Analysis of Urban Social Orders of Heritage Fabric in the Old Karkh

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Abstract. The concept of urban order is important to the future perception of cities, especially in the heritage fabric. The research aims to find urban generating orders to be used in future planning and design projects. The research problem lies in the analysis of urban social orders from the traditional urban fabric of the ancient Karkh of Baghdad. The objective of the research: Finding the elements of urban social orders. Research hypotheses: Urban Social order is a hidden order that affects the urban fabric, as well as, Urban Social Orders are linked to cultural orders, order laws, temporal order, spatial theme, geographical and regional order, and urban context to achieving sustainable urban design.

Keywords: order, social order, urban order, culture order, heritage fabric, old Karkh.

1. Introduction

By analyzing social urban orders, it is possible to find the current and appropriate urban order, finding convergences to new trends and policies in the foundations of urban planning. Residents opinions are necessary, so these opinions must be documented because people are the actual generators of this built environment.

The theory of place adds a human effect to prior theories by focusing on the historical, cultural, and social setting of a particular urban design, giving the inner context advantage over abstract designs imposed from the outside. There is much to be seen in people minds and social and historical background. Therefore, the vision is lost or merely become unreachable because of its quantity, Transik concludes that each of these methods has its value. However, the best is to rely on the three, and gives a solid blocks structure and voids, and organizes bind between parts. It responds to individual needs and exceptional components of a specific environment.[1]

The urban social order: It is defined from a group of patterns and similar social relationships as well as a group of important and different patterns and social relationships, but they are understandable in a specific place and time. Urban social order is the integration of the three vocabulary settings: condition, rules, and behaviour.

Chaos (Mess) fails to classify activities according to a uniform spatial plan or predictable. Order (no Chaos) assembly line, accurate organization of objects in time and space. Research Methodology: Inductive and deductive analysis was used to find variables from previous studies. These variables were then measured on a sample of residents in the historical area in the Al-Karkh / Al-Shawaka area, through a questionnaire for the area residents, and know their opinions.

2. Urban Social Orders

2.1. The order

It is an arrangement or disposition of people or things in relation to each other according to a particular sequence, pattern, or method, and the way in which people or things are arranged, either in relation to
one another or according to a particular characteristic, as well as, it is a situation in which everything is in its correct place.\[2\] Order is the degree and sort of legality administering the relations among the pieces of an entity.

2.2. Social orders

General ideas of order assume an inestimably critical part in the entirety of human ideas and activity; at the point when thoughts on order change in a truly essential manner, they will, in general, create an extreme change in the general order of society. This reaches into every area of life. By examining society order, it becomes possible to gain a feeling for how subtle and pervasive is the operation of order within the tacit infrastructure of the consciousness of humanity. The adjustment in the order which underlies society is, in specific ways, much the same as those adjustments in standards that are related with logical unrest. New orders of society may emerge that they are viewed as inconsistent with what they supplanted. In such cases, the entire society is confronted with a genuine emergency that incorporates all that was once held dear and is currently decided to be insignificant, inappropriate. In examining the difference in order, it is consequently critical to inquire as to whether all adjustments in the public eye should fundamentally be so ruinous and perplexing or if change can occur in more imaginative manners.\[3\]

2.3. The urban order

Rapoport (1977) pointed out that the elements being ordered can be of different types - spatial, temporal, or social. The misunderstanding (or inappropriateness) of such orders (as in the African city, for example) is clearly due to the use of an imposed etic. In that case, spatial organization. That list can be expanded: The elements being ordered may be domains or sensory, perceptual qualities.\[4\]

Order usually conveys a "reduction to simple geometrical shape and standardization... favouring basic physical function overexpression." This definition has been coloured by the patterns of apparent geometrical symmetry and harmony in natural forms and man-made settlements. However, when comprehended as being "indispensable to the functioning of any system...order is possible at any level of complexity." This definition highlights the inherent nature of order in any system. Having established the settlement as a system consisting of man, time, and space, it follows that order is a necessary component of all settlements.\[5\]

