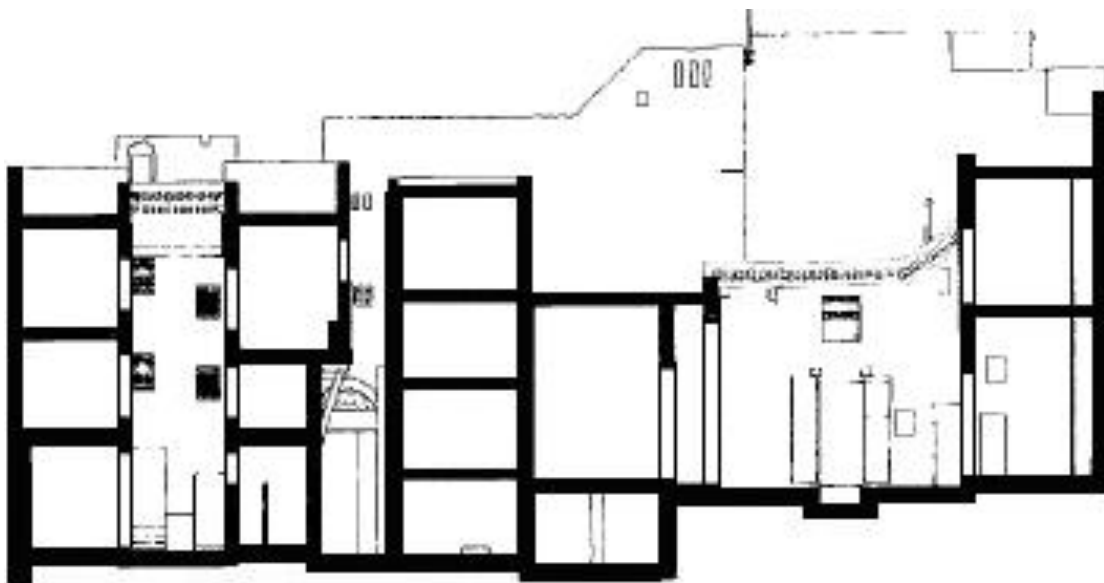


Figure 91: Section of houses with entrances open to Cul-de-sac. The source, (Sack, 1989) edited by the author.

The peculiar case of Cul-de-sacs in the old city of Damascus, in addition to some cases in other Arab-Islamic cities, presented an extra step in the organic movement from public to private. An additional layer of movement adds to the residential privacy. Which is another way, add to the required security of the whole quarters. Therefore, the semi-public level of publicness dominates the change in function for some refurbished houses. As long as the Cul-de-sacs around those refurbished houses maintained their physical forms and social connections, it resides as semi-private spaces. the position of Cul-de-sacs on the lists of public spaces explored by the movement from public to private spaces is based on its level of publicness.

It is worth mentioning that for an outside observer, the journey to explore the old city of Damascus finished at the Cul-de-sacs. As the next space to enter is the houses which are forbidden spaces for foreigners unless there were social connections with the houses 'owners. The Cul-de-sac is also the end of the street 's hierarchy in the Arab-Islamic cities.

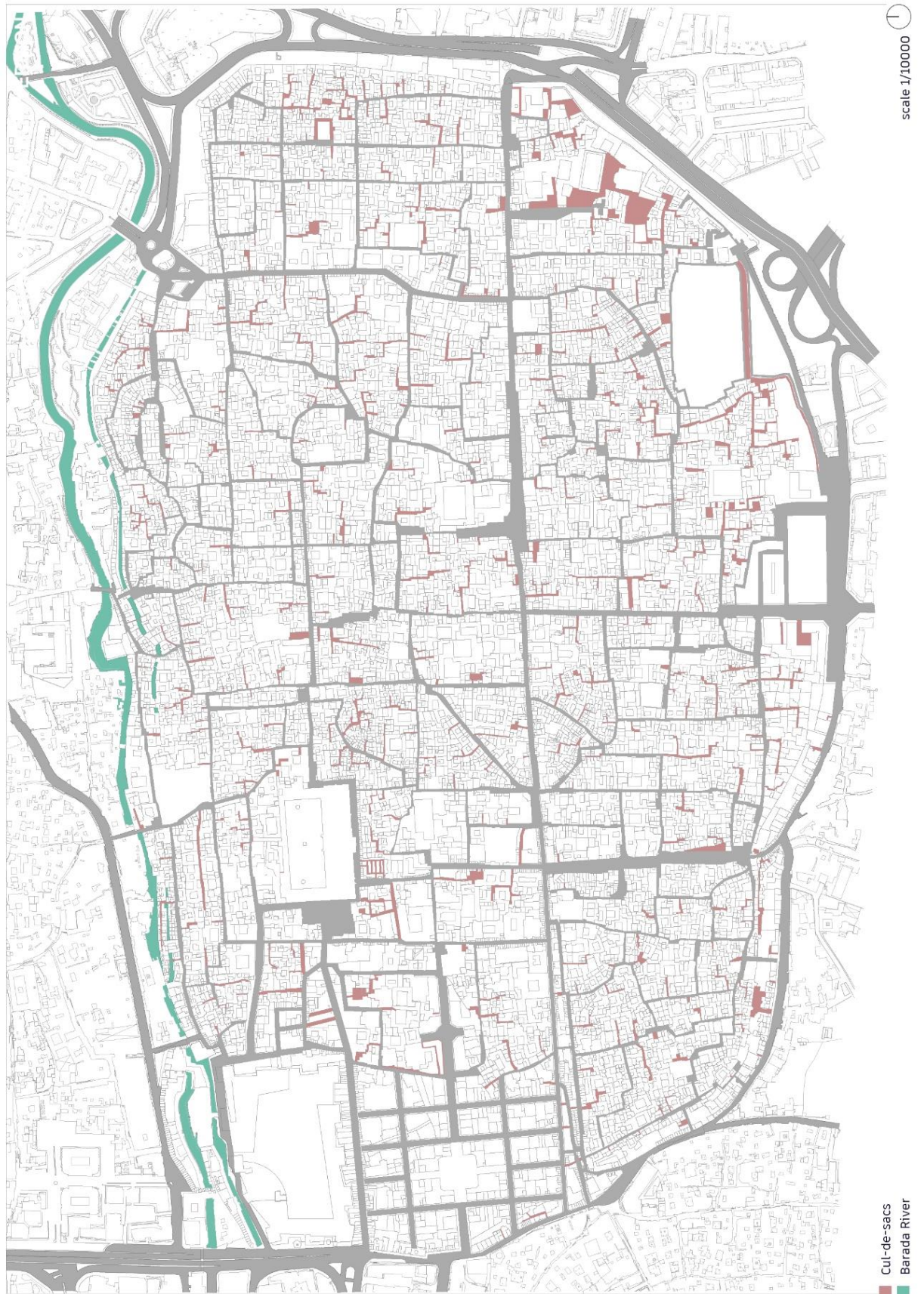


Figure 92: The Cul-de-sac inside the old city of Damascus. The source: the author

4.3.5 The houses' courtyards

As mentioned earlier, the residences or houses are among the Islamic city urban forms' main elements. Designed as quarters or clusters, spread on the east side of the old city, combined to reflect the families' divergence, complicated, mixed, and branched in many connections physically and socially. It is known in Damascus that many descendants prefer living near the family areas. It was customary to cut parts of houses to be assigned for newly married sons in the same family household.

