The Shared Public Space of Post-Conflict:

Conceiving, Perceiving and Discovering the Public Space through Lattakia of Syria

Yamen Y. Badr

BArch MArch

A thesis submitted for the Degree of Doctor of Philosophy

The University of Nottingham

Department of Architecture and the Built Environment

April 2020

Abstract

The early narrative of the ‘Arab Spring’ was associated with the global academia and media celebrating the event as a re-taking and re-using of long-forgotten public spaces. Nevertheless, a critical examination of the space of the event would indicate that the everyday roundabout and monumental political space are deprived of everyday social aspects. Today, the narrative of post-event marks the Arabic world and Syria particularly, through contested cities associated with competing identities. Within the same context, limited central public spaces operate without a civic virtue; on the other hand, numerous religious spaces are present; however, with a limited and exclusive public realm. Still, this research claims the potential civic role of public space as a valid concept capable of reforming and sustaining inclusive social patterns within the context of post-conflict associated with religious social patterns and the condition of the contested city. Between the years 2011 and 2018, through the context of Syria and Lattakia, this research attempts to explore the characteristics signifying the absence of civic public space, in order to establish a portrait for its possible existence through the narrative of post-conflict and the potentials of urban peacemaking.

In association with *Part I: from theory to concept*, the thesis examines three intellectual spheres concerned with: the notion of public life and space; the context of the Arabic City; and finally the condition of conflict in the city. Amid the realm of the possible, *Part I* explores theories and then hypothesises a conceptual proposition by first indicating that the public space’s multiplicity of products and processes represents the opportunity rather than the absolute notion capable of creating and shaping the diversity of public life through everyday civic encounters. Second, by presenting the context of exploration through the Arabic City, the concept of the hybridised city is introduced and then signified by the importance of mosques and the insignificance of the imported Westernised square concerning the everyday urban life. Third, it explores the role of conflict in shaping the urban environment, as well as being shaped by it, and concludes with the transformative condition of the public space from a frontier of the problematic exchange, the boundary of segregation, to then the border of civic exchange through efforts of urban peacebuilding. Finally, *Part I* of the thesis establishes an analytical framework constructed upon synthesising the findings and conclusions across the explored intellectual spheres.

The thesis’s scope transforms from the realm of possible into actual through *Part II: from concept to context*. It engages with a pragmatic approach as opposed to critical urban theory. The methodology articulates the justifications and limitations shaping the design of investigation to conclude with the adoption of a remote case study associated with the exploration of the public space’s presence and absences through first, the urban regulatory context of Syria; and second, the spatial conditions of Lattakia; all in association with the time of contestation and post-conflict potentials. The design of the case study’s subjects and purposes are hierarchically and sequentially associated with themes of conception, perception and discovery. Given the critical condition of the context to be explored, the method of data inquiry is limited and remotely correlated

with archival study and urban policy investigation; semi-structured interviews of various stakeholders associated with the production of space; and finally, a secondary level of grey literature. The thesis pursues the presentation of the public space through central and local urban regulations. It then examines the representation of the public space through Lattakia organisational plan and its associated spatial condition. Between both established presence of active religious spaces and limited traces of public space's definitions and identifications, presentation and representation, the thesis argues for the conceived and perceived absence of a strategic and comprehensive notion of civic public space. However, *Part II* also highlights the Village Market taking place through a marginal type of urban space; consequently, it declares the discovery of one tactical notion of the public space and the public realm beyond strategic presentations and representations of the public space.

Through *Part III: from context to contest*, the constructed analytical framework is adopted to unite the realms of possible and actual. The thesis engages in a phase of critical, thematic and cross cases analysis. It contests the context of exploration and initiates by accumulating the absent and discovered fragments of the shared public space of post-conflict. Then, the thesis assembles a potential comprehensive notion of public space by advocating the shared public space of post-conflict through the conceived, perceived and lived multiplicity of products, processes and responsibilities. In association with idealised aspirations and tuned anticipations, the research constructs the notion of the public space by combining the product and process of public space under a domain of urban planning oriented towards the narrative of urban peacemaking and the ultimate normalised everyday life. The thesis argues for the importance of research on the pragmatic and tactical dimensions of shared public space through the global north and south. It concludes by declaring the current and future significance of the civic public space through the context of the contemporary Arabic Mediterranean city associated with religious social patterns and time of post-conflict.

The research presented in this thesis marks the attempt to think and initiate the abstract shared public space of post-conflict through Syria and Lattakia. However, it also realises the significance of rethinking the complex process that could culminate with the physical shared public space of normalised life and make a recommendation on disseminating and implementing such a process.

Acknowledgements

The Author would like to thank:

Pro. Tim Heath**,** for his thorough supervision, his interest in this context of the world, his critical guidance across each step of the research, and most importantly, patience.

My father Yarob Badr**,** for the critical and extensive discussions concerning the past, the present and the potential future of Lattakia and Syria.

My wife Dima Abdelhak**,** for listening to and engaging with various parts of the research.

My daughter Zara**,** this research is for you, and your future.

My family**,** for their support.

The Author would also like to thank ***all participants*** who agreed to engage with this research through a time associated with the narrative of the conflict, while still believing in the significance of the public space through the possible narrative of post-conflict.

Table of Contents

Abstract ..... **I**

Acknowledgements ..... **III**

Table of Contents ..... **IV**

List of Abbreviations ..... **XI**

List of Figures ..... **XII**

List of Tables ..... **XIX**

Chapter 1: Thinking the Shared Public Space of Post-Conflict **1**

1.1 Research Purpose and Questions 3

1.2 Research Aim and Objectives 6

1.3 Research Design 7

1.3.1 Part I from theory to concept 8

1.3.2 Part II from concept to context 9

1.3.3 Part III from context to contest 10

1.4 Research Limitations 11

Part I: From Theory to Concept **12**

Chapter 2 : From Public Life to Public Space **13**

2.1 Public Life Formation and Transformation _____ 15

2.1.1 Rise of public life _____ 15

2.1.2 Decline of public life _____ 16

2.1.3 Transformation of public life _____ 17

2.2 Public Space and its Transformations _____ 20

2.2.1 A brief history of public space and its democratic limitation _____ 20

2.2.2 Contemporary views on the public space _____ 25

2.2.3 Multiplicity of public space _____ 29

2.3 Capturing Public Life through Public Space _____ 33

2.3.1 Everyday spatial experience _____ 34

2.4 Making Public Life through Public Space _____ 37

2.4.1 Social capital _____ 37

2.4.2 Social interaction _____ 38

2.5 From Public Space to Public Life _____ 48

Chapter 3 : Private Public Spaces of an Arabic Islamic Context 49

3.1 The House is a City, the City is a House _____ 51

3.2 The Myth of the Arabic Islamic City _____ 56

3.3 Alienations to the Traditional Built Environment _____ 59

3.4 Supremacy of the Mosque? _____ 62

3.4.1 The mosque _____ 63

3.4.2 The mosque through history _____ 67

3.4.3 The mosque as a place of gathering _____ 69

3.5 The Context, Mosques and the Public Space _____ 71

Chapter 4 : Conflict in the City and the Contested Space 74

4.1 Conflict and the City _____ 76

4.1.1 Pre-conflict _____ 76

4.1.2 Conflict _____ 79

4.1.3 Post-conflict _____ 82

4.2 Conflict and the Public Space _____ 89

4.2.1 Frontier, boundary and border _____ 91

4.3 The Arab Spring as a Conflict _____ 92

4.4 From Public Space to Post-Conflict _____ 96

Part II: From Concept to Context **101**

Chapter 5 : Research Methodology and Methods **102**

5.1 From Critical Theory to Pragmatism _____ 103

5.1.1 The case study as a tradition _____ 104

5.1.2 The case study's justifications and limitations _____ 106

5.1.3 The case study as a methodology _____ 108

5.2 Case Study Design _____ 109

5.2.1 Case study subject _____ 110

5.2.2 Case study units of analysis _____ 113

5.2.3 Case study methods of data collection _____ 117

5.2.4 Case study triangulation of data and evidence _____ 124

5.2.5 Case study data analysis _____ 124

5.3 Lattakia of Syria at a Glance _____ 126

5.3.1 Syria _____ 126

5.3.2 Lattakia _____ 129

5.4 Exploring the Context of Research _____ 138

Chapter 6 : Conceiving the Public Space of Urban Regulations **139**

6.1 The Governance of Public Space _____ 141

6.2 Public Space through Urban Regulations _____ 145

6.2.1 Organisation _____ 147

6.2.2 Division _____ 153

6.2.3 Development _____ 157

6.3 MAM, Urban Planning and Public Space _____ 163

6.3.1 Organisational plans _____ 165

6.3.2 Towards transformation plans _____ 167

6.3.3 Towards positive planning _____ 170

6.3.4 Public space through MAM _____ 173

6.4 Conceiving Public Space through Urban Design Governance _____ 174

6.4.1 The evolution and devolution of the public space as a product _____ 174

6.4.2 The progressive position of public space between organisational and action plans 176

6.5 The Conceived Public Space _____ 178

Chapter 7 : Perceiving the Martyrs' Square of Lattakia 179

7.1 Perceiving Friday the 25th of March 2011 _____ 182

7.2 The Martyrs' Square _____ 187

7.2.1 A brief history of the Martyrs' Square _____ 187

7.2.2 The Martyrs' Square through the regulatory context _____ 200

7.3 Public Spaces of Lattakia _____ 215

7.3.1 False public spaces or intentional public roundabouts? _____ 215

7.3.2 Beyond masterplan and through action plan? _____ 219

7.4 Perceiving *Al-Sheikh Daher Square* of Lattakia _____ 222

Chapter 8 : Discovering One Notion of Public Space 224

8.1 The Village, beyond the City _____ 226

8.2 The Market, beyond the conflict _____ 232

8.3 The Village Market, beyond the Public Space _____ 236

8.3.1 The Village Market as a notion of public realm _____ 238

8.3.2 The Village Market and post-conflict 242

8.4 The Marginal Shared Public Space 244

Part III: From Context to Contest **246**

Chapter 9 : Contesting the Absence of the People's Place **247**

9.1 Accumulating the Fragments of Public Space 249

9.1.1 Confronting the conception of public space 249

9.1.2 Defying the Perception of Public Space 256

9.1.3 Realising a notion of public space 265

9.2 Assembling the Notion of Public Space 275

9.2.1 Beyond a single notion of public space 275

9.2.2 Beyond a single process of public space 277

9.2.3 Beyond a single responsibility of public space 279

9.3 Constructing the Notion of Public Space 282

9.3.1 Constructing the product of public space 282

9.3.2 Constructing the process of public space 285

9.3.3 Constructing the domain of public space 287

9.4 The Presence of a People's Place 289

Chapter 10 : Rethinking the Shared Public Space of Post-Conflict **292**

10.1 The Exploration of the Shared Public Space of Post-Conflict 292

10.1.1 Part I from theory to concept, revisited 293

10.1.2 Part II from concept to context, revisited 296

10.1.3 Part III from context to contest, revisited 302

10.2 The Research Contribution to Knowledge 307

10.2.1 The Arab Spring, radical change and pragmatism _____ 307

10.2.2 The mosque, the square and pragmatism _____ 308

10.2.3 Global north and the global south _____ 309

10.2.4 Contribution to the theory _____ 309

10.3 Rethinking the Research Limitations _____ 312

10.4 The Research Potentials and Future Directions _____ 313

10.4.1 Dissemination _____ 313

10.4.2 Implementation _____ 314

Bibliography 316

Appendices 334

Appendix 1: Ethical Approval _____ 335

Appendix 2: Participants Information Sheet – English _____ 336

Appendix 3: Interview Questions – English _____ 339

List of Abbreviations

CABE	Commission of Architecture and the Built Environment
CinC	Conflict in Cities
GPCTSC	General Public Company for Technical Studies and Consultancies
GTZ	German Technical Cooperation
JICA	Japan International Cooperation Agency
LCC	Lattakia City Council
LoC	Library of Congress
MAM	Municipal Administration Modernisation
MoHC	Ministry of Housing and Construction
MoLAE	Ministry of Local Administration and Environment
MoJ	Ministry of Justice
MoRE	Ministry of Religious Endowments
MoSAL	Ministry of Social Affairs and Labour
NGO	Non-Governmental Organisation
SAR	Syrian Arab Republic
SPC	State Planning Commission
UN	The United Nations
UN-HABITAT	The United Nations Human Settlement Programme

List of Figures

Figure 0-1: Tahrir Square in Cairo on the 12th of April, 2011 to the left. The same square during normalised life to the right. Source: (Elfiqi 2016). 1

Figure 3-1: The internal courtyards of the house (private space), as opposed to the alley (public space) through the historical core of Damascus, Syria. Source: (Aga Khan Historic Cities Programme)..... 53

Figure 3-2: Private-public spaces through the scale of houses, neighbourhoods and the city, extract from the historical core of Damascus in Syria. Source: (Aga Khan Historic Cities Programme)..... 54

Figure 3-3: The house is a city, and the city is a house. Aerial view of the traditional part of Damascus showing the sophisticated system of private-public spaces. This photo was taken in 1968. Source: (Ecochard 1982). 56

Figure 3-4: Diagram showing the typical elements of the mosque, image derived from research on traditional Indian architecture to mark the ubiquitous elements of the mosque. Source: (Kavuri Bauer 2011: edited and annotated by the Author) 65

Figure 5-1: Basic types of design for case studies. Source: (Yin 2014: 50 edited and annotated by the Author) 110

Figure 5-2: Basic types of design for case studies, highlighted in red is this research's case study design. Source: (Yin 2014: 40 edited and annotated by the Author) 112

Figure 5-3: Case study's borders of exploration and embedded units of analysis. Source: (The Author). 113

Figure 5-4: Diagram showing the sequential relationship between the case study's units of analysis, objectives, thesis structure and the borders of enquiry. Source: (Google Earth 2018b: edited and annotated by the Author). 116

Figure 5-5: Diagram showing the relative adoption of the case study's methods of data enquiry in relation to the units of analysis across the narrative of research exploration. Source: (The Author). 123

Figure 5-6: Diagram showing the two phases of analysis concerning various part of the research, research's objectives and case study's units of analysis. Source: (The Author). 125

Figure 5-7: Map showing Syria, with the location of the governorate of Lattakia highlighted in red. Source: (Wikimedia 2008: edited and annotated by the Author). 127

Figure 5-8: Diagram showing the Syrian government pyramidal administrative hierarchy in association with some selected ministries and governorates. Source: (Hasan 2012: 48)..... 128

Figure 5-9: Historical photo of Lattakia taken during the 1940s and showing the old port prior to expansion. Source: (Syrian History 2013)..... 130

Figure 5-10: Aerial view of the city of Lattakia showing the central parts of the city and the current port to the west of the city. Source: (Google Earth 2018a). 130

Figure 5-11: Aerial view of the city of Lattakia highlighting the central Martyrs' Square, and the various phases of port extension to the west promenade of the city. Source: (Google Earth 2018a: edited and annotated by the Author)..... 132

Figure 5-12: The historical relationship between the public realm along the west promenade of the city and the coast. The photo was taken during the 1950s. Source: (Hesham Saae's personal collection). 132

Figure 5-13: The historical relationship between the public realm along the west promenade of the city and the coast. The photo was taken during the 1970s before the second phase of the port expansion. Source: (Hesham Saae's personal collection)..... 133

Figure 5-14: Photo showing the present relationship between the western promenade of the city and the coast, with the expansion of the port as a visual and physical barrier to the sea. The photo was taken during the year 2008. Source: (Hesham Saae's personal collection). 133

Figure 5-15: The hybridised city and the location of the central Martyrs' Square through the districts signified by the presence of religious building and mosques,

in green. Source: (Google Earth 2018a: edited and annotated by the Author) based on information obtained from (Lattakia City Council 2004b). 134

Figure 5-16: The present condition and configuration of the Martyrs' Square, image is taken from the west side of the square and looking to the east. The photo was taken during the year 2010. Source: (Hesham Saae's personal collection). ... 135

Figure 6-1: Diagram showing the potential position of the public space through the context of urban governance and urban law in Syria. Source: (The Author). . 146

Figure 6-2: Diagram showing the potential position of public space through Legislative Decree No 5 of 1982. Source: (The Author). 150

Figure 6-3: Diagram showing the potential position of the public space through the present principles of urban planning established in 1965. Source: (The Author). 151

Figure 6-4: Diagram showing the potential position of the public space through the process of Law No 9 of 1974. Source: (Author). 155

Figure 6-5: Diagram showing the potential position of the public space through the process of Law No.15 of 2008. Source: (The Author). 159

Figure 7-1: The location of the Martyrs' Square through the city of Lattakia. Source: (Google Earth 2018a: edited and annotated by the Author). 181

Figure 7-2: The Martyrs' Square, looking east. The photo was taken during the year 2010. Source: (Hesham Saae's collection). 181

Figure 7-3: The political representation of the Martyrs' Square with the statues of the former president in the middle. Source: (Hesham Saae's personal collection).183

Figure 7-4: The Martyrs' Square as the centre of the event with anti-government protests initiating from mosques and heading to the square (Green) and the pro-government protest marching towards the same square (Blue). Source: (Google Earth 2018a: edited and annotated by the Author). 183

Figure 7-5: The Martyrs' Square as the centre of consumerism arteries. Source: (Google Earth 2018a: edited and annotated by the Author) based on data from (Lattakia City Council 2004a)..... 186

Figure 7-6: The Martyrs' Square as the border segregating potential contested homogenous districts. Symbolically and indicatively marking green: Sunni majority, blue: Alawee majority, red: Christian majority and yellow: mixed religious and sectarian identities. Source: (Google Earth 2018a: edited and annotated by the Author based on data obtained from interviews and grey literature). 186

Figure 7-7: The open space to become the Martyrs' Square at the edge of the city. This photo was taken in 1919, view towards the south. Source: (Hesham Saae's personal collection)..... 189

Figure 7-8: The Martyrs' Square during the 1950s, with *Al-Ajan* mosque at the top right of the photo. Source: (Hesham Saae's personal collection). 190

Figure 7-9: Aerial view of Lattakia during the year 1935, with the Martyrs' Square and the school located on the left side of the photo (white rectangle). Source: (Hesham Saae's personal collection). 192

Figure 7-10: The school of *Jules Jammal* defining the north edge of the public garden. The photo was taken during the 1920s. Source: (Hesham Saae's personal collection)..... 193

Figure 7-11: The public garden defined by edges across the north, south and west. This photo was taken during the 1940s looking west. Source: (Hesham Saae's personal collection)..... 193

Figure 7-12: The space of the Martyrs' Square being used for political gatherings. This photo was taken during the 1950s or 1960s, looking east. Source: (Hesham Saae's personal collection)..... 194

Figure 7-13: The Sports City created to the north of the city, photo taken the 2000s. Source: (Hesham Saae's personal collection). 196

Figure 7-14: The steps lead to the statues and the limited pedestrian access penetrating the square from south to north. Photo was taken during the 2000s, looking north. Source: (Hesham Saae's personal collection). 197

Figure 7-15: The roundabout and water feature to the far west of the Martyrs' Square. The photo was taken during the 2000s, looking south. Source: (Hesham Saae's personal collection)..... 198

Figure 7-16: The masterplan of Lattakia conceived during the 1960s. Source: (Lattakia City Council 2004b: 8)..... 201

Figure 7-17: The evolution of Lattakia organisational plans, and the expansion of the city (diagram starting from the year 1927 at the top right to the year 1991 at the bottom left. Source: (Lattakia City Council 2004b: 10) 202

Figure 7-18: Lattakia general organisational plan for the year 2025, note the focus on the expansion of the city to the north, east, south. The central part of the city including the Martyrs' Square can be seen in black through the middle. Source: (Lattakia City Council 2004a: 25)..... 206

Figure 7-19: Lattakia general organisational plan is divided into administrative districts, each associated with its planning programme. Source: (Lattakia City Council 2004a: 34) 207