Arnheim (1971) argues the following: Plans, for example, the design of a city or building, a bunch of instruments, a presentation of product, the verbal article of realities or thoughts, or a work of art or bit of music are called organized when an onlooker or audience can get a handle on their general structure and the repercussion of the structure in some detail.\[6\] The term, order: as stated by Scott (1924) “is a desire of the mind" an attempt “to establish a fragment of logic in the infinite variety of our environment", \[7\]. According to (Kahn, 1955), order is an embodiment of the principles of mathematics, physics, and aesthetics, \[8\]. Hanson (1989) begins her discussion with a relatively general definition of orders: “Order, in general, are principles that are based on a generally accepted notion of similarity, repetition, geometry, grid, rhythm, symmetry, harmony, and the like.” These ideas have historically influenced the building design.\[9\]

Order, in the sense of principles based on some generally accepted notion of sameness, repetition, geometry, grid, rhythm, symmetry, harmony, and the like. The temporal order, which appears at a certain point in time, and the other includes the eternal theme (timeless order), which is suitable for every place and time, an example of a radical change in the overall order that pervades society can be found in the transition from the middle ages to the present day. The medieval worldview is essentially that of a timeless order in which each thing has its proper place so that even the temporal order of history can be accommodated within the timeless order.\[3\]

The behaviour of the most natural frameworks is not halfway controlled, and it is the lack of centralized control that makes the framework more adaptable in the long run. In fact, most biological and social systems are anarchist systems, a situation that nevertheless allows for significant self-regulation. This work is intriguing for the sociologies, explaining the central planning that has offered
an approach to business sectors. Another effect may be that there cannot be a decisive model of the international systems behaviour and that theorists who have been chasing very elegant and reduced models of global relations are destined to fail. While writing for non-mathematicians,[10]

Although trial and error are not permitted when it comes to land development and urban planning, social change in Japan is taking place very quickly, and the use of short-term development plans, which are modified and corrected whenever necessary, has led to better results than long-term, rigid planning, for example, streets are built for functional purposes alone.[11]

According to Arnheim (1971), there is a Useful Order on numerous occasions; order is caught above all else by the faculties. The perceiver sees a coordinated structure in the shapes and tones or sounds confronting them. Yet, it is hard, it may be outlandish to discover models in which the order for a given article or function is restricted to what in particular is legitimately clear in observation or maybe, the discernible order will, in general, be showed and perceived as an impression of a perceivable order, regardless of whether physical, social, or cognitive.[6]

2.4. Urban Social Orders Dimension

2.4.1. The Language as order. Language is having an endless order since its potential for significance is boundless and cannot be controlled by any limited contrast arrangement. It also contains a wide range of suborder of lower degree the different guidelines of sentence structure and semantics, for instance. The higher-order likewise contains and condition these suborders. Inside the novel language boundless order, for instance, is contained the order for the sentence. The sets of tense, activity, and the section subject. Also, the sets of character and plot that interface the parts together.

As Bohm & Peat (1987) stated: an essential point in this discussion of the order of language is the context dependence of its meaning. Only within the context of a human being can order of meaning in what is read or heard emerge with their capacities, knowledge, and experience. If a particular person lacks this context, for example, if he or she does not know anything of the semantics of a particular language, then, at least initially, the order will appear to be nothing more than a rhythm of sounds. The overall order, therefore, belongs both to the language and to the person who uses it.[3]

2.4.2. Culture order. The idea that a human being as a cultural creature is bound by hidden laws and not as a master of himself may be shocking to some. For anthropologists, culture symbolizes the way of life of peoples and the set of patterns of behaviour acquired through learning and their positions. There is no possibility to teach culture in the same way that it is used in teaching language, and there are no basic determinants of culture until recently [12].

The concept of culture is rather complex, and there is a lot of literature that deals with it from many perspectives. Thus, Rapoport has argued that for some aspects of environmental analysis and design, it can often be useful to break down this global concept to some extent and start with the concepts of Lower Order, such as Activity Systems and Life Style.

It is useful to consider the broad concept of culture. Anthropologists agree on the centrality of culture in humans, but they disagree about its definition. Therefore, many different definitions have been found, but all definitions fall under one of three general categories. One defines culture as a method. The typical life of a group, a certain way of doing things, and the second as a system of symbols, meanings, and cognitive schemes sent via symbolic codes; The third is a set of adaptive survival strategies related to environmental preparation and its resources.