Damascene vernacular houses were built in the same forms and material since the Aramaic kingdom era. Mud and wooden structures with local materials are used as much as possible. These ancient techniques passed until the late nineteenth century. The houses built with this style were preserved in the old city as part of the world heritage case. The residential quarters were concentrated around the Umayyad Mosque and ruling palace in the early Islamic ruling of the city. Still, later with the many migrations of residents outside the old city into Damascus' new neighborhoods, many houses' functions changed. Most of the houses and house constructions were directed towards the east north of the old city, to push all the commercial buildings to the west and south.

Although the houses' construction was based on the same old principles, the design could vary based on its inhabitants' ethnic and religious groups. The decoration and ornaments could be changed, as long as it still contains the main parts of the traditional house 's design like the courtyard, Al-Lywan (or Iwan), and the fountain. The houses in Damascus were built to cover two basic needs for the inhabitants. First, the need for shelter from climate changes, the second is the need for privacy in the habitat. Where they can cover their physical and emotional needs in private. (Behsh, 1988).

The changes the city went through in the twentieth century obliterated many important houses and palaces which were considered the jowls of Damascus house 's forums like Beit Al-Qwatly and Beit Al-Sibaie. For the residents of the old city, the material status is a dismal subject. The display of wealth is presented in the house's spatial compositions and the area it covers, and the material and decoration, minding the house's location inside the city and its outer state and form.

Damascene external architectural forms can be distinguished from other Mediterranean basin 's architecture because the outside of the houses usually does not display the house's status inside. This feature is considered a defense mechanism to inveigle the intruders and buglers and present a feeling of

continuous similarities inside the same street. (Bianca, 2000). Damascenes architect focused on opening the house from inward, where the private rooms are divided around the open courtyard. Figure (93).

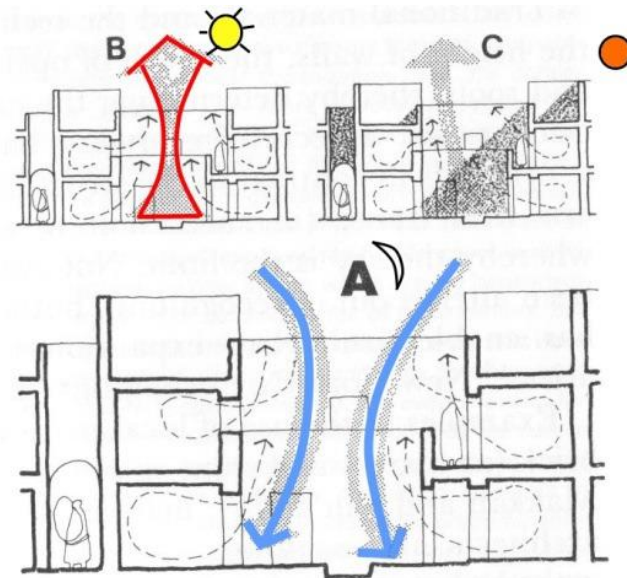


Figure 93: The traditional courtyard house. Source: (Haddad, 2009)

The houses were usually two stories with the guest areas, living rooms, and utilities on the ground floor working as a moderator for the hot, dry season, and bedrooms with private setting areas in the second. In Luxurious houses and palaces, the houses were divided into two sections. The first Salamlik contains the reception sections, open to the courtyard's areas and closed walls rooms, the second Haremlik contains the family's rooms and resting areas, where it could even have its open courtyard. These differences in the house's components served a greater purpose.

On the one hand, it presents different solutions for the city's harsh climate in the summer by providing many shaded places for resting and the fountain's cooling effect, and the running water inside. The thick walls and ceiling stabilize the internal temperature and provide isolation and a high narrow opening in the houses' façade. On the other, it served the purpose of providing privacy for the residents of the house.

Firstly, from the houses' outer shell, superimposed houses represented a confusing maze for the intruders, to make it more difficult to identify certain house between other and arouse the feeling of surveillance, when it is not palpable where each house lines starts or finished.

Secondly, in the house plan design, they were all designed with a single entrance that led to a long narrow, and dark corridor, which leads to one formal guest room and the courtyard. This design blocks visual access from the outside to help maintain the inhabitants' privacy. Also, demonstrate the transmission

between public streets or Darbs to the private house innards. The progression contrasts from the house's modest, austere gate to the flourished, greatly decorated internal space.

Many factors helped shape the houses in the old city of Damascus. Although the building techniques dated back to more than 2000 years ago, the current house design was shaped back in the Ottoman period with the impression of the Mamluk style and decorations. But the main factor that shaped the houses is the need for privacy, especially affecting the interior design of the spaces and rooms. The separation in the house's areas gave it the prospect of dividing it into semi-independent houses to accommodate the extended families.

Recently the decrease in family size and the movement from big empty houses that required a lot of maintenance, to more affordable smaller apartments. Left the forsaken houses in need of a small fortune to restore their past glory. (Totah, 2006) (Behsh, 1988) (Studio, 2009) (Leacroft & Leacroft, 1976) (Mortada, 2003) (Bianca, 2000). Figure (94)(95).

«What distinguished the Old City from the other neighborhoods in Damascus was the constant contact with people. Either in the house or in the streets and alleys, people as much as buildings were part of the cityscape».