Figure 7-20: A noticeable quantity of religious buildings surrounds the insignificant Martyrs' Square. Sources: (Google Earth 2018a: edited and annotated by the Author) based on information from (Lattakia City Council 2004b). 213

Figure 7-21: The city of Lattakia indicating the Martyrs' Square, *Al-Yemmen* Square, and *Urgarit* Square. Source: (Google Earth 2018a: edited and annotated by the Author). 216

Figure 7-22: The falsely labelled *Ugarit* Square, photo taken during the 2000s. Sources: (Hesham Saae's personal collection)..... 216

Figure 7-23: The falsely labelled square of *Al-Yemmen* traffic roundabout. Source: (Hesham Saae's personal collection). 217

Figure 8-1: Aerial view of Lattakia, indicating the location of the Martyrs' Square, *Batarni Park*, West and South promenade. Source: (Google Earth 2018a: edited and annotated by Author). 228

Figure 8-2: Aerial view of Lattakia, indicating the location of the Martyrs' Square, *Batarni Park, Batarni Mosque*, and the West Promenade. Source: (Google Earth 2018a: edited and annotated by Author). 228

Figure 8-3: The ageing trees of the Village Market or *Souq El Dayaa* are considered as the main feature signifying the uniqueness and history of the *Batarni Park*. Source: (The Village Market 2019). 229

Figure 8-4: The Village Market and the sale of handmade artefacts during a typical Saturday. Source: (The Village Market 2019). 229

Figure 8-5: The Village Market and the sale of organic products during a typical Saturday. Source: (The Village Market 2019). 230

Figure 8-6: The Village Market with the *Batarni Mosque* visible in the background. Source: (The Village Market 2019). 230

Figure 8-7: The Village Market and the corner allocated for teaching children how to draw. Source: (The Village Market 2019)..... 231

Figure 8-8: Aerial view of Lattakia, indicating the location of the Martyrs' Square and some of the informal settlements to the north and south of the city in red. Source: (Google Earth 2018a: edited and annotated by the Author). 233

Figure 8-9: The Village Market and the 'goodness corner' allocated for charity. Source: (The Village Market 2019). 234

Figure 8-10: The Village Market and two typical participants with their handmade products. Source: (The Village Market 2019)..... 235

Figure 8-11: Aerial view of Lattakia, indicating the location and configuration the Martyrs' Square as well as the historical *Jule Jammal* School. Source: (Google Earth 2018a: edited and annotated by the Author). 239

Figure 8-12: The Martyrs' Square the dry fountains, the monumental central statue and the surrounding traffic. Source: (Hesham Saae'sPersonal Collection). 240

Figure 8-13: Aerial view of Lattakia, indicating the location of the Martyrs' Square, *Batarni Park*, West and South promenade and the potential access routes from

various districts of the city. Source: (Google Earth 2018a: edited and annotated by the Author)..... 243

Figure 9-1: Aerial view of Lattakia, indicating the location of the central Martyrs' Square, the marginal *Batarni Park, Batarni Mosque*, and the West Promenade. Source: (Google Earth 2018a: edited and annotated by the Author)..... 273

List of Tables

Table 0-1: Research design, the affiliation between research parts, objectives and chapters. Source: (The Author). 7

Table 2-1: Urban Spaces Types. Source: (Carmona 2010a: 169-170). 30

Table 4-1: The conceptual proposition / Part I summarised through key themes and conclusions. Source: (The Author)..... 100

Table 5-1: Five research traditions compared. Source: (Creswell 1997: 65). 105

Table 5-2: List of conducted interviews. 120

Table 6-1: Decree No 5 of 1982 amended by Law No 41 of 2002. Source: (MAM 2008a: edited and annotated by Author)..... 148

Table 6-2: The future principles and criteria of urban planning in Syria, a draft version. Source: (The Author)..... 152

Table 6-3: Table of contents of Law No.9 of 1974. Source: (MAM 2008a: edited and annotated by the Author). 156

Table 6-4: Table of contents of Law No.15 of 2008. Source :(MAM, 2008: edited and annotated by the Author). 158

Chapter 1: Thinking the Shared Public Space of Post-Conflict

The last decade has seen riots and revolutions demanding better ways of life within the streets and monumental spaces of the Arab world; these events were associated with what is now called the Arab Spring. Around the world, academia and the media celebrated the Arab Spring as a re-taking and re-using of long-forgotten public spaces (Abourahme and Jayyusi 2011; BBC 2011a; Sanburn 2011; Joya 2012; Parkinson 2012; Rabbat 2012), and back again in history, socio-political movements within the central public space were no longer the privilege of the "Global North" (Lopes de Souza and Lipietz 2011: 619). However, a fast examination of the unlimited production of the fourth estate should indicate the position of celebrated roundabouts and monumental spaces as places created in memory of the big brother (Orwell 1949: 12), spaces of representation (Lefebvre 1991a), and strategic spaces re-used tactically within the narrative of revolution (De Certeau 1984), Figure 1-1.

Figure 0-1: Tahrir Square in Cairo on the 12th of April, 2011 to the left. The same square during normalised life to the right. Source: (Elfiqi 2016).



Examining the means of protest within most of the cities - if not all - associated with the beginning of the Arab Spring could reveal the position of the mosque as the starting point for such events. Based on Rabbat (2012), mosques operated as the relatively safe gathering space, before marching toward the central public space, arguing that both the mosque and the central public space are re-gaining their civic role*, "*In this new order, both spaces shelter and nurture the expression of the people's civil rights, each at its best capacity and in its best tradition*"* (Rabbat 2012: 208).

The Arab Spring was perceived as a conflict for democracy between people and the central government (Joya 2012; Brynen et al. 2013; Fisher and Stewart 2014). Through this conflict, both mosques and the central public space were associated systematically in creating a collective behaviour in the face a lack of justice, therefore signifying the use of different types of space as real physical realms of democracy in lieu of virtual ones (Parkinson 2012), and again signifying the right to the city (Mitchell 2003; Di Masso 2012; Harvey 2012). However, and based on initial observations, it could be argued that through the post-Arab Spring, the narrative the everyday life concerning some celebrated urban spaces is still absent, as the spaces of events are today functioning as traffic roundabouts through the everyday life.

The conflict has ended in Tunisia, Egypt and Libya, and is still progressing through Syria in the shape of civil war through complex layers of geopolitical forces, as well as everyday religious and sectarian competing identities (Phillips 2015). Through these contexts, it is argued that many of the cities are witnessing a new norm of contestation signified by the rise in fundamental ideologies that are, in return, nurtured by the everyday use of religious spaces (AlSayyad 2013). Accordingly, the geographical context of the event is signified by the transition in the narrative of event from a vertical conflict to a more horizontal one, while also encompassing some religious and sectarian aspects (Bowen 2013; Henley 2016). Furthermore, this conflict can become a nation scale civil war as in the case of Lebanon previously and Syria currently.

Through the context of the Arabic Spring, the ontological background of the thesis is associated with the presence of public space through particular moments of the narrative of the event. The present time, however, signifies the absent civic use of the same space, through a context associated with contestation, and through a time capable of being signified with a notion of uncertainty, in addition to potential emerging conflicts.

1.1 Research Purpose and Questions

Through the general narrative of the Arab Spring, the previous section has indicated the selective and monumental academic celebration of the public space. Nevertheless, the narrative of post-event had signified the absence of celebrations regarding the everyday civic life across the public space. Respectively, through the aftermaths of the Arab Spring, much of the academic publications had been associated with the fields of political sciences, social sciences and humanities (Al-Anani 2012; AlSayyad and Guvenc 2013; Brynen et al. 2013; Matthiesen 2013; Fisher and Stewart 2014).

Through the transformation of the Arab Spring into a civil war, within Syria mainly, the context was approached academically and through grey literature in correlation with the previously indicated fields in addition to archaeological and urban themes. Understandably, these emerging themes were concerned with the destruction of cities and their cultural heritage (Ali 2013; Alexander A 2015), the destruction and the aftermath of legal civic rights (Chulov 2018; Hanna and Harastani 2018), refugee through informal settlements and most importantly the internal displacement of people and its impacts on hosting urban environments. Accordingly, subjects of urban planning and the public space of everyday life were and remain absent through the cannons of research. Moreover, it is critical to note that throughout Syria, exist cities which are relatively safe and have experienced minimal destruction. Such cities include Lattakia, Tartous, Hamah…etc. For these cities, the challenges of everyday urban life are based on rationales that existed before the narrative of conflict associated with the Arab Spring and civil war; however, these cities are certainly affected by such events (UN-Habitat 2014; UN-Habitat 2016).

Generally, through the context associated with the Arab Spring and Syria in particular, the subject of urban design had often been explored under the umbrella of the Arabic City that is both explicitly and implicitly associated with Islam (GIbb and Harold 1969; Belkacem 1982; Bianca 1982; Cantacuzino 1982; AI-Hammad 1987; Ehlers 1992). Through the previous, the urban product of the public space and the public square, in particular, have often been labelled as false forms imported from the west. These forms were viewed as opposed to the traditional city and its mosques, as spatial environments signifying true traditional social patterns and possible Islamic life (Bianca 1982; Bianca 2000). Based on the previous, some publications had been associated with the attempt to imply the arguably civic virtues of the public space into exclusive

religious spaces, and therefore to design mosques for secular and civic congregations (Özaloglu and Gürel 2011).

In respect to the position of Islam in the Arab World, as well as the general role of religion in the spatial environment, De Botton (2012) argues that in the contemporary world the religious domain is more successful in dealing with the everyday lived experience of the individuals and the society. For him, this is particularly true in the way religion celebrates community, kindness, education, tenderness, pessimism, perspective, art, architecture and institutions. Furthermore, De Botton (2012) emphasises that there is nothing wrong with using the same methods as religion, without implying their religious basis.

Respectively, through the context and time of this thesis, it could be argued that the mosque was perceived as a place of gathering. If the mosque is to be compared with the imported westernised public space, then the mosque was more successful in creating a collective behaviour based on the situated multiplicity of bodies. However, this thesis starts by arguing that within the same context, and through the narrative of pre and post-event, the comparison is imbalanced, as the mosque is compared to labelled civic public spaces, that are yet traffic roundabouts and open spaces not associated with any civic, and sometimes social virtues.

In respect to this, during the year 2011, the Royal Institute of British Architects (RIBA) hosted an exhibition and a talk to investigate the meanings of civic and public space in the Arab World. The event concluded that through the Arabic context perceived with the Arab Spring, people tended to appreciate public spaces, particularly as the last were correlated with a transition from being empty to being alive. However, through the same event, architect Bernard Khoury from Lebanon argued for the lack of public space and suggested that "*there is no public space. It is a strange concept to us as it in the hands of the public sector*" (Ephgrave 2011). Consequently, this event had arguably marked the importance of the public space in the eyes of the public, as well as the absence of the public space. Most importantly, it was also perceived that the public space is the public urban entity in the hand of the public authority. The last, if to be associated with the context of the Arab Spring, was a central authority and to some extent, an absolute authority.

Concerning a potential future associated with post-event through Syria, it could be argued that the term post-conflict in itself is very problematic and vague. The narrative of conflict may take years to resolve, and overcoming the political, physical, economic and social traumas of post-conflict may take decades. Furthermore, through the stage of peacebuilding associated with the handshakes of representational powers, virtual resolution may take time, however, achieving these resolutions through the spatial environment will undoubtedly take longer (Bollens 2006; Bollens 2007; Bollens 2012). Consequently, it is never too early to start researching long terms urban visions oriented towards urban peacemaking and peacebuilding.

Through the process of urban design and its embedded product of public space, this research attempts to think of the shared public space of post-conflict. Respectively, the thesis perceives the Arab Spring as the phenomena incepted by people in order to create a better life; accordingly, this research attempts to explore the public space and examine its potential for a better life throughout better places. Most importantly, while exploring the public space, the public life, and therefore people, this research examines the general context of the Arab Spring, and the particular context of Syria and Lattakia, while asserting the realisation and respect for its heterogeneous – cultural, ethnically and religious - past, present and future.

This research investigates the following questions:

- How are the civic public spaces associated with collective public life and democracy?
- Concerning public life, what are the rationales behind the significance of mosques in relation to public space?
- What is the role of public space through the narrative of post-conflict? Moreover, how can it contribute to the public life of post-conflict?
- What are the factors signifying the absence of public space and its civic characters?
- How does the absence of public space influence public life?
- How does the public overcome the absence of public space?
- Who is responsible for finding and establishing public space abstractly and physically?

1.2 Research Aim and Objectives

While the presence of public space has been claimed through particular moments of the narrative of the Arab Spring, its civic absence through the narratives of pre and post-Arab Spring is yet to be claimed. Consequently, this research hypothesises the civic role of public space as a valid concept capable of reforming and sustaining inclusive social patterns within the context of post-conflict associated with religious, social patterns. Respectively, this thesis aims to explore and examine the characteristics that signify the absence and possible existence of the notion of public space through the regulatory setting of Syria, and the urban context of Lattakia.

In respect to the research's claim, and in correlation with the research's initial questions, the research is further structured and articulated into seven objectives, which are organised through three parts, as follows:

Part I	**from Theory to Concept** (conceptual proposition and analytical framework)
Objective 1	To review the civic role of public space in terms of public life and social interaction.
Objective 2	To critically examine and evaluate the role of the mosque as a place of gathering.
Objective 3	To review the position of civic public space through the stages of post-conflict.
Part II	**from Concept to Context** (Empirical research)
Objective 4	To explore, examine and evaluate the contents of Syrian national and local urban policies which determine the characteristics of civic public space as a process and product.
Objective 5	To explore, examine and evaluate the position of the central square through the city of Lattakia and its general organisational plan across the narratives of pre-conflict, conflict and possible post-conflict.
Objective 6	To assess an innovative and civic use of the public space through the city of Lattakia.
Part III	**from Context to Contest** (Analysis, findings and recommendations)
Objective 7	To synthesise and analyse the considerations which should characterise the formulation of the civic public space through Lattakia and Syria of post-conflict, and to make recommendations on improving the current local and national policies.

1.3 Research Design

The thesis's objectives are structured around three parts. The first part thematically reviews the theories and literature associated with the research topic, therefore create a conceptual and analytical framework. The second part, on the other hand, explores and examines the concept through a particular bounded system, and therefore, a context. Finally, the third part contests the explored context concerning the constructed concept and based on an analytical framework, Table 1-1.

Table 0-1: Research design, the affiliation between research parts, objectives and chapters. Source: (The Author).

Thesis Structure	Research Objectives	Research Chapters
	-	Chapter 1 (Introduction)
Literature Review **Part I From theory to concept**	Objective 1	Chapter 2
	Objective 2	Chapter 3
	Objective 3	Chapter 4
Empirical Research **Part II From concept to context**	-	Chapter 5 (Methodology)
	Objective 4	Chapter 6
	Objective 5	Chapter 7
	Objective 6	Chapter 8
Analysis **Part III From context to contest**	Objective 7	Chapter 9
	-	Chapter 10 (Conclusion)

1.3.1 Part I from theory to concept

This part is associated with the realm of the possible, and the theoretical critic to various aspects of urbanism. Notably, the research hypothesises the absence of civic public space through the everyday life of the city associated with conflict and potential post-conflict. The research has also articulated its aim to explore the possibility and the potential of the shared public space of post-conflict through a particular context associated with the Arab Spring. Accordingly, Part I will review the themes and subjects correlated with the assembly of the research's title. Furthermore, this part will attempt to create a conceptual proposition based on theories associated with the public space and public life, the Arabic spatial context encompassing the mosque, and finally the conflict in the city and the position of public space.

Chapter two is associated with the first objective of the research. This chapter presents a literature review on the condition of public life and public space before illustrating the relation and interrelation between these two notions through the concept of social interaction. Accordingly, this chapter will define and narrow the particular meaning and significance of shared public space as an abstract and physical concept capable of contributing to a form of democracy through the everyday life of the city.

Chapter three is associated with the second objective of the research. In general, this chapter will introduce the spatial environment that thesis focuses on. The chapter will explore the particular notion of public space through the concept of the Arabic Mediterranean Middle Eastern City associated with the religion of Islam. The chapter will also attempt to critically and carefully examine the position of the mosque as a form of urban space. By doing so, this chapter will establish the rationale behind the potential significance of the civic public space in comparison with the insignificance of the mosque in relation to the collective and inclusive public realm, and therefore public life. Chapter two will define the particular subject of the research, chapter three, on the other hand, will determine the broad spatial context.

Chapter four is associated with the third objective of the research. This chapter will review the impact of the conflict on the city and public space in particular. The chapter will focus on the position of public space across various narratives of conflicts before reviewing its potential through the condition of the contested city and efforts for urban peacemaking. Most importantly, this chapter will indicate the significance of claiming the shared public space of post-conflict as opposed to anticipating its potential

existence. As the previous two chapters will define the subject and the context, this chapter, on the other hand, will mark the significance of the subject and context through the various stages of the conflict.

1.3.2 Part II from concept to context

As opposed to part I and the realm of the possible, part II, on the other hand, is associated with the realm of the actual. This part pragmatically explores the conceptual proposition through a particular bounded system. This system in return is represented by a case study signified by the object of the shared public space, the context of Lattakia of Syria, and the time of various narratives of conflict, leading to the potential narrative of post-conflict.

Chapter five is associated with the introduction to the phase of empirical research and the methodology and methods to be adopted. This chapter will signify the transformative position of this research between critical urban theory and pragmatism. By attempting to construct the case study across various elements and units of analysis, this chapter will also articulate the considerations and limitations shaping the case study design as well as the particular context to be explored. The chapter describes the methodology be adopted and then constructs the case study in correlation with three units of analysis and employing three methods of data collection. Finally, the chapter will introduce the urban context to be explored briefly through the central urban regulatory setting of Syria and the urban context of the coastal city of Lattakia and its most recent organisational plan.

Chapter six is associated with the research's fourth objective and the case study's first unit of analysis. This chapter will start by illustrating the relation between the public space and the mode of urban governance in order to establish the rationales behind exploring the public space through urban governance. In association with the conceived product and process of the public space, this chapter will explore the position of the public space and its social and civic characters across the establishments of the central urban regulatory context of Syria. While indicating the transformative position of the urban regulatory context through Syria, the chapter will also examine and evaluate the potential position of public space across a changing urban planning process. The chapter will engage in an initial thematic phase of analysis, before declaring the condition of the conceived public space across the Syrian central urban regulatory context.

Chapter seven is associated with the research's fifth objective and the case study's second unit of analysis. Through the snapshot on the narrative of the Arab-Spring arriving at the city of Lattakia, this chapter will attempt to explore the position of the central square through various narratives of event. In association with the perceived aspect of public space and its social dimension, the chapter will examine and evaluate the position of the Lattakia's central square represented by the Martyrs' Square across the urban context of Lattakia and its most recent organisational plan. In relation to the previous chapter's declaration, this chapter will also engage in an initial phase of thematic analysis and declare the condition of the perceived public space across the urban context of Lattakia and its organisational plan.

Chapter eight is associated with the research's sixth objective and the case study's third unit of analysis. This chapter will focus on the public life and public space existing beyond the conceived establishment of the central urban regulatory context of Syria, and the perceived abstract and physical public space through the urban context of Lattakia and its organisational plan. In association with an aspect of discovery through both public space and public life, this chapter will examine and assess the event of the Village Market taking place through a marginal urban space of Lattakia. The chapter will also attempt to evaluate the potential of such an event through the changing urban context of Lattakia in the light of the Arab Spring across the city, and the civil war across the region.

1.3.3 Part III from context to contest

This part encompasses the realms of the possible and actual. Part III will synthesise the findings associated with the exploration of the bounded system correlated with part II into the conceptual proposition constructed through part I. This part will contest the explored context in association with the concept and its theoretical background.