The world is shaped by the application of the law that leads to systematic and consistent choices, whether in the creation of a lifestyle (i.e., the specific tool as temporal, material, and symbolic) or the pattern of construction. In the natural landscape of a region, choices are made from the potential alternatives. It is very important to look at landscapes and urban area; this indicates that the link between order and culture is coordination output and process consecutively; Environments are contemplated before they are constructed or given a physical expression.[4]

In his book, Culture of Cities, Mumford examines the former cities in order to discern their best
features and uncover their implications for future cities. Contemporary urban design and planning can be informed by the lessons these ancient cities are still learning. Mumford treats the city as a university. It investigated its physical and social characteristics, its neighbourhoods and societies, its buildings and functions, for Mumford, “The city is the ultimate focus of the power and culture of the community, here where the issues of civilization are concentrated.” In this sense, the city is an educational process, which is a civilization order.[13]

Hall (1966) notes the reason for his study of the three European cultures (English, German, and French), while studying American culture, is to provide comparison by shedding light on some implicit patterns, where Americans refer to their European origins, and this is an indication of the role of historical reference in the current patterns and orders. Proxemics patterns differ between people in space, as hidden cultural frameworks appear that define the structure of the perceptual world of a particular person. Perceiving the world in a different way leads to different definitions, where crowded life and relationships between people are different, which means that city planners must think of city-worlds according to their differences, cities that match the convergent patterns in which they live.[14]

2.4.3. Civic Order. The creation of an urban public sphere, and the multiplicity of these areas within the ecological zone, is the only way to examine urban decay and devastation. Environmental.

Both Plato and Aristotle were pioneers in the studies of the city, seeing the city as a moral order overwhelmed with value complementary to the achievement of human anthropology, the fact that Plato was intimately familiar with his city gave Mumford great insight into the city, not as a material thing but as a way of life. The lessons Mumford learned from Plato and Aristotle remained with him for the rest of his life. The Athenian classical approach to the city emphasized balance and proportion as an integral part of the full development of a person.

Society needs to expand in the human dimension in order to allow a humane way of life. Excessive balance entails imbalance and disproportion that leads to an inhuman lifestyle, which frustrates the potential for growth and development. The classical perspective was keen to integrate human society into a natural environment, emphasizing the importance of geography, climate, air, land, and water in human habitats.[13]

2.4.4. Technology Order. Mumford questioned the benign nature of technology as it came to cultivate the dichotomy between mechanical culture and organic culture regarding the dominance of the gigantic machine. As his argument developed, Mumford's concept of technology became more complex. Mumford initially adopted a traditional definition of technology as devices that include machines, processes, structures, and utensils. His concept has expanded by technologies and civilization from the current concept, that technology, which Mumford referred to as “technologies” in the German tradition, includes more than devices, Mumford distinguished Between machines as specific beings. The machine, as the entire technological complex that includes tools, machines, skills, knowledge, and the arts, Mumford was now concerned with the problems of a mechanistic civilization in which technology is considered as technologies that produce system, order, and control, including institutions In the technological problem-solving complex, he prefers the term "machine" to a technological system. [13]

2.4.5. Geographic order. The urban order list can be expanded: The elements being ordered may be domains or sensory, perceptual qualities. Urban communities look, smell, sound, and feel extraordinary; they have diverse characters or moods. This is effortlessly felt. However, it is extremely hard to depict. These sensory qualities are ordered - they can be understood as an experiential order. This experiential order can be, and needs to be, studied by abstracting it in various ways. But even then, it is still rather less abstract than the approach commonly employed by geographers. The latter tend to study urban environments mainly through plans and maps and rarely discuss the experience of that environment by the people in it.

In this geographical context, is stress on experiential, sensory qualities, and relationships. Each setting can be viewed as a put in having a request which gets conspicuous, on the grounds that it very well
may be portrayed by a bunch of qualities: location and site, orientation, connection to the scene, components, settings, specific kind of spaces, ways name, the direction frameworks, the tones, textures of surfaces, sounds, smells, temperatures, air developments, etc.

