Urban multicultural space

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Abstract. The research deals with the concept of multiculturalism and its effects on urban space, including its relationships, human behaviour, building structures, traditions and customs. Two different areas were studied in the city of Baghdad, characterized by multiculturalism, one of which is of a traditional local nature. It contains all the characteristics of our architecture and cities from details and architectural styles with its alleys, neighbourhoods, markets etc. It is one of the historical centres of the city. The second is characterized by its modern architecture and modernist designs. Rehabilitation the old area, which represents our architectural heritage through the use of urban space as a production space and the use of urban form to regulate human relations and behaviours in society. The research explores the idea of community participation for the purpose of integrating the multicultural of societies and creating a multicultural urban space in a way that is compatible with our local architecture.

Multiculturalism
The term multiculturalism is used to refer to differences derived from the structure of culture, ie, culturally rooted differences, [1].

The concept of multiculturalism carries the idea of co-existence between more than one cultural manifestations within the same community. When societies have different cultural expressions, this is reflected in the emergence of different societal dynamics among these cultural entities. In most cases these relationships reflect dynamics between the majority and the minority.

However, the concept of multiculturalism has become a societal value and is a guiding value that will provide a kind of road map for the social, cultural and institutional organization of our contemporary societies.

This valuable understanding of multiculturalism as a community value has been emphasized by UNESCO on more than one occasion.

The most positive view of cultural diversity is that it should not simply be ignored but fully recognized and integrated into the democratic game plan and emphasized by the importance of cultural diversity within the democratic system.

In this regard, it will be possible to use multiculturalism as a valuable tool for the social, political and institutional reorganization of society. This may be done through the inclusion in social and political systems, the various cultural perspectives and understandings that already exist in society.
Moreover, multiculturalism as a value necessarily has a close connection with the principles and rights that are part of the legal system of a given society and thus, in interpreting the nature of those rights and principles, will lead to different cultural and societal perspectives, [2].

The concept of multiculturalism, although it is concerned with dealing with culturally distinct groups, does not mean the multiplicity of the cultural components of the society, but includes the acceptance and satisfaction of all these components by their multiple societal reality and its official recognition. As a result, certain mechanisms are adopted to deal with this cultural diversity, [2]. Multiculturalism is more than tolerance with different beliefs, behaviours and lifestyles. It is a vision of the nation-state and society in which different cultural groups and communities coexist on an equal footing with the right to their own way of life in the private worlds, [3].

Multiculturalism within the private sphere also includes a reconstructed public space based on common institutions that integrate the values and ideals of all citizens, in other words, a new social contract, [4].

Multiculturalism refers to several aspects:
• Cultural concepts that exist in almost all societies (the real side),
• A societal value that can serve as a political tool that provides legitimacy to multiple cultural groups in their struggle for their existence in the communities in which they live,
• A tool for interpreting and reinterpreting basic legal principles and rights in multicultural societies.

Multicultural society is a community composed of several societies and many cultures that are more pronounced among immigrants and groups with different religious beliefs or groups of different customs.

Urban planning and multiculturalism
Means the creation of urban forms, functions and services that promote multiple lifestyles and maintain diverse ways of meeting common needs.

Multiculturalism is a complex system of human relationships, behaviours and urban form that is important in organizing these human relationships and behaviours in a multicultural society.

The complex system of relationships between the behaviour and methods of experimenting with places and spaces suggests that urban planning and architecture play a role in conflict management.

Because of the complex system of relationships between behaviour and methods of experimenting with places and spaces, urban planning and architecture play a role in managing these conflicts.

The answers come from the city, its areas, its public places, its architecture and its ability to promote an integrated and comprehensive society.

Urban planning and architecture supported by environmental psychology should be able to contribute to the confrontation of conflicts between cultures by providing places and spaces for meeting and dialogue, thus contributing to the removal of barriers between societies, [5].

Urban space as a production space
The research deals with Lefebver theories of the use of social space as a production space and its implications for urban space.

Space (social) is a product (social) ... Space is also produced as a tool of thought and action ... In addition to being a means of production, and a means of control, and therefore, domination, and power, [6].

Lefebver suggested that each community has a production method that produces a specific space, its own. In the ancient world, the city is not understood as simple conglomerates of people and objects in space but has its own spatial practices that have made its own space (which was suitable for itself).
He also argues that the intellectual climate of the city in the ancient world is strongly related to the social production of its spatiality.