Chapter nine is associated with the research seventh's objective and case study's adopted analytical approach. This chapter will synthesise the establishments and declarations of the various research's objectives and chapters through a thematic and cross-case analytical approach. Accordingly, the chapter will articulate the research findings by accumulating the fragments of public space declared through various chapters. Then it will assemble a comprehensive notion of the shared public space of post-conflict, before making recommendations on the abstract construction and implementation of the shared public space of post-conflict through Lattakia and Syria.

Chapter ten will present the summary of the research findings and their reflections on the research's purpose, aim and objectives. As well, this chapter will articulate its potential contributions to urban design, public space and research in general. Finally, the chapter will indicate the limitations associated with the final findings and make remarks on the potential progress towards the abstract and physical public space of post-conflict through Lattakia and Syria.

1.4 Research Limitations

Urban design is defined as the process of creating better places for people (Carmona et al. 2010). However, urban design is also identified as the multidisciplinary and interdisciplinary field associated with diverse intellectual roots (Carmona 2014b). Encompassed within the previous is both the product and the process of public space. This research is limited to the notion of public space, its social and governance dimensions. However, due to the nature of urban design and public space, this research touch on broader aspects of urbanism, without necessarily expanding beyond the focus of this research. This will be correlated with supportive and appropriate. However, through the particular geographical and political context of this research, expanding proportionally beyond the realm of urban space will in return help to explain and understand the rationales shaping the process of urban design and the product of public space within a particular context of the world, that is absent from the urban academia of the globe.

This research is conducted within a context associated with past and present conflict. Accordingly, various arguments will be associated with potentials as well as limitations. These limitations will be addressed separately concerning each objective and chapter. For now, this chapter concludes by initiating the process and progress of thinking about the shared public space of post-conflict.

Part I: From Theory to Concept

Chapter 2 : From Public Life to Public Space

Through the social dimension of urban design, this thesis approaches the notion of public space as the arena that encompasses the process of people's daily experiences in their built environment. The significance of public space is associated with its potential position in making and transforming these everyday experiences collectively to conclude with a form of public life. Therefore the processes and products of public space are relatively capable of driving social change. Accordingly, public life and public spaces are what form the general aim of this thesis and the focus of this chapter.

The objective of this chapter is to review the civic role of public space in terms of public life and social interaction. Whereby this chapter attempts to indicate the position of the public space as a product as much as a process to initiate the formation and transformations of civic societies into more democratic ones. Finally, this chapter seeks to draw a coherent understating to the role of public space as an essential arena for encompassing and sustaining the public life, and the civil society.

The chapter initiates by investigating chronologically the formations and transformations in narratives and concepts of public life and public space, before examining the relation of public life to public space and vice-versa. The section concludes by adopting specific definitions of both public life and public space. Through the section capturing public life through public space, the chapter reviews selected theories that have critically explored the everyday lived experience of spaces in the city. This section helps to indicate the everyday dialectal role of public space in accommodating as well as manipulating the daily negotiation and mediation of societies through spaces in the built environment. Afterwards, the chapter examines the theoretical traditions that discuss the formation of public life through public space. Where this chapter explores the notion of social capital and the theory of social interaction as a part of the notion of the public realm. The latter is introduced as the nethermost process to create social relations and reflexes through urban spaces. Also, this section explores and associates the position of public space to social interaction through three different disciplines, urban design, urban sociology and urban geography.

It is important to note that this chapter is constructed under the influence of western intellectual ideology, which is to some extent, dominating the concepts of democratic spaces and public life through the contemporary world. Nevertheless, this chapter is

also meant to be regarded as a part of the ubiquitous argument on the universal condition of the human being as a social individual.

2.1 Public Life Formation and Transformation

Through modern history, the notion of public life has received increasing attention across humanities and social sciences. Public life indicates the process of people's lives through spaces of the built environment and therefore outside the boundaries of the private life, where Loukaitou-Sideris and Banerjee (1998: 175) suggest that:

> *"Public life involves relatively open and universal social contexts, in contrast to private life, which is intimate, familiar, shielded, controlled by the individual, and shared only with family and friends."*

Here public life is contrasted with private life. However, to understand the notion of public life, it is critical to review the formation and transformation of public life. The idea and concept of public life have been defined and re-defined across different contexts, discourses and disciplines. Accordingly, public life is the result of a complex association between the several and various influences that form everyday life.

2.1.1 Rise of public life

While human beings are social, later to satisfy basic physiological needs, the choice of individuals to gain safety and security through the formation of groups within social environments could be regarded as the initial step to form a notion of public life (Maslow 1968). Interestingly, based on Aristotle "*[a] city is composed of different men; similar people cannot bring a city into existence",* (cited in Sennett 1994: 13). These differences include ethnics, colours, cultures and identities, consequently goals and aspirations. Thus, differences would be observed as the prerequisite characteristic of public life to exist; in return, public life becomes the domain to sustain and enrich those differences.

Using the term *Public Realm,* the German-born American political scientist, Hannah Arendt was interested in the public realm in terms of hegemony and totalitarian rules. In *The Human Condition* Arendt (1958) argues for an ideal political public realm, where free people could come together outside the private realm to communicate for the better of all. While people are born unequal, and thus different, based on the political public realm was a place to recognise and celebrate those differences (Arendt 1958).

The political public realm as imagined by Arendt encompasses three basic conditions; first, it memorialises and celebrates the individual history and thus creates a sense of identity and citizenship. Secondly, it establishes a space for diversities to engage in dialogue and therefore allows the public realm to sustain and nurture democracy by diversities. Thirdly, this realm is open and accessible to all, where Arendt (1958: 12) explains that: *"The end of the common world has come when it is seen only under one aspect and is permitted to present itself in only one perspective".* For Arendt different perspectives can be seen from a variety of positions, indicating the necessity for diversity and differences.

In *The Structural Transformation of the Public Sphere,* Habermas (1962) introduces the term *Public Sphere* rather than *Public Realm*. Through the society of Bourgeois, the public sphere exists now between the interests of individuals and families on one side and the power of state represented by bourgeois society on the other hand. Habermas was interested in the political potentials of the public sphere, as it is the location for performing private common interests in public. Consequently, the public sphere here can be regarded as a medium between private interests, represented by families on the one hand, and the power of the private represented by the bourgeois on the other side. Within this medium, all participants are free and equal; moreover, decisions are attained based on rational debates.

From the previous, Arendt draws a utopian vision of the public realm that thrives from the field of sociology where all people are equal. Within the same ideal, Habermas, on the other hand, dissects the misbalance in forces that form the public sphere. Furthermore, for Arendt (1958) the public realm exists before the negotiation of differences, whereas Habermas (1962) on the other hand suggests the public sphere as a privilege which exists only later to the will to negotiate the differences. This argument is constantly perceived within contexts of dictatorships and totalitarian regimes[1].

2.1.2 Decline of public life

Later to the rise of public life, the notion on the decline of public life has been observed and explored through several discourses of social and human sciences (Sennett 1977;

[1] This argument and dialectic is investigated thoroughly in (Lee 2009)

Zukin 1991; Mitchell 1995; Ellin 1996; Banerjee 2001). Through *The Fall of Public Man,* Sennett (1977) traces the effects of political, social and economic influences on public life. He suggests that civil society as the centre of public life was regarded as the location for private individuals and groups to interact, socialise and to be together. Interactions and encounters were conducted mainly under the influence of political and economic forces for the common good of the public or community, nevertheless for most parts without losing the ability to preserve personal and private identity (Moustafa 1999: 30).

With the rise of industrial capitalism, public life witnessed a decline as Sennett (1977) explains that different habits and actions which used to happen in the public realm have transferred to private ones. Consequently appeared the obsession of groups to protect their identity; this attempt is mainly observed in the United States regarding the migration of the public within the city for the garden city or suburb. For Sennett, public life is either dead or silent and has moved from active public life to a passive one. This argument could be considered as one of the indicators to the fall of public life represented by the privatisation of public life.

2.1.3 Transformation of public life

Public life has been formed and transformed. While various arguments suggest a decline of public life, counter-arguments indicate a transformation in concepts of public life itself; also others suggests that public life is witnessing a stage of multiplicity which is to be considered as the theme of the contemporary world (Madanipour 1996; Carmona et al. 2010). The several narratives that discuss the condition of public life could be perceived as a result of the fall of fascism and communism around the world. Thus, arguably leading to the rise of singular global force (globalisation) and the increase in neoliberal regimes in contrast to previous central planned economies. The next few paragraphs explore briefly the three narratives that dominate the status of public life through the global north and the contemporary world.

2.1.3.1 Narrative I: The narrative of loss

The narrative of loss refers to the end of public life within western industrial societies. This argument takes its proof from physical reality, where there is a lack of public being in or even using physical public spaces. This argument relates to the decline in engagement with public life to the privatisation of public life itself (Sennett 1977; Sorkin

1992; Banerjee 2001). Walzer (1986) indicates the adoption of a monofunctional space which had led to single forms of use rather than a multiplicity of uses of the public space. Like in the case of multiple uses of the historical Agora or Forum. Walzer also argues that the desire to materialise and privatise public life had led to privatise individuals in a society, where those individuals became single-minded as well, people today tend to avoid surprises and escape from public life to on their own and in their private community.

Evermore, the rise of advanced technology had led to privatisations in the way people move and transfer between spaces and places. The previous issue is notable in the way people use cars, where they travel from private to private, from private parking within private houses, to private car parks within private malls. Through this narrative, virtual social networks are also regarded as new challenges which face the public physical life (Banerjee 2001). Nowadays, cultural, technological, economic and social aspects are to some extent influencing a single-minded life which stands precisely in opposition to the concept of public life (Walzer 1986: 474).

2.1.3.2 Narrative II: Public life is present

In contrast, the second narrative indicates that public life is still valid and current, but is always transforming and reinventing itself. Supporters of this narrative suggest that the political, social and economic influences of post-industrial capitalism have established unfamiliar new forms of public life, where public life has grasped a new level of complexity and is not as coherent and centrally perceived as it used to be (Brill 1989; Stengle 1996). As well, supporters of this narrative support this notion by quantifying the rise in the number of people who belong to various forms of syndicates, institutions and organisations, in addition to arguments that public life has never been as active as it is today.

Regarding the arguable lack of productions and uses of the physical public life, supporters of the second narrative point out that the contemporary conditions of public life do not require face-to-face contact for citizens to satisfy their human need to socialise for the common good of all. Therefore, flexible new forms of public life are being established through several levels and corners of civil society. Moreover, with the current era being one of diversity, each group can find its representation through these new forms of public life, and without necessarily being involved and opened to other identities.

2.1.3.3 Narrative III: Multiplicity of public life

This narrative situates itself between the two previous arguments; it suggests a multiplicity in the notion of public life and changing form through time and context. A multitude of influences shapes these transformations. Supporters of this narrative such as Holston (1996) and Crawford (1995) argue for the transforming nature of public life as never been static or non-changing identity, and that there should be an acceptance for the concept of the multiplicity of public life. As well, supporters of this narrative criticise Habermas and Arendt, where they suggest that achieving the common good of the public is/was not always based on rational debates within utopian conditions. This narrative can be traced through the world, where forms of public life indicated through the second narrative, though encompassing the public to some extent, do sometimes fail to satisfy the public demands and aspirations. The previous is being evident through the fall of virtual arenas (political realm and social media) in meeting the desires of the public, and therefore society and public life having to perform in flesh and blood within spaces of the city[2].

As Moustafa (1999) suggests, the complexity and diversity of contemporary public life could encompass all three narratives. Furthermore, facts that support each narrative are highly associated with time and context. Today public life is complicated, diverse and continually changing. The utopian public realm/sphere suggested by either Arendt (1958) or Habermas (1962) is rarely achieved and to some extent has never existed, neither through the polis nor its agora. Consequently, the next section moves to explore the contemporary condition of public space, with the latter being the domain capable of creating, producing and sustaining a narrative of public life.

[2] For example the Arab Spring 2010, Riots of London 2012, Riots of Istanbul 2013.

2.2 Public Space and its Transformations

The relationship between public life and public space could arguably be considered one of the core apparatuses in the process of Urban Design. Academic and professional rhetoric on the notion and relation of the public to space has not fallen away since the rise of urban design as a subject and discipline. Carmona et al. (2010: 133) explain that space cannot exist without the public and that the public needs to be considered as a part of a spatial component and, therefore, space. The notion of public space can be regarded as the abstract yet the prerequisite condition for public life/realm/sphere to form, as well as to be represented throughout. As public life has been defined, re-defined, affected, effected, transformed and reinvented so does the public space, evident since the Agora of Aristotle, the ice-skating rink at Rockefeller centre in New York, the roundabouts of the Arab's Spring to the virtual reality space of Facebook.

While the notion of public space takes various forms through various disciplines, this thesis narrates the public space through the subject of urban design. Through its most conventional meaning and yet not definition, the thesis narrates the notion of public space as in the open and free physical public space accessible by the public. However, and beyond the milieu of utopia, it still necessary to consider the evident reality stated through Lynch and Carr (1990: 413) as they suggest that hitherto: "*open space, like an open society, must be free and yet controlled*." Accordingly, the notion of public life and the public's access to open space is highly relative through time and geographical context. To some extent, the argument on the democratic given nature of public space is never straightforward as it is imagined to be (Parkinson 2012). Consequently, the next section examines briefly and chronologically the relative association between the public, public space and democracy.

2.2.1 A brief history of public space and its democratic limitation

Due to the constant and dual relationship of public life to public space, the previous discussion on the changing nature of public life continues through this section by highlighting the changing nature of public space. While attempting to narrate public space as the arena to sustain a form of democracy and a free civil society, it is necessary to address the limited nature of public space in terms of democracy, and the limitation of the public's access to public space due to the problematic question of who the public is?

The next sections trace briefly and chronologically the evolution of western urban public spaces and highlight the status of public life embedded though them. Besides, the following could be relatively considered as a counter-argument to the end of public life and fall of public space, mainly when advocates for the narrative of loss argues for the era of the polis, which - as will be revealed – signifies the democratic limitation associated with the historical Agora.

2.2.1.1 The agora

Known as the centre that encapsulated the inception of democracy, the ancient Greek agora was considered the arena where communication and voting for the common good of public took place. The agora seemed to be the place for the utopian narrative of public life, a tale that existed and was examined by Arendt (1958) and Habermas (1962). The agora could be conceived in terms of a genuinely civic realism where institutions and activists could have stood to mediate the power of the state as well as shape the state itself (Rowe 1999: 46). Also, the agora was used for various formal and informal functions and ceremonies, performing as a political as well as a social and economic arena (Carmona et al. 2008: 24). Therefore, the agora could have been considered as one of true presentation and space of representation for the public. Critically, it is useful to introduce and examine the public who seemed to be a part of the public life and the public space of the Greek Polis.

Mumford (1961: 138-9) notes that during the peak of Greek civilisation, only one-seventh of the Greek population were considered citizens, Mitchell (1995: 116) describes citizens as free people who are engaged in forming the shape of the state. For ancient Greek, the right of citizenship was denied for foreign men, slaves and women. Consequently, though the Greek population, in all its division and categories, may have existed physically within the agora, they were never considered in total as a part of the public and did not have any social access to the democratic realm. This form of exclusion, as we shall see, will be a part of the constant theme of public space through the contemporary era.

2.2.1.2 The Forum

Taking its origin from the Greek agora, the forum was well considered as the heart of the Roman city, nevertheless with relative differences to the agora due to the larger sizes of Roman cities. Romans have used and enhanced the aesthetic method carried by Greeks, realising that the physical and visual representation of the space with its

embedded functions can have an influence of discipline and control on the Roman society (Carmona et al. 2008: 24). Resembling the Greek agora, the Roman forum was initially based on formal and commercial uses. It was formed of open, semi-enclosed and enclosed spaces, while still being considered and performing as a single place. However, due to the growth in the size and population of the Roman city, Mumford (1961: 221-223) notes that the forum has been more carefully planned and designed, as it later had been provided with more social spaces and then was situated within several locations of the city.

With the establishment of several forums within the same city, these forums became functionally specialised, evidenced through the establishment of social, cultural, commercial and spiritual forums. Carmona et al. (2008: 25) suggest that the contemporary themed forms of public space through western cities of the world take their roots from the specialisations of Roman forums. One of the differences between forums and modern public spaces is that, though several functions were taking place between different citizens from different backgrounds and with different interests, the entire Roman society were not considered citizens of the republic or the empire.

2.2.1.3 The Church square

Through the middle ages, though all of the population were considered as free citizens, still with the fall of the polis and the democratic state, the power to rule, control and communicate the common good was gained by religious states and practised by the elite part of that state (Mumford 1961: 316). Through the central church or mosque, both the Christian and Islamic states had significant influences over the formation, control and uses of public space and consequently of public life. Carr et al. (1992: 54) examine the relationship between the medieval market square and the role of the cathedral as the physical representation of the religious institution in the city. The placement of the public market in front of the church was to some extent considered as the only planned space in the town. The market performed in direct relation to the aggregation taking place within the church and operated on a weekly cycle (Carmona et al. 2008: 25). Market, executions, pilgrimages and other religious events were perceived to be bringing the community together for face-to-face interaction and therefore a public life. Public life was gaining solidity as a direct result of a binary relation between public space and the physical representation of the religious state. This significant relationship can clearly be illustrated through *Tsar Alexander* a one-kilometre long gigantic chain of squares leading to the monumental central St

Petersburg in the Vatican (Lynch and Carr 1990: 413). Critically, the last could be perceived as one of the original methods of control and discipline through urban design, later to become known as the Haussmann's political boulevard.

2.2.1.4 The Piazza

The age of the Renaissance marks the decline in the authority of the religious state and the rise of a more secular public. This change is also characterised by the evolution of central public spaces to form what is well known as the Italian Piazza. With its aesthetic appearances, the piazza gained great importance, at that time the ideal and beautiful presentation of the piazza was supposed to represent the exemplary political, social and economic status of the nation. Therefore new piazzas were "constructed as a unity and was based on a fully symmetrical design", (Girouard 1985: 128). Remarkably, with its noises, smells, dirty appearance and even chaotic perspective the market was regarded as an unfortunate event to take place within beautifully designed central piazzas, and therefore, the piazza was associated with an aspect of the society. Additionally, the flourish in the design of these squares also marks the creation of new residential squares within London and therefore signifying the role of the square as a place of gathering within wealthy parts of the city (Carr et al. 1992: 56). Nevertheless, the new piazza can still be considered as a part of the evolution of the central public space, beginning with the agora. The dramatic transformations to affect the notion of public space were yet to appear until the rise of the industrial revolution, where the street of post-industrial revolution is noted as a new form of public space signified with the activity of Flânerie.

2.2.1.5 The Street

The era of post-industrial revolution within Europe across the Atlantic marks the rise of the suburb and the creation of the garden city. This key moment also indicates the physical segregation between private and public life. Mumford (1961: 383) emphasises the previous by arguing for the: "gradual divorce of the home … from the workplace". As a result, the three domestic functions of production, exchange and consumption have been spatially separated each to a private realm. Consequently, the public realm became signified with the rising notion of the stranger, with the public space being the location for the stranger to be identified.

The post-industrial era also records the urbanisation of the European city. With the blessing of Napoleon the III during the mid-nineteenth century, the reinvention of Paris

by architect Baron Georges-Eugene Haussmann introduced a new form of public space associated with a new public life. With its long boulevards, open spaces and imposing monuments, Paris and later European cities have been considered as representations of modernity (Moustafa 1999: 89). Through these transformations in European cities, and in associations to monumental spaces, streets gained considerable importance. Streets were now the new public spaces which hold the new public life associated with new experiences, mainly visual experiences such as the *Flânerie.* *Flânerie* being the activity of strolling and looking whether at people or beautiful static objects. Furthermore, the last records a transformation in the experience of public life, from an active engagement with the built environment and people to a more passive form of public life.