(Totah, 2006)

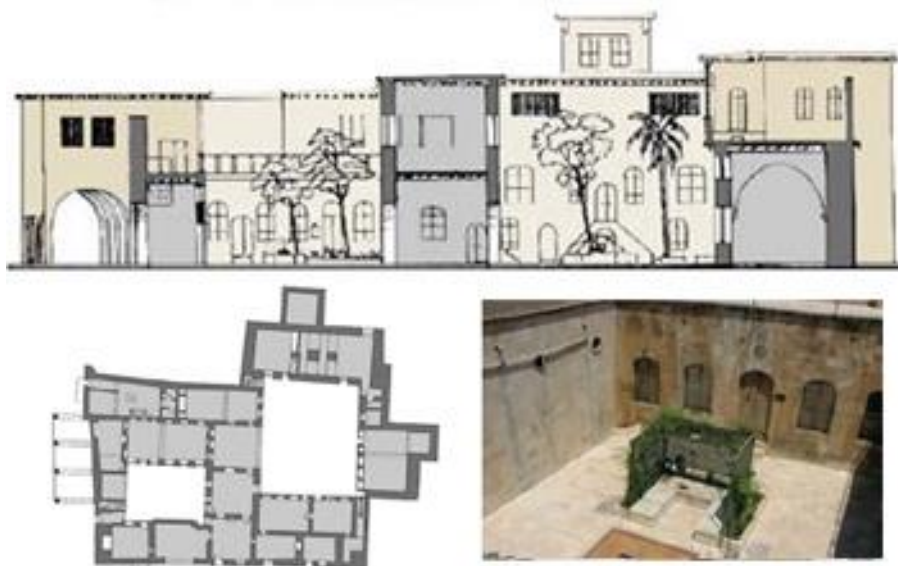


Figure 94: The Urban House with a Courtyard. (CORPUS Levant, 2004).

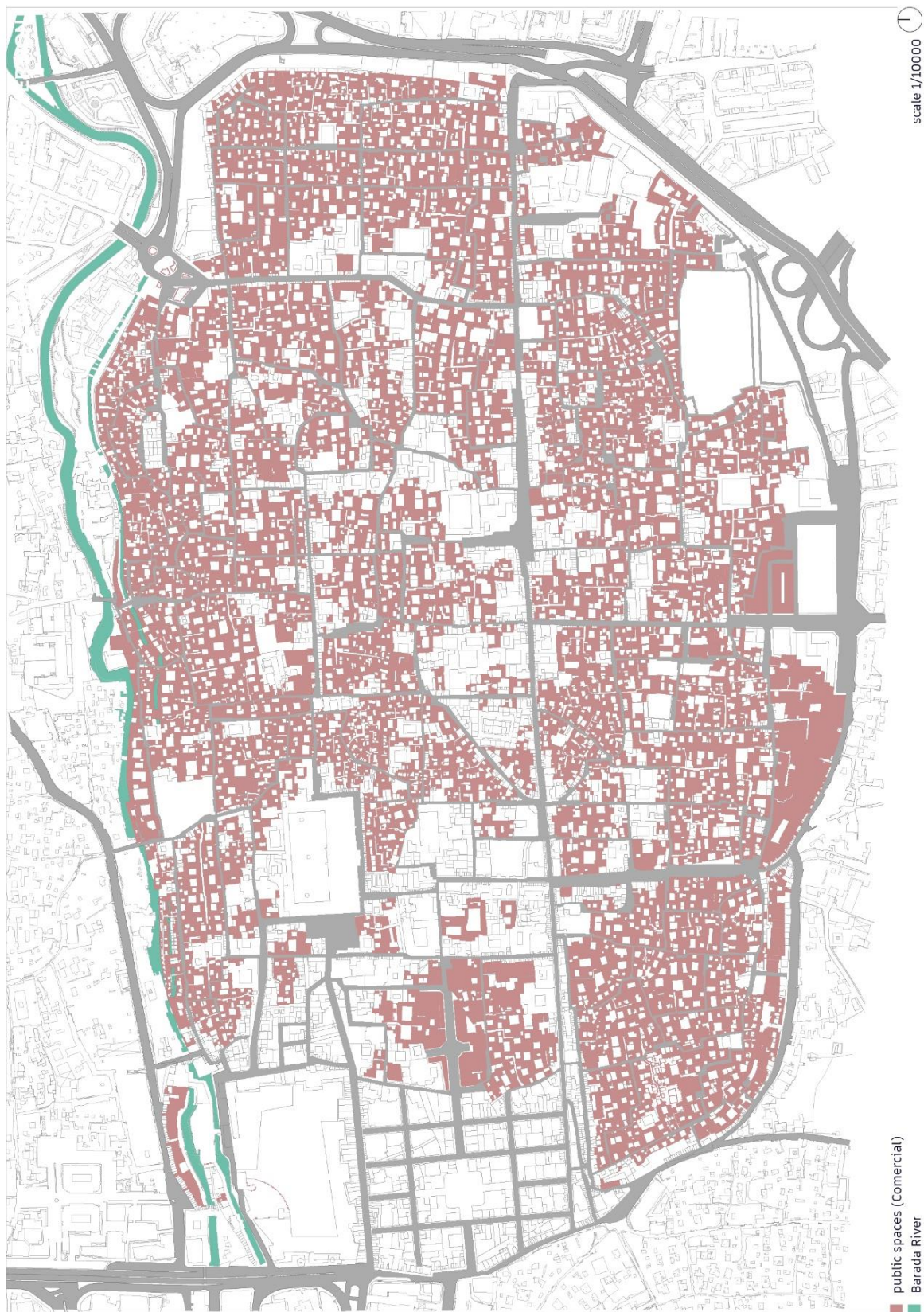


Figure 95: The houses, inside the old city of Damascus in the beginning of the twentieth century. The source: the author

The Publicness of the houses' courtyards.

Although the houses or residences are considered the most specific private unit in the city, this could be argued in a different demeanor in Damascus's old city. Some scholars commented that the hierarchy of publicity goes following the hierarchy of privacy. People preserved their privacy in their social relations. Maintaining the privacy of the houses is one of the most important tasks of the planner and designer.

Since privacy is a religious concept, privacy in the houses was executed in the spatial separation. Whether it's the Salamlik-Haremlik concept or the two-story separation, the idea was to disrupt the visual access to the sections used by the family only. Their disruption could be through physical forms like doors and gates, house design as land use division, or narrow dark passages.

Therefore, the more visual access space has, the more public it is. In the term of the public domain existing inside the private houses, it is in the present of the guests' hosting facilities, which is necessary for the Damascene houses. The higher the stature of the house owner, the bigger guest facilities constructed in his house. These facilities are mainly the main closed guest room with its door open to the corridor after the house main's entrance, or the guests' space open to the courtyard Al-Qaea, where the less formal guests could sit in the summer days.