As Rapoport (1979) stated, we are dealing with an order based on sacred space, which is, of course, the basis of many (if not most) traditional cities (e. g Indian, Yoruba, Maya, and so forth). This sacred space is organized differently by different cultures to produce different sacred orders, but all can only be understood in these terms. This situation can be contrasted with cities which can only be understood in terms of orders related to efficiency, comfort, or health - oral abstract geometric or aesthetic order. In the Muslim city, if one looks at the control of mobility and the use of this control for social control, one finds that the behaviour space for any given individual is restricted to a small area around the dwelling and that this area is smaller still for women. See figure 1. The town tends to be divided into areas usually called (Mahallas) which belong to particular groups, and distant quarters are not used and not even visited. These divisions can be in a Muslim city, whether in North Africa, the Middle East.[23]

2.5. Previous Studies
Hall (1959) in his book (The Silent Language), which encompasses social and anthropological studies, explained the influence of cultural factors on the human being in an unknowing way, intending the language of time and space, trying to show that behind the mystery of the eye, confusion, and lack of organizing life, there is an order and that the topic of culture has a relationship with this order. The patterns of culture are unique and cannot be considered universal. It is difficult to separate the human being from his cultural skin. There are laws administering designs: laws of order, selection, and harmoniousness. The possibility that man as a social being is limited by hidden manages and is not ace of his destiny may come as a stun to some—it has consistently been difficult to acknowledge. Differences govern behaviour in some way, which are not defined implicitly by choice but are well-established laws that are not known as laws at all. There are three types of patterns: Unfamiliar, Formal, and Informal Patterns.[12]

In the same directions, (Hall 1966) explains how man uses the space through personal relationships, intercultural exchanges, architecture, city planning, and urban renewal. The author coined the term Proxemix to describe the measurable spatial distances between people during their interactions, which he considered were the distances between objects that people took spontaneously.

When connecting housing, architecture, market, or street, it is necessary to understand the ways of dealing with the senses with their inner and outer surroundings, that scale is a major factor in planning cities, neighbourhoods, and housing lands. Most importantly, the urban scale must be consistent with Ethnic scale, as it seems that each ethnic group has developed its own scale. The researcher recommended finding appropriate methods for calculating and measuring the human scale, especially the hidden cultural dimensions, reducing densities and overcrowding in cities due to their negative impact and providing natural and open places. [14]

As Rapoport (1977) , There are areas closely related to how slums are defined, which depend on the meaning associated with certain orders of the place itself. It is wrong for observers to see chaos, and there is a lack in material and social orders, but in fact, there is an order reflected in the social and the cultural relationships and the space utilization according to specific rules, but it in a diverse construction method. There are rules, preferences, or cultural schemes for specific individuals or groups. In other words, all cities, almost every environment have an order by definition. Since they are not random, they are the result of groups of options that are constantly defined. Not knowing the culture may mean that the cues are not noticed; if noticed, not understood, or they may be wrongly understood, i.e., they define an inappropriate situation. Finally, the situation, even if understood, may demand different behaviours or use different rules, [4] Since the urban order, like other environmental orders, it consists of settings that define situations, rules, and behaviour. As Rapoport (1992) pointed out: the environmental order goes beyond the order expressed merely in the built form, the 'hardware.' One can say that four variables are being ordered: space, time, meaning, and communication.
Moreover, they fall into three major classes: Fixed-feature elements those which change little or slowly. (See Figure 2).

![Figure 1. Bazaar axis of Muslim city. Adapted from [19]](image)

![Figure 2. Integration of vernacular with regular weaving All (A) high-class elements with vernacular matrix, figure (B) high-fashion frame with vernacular infill. [15]](image)

Smith (2011) deals in his paper with (Spatial order, visual order, and urban planning), the relationship of urbanization to social breakdown, with informal settlements in cities, chaos, and crime, as well as the stereotype, where there is a stereotype that is taken around cities and settlements, a mix between the visual order and the social order. Visual arrangement refers to the type of regularity in planning that city dwellers can perceive as well as those looking at urban maps or images, settlements in which irregular arrangement lack visual order, social order is a deeper and more complicated concept; The social pattern refers to the way social groups and societies are related and persist over time in ways that allow most or many people to lead a "normal" life. Arrows show the causal relationships in the way the stereotype appears. Social disorder leads to visual disturbance; therefore, when we see visual disturbances, we can infer the presence of social disturbance. Central planning leads to an arrangement and visual organization. (See Figure 3. and 4).