Through modern history, the significance of the street and sidewalk as forms of public spaces has been explored by many scholars and professionals (Jacobs 1993; Moughtin 1999; Gehl 2010; Mehta 2013). Evident as (Jacobs 2011: 37) argues: *"Sidewalks, their bordering uses, and their users, are active participants in the drama of civilisations versus barbarism in cities".* More than ever the street had become a place of active and passive social interaction as significant as the central agora.

2.2.1.6 The Park

The emergence of the park as a planned social space records its transformation from a marginal informal space for sports and games to a central aspect in the development of new neighbourhood, as well as its transformation from a place which celebrates royal patronage and unique event to a form of public place for everyday use (Carr et al. 1992: 60-68).

Today, the notion of public space takes many forms, shapes and scales. From the formally designed; privately or publicly owned; monumentally and centrally located to marginally discovered and then forgotten. The notion of public space can vary to include central squares, farmers' markets as well as schools' entrances if not also bus stops. Each form of space contributes in its own right to the contemporary and multiple narratives of public life (Watson 2006: 172). However, questions on the role of these spaces to segregate or to contribute fruitfully to public life do not eliminate in any way their nature as forms of public spaces.

The utopian vision advocating for historical and democratic public space can be conceived as being sentimental and imaginative, where that public space had never been perceived in its full capacity. Also, with the passage of time, the notion of public space with its embedded characteristic, limitations and contributions became more complicated than ever. Consequently, this chapter moves now to review the complex multiplicity of the contemporary public space and then defines the form of public space that will be explored in depth through this thesis.

2.2.2 Contemporary views on the public space

"[O]pen, publicly accessible places where people go for group or individual activities", (Carr et al. 1992: 50).

Today, it can be argued that contemporary public space is facing multifarious critiques. Derived from the literature of various disciplines concerned with the current conditions and narratives of public life, these critiques are explored through different categories and classifications, including but not limited to under-managed and over-managed public spaces. These two categories are used through the next section, mainly as they help to introduce a non-conventional approach to the classifications of public space. Also, these classifications help in introducing and considering the management aspect of public spaces as a critical aspect in the conception and perception of public space. Consequently, the next section is explored and examined through the contemporary debates on the public space following Carmona (2010a) and Carmona (2010b).

2.2.2.1 Under-managed public space

Critics of the under-managed conditions of public space are concerned by the narrative of loss and the decline of public life. These critics are not necessarily new, particularly as they can be related to the observations of Camillo Sitte (1889) as he argued for the *"functionality* [aspect] *in the design of new civic space"*, (Foucault (1977); cited in Carmona 2010b: 123). Also, though not stating the term "under-managed", several commenters have examined the under-managed condition of public space. They did so by exploring the social and economic aspects and values of public space. These commenters include but are not limited to Whyte (1980), Carr et al. (1992), Gehl (2006), and Jacobs (2011). The critiques on the under-managed condition of public space can be summarised as follows:

- **Neglected space**: This critique can be observed in relation to the "*Broken Windows Theory*" where Wilson and Kelling (1982) demonstrated the relationship between rapid decline and the failure to deal with signs of decay within the urban environment. As well, this phenomenon is associated with the notion of "*someone else's problem"*. The last signifies the decline in the civic virtues associated with the narrative of loss and the deterioration of public life.

- **City's cracks:** Neglected spaces can take different forms. They are examined through "*Crack in the City"* as Loukaitou-Sideris (1996) defines the underutilised in-between spaces of the built environment, also as he argues for not only a better design but indeed the rising importance to consider the management dimension of the public space. Neglected spaces are further examined and discussed through the writings of Carr et al. (1992), Madanipour (1996), Punter (2007), Carmona et al. (2008), Carmona et al. (2010).

- **Invaded spaces**: These spaces are associated with traffic taking priority over pedestrians, particularly as the social experiences related to walking became invaded by parking lots within streets and squares of the city. The tradition of invading the space could arguably be derived from attempts to systemize the public life of the city (Le-Corbusier 1927). The argument on invaded spaces attempts to reclaim the space for car users back to pedestrians, especially physical movement is linked to social experiences, social interaction and social capital (Lofland 1998; Akram 2012).

- **Exclusionary spaces**: These spaces could be perceived through both activities and a lack of events taking place within the public space (Whyte 1980; Gehl 2006; Jacobs 2011). This critique could be further divided into several sub-classifications including, for example, *disabling spaces* which signify how those experiencing disabilities navigate the city as a collection of obstacles (Hall and Imrie 1999). The argument for these spaces emphasise the inclusive and accessibility aspects of the urban built environment (Carmona 2010b: 129). It is also noted that the notion of exclusion does encompass the idea of physical exclusion as well as social exclusion; this will be discussed further through the over-managed classification.

- **Segregated space:** To some extent, this phenomenon relates the notion of fear from society, strangers or crime to the privatisation of public life, and therefore the privatisation and segregation of the city's spaces. Gated communities could be identified as one example of this. In return, both Jacobs (2011) and Whyte (1980) advocate the significance of diversity through the tangible and intangible aspects and elements of the built environment to overcome the notion of fear in the first place.

- **Domestic, and the third space**: While modes of production have been segregated between private and public realms, the life of individuals and its multiples has retreated to more private domains (Sennett 1977; Ellin 1996). The previous had led to new forms of spaces which stand between the public and the private realm. The definition of such spaces extends beyond the public space's physical dimension to a rather broader notion of public life (Banerjee 2001: 19-20). The notion of the *Third Place* introduced by Oldenburg (1989) could be identified as a significant space that stands between the private realm of the individual and the public realm of the society, particularly as it hosts "*the encounters from the accidental to the organized and regular", (Carmona 2010b: 132)*. Examples of the domestic and the third place exist within different times and contexts from the traditional English pub to the American country club.

2.2.2.2 Over-managed public space

Critiques of over-managed public spaces have been associated with contemporary alterations to the modes of governing the built environment. These critiques mainly capture the transition in the manner of governing the political economy from social into liberal capital ones. This mode has been signified by the constant conflict between the exchange value conducted from the top, as in the state and government, on the one hand, and the use-value undertaken from the bottom, as in local context and people on the other hand (Madanipour 1996: 156-158). In return, the previous had led to and concluded with "*contestation over the construction, meaning, and organization of public space"*, (Harvey 2006: 32). Critiques of the over-managed condition of public spaces can be summarised as follows:

- **Privatised space:** This form of space is most evident through transferring the management duties of public spaces to private corporations as in the case of

Covent Gardens in London (Carmona et al. 2008). This phenomenon can be associated with the decline in the use of public space as well as a consequence of it (Ellin 1996). Furthermore, corporate privatisation of public spaces has again been highly associated with the transition in the role of the government or local council form a provider to an enabler (Minton 2006).

- **Consumption space:** This form of space had previously been examined through (Sorkin 1992), particularly as he had described the financial exclusion and segregation of public life in association and based on income. The last has also been perceived as the modern theme of American downtowns due to the invention and the constant re-inventions in the experiences of public life through the shopping mall (Loukaitou-Sideris and Banerjee 1998).

- **Invented Space:** This form of space has been associated with the notion of placelessness. The critiques of invented spaces focus exceptionally on the *"over-design* [aspect, rather] *than over-management",* (Carmona 2010b: 139). Here, the notion of placelessness is derived from the *"absences of place-derived meaning"*, (Carmona 2010b: 140). This phenomenon is being related to the constant reuse of fixed formulas across different context, particularly when these formulas emphasise the notion of globalisation in the creation and production of public space.

- **Scary Space:** This critic has been perceived in association with the fear of crime and has again been interconnected with upcoming debates on the notion of strangers in the city. Based on (Kilian 1998) these spaces incorporate three categories of people: Inhabitant (controller), visitors (controlled) and strangers (undesirable). Within these spaces, the last two categories are defined subjectively by the first category and therefore are in direct association with the kind of social relation which describes the inhabitant of the space. This critic has had a significant influence on exclusion policies, concluding with both hard and soft modes of control within the public space (Loukaitou-Sideris and Banerjee 1998).

As suggested by Carmona (2010b: 144), it should be argued that the presented categories are not exclusive, "*but overlap and collectively inform perceptions of public space".* Furthermore, critiques of the under-managed and over-managed conditions of public space are highly associated and directly contribute to each other. As the process

of producing the public space associates the several dimensions which form public life (social, political, economic and environmental), the next section transfers to classify the contemporary position of public space in association with these dimensions, before drawing a narrower definition of the public space to be explored and examined through this thesis.

2.2.3 Multiplicity of public space

Arguments on the multiplicity of public life encompassed by the multitude of public spaces are continually progressing. Notably, it could be argued that the current conditions of multiplicity are first; the result of a natural and constant evolution in the norms of public life, and second; as a direct consequence of the relation of public space to public life and vice versa (Carmona 2010a: 158). Furthermore, the current diversity in the status of public space can be related to the overlapping forms of public spaces which have developed through history (Carr et al. 1992: 79). Before attempting to classify the different forms and types of public space, based on Carmona (2010a: 164-165), it is useful to describe the perceived condition of any public space as the result of the following:

- Historical trends and norms that go back to the ancient world.
- The diverse modes of governance, regulation, legal dominion and investment under which space is created.
- Cultural traditions, which vary, even across the Western world.
- Political priorities and the particular lifestyle they support.
- The balance between political and market forces.
- The increasing complexity of public space, and the limitations of professionals skills and responsibilities to tackle it.

Through the last few decades, many attempts have been made to classify contemporary types of public space based on different characteristics which include: the design perspective (Carr et al. 1992; Gehl and Gemozoe 2001), the socio-cultural perspective (Wallin 1998; Dines and Cattell 2006) and the political-economy perspective (Harvey 2006; Low and Smith 2006). Also, while public space is a cluster concept, three additional conditions can be used to distinguish space, these are based on ownership, accessibility and inter-subjectivity (Kohn 2004). Then, Carmona (2010a: 171) further develops three new aspects as functions, perception and ownership. The last three aspects help distinguish twenty types of urban spaces which

"are identified in four overarching categories, representing a continuum from clearly public to clearly private space" (Carmona 2010a: 171), see Table 2-1.

Table 2-1: Urban Spaces Types. Source: (Carmona 2010a: 169-170).

Space type	Distinguishing characteristics	Examples
	'Positive' spaces	
1. Natural/semi-natural urban space	Natural and semi-natural features within urban areas, typically understate ownership	Rivers, natural features, seafronts, canals
2. Civic space	The traditional forms of urban space, open and available to all and catering for a wide variety of functions	Streets, squares, promenades
3. Public open space	Managed open space, typically green and available and open to all, even if temporally controlled	Parks, gardens, commons, urban forests, cemeteries
	'Negative' spaces	
4. Movement space	Space dominated by movement needs, largely for motorized transportation	Main roads, motorways, railways, underpasses
5. Service space	Space dominated by modern servicing requirements needs	Car parks, service yards
6. Leftover space	Space left over after development, often designed without function	'SLOAP' (space left over after planning), Modernist open space
7. Undefined space	Undeveloped space, either abandoned or awaiting redevelopment	Redevelopment space, abandoned space, transient space
	Ambiguous spaces	
8. Interchange space	Transport stops and interchanges, whether internal or external	Metros, bus interchanges, railway stations, bus/tram stops
9. Public 'private' space	Seemingly public external space, in fact privately owned and to greater or lesser degrees controlled	Privately owned 'civic' space, business parks, church grounds

10. Conspicuous spaces	Public spaces designed to make strangers feel conspicuous and, potentially, unwelcome	Cul-de-sacs, dummy gated enclaves
11. Internalized 'public' space	Formally public and external uses, internalized and, often, privatized	Shopping/leisure malls, introspective megastructures
12. Retail space	Privately owned but publicly accessible exchange spaces	Shops, covered markets, petrol stations
13. Third place spaces	Semi-public meeting and social places, public and private	Cafes, restaurants, libraries, town halls, religious buildings
14. Private 'public' space	Publicly owned, but functionally and user determined spaces	Institutional grounds, housing estates, university campuses
15. Visible private space	Physically private, but visually public space	Front gardens, allotments, gated squares
16. Interface spaces	Physically demarked but publicly accessible interfaces between public and private space	Street cafes, private pavement space
17. User selecting spaces	Spaces for selected groups, determined (and sometimes controlled) by age or activity	Skate parks, playgrounds, sports fields/grounds/ courses
	Private spaces	
18. Private open space	Physically private open space	Urban agricultural remnants, private woodlands,
19. External private space	Physically private spaces, grounds and gardens	Gated streets/enclaves, private gardens, private sports clubs, parking courts
20. Internal private space	Private or business space	Offices, houses, etc.

Based on the previous, this research attempts to use an overlapping meaning of public space, which will be defined and explored through the rest of this chapter. As well, this attempt to identify and explore the public space of this thesis will be further elucidated, as it will be constructed progressively upon the aspect of context and time through chapter 3 and 4 of the thesis. Accordingly, this section of the chapter adopts a definition that, in principle, excludes private and internal spaces and read as follows:

"Public space relates to all those parts of the built and natural environment where public has free access. It encompasses: all the streets, squares and other right of way, whether predominantly in residential, commercial or community/ civic uses; the open spaces and parks; and the 'public/private' spaces where public access in 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 et al. 2008: 5).

This thesis limits its focus to civic and potentially non-civic public spaces that derive from traditional forms of urban space such as the street, square and promenade. These forms of spaces could be considered as the most inclusive and open, particularly as they are able to perform a wide range of functions when situated within the clear and accessible public domain.

2.3 Capturing Public Life through Public Space

"It is through our experience and understanding that we engage with the materiality of the world. We make time and place, just as we are made by them." (Bender 2001: 4).

Public life is lived through built space; in return, built space is invariably perceived through public life taking place within it. Signified by notions of social virtue and physical boundaries, the spatial aspect of the idea of space is considered as an interrelated concept with no easy formula to separate the social and physical (Madanipour 1996: 19). This interrelation is spatially complex and is constantly perceived through new experiences, whether it is the active meeting for the common good of citizens, experiences of exchange through markets and industrial societies or even Walter Benjamin's passive *Flânerie* experience through new streets of the post-industrial city (Shields 1994).

While considering the relationship between urban spaces and social dimensions of urban design, Gans (1968: 5) distinguishes the *potential* of urban design through the built environment and its level of *effectiveness*. For him, results of effectiveness could be considered as indicators to the status of public life. Wolch and Dear (1988) suggest that public life taking place within the space can be *constituted through space*, *constrained by space* or *even mediated by space* (cited in, Carmona et al. 2010: 133). These three aspects can to some extent determine the notion of publicness of the space, as they can enhance or constrain modes of shaping public life. *Ownership, access and use* are introduced as additional aspects which determine this notion of publicness (Carmona et al. 2010: 137). It could be argued that modes of defining the publicness of space do vary with different discourses. Within the urban environment in general and the urban space in particular, notions of publicness are the result of complex relationships between several social and human sciences (Southworth et al. 2012), each contributes to the definition of the space and its publicness through specific discourses, evident throughout urban literature (Varna and Tiesdell 2010), urban sociology (Lofland 1998), and the political discourse (Parkinson 2012).

At the heart of publicness, attempts to predict peoples' modes of interaction with each other and their built environment is critical to narrate or somewhat comprehend. Mainly as considering the complexities of contemporary public life are driven by powerful

dimensions which tend to either enhance or harm the collective behaviour and therefore civility and citizenship.

The next section reviews the essential classical texts that attempt to explain and therefore understand the spatial lived experiences of everyday life within urban spaces of the city. This section reviews and explores the writings of Lefebvre (1991b), and De Certeau (1984), and attempt to provide thorough theoretical frameworks on the ways public life is conceived and perhaps perceived through public space.

2.3.1 Everyday spatial experience

Everyday life provides a good starting point… [As] it is grounded in the commonplace rather than the canonical, the many rather than the few, and the repeated rather than the unique; and it is uniquely comprehensible to ordinary people." (Crawford 2008: 8).

Henry Lefebvre could be considered as one of the first philosophers to recognise everyday life as the origin of any social experience (Chase et al. 2008: 7). Lefebvre (1991a: 18) describes daily life as the: *"screen on which society projects its light and its shadows, its hollows and its planes, its power and its weakness".* He was interested in people's lived experiences within the city, where he developed an interest in the relation between space and people's daily life, as spaces of the city create the possible conditions for people's collective life to evolve (Watson 2006: 8). In *The Production of Space*, Lefebvre (1991b) identifies the spatial practices producing the space as he mainly describes two terms:

- **The representation of space:** described as the static material appearance of the space, planned and controlled, represented by maps and drawing as instrumental tools in the hand of professional such as architects, engineers and planners.

- **Spaces of representation:** which is the way space is perceived, used and lived in, where actions within this spaces go beyond the level of communication to reach a level of associative meaning (Moustafa 1999: 55). Spaces of representation associate the process of time and thus memory, symbolism and therefore meaning.

For Lefebvre (1991b) the production of any space involves the materiality of the space itself as well as the social and mental space. He suggests three interrelated modes of socially produced space: the perceived, the conceived and the lived. The first, being in relation to the representation of space, as a product of human design and spatial organisation. In return, the conceived contains the abstract and the imagined space, signs and codes of the city dominated by political rules and economic interests. Finally, the lived space describes people's daily life in association with the city (Larkin 2008: 4). When considering the evolving relation from the conceived to the lived, space becomes a meaningful and memorable place that is continuously produced and reproduced with the passing of time.

On the other hand, by challenging the spaces of the city, and signifying the temporal of everyday life, De Certeau (1984) draws upon a distinction between two modes of operating through the city: strategy and tactic. Strategy is perceived as an act in the hand of representational power, while tactic is observed as "*the art of the weak*", (De Certeau 1984: 37). For De Certeau strategic is implied as the ordinary tool of politics, military and modern sciences, which attempts to create a visible power in order to distinguish its own space of action. In terms of city planning and urbanism, this explains the attempts of authoritarian regimes as authors of cities to control and include strategic spaces as a perceived representation of power within a scope of controlled vision and a constant period of time, leading to constrain and limit the possibility for action conducted from the bottom (De Certeau 1984; Lefebvre 1991a). Tactic on the other hand: *"Lacking its own place, lacking a view of the whole, limited by the blindness"* could be perceived as the art of re-acting and re-moving within the imposed controlled strategic space (De Certeau 1984: 38). Tactic performs within the enforced space of power, in terms of time created by circumstances it performs within the domain of opportunities, and cannot keep what it wins (De Certeau 1984: 37). In return tactics, have been associated with the real and expressive mode of everyday life.

Finally, Foucault (1977) was interested in understanding the past as a means to interpret the present (Moustafa 1999: 58). Foucault's texts revolve around the relation of urban space to the mode of power and control. In *Discipline and Punish: The birth of the Prison,* Foucault (1977) illustrates the historical performance of executions and other public practices as a means of disciplining and managing the everyday life of the population. Through the contemporary era, these means of organising and governing the spatial components of the city could be perceived and lived through the monumentality of the space and the constant surveillance of space using new

technologies. As a result, it could be argued, that the urban space through its active or passive statue can perform as a mean to conduct discipline and sustain power, and can be therefore signified as the symbolic and political space.

To some extent, the previous paragraphs establish some of the different means that manage and reshape public life throughout urban spaces of the city. As well, the condition of public space could indicate the state of public life, where open and vital public spaces arguably indicate some more democratic societies and vice versa (Parkinson 2012).

While attempting to claim the positive role of the public space in shaping a collective sense of citizenship, and after providing a brief explanation and narrowed understating of different modes and means of experiencing everyday life, this chapter moves to explore the social capabilities of urban civic public spaces.

2.4 Making Public Life through Public Space

The role of urban design and public space in building social stability and cohesion within larger society is beyond dispute. Public spaces are capable of relatively establishing and sustaining a collective social life beyond the boundaries of one's ethnic, cultural, economic or religious group; consequently, public space could shape a civil'[and to some extent a democratic society (Akram 2012; Parkinson 2012; Mehta 2013). In order to establish the processes that are significant in shaping public life through public space, the everyday lived experience is explored thoroughly through two interrelated notions that are different in scale and meaning; the first being social capital, and the second being social interaction.