The most important feature is that the guests' axes should not cross with family axes; for this reason, a separate room with an isolated entrance is located the nearest to the door, where the dark feature of the corridor or a curved angle could provide the disruption of the visual access. (Alafandi & Asiah, 2017) (Haddad, 2009). Figure (96).

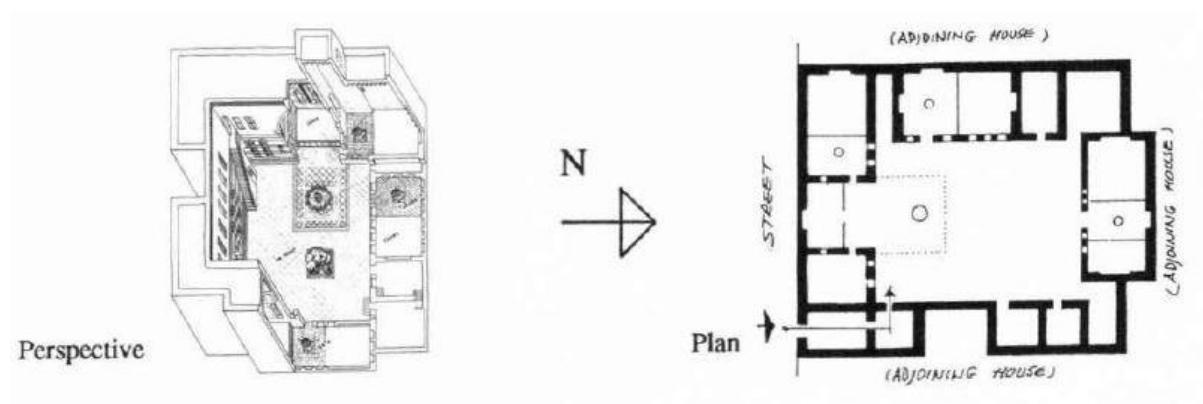


Figure 96: A typical Arabic house in Damascus. The source: (Behsh, 1988).

The publicness of the houses in Damascus's old city is connected to the public-private combination invested in each space product. In the luxurious houses and palaces that invested in the concept of Salamlik-Haremlik, it was noted that even inside the same house or residence, there were more public spaces than others. The Haremlik section is considered furthermore private than the Salamlik. The latter was left open to public access in some cases no matter the days' time, like in houses of the ruling class.

Alongside the feeling of increased safety in the early nineteenth century, many house owners built the habit of leaving the door of their houses open all day. Despite that, the traditions dedicated to each section of the house vary from the private section of Haremlik to the semi-private section Salamlik. (Salamandra, 2004).

«The privacy inside the house should be maintained by the design treatment of both public and private domains as well as spaces regarded as sacred (e.g., bedroom) in the private domain»

(Mortada, 2003).

These mores granted the courtyard of the houses a touch of increase in publicness, especially in the Salamlik section, while the same concept of a second courtyard inside the Haremlik section was considered less public. In a genre that grants the house -the ultimate unites of privateness theoretically- the nature of an open for public space in its guest sections.

In addition to the publicness calibrated in the Salamlik or common guest facilities, the open courtyards represent a dilemma in its existence. The root of the courtyard house goes back to the Greek and Roman era in the Mediterranean region. The function of the courtyard was to bring openness to the sanctuary of the house. It is the ultimate projection of the scheme of creating a miniature open garden inside the house.

The courtyard's primary components are the fountain to reduce the area's hot arid weather and fruitful trees and vegetation to provide shades; many scholars liked to compare the old Damascenes houses' courtyards with lushes' gardens. Even though the courtyards represent a higher level of publicness, some courtyards could still be more public than others.

In the case of multi-courtyards houses, with the courtyard dedicated to the Salamlik section being more public than the one in the Haremlik section. It could be seen clearly in the Al-Azem Palace inside the old

city of Damascus. The multiple courtyards adorned the urban design of the palace to illustrate the lavish life of its owners.

The publicness of the houses in the old city of Damascus is not a measurable concept. It is more of a subjective assumption, and in this work, it is noted that it is not possible to cast the houses of the old city of Damascus as absolute private space. The many possibilities of using the courtyards and their urban form as open multifunction space. These spaces are the city's biggest ventilation. It is reviewed in the old city of Damascus's mass and void plan, we noticed that the courtyards represent more than 60% of the city voids. Figure (66).

It is up for discussion that if the houses of the old city of Damascus didn't have the courtyards, will the quality of life inside the city remain the same.

Ownership

The ownership's property has been legally acquired by an individual or Institution. Although individuals or families own many houses inside Damascus's old city, the state passed law number 20 in 1983, declaring that the state has the right to seize properties inside Damascus's old city in what could benefit the higher interest of the public. This law stops any legal actions taken for houses' owners who lost their property under the excuse that the house is subject to a felony. Or under the excuse of protecting the heritage. By this law, many houses were turned into public functions owned by the state presented in the Directorate of Antiquities and Museums. Some of them were turned into museums, like Al-Azam Palace, the Arabic Calligraphy Museum, and the old city of Damascus Directorate in Makteb Anber. At the same time, other houses were turned into governmental and non-governmental organizations. Most of these houses moved from being under the private property to public or semi-public ones. This assessment serves in four categories under Peter Marcuse's publicness levels; the first one is public ownership, public function, and administrative use. In the case of governmental ownership, the second is private ownership with public function and public use in the non-governmental organization properties. The third is private ownership and private function but with public use like the houses turned into restaurants and hotels. etc., the last category is private ownership, private function, and private use like the residents.

In the case of this work assessment, the focus will be on the houses' courtyards, as the spaces that could have more publicness proportions, they have similar ownership and management qualities as the full houses but vary in accessibility. Under this many classifications, the houses and their courtyards' publicness ranged from semi-public to semi-private to private spaces.