![Figure 3. the relationship of the visual order to the social order in the stereotype alternative](image)

![Figure 4. Clarifies a better alternative opinion about urban reality](image)

the urban coherence scheme is a tool for design and the embodiment of practical urban multi-sectored planning. [16]. The central planning leads to the visual order, but it is believed that not only straight streets and grid planning are achieving the urban visual order. The urban world is vast, containing many visual order types and social order, but one does not produce the other.[17]

3. Practical Study
The research problem is finding the urban social order from the urban heritage fabric in the ancient Karkh city of Baghdad. The Population is one of the factors affecting the occurrence of structural changes in urban order, by documenting the views of the population, and considering this necessary because the population is the actual generator of this built environment where the research aims to find generative urban orders to use them in future planning and design projects, Table 1, (see Figures 5, 6, 7, 8, 9, 10, 11, and 12)
3.1. Objectives of the Survey
The survey aims at finding the opinions of the target sample, who are residents of a heritage area in Al-Karkh - Baghdad, which is Al-Shawaka and Bab Al-Saif, by measuring the research indicators drawn from previous studies and the factors affecting the creation of social orders, and then measuring the percentages of social orders indicators.

1. Measuring the cultural orders index
2. Spatial orders index measurement and the land uses orders.
3. Measuring the temporal orders index
4. To measure the extent of the sample being affected by symbolic and meaning orders.
5. Geographical and regional orders index measurement.
6. Measuring the extent of the sample being affected by space formats.

Figure 5. The Swimming activity
Figure 6. Boating Industry (Al-balam)
Figure 7. Manufacture of cotton ropes in the old Karkh, Baghdad in 1932
Figure 8. The alley and play place
Figure 9. Social interaction
Figure 10. A narrow alley
Figure 11. Entrance to Baba Zinko alley from the retirement side, from alshuhada’ Square side

Image sources / The researchers
| Research indicators | main vocabulary | Secondary vocabulary | Possible values |
|---------------------|-----------------|----------------------|-----------------|
| **Culture orders**  |                 |                      |                 |
| Types of cultural Pattern | Formal Patterns | Academic achievement |                 |
|                     | Informal Patterns | Occupation & Employee |                 |
|                     | Unfamiliar Patterns | Known customs or traditions |                 |
|                     | Hidden Patterns | Special customs or traditions |                 |
| **Ethnic order**    | A participatory collective meaning order | Belonging to the region or not |                 |
| **Pattern law**     | Pattern law indicators | |                 |
| Sounds of time (past) | Order law | Achieve gradient |                 |
|                     | Selection law | Achieve a balance |                 |
|                     | Congruence law | Achieve compatibility |                 |
| **Temporal order**  | Sounds of time (past) | Repeat effectiveness | Familiar events |
|                     | Traditions and customs | continuity of traditions |                 |
|                     | Ranking, periodicity, grouping, depth evaluation, tangible, duration, (past) | Preservation of the building (non-demolition) |                 |
| **Nowadays**        | Official time hour, day, week |                 |                 |
|                     | Informal time |                 |                 |
|                     | Technical (practical) time |                 |                 |
| **Requirements over time (future)** | Urgent action | The impact of technology |                 |
|                     | Single action | New buildings |                 |
|                     | Multiple & Diversity action | New jobs |                 |
| **The place speaks** | Territorial boundaries - hidden lines of separation | River boundaries |                 |
|                     | Spatial and social organization | Haifa Street boundaries | British Embassy |
|                     | Communicate - without awareness | Icons |                 |
|                     | Spatial accent | Meanings |                 |
|                     | Naming the place | Names |                 |
|                     | Subtle cues to space | Signals |                 |
| **Spatial order**   | Non-directionality, any technical and utilitarian concept | Jobs |                 |
|                     | Directivity | Directivity towards the river |                 |
|                     | Place value | The symbolic value of the inhabitants |                 |
| **Styles of formal space** | Real and hidden boundaries of the place | Hierarchy Boundaries Authority & Power The periodic sequence Enclosed Spaces Boundaries (hidden lines) |                 |
|                     | Equality and standardization | Use of building materials with uniform dimensions |                 |
|                     | Symmetry | Use of building materials with uniform dimensions | number of windows in the front of the housing unit presence of the internal yard in the housing unit presence of trees in the housing unit |
| **Geographical and regional order** | Concatenated in one direction | The kinematic sequence |                 |
|                     | Sequential according to (function) | Land uses |                 |
|                     | Sequenced according to age | The age level of the population |                 |
|                     | Sequenced according to density | Population density |                 |
|                     | Sequenced according to size | Sizes of residential blocks |                 |
| **Natural boundaries & Land topography** | | |                 |
| **Proxemix Patterns** | Overcrowding | Density & Residential plot areas number of family members |                 |
3.2. Analysis of Questionnaire Results