2.4.1 Social capital

Social capital has been explored, examined and discussed by numerous researchers within different disciplines and for a constant period (Bourdieu 1986; Putnam 2000; Halpern 2005). A simple method to define social capital is suggested by Akram (2012: 48) as the: *"the connections between divergent groups in heterogeneous societies that lead to the sustaining operations of a country or society".* Furthermore, Bourdieu (1986: 248) explains the concept of social capital by the *"aggregate of the actual potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual recognition."*

The birth of social capital as a term is parallel to the attempts to reclaim lost public life suggested in the narrative of lost (Putnam 2000) and the rise in the notion of strangers within the city (Karp et al. 1991; Madanipour 1996). In return, social capital was perceived as having several benefits that help individuals and societies to reshape their everyday social life and reflect on cohesion in social relationships. Based on Akram (2012: 50) these benefits could be summarised by; first, social capital providing citizens with more opportunities to resolve their collective problems in response to the notion of someone else problem. Secondly, social capital can help societies to advance by providing daily opportunities for social and economic relationships. Thirdly, social capital can widen the circle of interest and awareness of societies toward others, consequently reducing the gap between majority and minority, and isolated identities. Finally, and in relation to the last benefit, social capital could be an opportunity for more tolerance by societies and individuals toward each other.

By exploring the socio-economic and political relationships of everyday life, Putnam (2000) identifies the three core elements of social capital as trust, norms and network. In response, Halpern (2005) provides a better understanding of these elements within three levels of social capital: micro, mezzo and macro. Within the micro level, social capital is associated with social relationships on the individual level; on the other hand, the mezzo level associates social capital with the context of neighbourhoods and community. Finally, the macro level observes social capital in association with the context of nations, and therefore this level encompasses several dimensions such as economic, crime, political…etc. Furthermore, Halpern (2005) suggests that within these three levels, relationships are achieved by different forms, where he identifies these forms as bonding, bridging and linking.

Social capital performs through different forms and scales. Within this research, social capital is introduced as an end mean that can be achieved through two processes. The first could be identified as a vertical process, where social capital has the potential to re-bridge the lack of confidence and acceptance between society and its representation. In return this can help to provide legitimacy and sovereignty to political and governmental power (Akram 2012), this will be explored and examined through the empirical research by modes of creating and governing contested public spaces. The second process takes a horizontal direction, which explores the possibility for more inclusivity and cohesion in social relationships between individuals and groups of a segregated society, the second process encompasses micro and mezzo levels of social capital and examines the relationship between public space and social interaction in transforming public life.

2.4.2 Social interaction

Social interaction can be regarded as the inconsequential level of social capital, and to be considered as the most fundamental aspect that is capable of forming and can lead to; first, social cohesion in society; second, public life as the social dimension of public space and urban design; and third, civicl society (Lofland 1998). In association with public space, public life, and social capital, the notion of social interaction has been wildly explored and discussed within several social and humanitarian disciplines. This section initiates by exploring the field of ecological psychology in relation to human behaviours in order to provide a definition for social interaction. While examining the means of social interaction, this section turns back to the limited urban design literature before exploring social interaction thoroughly in relation to public space within the

public realm as explained through the field of urban sociology. Finally, social interaction through the concept of the *thrown-togetherness* and the situated multiplicity of bodies is also introduced by adopting the manuscripts of urban geography.

Rummel (1976b) defines social interaction as *"the acts, actions, practise of two or more people mutually oriented toward each other".* This definition suggests a collective will, however that is isolated from a physical or social context, and therefore embedded within an abstract psychological discipline; even philosophers can deny this definition in return as they suggest that we dream and imagine within specific spatial context (real and virtual). It can be argued that the notion of social interaction takes form within a spatial context, and for the sake of this research within urban public space. In return, this argument is recognised by several scholars who emphasise the significance of the characteristics of the context (Hall 1966; Rapoport 1990). Beyond the context, some additional aspects can be considered to influence the notion of social interaction in its abstract meaning, to mention few; gender, cultural affiliation, past experiences, needs, expectations and so on, (Mehta 2013: 57). Furthermore, the notion of social interaction is defined as a process, where Turner (1988: 13) suggests that social interaction is a *"situation where the behaviours of one actor are consciously reorganized by, and influence the behaviours of another actor and vice versa".* Turner (1988) then identifies the three elements embedded in the process of social interaction as; the motivational process which psychologically mobilise people for movement and social interaction; second, the interaction process itself which is related to activity and how people influence each other, and third; the structuring process related to time and space through repetition and the spatial context of interaction (Can 2012: 35).

Within the field of ecological psychology, the previous section can be regarded as associating the urban public space and social interaction by emphasising social interaction as a process that involves people, space and objects, and that can incept a form social relationship.

2.4.2.1 Urban literature

With the rising significance of people through the process of urban design and public space, the last few decades have seen a growth in research related to the social dimension of urban space. Individuals, groups, and societies have been examined and explored by various urban scholars interested in urban public space and its association to public life (Southworth et al. 2012).

Whyte (1980: 17) suggests that within public space "*what attracts people most, it would appear, is other people."* For him, the most successful urban spaces are sociable places, which are suitable for individuals and where people meet people. Within the same realm, Thomas (1991: 222) narrates public space as *"an essential arena which provides opportunities for individuals and communities to develop and enrich their lives*", (quoted in Mehta 2013: 22). Furthermore Thomas (1991: 210) elaborates the social dimension by identifying four roles for public space: first as an arena for public life; as a meeting place for different social groups; as a display of symbols and images of the society; as a part of the communication system between urban activities, (cited in Mehta 2013: 22).

By introducing the social value of public space through three perspectives, Carr et al. (1992: 19) suggest that; good public space should be responsive to our needs; be democratic by protecting our rights and the rights of others; as well as being meaningful by creating secure connections to place and people. Through these perspectives, Carr et al. (1992) identify three human dimensions to public space by needs, rights and meanings. Being located within the needs dimension, the notion of social interaction splits to passive and active engagements. In return, these two types of social interaction are associated with several rights within the public space such as the right of access, the right of freedom of action in respect to the others and the right to claim. While human needs and rights are two interrelated aspects of the human dimension within the public space, they can create meaning within different levels: individual, group and the larger society.

Through researching the associated relation between needs and activities within public space, Gehl (2006) suggests that activity within public space could be divided into three categories: necessary, optional and most importantly social activities. While the first offers no choice, optional activities are freer, and finally, social activities are embedded within the previous two. As well, he draws a relation between the qualities of the space to these activities. By this approach, Gehl (2006) attempted to influence "*how many people use public space and how long activities last and which activity types can develop",* (Carmona et al. 2010: 207).

The urban literature emphasises the importance of public space as an arena of passive and active interaction. As well, it recognises the relationship between needs and activities within the public space in order for people to exist within the space in the first

place. Urban literature defines the presence of people within the physical public space through the notion of the public realm, which will be examined next through urban sociology.

2.4.2.2 Urban sociology

If considered as the real representation of people's association to public space, the notion of public realm has been regarded through first, economic and exchange value (Madanipour 1996), and second aesthetic pleasures which derive primarily from the visual apprehension of both the built environment and people who inhabit it. Within the scope of this research, and as a part of the social dimension of public space, the public realm is introduced through its interactional pleasures associated with public solitude, people watching and public sociability (Lofland 1998: 88). For Lofland, the notion of the public realm is a purely social phenomenon; still, its significance is associated with spaces of the city as she suggests that:

> *"Public realm is a form of social space distinct from the private realm and its full-blown existence is what makes the city different from other settlement types. The public realm…is the city's quintessential social territory"*, (Lofland 1998: 9).

It could be argued that urban scholars such as (Whyte 1988; Jacobs 2011) had perhaps spontaneously attempted to research the characteristics of the public realm. Consequently, introducing the notion of the public realm through the discipline of urban sociology can be regarded as a thorough attempt to explore the micro-processes embedded in the formation of public life through urban public spaces.

The notion of the public realm is a part of a larger dimension that is identified as the social realm. Embedded also within the latter is both the private and parochial realm. The relational form between people could identify each of the previous realms, and it is suggested that the built environment plays a secondary role in defining the type of social realm. Again, within this research on the position of the public space and the civil society, this part explores the public realm uniquely as the arena that forms relations between strangers (Lofland 1998).

Lofland (1998: 25-34) clarifies that face to face social interaction between strangers could be guided by several interrelated principles, which are summarised as follows:

- **Cooperative mobility**: As the act of moving through the crowd and one of the initial shapes of social interaction.

- **Civil inattention**: Inattention is not distantion, to be associated with the level of civility and cultural trends.

- **Audience role prominence:** As tracing the public space as both a stage and a theatre where the role of people constantly changes from performer to audience. This could as well influence the triangular relational form introduced by (Whyte 1988).

- **Civility toward diversity:** Which is highly associated with the level of civility as well the attitude towards different cultures and ethnics.

Consequently, Lofland (1998: 34-41) argues that these principles could lead to several outcomes summarised as: ensuring privacy; disattention and avoidance; defending territory; inhibiting or facilitating rescue in case of danger; perpetuating equalities and inequalities; and most importantly generated sociability.

These interrelated principals and outcomes are significant to understand the social relational forms. Also, they can be perceived through two approaches. The first approach is more of an urban psychological approach represented by the person to place connections; this approach is examined through the next part on urban geography and the *thrown-togetherness* of bodies. The second approach, on the other hand, is a pure sociological approach that explores the person-to-person connections, and can be summarised and categorised as follows:

- **Fleeting relationships:** As relationships which occur to people personally unknown to each other, lasting from few seconds to minutes, sometimes without a spoken exchange and if that type of exchange happens it is brief in the form of inquiry and replies only. Fleeting relationships follow the principle of restrained helpfulness, and much of the fleeting relationships characterise the public social realm (Lofland 1998: 52).

- **Routinised relationships:** These are regarded as the opposite of the previous; thus they are formed among categorically known others. It is the

type of relations which sociologists refer to when they distinguish between primary and secondary relationships (Lofland 1998: 54).

The previous types of relationship are fruitfully analysed in terms of interactions, and they are viewed to be "*too brief and /or too standardized to be of any sustained sociological interest ",* (Lofland 1998: 55). Nevertheless, both types could result in the following forms of relationships:

- **Quasi-primary relationships:** That are created by relatively brief encounters (few minutes to several hours) between strangers or categorically known others, they are guided by the previous principles and outcomes (Lofland 1998: 55).

- **Intimate-secondary relationships:** Similar to the previous they include emotion infusion, however, one of the differences is that these forms are relatively long-lasting weeks months to many years, mostly resulting from pleasant routinised relationships (Lofland 1998: 56).

Lofland (1998: 59) also introduces the process of relational fluidity, where she explains that all types of relationships can transform. By considering quasi and intimate relationships as the end-means, fleet and routinised relationships could also be deemed to have the capacity to become a quasi and intimate relationship, as well as returning to their original forms. Through these transformations, any relationship could situate itself intermediately between two forms and therefore forms a hybrid.

Finally, social relationships could form different aspects of interactional pleasures that derive from both passive and active interaction. For Lofland (1998: 93) both watching (passive interaction) and public sociability (active interaction) could be encouraged by design as well as the regulatory aspects of public space, and if used appropriately, both aspects have the capability to overcome some of the difference which signifies the spaces of the cosmopolitan city.

2.4.2.3 Urban geography

When compared with the multidiscipline of urban design and the field of urban sociology, the area of urban geography, on the other hand, draws a coherent and sometimes different explanation of the association of both individuals and societies to space. This section begins by exploring some propositions on *space* rather than *the space*, where Massey (2005: 9) suggests that: space is the "*product of interrelations as constituted through, from the immensity of the global to the intimately tiny".* Massey (2005: 9) also argues that without space there is no multiplicity and without multiplicity, there is no space, as we observe space as the sphere of multiplicity and coexisting heterogeneity, thus *"[m]ultiplicity and space"* are co-constitutive. In addition to multiplicity, space is constituted with time, as *"we recognise space as always under construction"*, (Massey 2005: 9). Following these propositions, space is defined by the thrown-togetherness of human and nonhuman objects; it is also formed by the constant negotiation between these heterogeneous entities. Consequently, negotiating that multiplicity of bodies within the space becomes what defines the wholeness of space.

Narrating the social dimension of space adds a political dimension, that in return indicates the possibilities and the limitations of such a multiplicity. On that particular subject Derrida (1996: 84) argues that *"[c]haos is at once a risk and a chance",* (cited in, Massey 2005: 151). The tendency to describe the public space as a romantic, free, open and equal place of social dimensions would also mean to be confronted with the chaotic and unstable nature of the space. Still, and as argued by Massey (2005: 153), the constant, sometimes antagonistic and unequal process in negotiating the social dimension constitutes the genuinely public nature of the space.

While narrating this new constituted nature of urban public space in association to collective cultures, Amin (2008: 8) traces the virtues of "*urban surplus to public spaces that are open, crowded, diverse, incomplete, improvised, and disorderly or lightly regulated".* For Amin (2008), the significance and promise of public space and its social role are embedded through the entanglement of people and the material aesthetic culture of the public space. While not denying the theory of social interaction, Amin (2008) places secondary significance to social interaction and social relational forms between people. In return, he argues that any collective culture or social solidity is to be achieved within the moment of the event that signifies the space as a place. He clarifies that collective impulses created within the public space are the results of "*precognitive and tacit human response to a condition of situated multiplicity, the*

thrown-togetherness of bodies, mass and matter, and of many uses and needs in a shared physical space", (Amin 2008: 8). The complex and diverse situated multiplicity within safe urban space is to be regarded as capable of domesticating and enriching the social experience. However, these social experiences rarely lead to intimate secondary relations with strangers (Lofland 1998; Amin 2008), but rather conclude in progressive social reflections to the condition of *thrown-togetherness*. In return, these social reflections to social experience are ethical practises that could be traced as reflects to the moment of situated multiplicity, Amin (2008: 11) explains that:

"Ethical practices in public space are formed pre-cognitively and reflexively rather than rationally or consciously, guided by routines of neurological response and material practice, rather than by acts of human will".

While ethical practices are critically suggested as reflexes to influences formed in different places of past experiences, these ethical reflexes are neither united nor always worthy due to the nature of people as being different. However, constructive outcomes of situated multiplicity can be perceived, and Amin (2008) introduces several resonances to situated multiplicity through the following :

- **Situated surplus itself**: As a continual flux, that is always plural and always requesting tacit responses and adjustment to the contextual situation. As a response to the global phenomena of strangers within the city, mixed ethnics, segregated societies and conditions of post-conflict, the surplus itself can contribute slowly and quietly to a culture of ease towards urban diversity.

- **Territorialisation:** Which through time and rhythms is capable of domesticating the space to a place, creating a patterned ground which can blur symbols of power that acts under specific domains such as religious, cultural, economic and political

- **Emplacement:** Besides the emplacement of tangible and intangible objects, Amin (2008) suggests that with rhythms and perpetual uses, situated multiplicity can emplace and domesticate time, which in return can help to negotiate complexity subsequent to social bewilderment.

- **Emergence:** Due to the changing and constructive nature of situated multiplicity and its ethical responses, this resonance signifies the emergence of new relational possibilities which break or can alter the settled rhythm requesting a constant negotiation and acts of communication.

- **Symbolic projection**: As a sensory code of public culture, which summaries and activates the cultural trends and public expectation. This resonance signifies the spatiality of situated multiplicity by representing the quality and meaning of the architecture of the space as well as routines of usages and public gathering.

It is worth concluding with the statement that situated multiplicity and its resonances are not always established with social solidity as an end mean, but indeed additional social reflexes from either tolerated multiplicity or far from it. On that subject, Amin (2008: 22) concludes by suggesting that *"[o]utcomes on the ground, however, are a matter of context, shaped by the material dynamics and historical legacies of individual public spaces."*

To sum up, this section has explored the progressive social role of public space. The notion of social capital has been introduced in association with both the public space and the social interaction at its lowest scales. Also, the urban design literature has indicated the significance of space in responding to people's basic needs for society and public life to take form and to progress through both active and passive interactions.

Through the section on urban sociology, notions of social interaction have been progressed and channelled throughout principals and outcomes; consequently, several social-relational forms have been explained to affect the public realm. Also, through this section, the public realm has been identified as a social phenomenon. Still, this phenomenon is highly relevant to public space in limiting or augmenting the potentialities for social interaction. As well, urban sociology while still recognising the condition of multiplicity and differences, suggested some forms of interaction exist universally.

Alternatively, the section on urban geography revealed the associated relation of multiplicity in constituting the space and attempted to initiate the processes for social solidity by understanding the significance of engaging with this multiplicity. Besides,

this section has indicated the position of situated spatial multiplicity in forming progressive reflexes rather than merely granted results. Though this section has initiated by an argument that emphasised the universal diverse nature of people in relation to past experiences, it still pointed to the position of the context and space in incepting potentialities of progressive social forms.

The last three sections should be regarded as interrelated approaches rather than contradictory ones. Notably, they explain various associated levels of public life in relation to space. What is evident, however, is that the physical presences of individuals and society within the space does not necessarily grant active and positive social relationships; yet, the significance of time and repetition can allow potentialities for the forms of passive and active encounters to take place.

Finally, it is essential to state that space's association to potentialities for encounters is to be regarded as the significant aspect capable of defining the very presence of public life, and the progressive nature of public life through public space.

2.5 From Public Space to Public Life

Public life is perceived as a collective of daily experiences progressed through the spatial environment. These experiences are being transformed continuously through context and time as well as being constituted by public space and vice-versa. Furthermore, public life is to be regarded as a form of spatial experience signified by the daily negotiation of multiplicity and differences. The last two statements represent the prerequisite consideration for the inception and abstract construct of public life and public space. Civility, on the other hand, can be regarded as the progressive negotiation of these differences as well as the continuous transformation from the abstract *thrown-togetherness* of bodies towards a condition of acceptance of the situated multiplicity.

Through this chapter, it was evident that public space is significant in forming public life as well as being transformed by it. The objective of this chapter was to explore the associated formations and transformations in public life and public space. As well, this chapter has also attempted to explore, examine and evaluate the academic rhetoric literature on the position of public space in conceiving, perceiving, enhancing, guiding and establishing the potentialities for public life to be lived, captured and managed. Accordingly, it was declared that the process of the civic public realm could be both conceived and perceived as being a spatial condition that is capable of existing in multiple forms through the spatial environment.

It was also declared and should also be restated that public space through its process of creation and production, as well as its multiplicity and diversity of forms and shapes, needs to be accepted as a social opportunity rather than promise, as well as a process rather than a merely physical entity capable of incepting a form of public life and civic realism.

Due to the limitations of this research, the public space to be explored through the rest of this thesis will be limited to designed and relatively centrally located form of space that is publicly accessible and essentially collectively used. Through the next two chapters, the form of public space to be explored will be progressively narrowed but thoroughly examined as it will be associated with a bounded geographical context as well as being constituted by time through past as a mean towards a progressive future.

Chapter 3 : Private Public Spaces of an Arabic Islamic Context

Through history, the rise of Islam indicated a transition in the form of public life within urban settlements associated with this religion. Islam, as a spiritual order, ideology, philosophy, and a system of life was capable of forming the socio-political, economic and legal dimensions associated with the process of the public sphere. As a natural consequence of the relationship between public life and public space; historically, Islam could have been perceived through the spatial environment that has embraced this religion as well as being adopted by it. Throughout the contemporary urban scene, Islam can be perceived through the presence of mosques and the socio-cultural patterns associated with their presence.