Management

Following the settlement of the properties' ownership in the old city of Damascus, it was understated that whatever real-estate is under the state public ownership, the management and maintenance of that property is the duty of the state, under the vision of what could serve the public interest, while the management of the privately-owned property is the duty of the owners, under the condition of having all maintenance action process under the supervision of the state, due to the law passed in 1974 and edited in 2008, which is passed to assure the protection of the heritage in the old city of Damascus. In addition to listing the old city as world heritage, grant the state the right to interfere with the work done inside the private hoses. (Haddad, 2009) (Omran, 2017) (Jodido, 2011) (Sack, 1989). The state insinuated the regulations to protect the authenticity of the houses. This regulation stated that no owner could renovate any house or proceed with any work inside without the proper authorization from the Damascus governorates' committees, as the Committee for the Protection of the Old City of Damascus. Many works have been done on the houses' documentation and archiving it in Makteb Anber to be preserved for any future maintenance, with the possibility of issuing a small loan or fund to accomplish these renovations or maintenance on the recommended standers. Examples of these actions were done in the Makteb Anber as it was renovated from being an old house for a famous family to being a public service office holding the committee's headquarters to protect Damascus's old city. Figure (97).



Figure 97: Makteb Anber. The source: (Alabrash, 2019)

Therefore, the type of management in houses is a semi-private one, while the physical maintenance obtains a similar publicness level of semi-private. As for the presence of control, it is also subject to the house status. Residential houses have private control with slight interfere from the state in house physical status. This control is manifested through the answers to loan on house renovating funds. While for the

state acquired houses, the control is presence aligned with the state presence. If the house is turned into an administrative function. The public control is displayed with the activities of the state inside the house.

Finally, the facilities provided for the houses are the extension of the house maintenance. As the state provides some minor financial help, it sometimes provides personal craftsmen to provide the house with authentic rehabilitation.

The houses 'courtyards have similar levels of publicness through their management as the houses have, therefore they have a semi-private to private publicness level of management.

Accessibility

As mentioned earlier, privacy is one of the main factors in the design of the Damascenes house. It cast a massive shadow over the movability and transition inside the houses. Starting from the main door with its small narrow dark corridor leading to the wide-open courtyards, providing a limitation on the physical access through the walls and gates, then artfully using the difference in the shades and lights to reduce the extent of the visual permeability. In contrast, the limitation on accessibility is relatively high in the houses, but the more public genre is added to the house, the more accessibility it is required. Many public use buildings progressed to reduce the limitation and boundaries of their properties inside the old city. Although the houses were meant to increase privacy. An added level of publicness is required. It is worth mentioning that the owners' ethical and religious affiliations contributed to the houses' differences in accessibility. It was noted that in the house of the Christian and Jewish neighborhoods, the norm was to have guest rooms open to the central courtyard, which in some cases were designed with more space as the need for a second courtyard was not present.

As seen from the map figure (75), the courtyards in the Christian neighborhood were more prominent and more open to the surrounding neighborhoods. As the relations with the neighborhood were not limited to the sense of the need for privacy. (Sack, 1989) (Totah, 2006) (Salamandra, 2004).

As in the case of courtyard accessibility, it is different than the houses. The courtyard centrality is an essential feature inside the house, which provided it with continuous connections to all house rooms and facilities. Secondly, the courtyards provide visual permeability from the room of the house to the courtyards and across it as well. In addition to the open to sky visual access to provide natural light and connection with nature. Giving it a public feature inside the houses forms and a sense of publicness.

Lastly, the courtyards presented the houses with an added openness with its lack of thresholds and gateway. The usual continuous movement from houses 'gates through the corridor to the courtyard is a required easy access. Then later the same movement from rooms to courtyards then to stairs if available and back again to rooms is obvious evidence of the publicness of the courtyards. Figure (98)(99).

In conclusion, the argument about the houses' privateness in Damascus's old city could not eliminate the sense of publicness that affected the houses through the courtyards. It is the thought of openness towards the outside world that included publicness even inside the ultimate representation of private spaces.

The house's courtyards were the last debatable layer of publicness available in the old city, it arguably the end of the journey from public to private for the houses' residents. Causing it to be the last spaces to be assessed in this study. Figure (100).

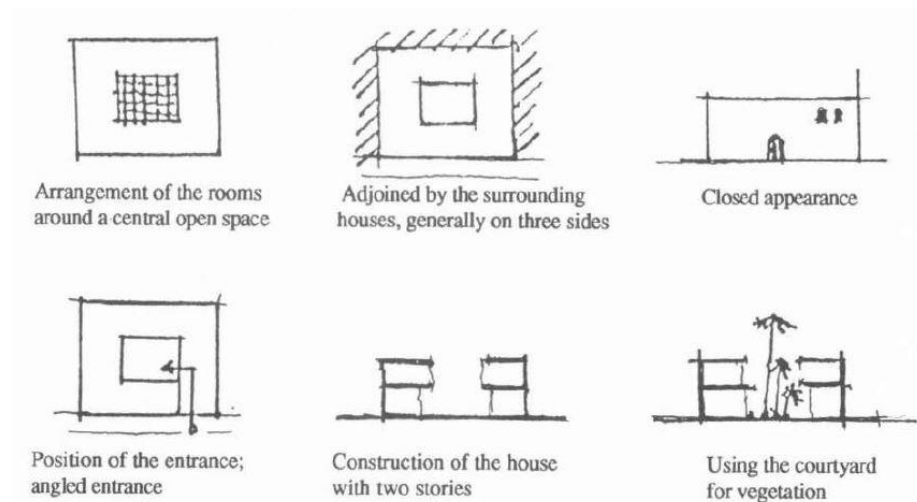


Figure 98: The most characteristic architectural aspects of the traditional Arabic house. The source: (Behsh, 1988).

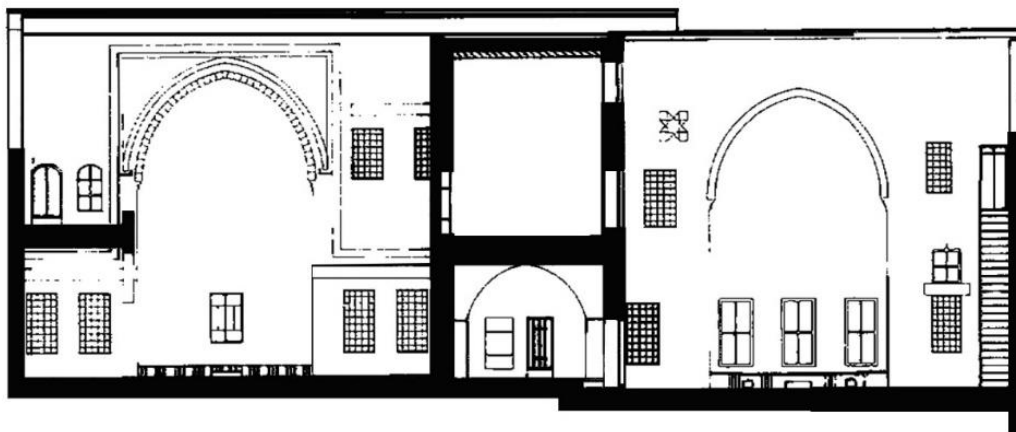


Figure 99. Section of typical Syrian house. The source (Bianca, 2000), edited by the author.