Its concept of space as a social product and the production of genetically homogenous social practices. Every society produces a space of its own. A "social existence" aspires to be or declares itself to be real, but if it does not produce its own space, it will be a strange entity, abstract and unable to escape from ideological or even cultural spheres, [6]. Lefebvre classified space into three axes: (spatial practices, representations of space and spaces of representation) or alternatively, the perceived, conceived and lived space.

1. Spatial practices are understood and interpreted as practices for physical transformations of the environment
2. Representations of space are understood as theories and images of space in science, architecture, urbanization and media
3. Spaces of representation related to power and authority and the views and ideologies that are characterized by the dominance of social groups.

Spatial practices produce conscious spaces, representations of space are associated with imagined spaces, and spaces of representation are approximated as ‘lived’ spaces. The relationship between the three axes complements the production of space but reflects the troubled relationship between the philosophical directions in which Lefebvre's theory of space, Marxism and Phenomenology.

Lefebvre's theoretical framework for the production of urban space has been used in many studies and research. These theories have facilitated the complex processes in which urban spaces are produced, subject to economic and political decisions, influenced by technology, media and practices.

Deep engagement
Means enhancing the credibility among the communities concerned to better integrate social and cultural diversity and local knowledge into urban renewal processes, [7]. It refers to the set of formal methodologies that emerged from theories of citizen / public participation.

In the last four decades, the emphasis has been on community participation in the 1950s and 1960s with the recognition of citizen participation in decision-making for urban development.

More recently, relevant researches have focused on political frameworks to promote public participation and achieve better cooperation results, [8].

Promote community participation in decision-making processes through:
- Provide infrastructure with private ownership comprising the vast majority of urban land.
- Modification of infrastructure of existing residential areas.
- Dealing with the growing population, which places considerable strain on residential neighbourhoods.
- The need for a robust research methodology aimed at capturing qualitative and effective information that influences the emergence and response of society's values.

Through community participation, they have proven to overcome large obstacles and provide much higher levels of success than projects based on other methodologies, [7]. According to Geertz, 1975 (depth) refers to "deep play" or the ethnographic tradition of cultural emergence to develop trust within society and to understand the specific cultural motives effectively from the perspective of the observed culture.

This means spending more time with communities so that they not only hear their fears but the underlying understanding behind these fears.

The term deep engagement is used together to solve problems by using public participation and seeking to develop researchers and practitioners within the community. They can develop confidence as
well as develop an understanding of the lives of the population with regard to the critical renewal of the future of sustainable cities.

The concept of (public participation) or (engagement) was presented as a pleasure to generate trust and confidence and to emphasize the implementation of urban policies and the development of social capital. Innes er, al, 1994, Burby 2003, Innes, 1996

According to Foreskrs, 1999, and Moore, 1995, expanded the debate by arguing that public participation adds significant value to plans by integrating local knowledge and community perspectives.

Public participation ensures the results of correct and long-term urban planning securing the interests of communities and stakeholders more efficiently.

Deep engagement: A new methodology for community participation in the context of urban renewal that tries to meet these challenges by fostering trust, reliability and empathy of researchers, planners and designers with local communities.

Community participation or public participation brings benefits to the implementation of the project, enhancing public acceptance and sense of belonging, as well as improving the quality of urban planning projects.

To collect information in a specific manner of citizens residing in the study area and to study their problems and obstacles faced objectively and know their proposals and ideas on the renewal and rehabilitation of their area and can be involved in decision-making processes to reach optimal solutions that fit the designer and the citizen for the advancement of the old areas.

The study area
Area between Al-Ahrar Bridge to Shuhada Bridge and Haifa Street towards the river. Two areas were selected with distinctive demographic characteristics.

General description
The first area is Haifa Street, from the famous and main streets in Baghdad, located on the side of Karkh, this road connects the areas of Salhiya and Otayfiyah, connected by three bridges that connect Karkh to Rusafa, the bridge of most of the avant-garde Square and the Martyrs Bridge and the Liberation Bridge from King Faisal Square has [9]:

1. A complex of residential buildings built in the early eighties to be one of the city's modern and distinctive facades.
2. Government buildings of an administrative type, and
3. Heritage buildings that were a residential building for persons who were known in Baghdad.
4. The character of modernity overshadows the area and tall buildings that do not fit the urban landscape of the area.
5. Citizens with an average income.
6. The roads are clear and there are pedestrian roads.
7. There are also unused public areas in the right way.
8. Lack of green areas and parks.
9. The area is generally congested and traffic jams continue, especially during working hours despite the work of a new bridge from the King Faisal Square.