All through the diverse Arabic Islamic context of the contemporary era, mosques stand as some of the most significant urban and spatial representations of Islam. Also, within the same context, it can be argued that the position of the mosque culturally, socially and indeed spatially could be as important as conventional forms of public space if not more significant. However, this significance is to be forever associated with a critical notion, that is, mosques - when arguably regarded as places of gathering through the everyday life- are associated with an Islamic identity rather than the essential contemporary notion of diversity.

The objective of this chapter is to critically review and evaluate the role of the mosque as a place of gathering concerning the geographical, cultural and urban context, which signifies its existence. By associating mosques to contexts, this chapter aims to de-mythologise the retrogressive and utopian fixed notions on the nature of public realm and space that used to and could be taking place through the Arabic context associated with Islam. As well, this chapter attempts to establish a rationally progressive scene for the potential roles and characteristics of the public space to be explored and discussed through the rest of this research.

As the mosque becomes ubiquitous, it is necessary to define the context of this chapter in regards to the geographical setting and time frame. First and relatively to the context of the '*Arab Spring',* this chapter explores the mosque within the notion of Arabic Islamic Middle Eastern city/nation through the Mediterranean Sea. In regards to timeframe, this chapter indicates and examines briefly and selectively some periods of history; the purpose is to highlight key moments of change which had impacts on the spatial environment and therefore the narrative for contemporary public life and space.

Through different parts of this chapter, arguments and conclusions will shift between making a generalisation and taking a middle position rather than to examine localities in details. The previous relates to the nature of archaeology in presenting evidence which is typically derived and based on significant settlements. Though smaller settlements did exist, they usually are not presented with enough evidences to make general conclusions.

The first section of this chapter introduces the peculiar concept of public and private life and space associated with the religion of Islam. It explores the spatial context related to everyday life and attempts to provide a background for the relation of Islam to the city before narrowing down the focus on mosques through the latest section of this chapter. Regarding time, this section explores the age that signifies the rise of Islam, then its dominant role through the society and spatial environment.

Next, this chapter introduces a somewhat more critical perspective on the uniqueness of the model of the Arabic city associated with Islam. This section attempts to demythologise the oriental model of the Islamic city as a means to set the scene for a progressive perspective aimed at exploring the rationales that have led to the contemporary urban environment of the examined context. The third section indicates some key selected prospects of progress and modernisation associated with the transition in shaping the spatial environment; this section records the segregation between religion and the secular state, it then concludes with some notions on the contemporary scenes of major cities within the examined context.

Then, the chapter critically examines and evaluates the role of the mosque as a physical representation to Islam, this part initiates by defining the mosque and its uses, it reviews its evolution through history, and then the section attempts to evaluate the mosque as a place of gathering. Finally, the chapter concludes by drawing a brief argument on the contemporary urban conditions and scenes of the examined context; it also highlights a form of contestation between two types of spaces, the mosque as an active form of third place and the public space as a passive imported relic.

It is important to note that exploring the historical evolution of Arabic cities associated with Islam is not possible through a thesis and therefore, unrealistic through a chapter of a thesis. Accordingly, this chapter will not provide a complete scene for the historical evolution of the Arabic Islamic city. However, it will argue for a critical and progressive

urban transition into comparison to what could have been descriptive literature on the notion of the Arabic city associated with Islam.

3.1 The House is a City, the City is a House

Through the modern rather than the contemporary era, the chain of literature narrating urban forms of the Middle East and North Africa had consistently signified the unique characteristics of Arabic Islamic cities situated within the MENA[3] region (Lapidus 1967; Grabar 1969; Issawi 1969; Lapidus 1969; Belkacem 1982; Bianca 1982; Bianca 2000). The previous canon of publications had generally asserted that one of the significant differences between Arabic Middle Eastern contexts associated with Islam and the rest of the global context had been the way that public and private spaces of the built environment had associated everyday social patterns of societies. It is also claimed that the form and process of what can arguably be identified as an Arabic city accompanied by the religion of Islam[4], can be traced and related to a context and a time signified with the rise of Islam (Bianca 1982; Bianca 2000).

In *The Story of Architecture,* Nuttgens (1997: 144) describes Islamic architecture as "*the flowering of the desert"* by the man-made everyday built environment in opposition to the sterile empty desert[5]. Through the previous, the desert represents the open and public space, while the city is a representative to the closed and the private place. As well, it is also suggested that through its early periods of expansion, Islam implied a socio-political, economic and legal order that was capable of steering aspects of daily life in association to the spatial built environment it was situated within (Bianca 1982: 36).

Through these contexts, the notion of public and private spaces formulated a different narrative of demarcation into comparison to what can be arguably noted today – more or less - as a clear separation between these two notions of public and private spaces. To establish a thorough examination to this peculiar notion of public and private space

[3] The region of the Middle East and North Africa.

[4] It could be argued that the notion of the Islamic city or even the Arabic model does not exist, particularly as it is a model which represent a city that has historically been associated with an Islamic social pattern and is located in the Arabic world or the Arabic Middle East, see (Sluglett and Burke III 2008).

[5] This argument is constantly being contested by the existence of several Arabic cities associated with Islam across coastal regions and non-desert environments (Issawi 1969; Lapidus 1969).

within the Arabic Islamic city, it could be significant to illustrate the substantial role of Islam in ordering the spatial organisation of the urban environment into a sophisticated and distinctive urban system.

The city accompanied by Islam interrelated several social levels: individuals, families, quarter, neighbourhoods, communities, cities and the nation. Nevertheless, the entire space of the city and the nation was conceived as capable of representing equally all the social levels embedded within it (Bianca 2000). Still, in-between the levels of individual and the nation, the spatial organisation of the urban environment was formulated by an interrelated hierarchical of spaces that were intended to order and organise the daily life of the society. These spaces incorporated the scale of the rooms and the courtyard of the single residential unit (house). Then, the houses and their surrounding alleys were incorporated in forming a quarter. Quarters attached to the main pedestrian artery formed neighbourhoods. In return, these neighbourhoods were being associated with public and religious buildings. Finally, all of the previous shaped the city that was regarded as the private place surrounded by the natural environment as the representation of the open public space.

Also, evident through the era associated with the rise of the Arabic Islamic city is the concept of enclosure, where enclosed spaces were the first act of building. On the notion of man's perception and representation of the world surrounding him, Mohamed Boughali argues that *"man only builds upon oppositions to their context, the exterior as opposed to the interior, fullness as opposed to emptiness"* (Cited in, Belkacem 1982: 6). The city was built enclosed and opposed to the desert and in return, the house enclosed and opposed to the city. Additionally, through the smallest scale of the city, Belkacem (1982: 6) explores the single house in opposite to the city, and in return the rooms within the house in opposite to the house itself. For Belkacem, the traditional house with its central courtyard and surrounding rooms stands as the representation of the man's body. The central courtyard symbolises man personality and inside believes as in rich and alive, while the rest of the rooms are open to this courtyard and partly closed to the outside. Thus, the interior parts of the house celebrate the inside beauty of individuals as they are unique to each family, while the external facades of the house are united and partly closed towards the outside, and therefore suggesting equality towards all inhabitants of the city, arguably Muslims and none-Muslims believers, Figure 3-1.

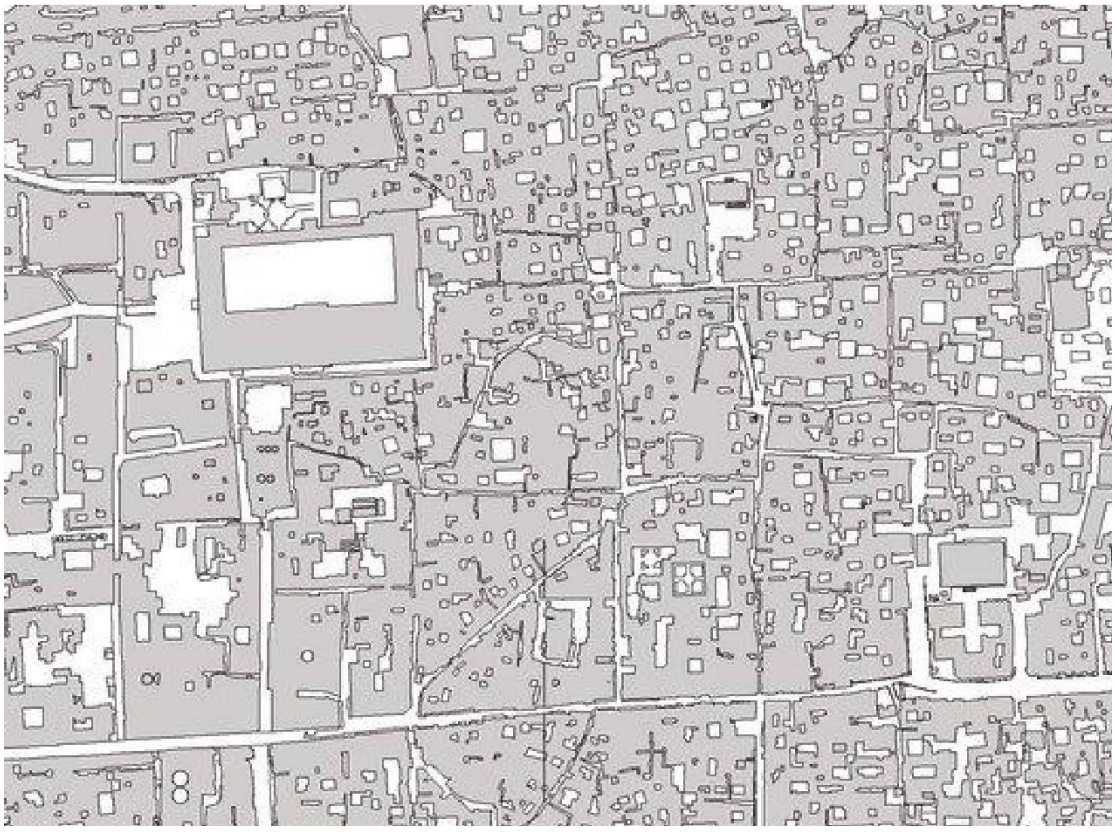
Figure 3-1: The internal courtyards of the house (private space), as opposed to the alley (public space) through the historical core of Damascus, Syria. Source: (Aga Khan Historic Cities Programme).



Moreover, the interrelated concept of public and private space can be identified within the overall spatial organisation of the Islamic city. Accordingly, it is critical to explore the concept of public and private space further by revisiting the single house, before progressing towards the scale of the city, Figure 3-2.

Historically embedded within Islam's traditions is a distinction between the role of male and female through both family and society. The previous differentiation initiates at the scale of the house in particular. Belkacem (1982) demonstrates the role of the man within an Islamic community in association with communication, speech and exchange, for Belkacem, this role represents aspects of public life. In return, a woman's role is perceived as being domestic, and thus her role represents aspects of private life. Within the single house unit, the central courtyard could be conceived as a representation of masculine public life, while the rooms' surrounding the courtyard stand for the feminine private one. As a result, the single family, as well as the family house, are characterised by a dual concept of private and public life represented by the spatial organisation of the spaces. The unit of the family represents the amalgamation of public and private, openness and control then inclusion and exclusion.

Figure 3-2: Private-public spaces through the scale of houses, neighbourhoods and the city, extract from the historical core of Damascus in Syria. Source: (Aga Khan Historic Cities Programme).



The previous concept progresses beyond the walls of the single house unit. Consequently, the pedestrian alley leading to the door of the house could be considered a public place connecting the family house to the more significant quarter; here the family house represents the private realm while the alley and quarter being representation to a public domain. The similar alley as a limb which branches a more extensive network of alleyways could again be considered as a private realm inhabited by a small number of people, and sometimes a single family within a specific quarter. Through the previous narration to the significance of the family in the hierarchical spaces of the city, Belkacem (1982) adopts a historical Greek approach that considers the family and its house as the primary element in defining the composition of the city. Lapidus (1969), on the other hand, thinks of the quarter as the central social and physical unit in the formation of the Arabic Islamic city. Lapidus (1969: 49) elaborates by asserting that people who inhabit the quarter "*believed themselves bound together by the most fundamental ties: family, common village origin, ethnic or sectarian religious identity, perhaps in some cases fortified by common occupation".* The last is particularly evident where the quarter could be perceived as an administrative unit headed by a *Shaykh* (religious master*) "to assist in taxation, maintain order, enforce*

police ordinances, and represent the quarter on city-wide political or ceremonial occasions" (Lapidus 1969: 49).

The dualism in the concept of private/public life and private/public space grows further to encompass larger scales of the city. Beyond the single residential unit and the quarter, the scale of the neighbourhood (that associates several quarters) is signified by the existence of different publics and religious units. At this scale, it is possible to identify various enclosed and sometimes linear *Souks* (enclosed guild and linear market)*;* usually each guild is being accompanied by a craft or use. These guilds are also being perceived as the public place for worker and clients of its craft; however, they are still a private space when faced with different guild's members. Though the previous approach could have possibly advocated a form of segregation, it is surprisingly suggested that it did not necessarily segregate based on religion, but rather profession, where different quarters and guilds celebrated a heterogeneous religious nature (Sluglett and Burke III 2008: 29).

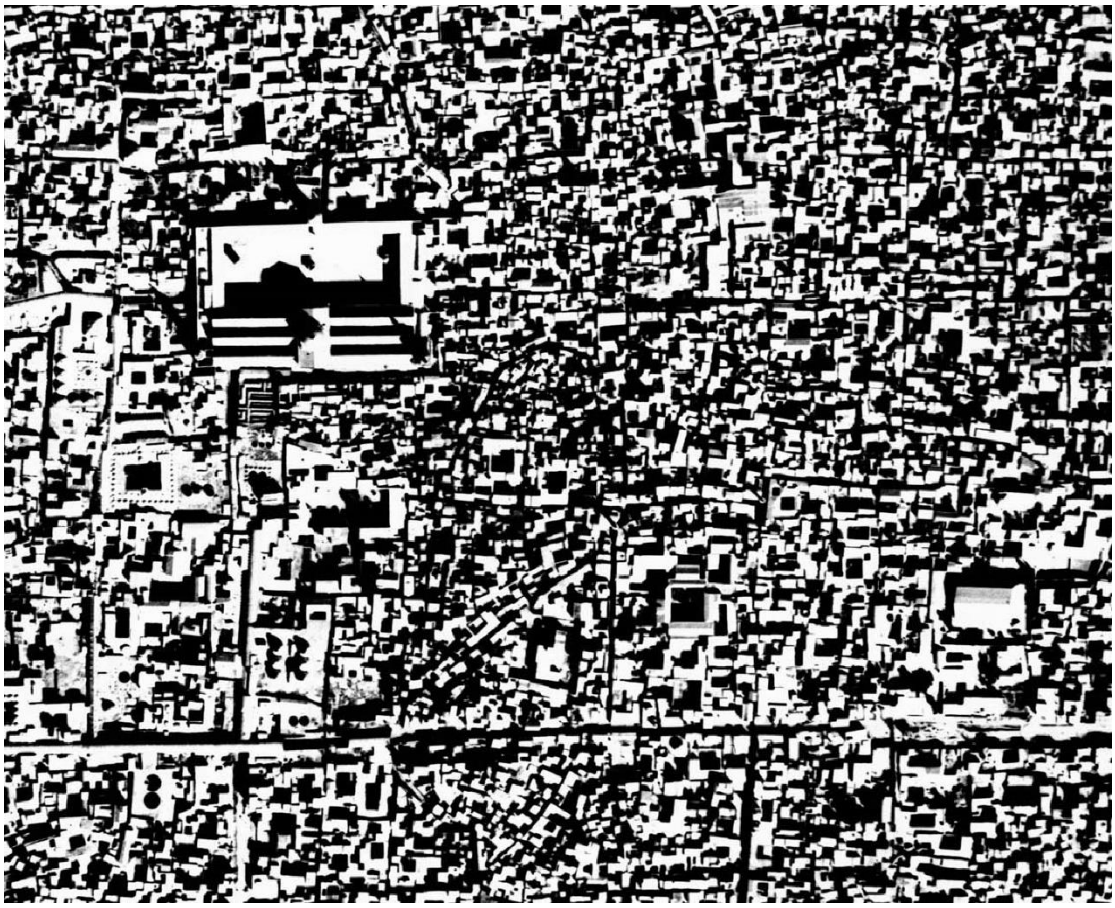
The dualism of space rematerialise, and can also be identified with additional units such as *Khan* (traditional hotel), *Madrassas* (schools) and most importantly the religious and public central unit of *Masjid* (mosque), which was in the form of several secondary mosques and few limited in numbers Friday's central mosques[6]. Historically, all the previous non-residential units had similar morphological and physical characteristics regarding courtyards and surrounding rooms. Still, the mosque stands through history as a place which was used not only for religious purposes. In addition to the main five prays and other religious practices as a part of Islamic customs, it is suggested that the community administration and commodity law were conducted within mosques or mostly the central mosque of the city, (Grabar 1969; Nuttgens 1997; Hourcade 2008). Thus while various units had some particularly associated functions, the mosque had various non-religious uses in addition to be the place for worshipping God.

Through the explored progressive dualism of space, the city became the composition for complex cellular, social and physical structures where larger units encompassed smaller elements. The entireness of the city was embraced together by a sophisticated

[6] The argument on the position of the mosque through the city is further explored and discussed through the fourth section of this chapter.

system of interior passages that were also hierarchically progressive in scale, and therefore initiating from the shortest and narrowest to the longest and then most extensive. Consequently, the entire urban settlement became a unified repetition of single entities; the city became a house, and the house became a city, Figure 3-3.

Figure 3-3: The house is a city, and the city is a house. Aerial view of the traditional part of Damascus showing the sophisticated system of private-public spaces. This photo was taken in 1968. Source: (Ecochard 1982).



3.2 The Myth of the Arabic Islamic City

Through the previous section, the presented historical analysis and reviews had somewhat asserted a nostalgic and idealistic conception of the Arabic Islamic city, where this conception had associated the city as a product of a religious order. Also, the previous section had initiated and concluded with a static and general if not generalised perception of the city. On the other hand, this section attempts to engage through a counter-argument, as it tries to represent what can be identified as somewhat progressive views. These views are being correlated with the approach of

deconstructing and de-mythologising the narrative of the Arabic city associated with Islam. Accordingly, this section progresses to present some of the opinions that have examined the urban forms - associated with the urban context of this thesis - as spatial processes rather than historical structures.

It is argued that during the early twentieth century, most initial phases of interest in notions of Islamic urban forms were based on attempts to establish a unique Islamic character of the city, as a model capable of setting a form of differentiation from the Medieval European one[7] (Al-Sayyad 2015: 19). The earlier attempts to analyse Islamic urban structures were often approached through the Weberian method (Weber 1958). This method was initiated to explain the origins of modern European capitalism in comparison with the non-Western oriental counterparts. Also, the Weberian method was often based on morphological and topological analysis as well as socio-structural characteristic (Al-Sayyad 2015: 18). However, at its core, this method was set to claim the superiority of the European model of the city into comparison to the oriental one. While being influenced by Western and Westernised commissions, an early model of the Islamic city was established, and this model was grounded around a central mosque. This model was associated exclusively with examples from North Africa (Al-Sayyad 1996: 92). Later, studies have progressed outside the context of North Africa to examine different Middle Eastern settings such as Damascus and Aleppo of Syria; still, they often managed to overlook the social, economic and institutional organisations that helped to contribute to the spatial environments of these contexts. As a result of the previous, these urban contexts were often perceived as fixed urban forms and models incapable of change (Al-Sayyad 1996).