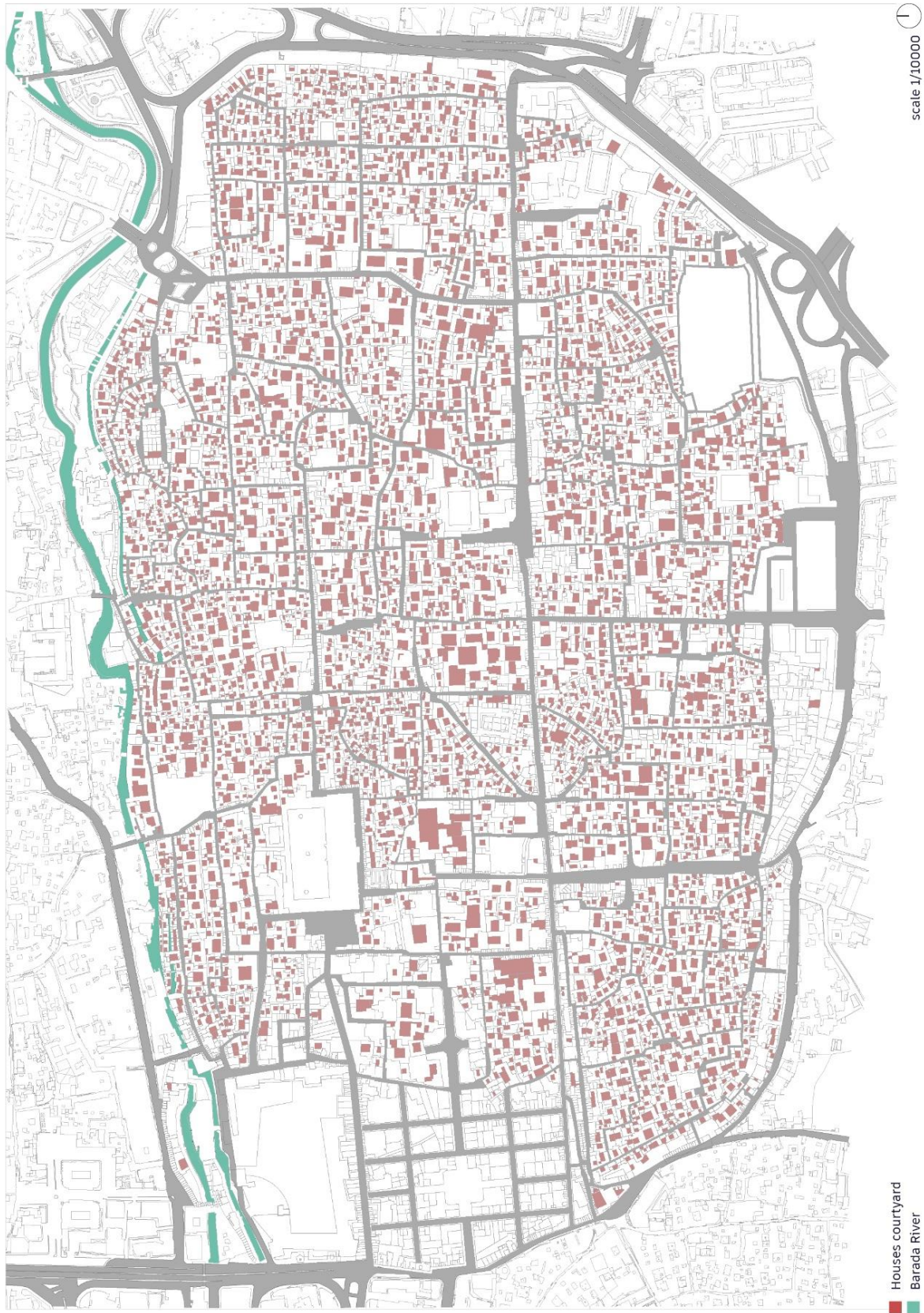


Figure 100: The houses' courtyards inside the old city of Damascus. The source: the author

4.3 Conclusion

In conclusion, this chapter investigated the evolution of Damascus city and the events that affected the formation of the old city. Then presented the results of applying the proposed framework of identifying public spaces in the old city, and later assess their level of publicness through the assessment model proposed in chapter two. The identification of public spaces focused on spaces with public characteristics in the morphological, social, and functional dimensions of urban designs. Within each dimension, a set of criteria were applied to ensure the proposition of public spaces that are adequate with the framework of this study. Later with the publicness assessment, another set of dimensions were applied, including publicness ownership, management, and accessibility. Each one of these dimensions includes an indicator to help set the level of publicness for each space.

The spaces suggested for assessment range from most public spaces in the old city, the main streets to the most private spaces in the city, the houses. This assortment is proposed to construct an understanding of how the spaces in the old city distribute on a spectrum of publicness, and it was conducted that this level aligned with the street network hierarchy. The assortment conveyed the transition movement of an outside observer in his journey to discover the city. starting after entering the city gates. To the pinnacle of street sequences in the houses.

In addition to the framework explained in chapter two, a question arises: why not include perceivable public spaces? like the public urban facilities, which include spaces like Khans, Madrasahs, public baths, and museums. To answer this question, it is important to understand that these spaces have more covered internal qualities which make it more complicated to assess their publicness. As obtaining detailed information of its plans and graphical data more difficult. In addition to the fact that assessing these spaces' ownership and management is a complicated matter under the governance of the old city of Damascus. For example, almost all public bathes are privately owned and have no public authority over the access of the public into them.

Likewise, involving the quasi-public spaces was confined to the houses' courtyards, due to the mentioned reasons earlier. Mainly the movement of publicization of the courtyards as a main agent in the houses shifts in function to become restaurants and hotels. Houses without courtyards are not desirable to become restaurants and hotels.

Chapter 05

Conclusion



Figure 101. Damascus, 2020. The source: @ Joan Torres

5.1 Introduction

In this study, the quest of publicness has been addressed through the case of Damascus's old center. Considering the unique combination of public spaces in the ancient walled city, in particular, the various level of publicness they obtain as a collective of transitioning spaces leading from the city's public outskirts into the private courtyard houses. This study aimed to assess how public the public spaces in the old city of Damascus are. This aim addresses the quest of publicness in public spaces, which will help provide indicators of publicness that could increase or decrease a space's level of publicness. In this chapter, the study is concluded with the answer to its main question and the publicness assessment results.