3.2.1. Personal information of Target sample & Field study. For the purpose of knowing the social orders of the traditional urban fabric, it was selected the traditional area of Al-Karkh, Al-Shawaka, Bab Al-Seef, and Al-Karimat. A random sample of residents in the area was taken to apply the research indicators that were found from the theoretical framework. The results of the research were up to the time of writing the research (as the research is continuing, as the research is drawn from the doctoral thesis) (58.8%) of them were males, (41.2%) of females, see figure 13., (82.4%) of both sexes are married see figure 14., (29.4%) of them are (30-40) years old, (23.5%) of them (50-40), (23.5%) of them (50-60), see Figure 15. Most of the sample are heads of families, and there are ages (11.8%), of whom are (60-80), Figure 16.

When a group of people residing in the old Karkh was surveyed, it was found that (88.2%) of them lived in the old Karkh in the past. See figure 17. (52.9%) of the respondents still live in the old heritage area at present. See figure 18. This means that there is a movement by residents from the traditional areas to housing outside the historic area. They are distributed in the areas of Shawaka (53.6%), Bab Al-Seef, and Al-Kreimat (23.1%) for each. See figure 19. This percentage means that more than half of its residents still live in the traditional area. This situation is better than the traditional area in Rusafa. Also, (14.3%) of those who lived long ago, reaching more than 60 years, means that a large percentage of the original inhabitants are still inside the historic area, see figure 20. (40%) of the respondents were working in the same area. See figure 21. This percentage decreased to (37.5%) at present. There is a convergence of the workplace with housing, which achieves social sustainability through (mixed use), see figure 22. The average Iraqi family is five people, see figure 23. The residential floors areas vary, reaching a minimum of 32 m², as shown in Figure 24.

Most of the buildings are interconnected, compact, and cohesive houses (see Figure 25). And the areas of buildings vary up to 32 m², that most of them have courtyard (60%) (see Figure 26). Their
façades are sometimes just a door (see Figures 27 and 28). The interior level rises from street level (40%) of the houses were built in the twenties of the last century. See Figure 29. Most of the houses (60%) contain the inner yard, but these internal courtyards do not contain trees, as in Figure 30.

Figure 24. area of respondents’ homes

Figure 25. Type of the housing

Figure 26. court yard in the house

Haifa Street has become an essential symbol for the people of the region, although it opened the street, which caused a significant transformation in the structure of the city. It is noticed that (57.1%) of respondents considered his favourite street to be Haifa Street, then the street parallel to the river (14%). See Figure 31. We can also conclude that each respondent prefers the Darbunah or the alley in which he used to live, Figure 32.

Figure 27. Façade width of the house

Figure 28. The length of the house

Figure 29. House Construction Time

When discussing the previous and current professions of respondents, we find that the emergence of the carpentry profession and the decrease in the profession of fishing, and the increase in the number of workers in government and military jobs, that is, there is a shift from free professions to government, as shown in Figures 33 and 34. Among the unforgettable memories are playing in the alley, swimming in the river and the park, as well as school days, Figure 35.