It can be argued that initial fixed concepts of the Islamic city were established and developed under the influence of "*Orientalist scholars from the West and Oriental scholars from the Muslim world",* (Al-Sayyad 2015: 20). These orientalist views are explained with Edward Said's book *Orientalism* (Said 1979), where Said argues that often the Orientalist paradigm was based on the orient being *"mysterious, unchanging and ultimately inferior",* (Al-Sayyad 2015: 21). Nevertheless, the Orientalist paradigm was not always understood or accepted by researchers who operated in contexts associated with Islamic social patterns, nor even in European and American settings. Accordingly, the Orientalist paradigm was counteracted by a revisionist phase of

[7] See (Marcais 1928; Marcais 1940; Marcais 1945)

literature that had initiated through the research of Lapidus (1967). Based on research still conducted through major Islamic urban settlements, and while targeting some selected historical period, Ira Lapidus concentrated on examining the interrelation of socio-political forces that helped to constitute the governance of Islamic settlements. Accordingly, Lapidus (1969) states that not a single socio-political body but rather the interaction between hierarchical and interrelated socio-political influences had helped to shape the urban forms the city (Al-Sayyad 1996: 93).

This orientalist chain of literature was also critically countered by Abu-Lughob (1987) who warned against generalising based on singular cases. In *"The Islamic City: Historic Myths, Islamic Essence, and Contemporary Relevance",* Abu-Lughob attempted to unpack the complex morphological nature of Arabic cities associated with Islamic social patterns to conclude and signify that there is nothing religious or even Islamic about the urban forms of the Arabic contexts. Also, Abu-Lughob (1987: 162) argues that the socio-political, economic and legal characteristics of Islam as a system of ruling helped to shape the urban forms of the city, but they certainly did not determine it. The previous narrative is further supported by (Al-Sayyad 1991), as he argues that shapes and forms of cities were often influenced by the singular political visions of caliphs rather than being controlled by Islam as a system of ruling. In her article, Abu-Lughob (1987) had further explored the combination of conditions[8] that helped to form the city, and she concluded that in today's world the consideration of these conditions would be regarded as retrogressive.

To conclude, it is significant to consider Arabic settlements, contexts and spatial environments as progressive environments associated with progressive dimensions that occasionally can be correlated with Islam as not necessarily a decree but rather combination of its socio-culture, political, economic and legal patterns and influences. In that respect, through the book "*Urban Design in the Arab World*", Saliba (2015) attempts to re-conceptualise the nature of both practice and research confronting the urban, rural and regional context of the Arab World rather than the Islamic Arabic one. Within the same publication Hallaj (2015: 29) indicates that the process of contextualising rather than generalising the discourse of urban design through the Arab world should necessarily consider the complex, layered issues of city making in

[8] The conditions are summarised as (1) juridical distinctions between Muslims and/or citizens and outsiders; (2) segregation by gender and a virtually complete division of labour according to it; and (3) a fully decentralised and ex post facto system of land use and governmental regulation over space.

comparison to associating city-making to both national scales or even ethnoreligious identities. Accordingly, the next section progresses further and examines some of the critical moments and considerations through the modern history that are thought to have had a significant consequence on the evolution of urban spaces and forms of the Arabic context relative to Islamic social patterns.

3.3 Alienations to the Traditional Built Environment

This section attempts to rationalise the myth, as it sheds light on the progressive rather than static nature of the Arabic city associated with Islam. Accordingly, the following will visit and examine some of the critical moments in modern history that have helped to transform the notions of urban space through the Arabic context. By doing so, this section attempts to highlight the rather contemporary issues of urban space that relate to the focus of this thesis.

From the era associated with the rise of Islam and its reach across the Middle East and North Africa through the last three centuries of the first millennia, to the early modern period in Europe through the seventeenth century, the Islamic and sometimes Arabic context of the world at that century was under the influence and a part of the Ottoman Empire. Through this period, cities situated within the Arabic Islamic Middle Eastern context - such as Beirut in Lebanon, Damascus, Aleppo and Lattakia in Syria - witnessed little change in terms of spatial organisation, this was also accompanied by a slow growth of less than 1 per cent per year- in the demographics of cities (Hourcade 2008: 161).

However, the nineteenth century signified the early periods of change in the socio-political order and later the spatial environment. While still under the rule of the Ottoman Empire, in response to rising modernisation influences from the west, this century signified the early attempts to modernise the public sphere. The previous had taken place by separating religion from the state through the introduction of the Ottoman *mecelle*[9] or civic codes 1839 to 1876, (Hudson 2006; Sluglett and Burke III 2008). The approach of the Ottoman state at that era was *"to prove itself civilized and worthy of inclusion in the European concert of powers",* (Kramer 2008: 200). By establishing an environment of equality between Muslims and non-Muslims under the

[9] Also known as the first attempt to codify the part of the sharia based on law of an Islamic State.

new civic codes, "*large areas of jurisdiction were transferred to the purview of the new civic courts",* in lieu of the religious one (Sluglett and Burke III 2008: 25). The last, it could be argued, has led to the religion of Islam relatively alternating its dominance with the everyday life and its spatial representation, evident by the judicial authority moving from mosques and the central mosque into civil courts and other civic institutions.

Later to the fall of the Ottoman Empire at the end of WWI, the twentieth century had been associated with significant moments that influenced the shape and process of the cities through the Arabic Middle East associated with Islam. Based on (Cantacuzino 1982) and (Hourcade 2008), these moments could be summarised through three stages of transition. The first stage of transformation is associated with the period of European mandate to the Middle East and North Africa through the first half of the twentieth century, whereby the change took place through the introduction of imported urban standards and forms aside from the traditional urban environment. The second and third stages of transformation took place during the second half of the twentieth century; they are respectively represented by destructing what has been left of the historical wall that had surrounded the city and later by the considerable urban growth that disoriented the form and position of the ancient city. Interestingly, Cantacuzino (1982: 84) also argues that while the European mandate had imported westernised urban standards and structures, nevertheless, they had established these new urban forms aside from the traditional ones and they did not intend to replace the traditional urban environment. In regards to the second and third stages of transition, Cantacuzino (1982) argues that through the withdrawal of colonial powers, much of the alterations to the traditional urban forms were conducted by post-colonial consultancies invited by post-independence local Arabic Leaderships.

Through the late twentieth century, all the way to the new millennia, the Arab world in general and the Arabic Mediterranean Middle East to be precise were marked by tremendously rapid growth in the urban spatial environment. Based on (Hourcade 2008: 161-166), the rapid growth was associated and attributed to the following:

- Rural to urban immigration;
- Rapid demographic growth in terms of population numbers on the one hand to ethnic and religious heterogeneity on the other hand;
- The Processes of state formation;

- Most importantly the admission of the Arabic Middle East into the international economy

The last century had marked the inception of the dual city through the Middle East and North Africa. This form of dual city is being characterised by; first, an imported westernised concept of space that celebrates the urban central square as the most democratic representation of civic public life on the one hand. Second, the dual city is formed by a dispositioned traditional urban environment that is formed upon a dual concept of public/private space and life (Hourcade 2008: 175). To some degree, this dual model had also led to a hybridised form of the city which is being poorly reconciled of pseudo-modern and faux-traditional forms of space, (Bianca 1982; Rabbat 2012).

Today and through this hybridised context, the public space of the city is being perceived by the alienation of the modern spatial environment in comparison to a traditional one and vice versa. As indicated previously, the last could be associated and narrated as the common result of importing fixed urban strategies characterised by single-minded attitudes. However, and to some extent, it could also be suggested that these perceived alienations can be characterised as a part of a ubiquitous status through contexts associated with the age of modernisation. In regards to the previous Vigier and Serageldin (1982: 13) explains that this new perception toward the spatial organisation of the city could be directly associated with the modern movement in architecture founded within Europe through the *Congres International d'Architecture Moderne* during the 1930s. When the physical and spatial representation of this movement had reached its peak during the 1950s to 1960s, the time requested to evaluate the success or failure of this movement was neither available through the Arabic context nor even through the European one.

Still, through the Arabic context, notions of the dual and then hybridised city have implicated new conflicts and dilemmas in the spatial organisation of the space and the city. These conflicts are explored through Bianca (2000) who examines and lists the meetings and contradictions in the following concepts:

- The concept of development: utopian technology versus divine creation.
- The concept of social structures: institutional control versus strong social bonds.
- The concept of planning: alien schemes imposed from outside versus growth from within.

- The concept of land use: functional segregation versus organic units.
- The concept of circulation: dissecting traffic channels versus comprehensive communication systems.
- The concept of space: quantitative mass production versus differentiation.
- The concept of beauty: honesty to material versus manifestation of spiritual truth.

In his conclusion, Bianca (1982: 44) argues that through the progressive change in the spatial environment, the very existing of the Arabic Islamic context will become a matter of archaeology. Furthermore, Bianca (1982) suggests a synthesis between; first, a good understanding of the past and existing conditions of social, economic and political forces which contribute to the process and forms of the Arabic city on the one hand; and second the requirements of the future in regards to the potentials of new technologies supported by the west on the other side, while not disregarding the past and present identity.

On this subject, Nasr (2002: 185) suggests that Bianca's argument could be perceived as an attempt to indicate a significant clash between the traditional Islamic philosophy of life and the secular modern western approach, with the former being associated with the past while the latter being attributed to a futuristic vision.

To conclude, the urban spatial environment of the Arabic Middle Eastern context associated with Islam had witnessed little remarkable progress and growth for an extended period. When early indications of progress and transformation began taking place, they were in direct and indirect association to external global factors, and to some degree in isolation from internal rationalities and requirements. The last, through various periods of transitions, had arguably led towards the current condition of the hybridised city that is formulated by the two paradigms of pseudo-modern forms of space and faux-traditional forms of place. Still, and from the early days of Islam to this day, the mosque with its most straightforward and yet not simplistic space, stands as the timeless public and private place. Also, the mosque arises historically through all stages of transitions, as the active space across all parts of the hybridised city.

3.4 Supremacy of the Mosque?

The significance of Islam in shaping several aspects of everyday life through the conventional spatial environment could be cautiously narrowed down and associated

with the role of the mosque. The mosque could be critically regarded as a physical representation of Islam and one key feature in defining a unique characteristic of the city situated within an established Islamic and relatively Arabic context.

Based on Grabar (1969: 26), research on mosques can help to agglomerate two different approaches that used to dominate various discourses interested in the model of the Arabic Islamic City. While the first approach attempted to generalise the model of the Islamic city across North Africa, West and Central Asia, the second approach attempted to examine the characteristics of specific contexts and localities, therefore where the former approach was regarded as being excessively general, the later on the other hand, was considered as being limited to major urban settlements. Consequently, introducing the mosque as a critical element capable of relating these two approaches can help to provide a ubiquitous overview of its role through the historical and contemporary Islamic society.

This section starts by defining the functional and physical characteristics of the mosque and then examines its sacred position. Also, this section explores a selective chronological overview of the historical evolution of the mosque, before concluding with the current ubiquitous position of the mosque through the context of this study.

3.4.1 The mosque

The etymology for the term mosque originates from the Arabic world *masdjid* which means the place of prostration; it also derives from the Arabic verb *sajada* which means to bow down in prayer, as in the form of individuals or community in worshipping God through prayer (Bianca 2000: 100).

In general, practising the doctrine of Islam is based on five pillars: the creed *Al*-Shahadah; daily praying or *Al*-Salat[10]; the almsgiving *or Al*-zakat; fasting during Ramadan or *Al-Seyam;* and *Al*-Hajj or the pilgrimage to Mecca at least once in a lifetime if capable. The five pillars are relatively associated with the mosque in several ways; in that perspective, the second pillar of prayer can be considered the most significant as it is the way of practising daily religion. The prayer itself can take place

[10] Beside the main Friday prayer, five prayers must be practiced each day, the sequence of these prayers are scheduled by the Prophet at fixed intervals, see (Bianca 2000: 100).

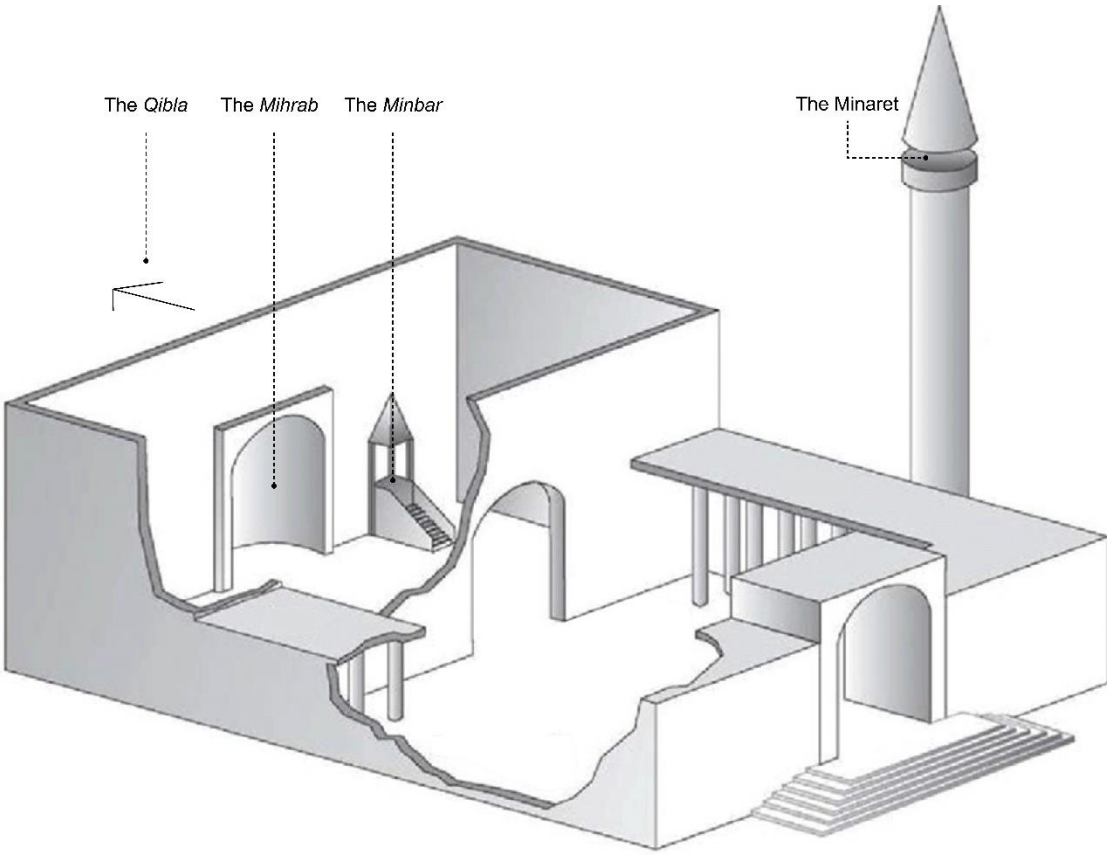
individually or through a communal ritual according to the time and place of worship. However it is customarily recognised as "*more pleasing to god if performed in public",* (Sluglett and Burke III 2008: 2). Accordingly, prayer through a collective ceremony is encouraged. Nonetheless, it is also "*mandatory to men at Friday noon, when it coincides with a civic assembly of the community"*, (Bianca 2000: 100).

It could be argued that one of the critical roles of the mosque is to mass religious or civic congregation for the collective prayer-taking place on Friday noon. Also, one of the many secondary purposes of the mosque is for it to be a centre for teaching the doctrine of Islam itself, as such, Bianca (2000: 101) clarifies that mosques used to provide a smooth "*transition between prayer and daily life which characterizes Islamic customs".*

Although being located through diverse contexts of the globe both geographically and via different historical periods, the ubiquitous nature of the mosque could be perceived and depicted very briefly through its elemental composition. In return, this composition is characterised by one spiritual element, and three architectural ones as per the following, Figure 3-4:

- **The *Qibla:*** as a universal word derived from the Arabic language. *Qibla* points to the direction of prayer toward the *Ka'aba*, situated in Mecca, Kingdom of Saudi Arabia. The direction is the spiritual element that unites Muslims across all locations of the globe.
- **The *Mihrab*:** as a niche in the centre of the wall facing the *Qibla*, prayer's members face this niche.
- **The *Minbar:*** which is a high seat opposite the prayer lines; it is used by the religious leaders while performing the sermon, this sermon is one of the rituals which signify the Friday prayers.
- **The Minaret:** as a tower used through history to call for the time of prayer.

Figure 3-4: Diagram showing the typical elements of the mosque, image derived from research on traditional Indian architecture to mark the ubiquitous elements of the mosque. Source: (Kavuri Bauer 2011: edited and annotated by the Author)



The previous provides a brief perspective on the essential functional and physical characteristics of the mosque associated with the act of prayer. As this research will attempt later to compare between the roles of the mosque and public space in progressively shaping the public life through the context of this study, it is necessary to highlight what can be regarded as the civic or non-religious characteristics of the mosque. While the mosque is regarded as a sacred religious place, the public space, on the other hand, is civic. Therefore, the next section explores critically the assumed sacred position of the mosque with the intention to provide an initial rational justification for any possible urban comparison between the two spaces/places.

Islam as a doctrine derives from two sources; the first is the holy book of Islam called the *Qur'an*, while the second descends from the teachings and normative examples of the Prophet Muhammad, which is called *Hadith.* The mosque as both an architectural artefact and urban place, is not sacred in itself, and it does not encompass sacred objects (Bianca 2000: 100). The religious and therefore sacred significance of the mosque is only associated with the geographical direction of prayer, as well as the act

of worship itself. The previous has been explored by Grabar (1969) as he attempted to disclose the secular nature of the mosque, where he examined the association between the term *masjid* within the *Qur'an* and *Hadith* on the one hand and the physical characteristics of the mosque on the other hand. Through his argument, Grabar (1969: 29) explains that there are no passages capable of defining "*any sort of architectural or symbolic characteristic"* that associates the act of prayer with a mosque; and he suggested that through Islam any individual or collective place of worship could be considered a mosque, and therefore prayer was not necessarily associated with a building. However, Grabar (1969: 30) also illustrates the significance of the Friday prayer associated with the sermon through the days of the Prophet, where he indicated the inception of the first mosque as an urban form, which was at that time within the house of the Prophet himself.

Furthermore, Grabar (1969: 30) critically argues that the context which indicates the rise of Islam had already been signified with two organised religions; Judaism and Christianity. Communities of both faiths were perhaps associated with urban forms. Consequently, the adoption of a specific cult was meant to differentiate Muslims from those communities, and to some extent, the Friday prayer associated with a significant place was considered as a way to create this differentiation.

To conclude, the introduced argument traces the inception and establishment of the mosque based on both archaeological resources and religious passages. Both indicate the significant and mandatory nature of Friday prayer rather than the significance of the mosque as a spiritual and sacred place of gathering. Through both the attentive aim of this research and the limited objective of this chapter, it is reckless to adopt a particular religious or secular reasoning and narrative for the creation and establishment of the mosque in the first place, and it is not the scope of this thesis. Still, while considering the established traditions and customs of Islam through the *Qu'ran* and *Hadith*, examining the historical evolution of the mosque as a space of collective gathering was capable of providing some evidence to a process of men's creation and later development that can be related to both scientific and historical rationales. These rationales and evolutions will be further explored through the next section before being associated with the notion of public space.

3.4.2 The mosque through history

The first recorded mosque - as a space of praying and not necessarily a designated public building in itself - was the house of the Prophet as a place of religious and civic assemblies for Muslim men during the Friday prayer. However, during the mid-seventh century, and within the early phases of expansion under the new doctrine of Islam, the Friday prayer - through both established and newly erected cities - was associated with what we may call today a civic centre or even civic square. The space for the Friday prayer later evolved to take place in what we call today mosques. Grabar (1969: 34) examines and characterises this evolution of space through four stages that are associated with time, however different in significance.

Based on evidence derived from historical geography, archaeology and art, Grabar (1969: 34) argues that during the first stage[11] and within the central part of urban settlements and cities; a sort of forum was created[12]. This forum was open from all sides and directions, and it is used to be called M*asjid* as it was used for prayer. As well, military recruitment and tax collection used to take place through the same forum. Furthermore, it was the single and central Muslim entity within all existing and new subjugated cities under Islam rules. It is helpful to note that during this stage, prayer was always associated with this space; moreover, the forum did not obtain any formal structure or function other than differentiating the follower of the Muslim faith from the non-follower.