First, an outline of each chapter's findings will be presented, then the answers to the secondary questions presented in chapter one, which, when combined, address the study's aims and objectives. Finally, the possibility for future work on this subject will be discussed.

5.2 The outline of the chapters' findings.

In order to address the study's main question, multiple points were considered. These points started by presenting the public spaces as a component of urban designs with unique connectivity features. These spaces required a distinguish identification framework to separate them from other components. Later, a framework of assessment was applied to those spaces to determine their level of publicness.

The literature review of urban designs and their components was presented in the second chapter, defining public spaces as part of a collection of spaces in cities, striving towards the foundation of an analytical framework designed to identify public spaces in urban designs through a systematic model of criteria. These criteria facilitate the standards for general public spaces. These criteria were applied to the old city of Damascus's urban designs to define its public spaces in chapter four, taking into consideration the particularity of Damascus as an Arab-Islamic city in the Mediterranean region. This consideration regulates the formation of the city's public spaces and demonstrates their unique features. As explained in chapter three, Damascus, being a prime example of an Arab-Islamic and Mediterranean city, has a concoction of urban features extracted from these two distinguished urban identities, especially in its public spaces. Besides the unique identities of the city's urban spaces, the historical events that affected the evolution of the old city of Damascus' public spaces were analyzed at the beginning of chapter four. These events were vital factors in the physical and social development of the Damascene urban palimpsests.

Alongside the identification of public spaces, chapter two presented the proposed framework for assessing the publicness of public spaces, providing several indicators of publicness. These indicators, when applied to public spaces, help determine its level of publicness by placing it on the publicness spectrum, from ultimate public spaces going towards semi-public, to semi-private, then finally reaching ultimate private on the other end of the spectrum. In chapter four, the indicators are applied to a set of public spaces in the old city of Damascus, which was done using multiple indicators on several dimensions to indicate the level of publicness. The result of this assessment of the level of publicness helps answer the question of how public the public spaces in the old city of Damascus are, which will be presented in this chapter.

The frameworks presented in chapter two address two points, beginning by answering the question of How to identify public spaces in the urban designs? through the review of the published knowledge of public spaces and the cross-reference with the urban designs in Arab-Islamic cities. This question was answered by applying the suggested framework for identifying public spaces in urban designs in general, and the old city of Damascus in particular. This application is performed within the concept of urban designs dimension. In this study, the dimensions considered are the morphological, social, and functional dimensions. It was found that public spaces are defined by multiple criteria contained in each dimension. The results vary between several sets of public spaces. Each set is examined through a different dimension of urban designs. Architects and urban planners address the morphological dimensions of urban designs to produce the morphological public spaces, while historians and anthropologists are more concerned with the social dimension of the urban designs. Therefore, in chapter four, a set of public spaces were selected as targeted public spaces for this study, providing that those spaces represent the identity of public spaces in the old city of Damascus, and also coincide with the proposed criteria in the framework. Therefore, to answer the question, it appeared that the identification of public spaces differs according to the different dimensions of urban designs. In the morphological dimension, public spaces are the spaces that connect private urban forms, including the street network, open public greenery spaces and gardens, and public urban buildings. In the social dimension, public spaces were movements or social spaces, or a multiuse space, like spaces in front of mosques and churches. As for the functional dimension, public spaces are open outdoor public spaces or restricted urban facilities.

Finally, in this study, the public spaces are part of the urban fabric that is the physical domain of public life, which is owned and managed by public authorities and accessible to all people.

As a result of that, in the case of Damascus's old city, the selected public spaces were the street network, the Harat, and the houses' courtyards.

This selection process had many challenges while conducting this study. Firstly, the selection of the street network was the most obvious selection as the streets are one of the least controversial public spaces. It has all the conditions of public spaces, including being part of the city public layout, used for movement, and with open accessibility. Whilst the streets are commonly known public spaces, the Harat are unique ones. Being public spaces limited to Arab-Islamic cities, they represented a new understanding of public spaces in the traditional Arab-Islamic urbanism. The Harat contains several urban elements that could be analyzed individually.

In this study, the conceptualization of the Harat is presented as an urban unit. Meanwhile, the most controversial selection of public spaces is the houses' courtyard, as they are known commonly as private spaces. But for the presence of the slight publicness aspects in these spaces, and the distinguished role it plays in the formation of the houses' privateness, it was a significant addition to the diversity of public spaces needed for this study.

Finally, as an additional point in the selection process, the exclusion of the old city of Damascus' open greenery and public urban facilities was done for many reasons. First, with the greenery in the old city of Damascus, it was noticed that the traditional city center lacks dedicated public greenery areas. It was limited to abandoned spaces in between buildings, and some empty plots inside the city layout. The use of greenery spaces was replaced with the use of courtyards inside houses and palaces, with an emphasis on the privacy of the families. The courtyards were habitually enriched with vegetation and adequate house plants to provide the necessary air quality for an outdoor space. The only public garden in the old city of Damascus is the designed eco-garden in the northwest of the city, which was constructed in 2005 on an old landfill by the Syrian Society for the Environment. Second, the exclusion of public urban facilities was due to the many difficulties in assessing the publicness qualities of these covered internal spaces, especially with the many limitations on this study's work. Besides that, the urban facilities have complex ownership and management regulations, as spaces like Khans are used as congregations of shops and warehouses, while the Madrasahs are used as museums and tourist monuments. Public baths have private ownership and private management, and with the financial difficulties that followed the civil war, many public baths were closed. Ultimately, this study intended to include public spaces that arguably obtained measurable publicness. Spaces with clear public or private qualities that will not add much to the understanding of public spaces' publicness and the assessment of the publicness levels, like closed spaces and public buildings were excluded.