Figure 30. presence of trees in the inner yard of the house

Figure 31. Respondents favorite street in Alshawaka

Figure 32. Respondents Previous Work

It is noticed in Figure 36, that (20%) of the alleys in which the respondents live are 1.5 meters wide, (20%) are (2) meters wide, (15%) are (2.5) meters wide. These findings indicate that the narrow alleys increased social interaction and thus created an urban and social order for the region. One of the old coffees that residents mention is Jalil coffee, Figure 37 and 38. Despite the emergence of high technology, there has been an increase in coffee shops and places of social interaction.
4. Conclusions of Theoretical Framework

● All urban areas, for sure all conditions, have an order nearly by definition, since they are non-random, the aftereffect of sets of reliably settled on decisions. The limitlessness of specific orders is often because of a need.

● The human being culturally is bound by hidden laws. People are bound by hidden ways that culture provides them, as it symbolizes their way of life, the sum total of their behavioural patterns acquired by learning, and their positions.

● The city is an educational process. It is a cultural sympathy (Civilising Order).

● The implicit patterns refer to the role of the historical reference in current patterns and orders.

● The Proxemics patterns differ among people with different hidden cultural patterns that define the structure of the cognitive world. Therefore, city planners must think about societies according to their diversity, cities that match the convergent patterns.

● Achieving a civic order improves life quality, as well as political and economic power.

● The relationship between technology development and societal trends, and the potentials of modern technologies work, outwardly or hidden, led to the emergence of a new social order.

● When dealing with the urban order, it can be helpful to start with the sensory and experiential characteristics of cities that are also being organized or arranged.

● In cities, we feel the smell and the sound differently. This is easily felt but very difficult to describe. These sensory traits are arranged - can be understood as an experimental order.

● Geographical context is the emphasis on traits and experiential and sensory relationships. Place-specific settings can be seen having an order that becomes identifiable.

● The adoption of the spatial system depends on the order of space. It is possible to distinguish between human and inhuman space, and abstract geometric space contrasted with sacred or religious space can be symbolic, it can be behavioural, and it can be subjective.

● Cities with a system based on sacred space, which is the basis of most traditional cities, this sacred space are organized differently by different cultures to produce different sacred orders.

● Most of the traditional Islamic cities display an order based on severe mobility restrictions, different orders of behavioural space.

● In Islamic cities, if one looks at the control of movement in the Muslim city and the use of this control for social control, that one finds that the area of behaviour for any specific individual is limited to a small area around the dwelling and that this area is still smaller for women.

5. Conclusions

● There is a movement by residents from the traditional areas to housing outside it.

● A large percentage of the original inhabitants are still inside the historic area.

● The convergence of workplace with housing achieves social sustainability (mixed use).

● Haifa Street has become an essential symbol for the people of the region, despite the fact that it opened the street, which caused a significant transformation in the structure of the city.

● A change in the pattern of building design in the context of reducing the pattern of houses that have an inner courtyard versus a front, opening to outdoor.

● The previous and current professions find that the emergence of the carpentry profession and the decrease in the profession of fishing and the increase in the number of workers in government and military jobs, that is, there is a shift from free professions to government.
● Decreased vegetation cover in the area.
● Most of the respondent prefers the Darbunah or the alley in which they used to live.
● The narrow alleys increased social interaction and thus created urban and social order.
● Despite the emergence of high technology, there has been an increase in coffee shops and places of social interaction.
● One of the main jobs of the city residents is fishing and thus the manufacture of tools such as ropes and nets, as well as river transport and transit.

6. Recommendations
● Reviving essential icons such as the Beiruti Café.
● Reviving essential games such as swimming
● Reviving essential industries such as rope weaving and boat manufacturing.
● Restoration of a dilapidated house, Sorting the heritage houses.
● Reviving the styles and patterns of Baghdad, and Infrastructure provision
● Encouraging and maintaining housing
● Al-Shuhada Street Development. Rehabilitation of the Shawaka market.

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