**Second Area / Shouka** area located between Haifa Street and the Tigris River of the historic centre of the city of Baghdad has:
1. A traditional architecture
2. Citizens with low income
3. There are no green areas
4. The area is proportioned with pedestrian traffic and the car cannot enter the inner alleys of the area
5. Traffic jams and traffic difficulty
6. Traffic of vehicles with pedestrians in the part of the area near Haifa Street.

*Figure 2.* photos of Haifa Street showing residential buildings.
Figure 3. Conservation buildings and a proposal to open visual axes and movement axes towards the river.

Neighbourhoods and alleys

- The urban situation is deteriorating in terms of construction and urbanization, as well as uneven building heights.
- Urban degradation is concentrated in residential neighborhoods within the urban structure of the area.
- Lack of infrastructure and services due to the lack of sewerage system in residential neighborhoods and alleys.
- Weak system to collect the trash inside the area.
- Visual pollution of the generators' electric wires due to the unorganized spread of these wires, in addition to the dangers it poses to the residents of the area.
- Interference in land uses - some old houses were used as stores.
- Ignore river movement and riverfront in the area.
Figure 4. The Al-Shawakah area, photos show ancient alleys and heritage architectural details.

Figure 5. Markets in the study area.

Heritage buildings
The area is characterized by buildings of historical and architectural value and is divided as follows:
1. residential role of Baghdadi characters known in the era of past time
2. Mosques / Mosque of Hanan, Mosque of Sayd Ibrahim (disappeared most of its features)
3. Markets/Markets are the predominant part of the study area activities, which give a spirit to the area (Fish market, handicrafts, fishing tools as we approach the riverfront, workshops for carpentry and markets to sell different things).

![Figure 6. Distribution of residential activity in study area](image)

![Figure 7. Traffic network in study area](image)
Figure 8. A photo showing Haifa Street from the river side and Al-Hanan Mosque.

Figure 9. Haifa Street, photos of heritage buildings that were a residential building for persons who were known in Baghdad.
Conclusions
For the purpose of creating an appropriate urban environment for a multicultural society in the study area:

1. Establish institutions and associations to conduct studies and certified booklets and standards and to benefit from the global experiences in terms of citizen participation in the process of rehabilitation and renovation of heritage areas.
2. Activating the laws and instructions pertaining to (investment, acquisition, sale and rent of state funds ... etc.) and the work of workshops for the purpose of amending or enacting other laws to suit the needs of citizens living in the old areas that need rehabilitation,
3. The development of laws to address the overlap in the uses of the land,
4. Develop instructions and controls with respect to the number of floors in the architectural style of the area of building materials to be used to give architectural and heritage value to the area,
5. Controls with regard to buildings on the river facade in terms of architectural style and functions to suit the historical value of the city of Baghdad.
6. Activating river traffic through the development of transfer stations and the provision of means of transport of river heritage in nature and modern technology for the purpose of activating river tourism.
7. Infrastructure rehabilitation and the entire system of services and the system of waste,
8. The work of complete surveys of the study area through the work of teams in cooperation with the competent ministries and departments for the purpose of the work of the census of the population and to identify buildings and buildings extinct that can be rehabilitated buildings and he repeated that are unfit for use
9. The development and rehabilitation of traffic system and traffic in the area with the proposed work of car traffic in the area around the throat and activate the pedestrian traffic only within the study area.
10. Open axes of movement and visual axes toward the river front and promote the important specialized events such as markets to sell a particular type or crafts or entertainment events such as coffee shops and activating heritage festivals and bazaars.
11. The introduction of modern stations and transportation to the area where the area does not contain regular car parking, there are garages scattered randomly in the area.
12. The design of green areas and urban spaces of the gathering and techniques adapted to the hot climate of Baghdad to activate entertainment activities and bazaars for the purpose of integrating multi-cultural populations and attracting interest to the area.
13. Activating the river façade through the creation of productive urban spaces that are shared by the local residents of the study area with local events and heritage details in accordance with the spirit of the times and appropriate climatic treatments.

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