Chapters three and four provide an answer to the question: What are the main spatial and social factors that affected the development of Damascus's old city's public spaces? The answer to this question starts

with addressing the most prominent identities of Damascus, as an **Arab-Islamic** city in the **Mediterranean** region. These two identities include many physical and social aspects that affected urban development. Throughout the years, many changes affected the urban developments of the Mediterranean region, as is demonstrated in the urban palimpsest of Damascus. The complex cultural changes that affected the city's urban fabric are still prominent in their current forms. It was determined from analyzing the urban features of the Mediterranean cities that the traditional historical centers are a common feature in the region's modern cities, especially the historical centers with Hellenistic-Roman urban developments. Those cities still contain traces of the perpendicular street network. This powerful urban feature is still traceable in the old city of Damascus, leaving a significant influence on the main street network in the city. Beside the street network, the old city of Damascus maintained the commonly-used courtyard houses. This Mediterranean style of house supplied the city with many sustainable solutions for severe weather conditions. Being a Mediterranean city, Damascus's old city has many urban features in its public spaces. Some of these features are still preserved in the current layout, while others were erased by time and by the urban changes that accompanied the changes in the civilizations.

As for the Islamic urbanism and the urban features of Arab-Islamic cities, the old city of Damascus carried the unique street hierarchy up to the present urban formation. The gradual movement from public to private is an impressive marque of Islamic urban planning, along with the use of narrow streets and paths with curved viewpoints and axes. This emphasizes privacy and security within the walled city, creating the need for the Harat formation. People affirmed their security by gathering in a closed urban development inhabited by people from the same religion or ethnicity. Also, the centralization of the great mosque affected the aggregation of the commercial areas and the city's accessibility methods. All these features, combined with the Mediterranean urban features, had considerable effects on the formation of the public spaces in the old city of Damascus.

The temporal, spatial, and social changes that shaped the public spaces in the old city of Damascus are presented at the beginning of chapter four. These changes were mostly connected to historical events that shaped the physical domain of Damascus' public spaces, whether it had a tangible effect like the fire of 1925 in the Al-Harika neighborhood, or an intangible effect like the religious conflict in the 1800s ACE, which produced the intense need for security within the closed city.

In the end, there were many temporals, spatial, and social factors that affected the formation of the public spaces in the old city of Damascus, being an Arab-Islamic and Mediterranean city that went through many historical events, which caused social changes in the city's multireligious and multiethnic residents. All

of these factors produced the urban fabric of the traditional center of Damascus, creating a unique public space situation in the city.

Just like the answer to the first question, chapter two provides an answer to the question of: How to assess the publicness of public spaces? This question was answered by proposing an assessment framework using multi-dimensions publicness indicators. This framework was the result of investigating several publicness models. It is built using three dimensions for publicness, the first one being ownership. Within this dimension, two indicators were proposed, property and function. These two indicators address the space's legal status according to the city governance, and the intended function of the spaces. The second dimension is management, which contains a set of four indicators, including the type of management, presence of control, physical maintenance, and provision of facilities. Each one of these indicators is concerned with a different factor of space management, especially for a case like the old city of Damascus, where each representation of management is appointed individually. The third and final dimension is accessibility, which is a crucial factor in any space's publicness. This dimension is addressed through three indicators of publicness, including centrality and connections, visual permeability, and thresholds and gateways.

By assessing each of these indicators and determining its publicness status, the selected public spaces can be assigned a level of publicness. These levels go inwards from public, semi-public, semi-private, and private. The different levels of publicness are manifested on a spectrum, as in a lot of cases, some spaces could be assigned a certain level like public, but compared to other public spaces, they have a higher or lower level of publicness. In other words, two spaces could be assigned public, but one of them may be more public than the other, hence the need for a spectrum.

The combined answer to the aforementioned questions correlates to the study's main question of **How public are the public spaces?** The answer to this question in the old city of Damascus is explained in chapter four. The old city of Damascus contains many forms of public spaces. Out of these forms, the study selected five sets of public spaces, which, when combined, present a transitional journey from the city's most public spaces to the least public. It is presented as the journey to explore the old city of Damascus from the point of view of an outside visitor to distinguish it from the point of view of the city's residents.

The results of the publicness assessment were illustrated in the listing of the old city of Damascus's selected public spaces, making the main streets the spaces with the highest publicness level and the house courtyards the spaces with the lowest publicness.

Thus, the main streets were the public space with the highest level out of any other public space in the old city of Damascus, followed by the Harat with the semi-public level, then the secondary streets which obtain semi-public level inside the Harat. Although it is similar to the Harat level, the Harat have a higher level of publicness than the secondary streets inside it. While the secondary streets outside the Harat are public spaces, which exceed Harat's level of publicness, they do not surpass the main streets' level of publicness. As for the Cul-de-sacs, they have a semi-private level of publicness, comparable to the house courtyards' semi-private level of publicness. Both entities are semi-private, but the Cul-de-sacs have a higher level of publicness compared to the house courtyards.

In the end, assessing the publicness of Damascus's old city's public spaces is a complex task. Many steps are required to analyze the practicality of Damascus old city, adding to the substantial publicness aspects and indicators, which motivated the production of this study, they were shaped by the vast investigation into the conceptualization of public spaces' publicness and added to the evaluation of Damascus' identities and history. The construction of this assessment amid the ongoing conflict in Syria modulated many of the urban factors in Damascus's old city, mainly due to the demographic change of the residents. The data on these changes were difficult to obtain, especially with the difficulties of performing site visits while conducting this study. Therefore, the results of this study are defined by the temporal and spatial circumstances, combined with the qualitative subjective analysis of the public spaces' spatial and social factors, which in some times was based on past experiences and knowledge of the spaces' current status by the author.

5.3 Future research

As this study presented a publicness assessment of Damascus's old city's public spaces, a new understanding could be developed. Through the dimension mentioned in chapter two, the old city of Damascus's public spaces could be analyzed. Further work could be conducted on building recommendations to improve the quality of the public space, combined with the publicness level.

The political situation in Syria is changing rapidly. With each change, new cases are rising inside the old city. Changes in the demographic data are causing the city's known urban features to be altered slowly. With these changes, new possibilities for analyzing and studying these changes and their impact on the publicness of the old city's public spaces could be developed.

The subject of publicness is a heavy topic. It has been the subject of many studies by researchers, and it is impossible to cover all aspects in a thesis, combined with the significant work needed to explain the

old city assessment requirements compared to the new modern city's part. Comparing the publicness of public spaces in the old city to the publicness of public spaces in the modern city could be considered an expansion of this study.

Finally, Damascus's city is a triple-layered city that deserved more time and effort for the proper analysis that it deserves. The first layer is being the historical city with considerable ancient values. The second is being an important Arab-Islamic city globally. The last layer is the conflict that the country is going through, reflected in the city's urban documentation. Considering continuity in this research field is a high possibility for the author and finding suitable funding and institution is the main obstacle.

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