The second stage between the mid-seventh and mid-eighth century indicated the foundation of the mosque as a designated building. Through this stage, Grabar (1969: 34) suggests that this building was a remarkable modern construction, mainly as it was only formed by rectangular units supported by columns and piers. Consequently, the mosque was capable of growing based on the needs and requirements of the local community. Further through this stage, the mosque was formed by two main spaces, a closed one used mainly for prayer, and open space "*as an overflow area for prayer"*, (Grabar 1969: 34). Still, the mosque was closed to the outside with no openings within its exterior walls, and some of the suggested ubiquitous architectural elements that

[11] City of Basra in 635, Kufa in 639 and Fustat in 641-642

[12] In some of the cases, the forum was already established prior to the arrival of Islam to the city, such as historical Hellenistic and Roman cities that were conquered by the Islamic Empire across different parts of the Mediterranean region.

were reviewed through the previous section began to take shape and place through the mosque of this stage. One of the essential concepts to note during this stage is that this building was still the single Muslim's entity. Also, the mosque during that stage was at a close distance to the royal palace and could be referred to as an imperial mosque that responded to the desires of the Caliphate or successor rather than the ritual needs of the population.

The third stage occurred in the second half of the eighth century and was associated with a recorded growth in the size of the city and its population. The distance relationship with the royal palace no longer existed, as the Caliphate used to visit the central mosque during selected agglomerations and ceremonies. Besides, few new mosques were established within different parts of the city, and relative to the context, each city was signified by one or more central mosques in addition to few secondary ones that are indicated as classical mosques. As Grabar (1969: 37) suggests, this period was not characterised by significant changes, however *"by refinement in the internal arrangement of the classical mosque with significant novelties demonstrable only in the very large cities"*.

The final stage is the most dominant one regarding time; it included the period between the ends of the eleventh century to the period of introducing the Ottoman's civic codes as suggested earlier. This stage recorded the creation of new public buildings such as *Qur'an* schools and hotels; therefore, it indicated the establishment of designated civic building disconnected from religious ones. Some central mosques kept their functional complexity, and they were represented as architectural monumentalities. Through the twelfth century, the minaret witnessed a significant transition in its use, as it was not only used to call for prayer but was rather used as a symbol of presence. Furthermore, some of the mosques were established as closed buildings without any courtyard. In addition, this stage marked the loss of Muslim unity through central mosques, and Grabar (1969: 39) suggests: *"the community no longer prayed together but formed smaller groups for prayer"*, and the spiritual life of the city was no longer tied to a few selected religious centres, rather several secondary mosques that appeared within each quarter and neighbourhood.

It not clear when, however, this stage also introduced *Al-Jame* as a new terminology. This term means to group or unite, and the new term was used to differentiate central mosques from new secondary ones, particularly when the central mosque was

considered as a multifunctional complex that merged different functions. Secondary mosques, on the other hand, dominated the scene as classical mosques that responded directly to the ritual needs of the local population. Through the later periods of the fourth stage, the new term '*Al-jame'* eventually took over as the only term that represented mosques (Grabar 1969: 38).

Describing as much as examining the historical evolution of the mosque was useful in several means. First, the very existence of an evolution designates a process that was perceived through the changes in the organisation of the spatial environment in responding to the religious as well as cultural needs of the society. Second, it reveals that any attempt to define or give characteristics for an Arabic Islamic model of a city should be relative to a precise period and specific context. In that respect, it is also worth arguing that when relating to the process of evolution, it is critically challenging to argue for a utopian or even ubiquitous model of an Arabic Islamic city through both contexts and times.

Finally, the geographical contexts associated with the inception and rise of Islam were previously established as fertile locations for several significant urban civilisations. This was evident through the morphological transition and evolution in the centre of the city from an agora to the forum, then from a central church and square to conclude with the central mosque. Therefore, at least chronologically, the mosque can be related to the public place, and thus can be also related to the notion of public gathering and therefore a form of the public realm.

3.4.3 The mosque as a place of gathering

Throughout history and around the globe, one of the most critical differences, which signify the position of the mosque into comparison with other religious buildings such in the case of Christianity, is the nature of the context which defines the existence of the mosque as an Islamic urban context. While associating the relation of Islam to the mosque Sluglett and Burke III (2008):1 explain that:

"*The statement that Islam is an 'urban religion' may raise as many questions as it answers, but it is certainly the case that, with its institutionalization over the early centuries, it became a commonplace that 'the good Islamic life' could be lived more to the full within cities that outside them."*

Nowadays, through the urban environment of the Arabic Middle East associated with the notion of the hybridised city, mosques do exist within all parts of the city. When examining the Friday prayer, the mosque could be defined as a place of gathering which adopts characteristics of the third place (Oldenburg 1989). The third place can be perceived as a neutral ground representing neither the house nor the office, a leveller between all Muslim males, a home away of home, a regular and it is accessible for all Muslim males whether for religious or other civic customs. However, the mosque does not necessarily respond to the needs of women, non-Muslims and non-religious parts of the society, and therefore it is a particular type of third place, nurtured by an Islamic social rationale.

As a form of third place signified with daily prayer, the mosque implies a norm of social interaction, where the simplest acts of passive interaction between two strangers could be considered as a social phenomenon as important as the social relation between two lovers (Goffman 1983). Through this particular religious domain, shared expectations and corporations help imply a genuine interaction, which is due to the effect of time, transforming social relationships and connections from fleeting and routinised relations to possibly either quasi primary or intimate secondary relationships (Lofland 1998). Furthermore, while combining praying into association with the physicality of the mosque, the '*thrown-togetherness'* of bodies implies a tacit social order (Massey 2005; Amin 2008), this social order is nurtured and maintained by a religious domain.

Consequently, the mosque could be considered as the prime location of gathering for a particular situated multiplicity within the city, nurtured by a "*language of righteousness and justice"* tied to Islam (Zubaida 2008: 235). This situated multiplicity is capable of becoming a collected behaviour, therefore signifying Islam as capable of performing against injustice within spaces of the city (Sluglett and Burke III 2008: 1).

The section on the supremacy of the mosque has attempted to examine the position of the mosque through a selected and narrowed brief history. This examination was associated with historical urban settlements located within relevant Arabic contexts dominated by Islamic social, economic, and political patterns. Earlier through this section, and based the *Qur'an* and *Hadith,* it was revealed that the mosque was not sacred in itself and that the sacred aspect was related to the act of prayer as well as the direction prayer. Accordingly, it was concluded that mosques have evolved in

shape, form, scales and function across various historical periods in relation to the urban circumstances and sometimes regional geopolitical forces contributing to the context. The process of evolution of the mosque, has been associated with the transformation of the urban settlements through the context of the study. As well, the evolution of the mosque have concluded and perhaps not yet finalised with various scales of significance across multiple parts of the city. Through both the hybridised and dual city, the mosque stands today as the exclusive form of third place that when associated with the '*thrown-togetherness'* of bodies and a limited notion of urban civic realism, is capable of performing beyond the premise and promise of public space in regards to the inception and management of a form of the public realm.

3.5 The Context, Mosques and the Public Space

The objective of this chapter was to examine and evaluate the position of the mosque as a place of gathering that - through the socio-cultural context of this thesis - is conceived to have a role as significant as the role of public space in shaping public life. It was argued that the mosque stands as the most significant physical representation of urban Islam (Sluglett and Burke III 2008), however, it has also been argued that through history, this religion went beyond organising aspects of everyday life of the individual and society, to transform the spatial environment encompassing the notion of the public life (Bianca 2000). Accordingly, exploring the role of the mosque in shaping public life was associated with the brief exploration of the role of Islam in influencing concepts of public and private spaces of the spatial environment.

This chapter began by visiting briefly the traditional orientalist literature examining the notion of the public and private space across the general geographical context of this thesis. Accordingly, a peculiar concept of public and private space has been narrated across the Arabic Islamic City. This concept was found to take place across various scales of the city and to encompass the level of the single residential unit as well as the overall scale of the nation. Consequently, the association between the public and private space on the one hand and the private and public life, on the other hand, have taken the form of a sophisticated progressive urban system. It was also noted, that apart from the mosque, various types of public buildings such as the *Souq*, the *Khan* and the bath to count a few, signified the public aspect of the traditional Arabic Islamic urban system.

While the first section provided a ubiquitous and somewhat ideological conception of the Arabic Islamic City, the following section on the other hand, attempted to deconstruct and de-mythologise the sentimental concept. Accordingly, the section on the myth of the Arabic Islamic City has indicated some of the geopolitical rationales that have shaped the general conception rather than accurate perceptions associated with the role of Islam across nations of the Arabic regions. Therefore, this section has concluded with contextualising rather than generalising the practices and research associated with urban design. As well, the section had concluded by the necessity to consider the complex forces, layers of issues and processes shaping spatial environments of Arabic contexts, instead of attributing the making of the city to ethnoreligious identities.

Concerning the previous, the section on the alienations of the traditional built environments was set to highlight and examine briefly some of the critical moments that have contributed to the historical evolution of the spatial environment associated with the Arabic contexts signified by Islamic social patterns. At its core, this section attempted to imply a process of transformation attributed to layers and forces that are sometimes geopolitical. Accordingly, it was revealed that these forces existed beyond a religious or spiritual domain and were attributed to the future and yet misbalanced evolution of the Arabic context in relation to the rest of the globe. Consequently, it was indicated that through the current era, various urban regions of the Arabic nations are associated with conditions of the hybridised city formulated by the two paradigms of pseudo-modern forms of space and faux-traditional types of place. Nevertheless, it was also suggested that through the various phases of evolution and transformation, the mosque could stand as the only place of gathering across various parts of the city in general and in association to the everyday life in particular.

With both its temporal role across everyday life and its presence across spaces of the city, the mosque was declared as a significant urban place in terms of shaping a notion of public life. Accordingly, the section on the supremacy of the mosque has attempted to examine the historical evolution of the mosque in order to extract the somewhat tangible and intangible aspects marking its significance. Through this section, the careful analogy of the mosque had attributed the sacred element to both the act of praying and the direction of praying. Apart from the previous two, the mosque as both a building and urban place was relatively regarded as a common form of the city associated with the socio-cultural patterns signifying the context of its existence. As an urban form of the city, this section later highlighted the phases of evolution that have

shaped the current form of the mosque both quantitatively and qualitatively. It was discovered that, like the city located through Arabic regions associated with an Islamic pattern, the mosque went through a process of evolution that has been based on the growth of the city and its embedded social, cultural and sometimes political patterns.

Through this section, and when associated with the concept of the hybridised and the dual city, the mosque was capable of standing as the most effective form of third-place signified with the *'thrown-togetherness'* of bodies. Nevertheless, the mosque is arguably associated with a limited notion of urban civic realism, yet this notion was and can perform beyond the premise and promise of the public space in regards to the inception and management of a form of the public realm. Accordingly, this chapter concludes by marking the context of this thesis to be further explored by two urban entities. On the one hand, stands the ineffective imported form and centrally located shape of public space, on the other hands remains the mosque with its exclusive rather than inclusive notion of public life, and yet the mosque remains historically and perhaps culturally more relevant to the socio-cultural context of the thesis.

In respect to the previous conclusion, the thesis will progress to examine the time frame aspect of the research, where the next chapter will explore the notion of the conflict and the city as marked by the event of the Arab Spring. Through the next chapter, both of mosques and the central public square will be repositioned across the various phases and narratives of conflict associated with the context of the thesis.

Chapter 4 : Conflict in the City and the Contested Space

Through the era of modernisation and since the collapse of the Ottoman Empire, the Arabic Middle East situated across the Mediterranean Sea has progressively lost its Islamic characteristics through official government policies. As an example, by its independence in 1946, the state of Syria was declared secular with no official religion (Khatib 2011: 1). Nevertheless, the significant role and sometimes dominant influence of this religion on public life was and could still be experienced through social patterns that are relatively correlated with the presence of mosques across the city. Through its geographical location as a fertile ground of civilisations, religions and as an economic bridge between Europe and the far East, the Arabic Middle East of the Mediterranean Sea could be celebrated as a heterogeneous religious context. This is associated with the three main religions of; Judaism, Christianity and Islam as well as more than twenty further religious minorities and sects through Syria, Iraq, Lebanon, Egypt and others nations of the broader region. The character of heterogeneity is not solely associated with religion, but indeed cultural ethnicities represented through Arabs, Kurds, Turkmens, Assyrians and many others. Regarding political ideology, the same context is diverse between left and right doctrines, as well as pan-Arabic and more national parties. Also, it could be argued that some more secular ideologies situated between religious and atheistic positions must also exist; however, they are still to be officially recognised and represented across official political channels.

While the context is signified with the presence and establishment of various levels and characteristics of heterogeneity and therefore differences, the same setting is also signified with a relative absence of abstract and physical urban realms of democracy capable of negotiating and celebrating this heterogeneity. As the democratic civic public sphere of exchange is perceived to be absent, the rich diversity of the existing and examined context is in return conceived through a potential narrative of contestation and problematic dialogue. It could be argued that the retrogressive notion of exchange was capable of transforming into conflict. Eventually, the last did happen and was evident through the notion of the Arab Spring and later the civil war in Syria (Phillips 2015).

While pursuing the eventual - and yet not immediate - phase of peacebuilding, the purpose of this chapter is to examine the position of the spatial urban environment and

the public space as a part of urban peacemaking interventions through the potential narrative of post-conflict.

Through conflict and the city in general and the narrative of pre-conflict in particular; this chapter begins by exploring the prerequisite standards that signify the transition in the conditions of the city into potential conflict, partition and the divided city. Within the narrative of conflict, the chapter introduces the role of conflict in segregating the population of the city both socially and physically as well as introducing the far-reaching and potentially harmful consequences of conflict. Afterwards, the chapter attempts briefly to explore strategic and tactic urban interventions associated with notions of urban peacebuilding and peacemaking throughout the narrative of post-conflict.

In regard to the particular focus of the thesis, the chapter also explores the transformations in the position of public space across narratives of pre-conflict and conflict to conclude with the significant potential of public space through the narrative of post-conflict. Later, some selected snapshots of conflict are introduced to then explore positions of both mosques and public space through the notion of the Arab Spring as a conflict. The chapter concludes with an overview of the position of public space through a predictable period of post-conflict in the Arabic Middle East associated with the general notion of the Arab Spring and the Syrian civil war in particular.

Due to the limitations of this thesis regarding the word count, this chapter will sometimes indicate the ideas and titles associated with various notions of conflict. However, this chapter will not explore in detail the process or approach to implement such strategies. Still, some of the procedures associated with the notion of post-conflict will be further examined through the analytical chapter of the thesis, which is in return associated with Part III from context to contest.

4.1 Conflict and the City

Apart from global narratives, geopolitical forces and contested identities, it can be argued that conflict through the city can be both conceived and perceived as being shaped by the spatial environment as much as being capable of shaping the spatial environment[13]. Examining the spatial dimension associated with the relative progressive sequences culminating with conflict is essential to explore and discuss any process or form of urban intervention through potential stages of peacebuilding. The following sub-section on pre-conflict initiates by revising some of the sequences indicating the early signs of contestations that could transform into civil conflict and later partition. Then, this section attempts to explore the condition of the conflict and the city itself before indicating some of the relative established interventions associated with processes and products of the spatial environment in particular, and as a part of the narrative of post-conflict and the process of urban peacebuilding in general.

Through this section, most of the arguments introduced and explored are based on research conducted through contested cities associated with conflict[14]. Instead of introducing specific resolutions, this section - in relation to its position through this thesis - will attempt to conclude with potentialities that are in return relative to the aim, objectives and limitations of this research. Later, the same probabilities will be investigated further through part III of this research.

4.1.1 Pre-conflict

It may be argued that the conditions for pre-conflict in the city are typically associated with a state of polarisation and contestation through different sectors of the urban spatial environment. The condition of contestation is usually related to local difficulties in people's everyday life. On the other hand, the same contestations and difficulties could become associated with epic narratives of ethnic origins and nationalities.

[13] For general literature on the association between the city and conflict see (Rummel 1976a; Dines 2002; Anderson 2008; Stewart 2008; Anderson 2010; Routledge 2010; Di Masso et al. 2011; Botnick and Raja 2012; CinC 2012c; CinC 2012b; CinC 2012a; Joya 2012; Smyth 2012; Björkdahl 2013; Lee 2013; Bakshi 2014)

[14] The cities that are typically associated and examined in relation to conflict and urban peace building are Belfast, Beirut, Jerusalem, Mostar and Noicosia. For relevant literature see (Benvenisti 1982; Demarest 1995; McLoughlin 2005; Anastasiou 2008; Komarova 2008; Larkin 2008; Calame and Pasic 2009; Freedman 2009; Kerr 2009; Mitchell and Kelly 2010; Smyth and McKnight 2010; Murtagh 2011; Ragab 2011; CinC 2012a; Karaman and Islam 2012; Lee 2013; O'Dowd and Kamarova 2013)

Consequently, the notion of pre-conflict through the city may be correlated with the spatial environment and contexts that are on the verge of a gradual and systematic transition into cities in conflict, and then possible partitioned cities.

Based on observations derived from research into divided cities and contested contexts, Calame and Charlesworth (2009: 205-235) construct a pattern that draws a picture of "*the divided city and its typical development pathways."* Furthermore, Calame and Charlesworth (2009) argue for the existing of some standard prerequisite indications that could be considered as reliable indicators for a shift towards physical segregation. The previous could be argued as being particularly evident for ethnically diverse societies or societies going through extreme social transitions. These prerequisite indications are explored, summarised and listed as follows:

1- Politicising ethnicity

Politicising ethnicity can be identified as the case of merging political and ethnic identity on a large scale and for the period of a generation or two. This indicator is critical in the process of urban partition, notably when it establishes a sense of exclusion from public resources and elevates the level of criticism to the notion of social justice.

2- Clustering

The clustering of an ethnically homogenous group of the city population takes place when the opportunity for political redress in the face of catalytic events appears to be blocked. Through clustering, both minority and majority groups tend to believe themselves entitled to extraordinary measures to secure a sense of collective well being. As a result, segregated enclaves start to materialise. One of the key features associated with minority enclaves is the progressively limited access to resources and municipal services.

3- Political up-scaling

Contested and divided cities are the products of struggles which go beyond the spatial environment in which they proclaim, where *"intense communal conflicts are usually perceived in their macro political contexts"* (Benvenisti 1982: 326). Thus, the spatial environment of the contested city is to be associated with both local physical enclaves on the one hand and the abstract political arena on the other hand. The potentialities for contestation in the city ought to be related to substantial political struggles; these

struggles could be regarded as the influential macro dimension in the standard prerequisite toward divided cities.

4- Boundary etching

This is the process where the hostile physical encounter of the contested ethnic enclaves take place. Drawing the fault line for the battle occurs once the process of clustering and possibly the political upscaling have materialised. The legacy of the fault line is associated with particular spatial conditions for each context of conflict. As a result, the fault line can take various forms represented by roads, rivers, square, political districts…etc.

5- Concretising

Once physical security is lost, borders of exchange and encounter become affiliated with physical boundaries of separation. This phase marks the physical segregation of enclaves through barricades, walls and other methods of partitioning. In divided cities, these borders tend to be established for temporary measures associated with lost security, but they also tend to evolve into invisible faultlines and borders through the phases of post-conflict and peacebuilding.

It is worth noting that not all of these indicators are necessarily perceptible or applicable within a single city or case that has experienced conflict and later partition. However, the previous section attempted to indicate some particular prerequisites that consolidate the typical pathway development into a potential conflict and division. As well, when associating these indicators to the modern history of cities through the particular context of this thesis, some of the prerequisite indicators become effortlessly observed through urban contexts of the Arab Spring and particularly the pre-civil war conditions in Syria.

4.1.2 Conflict

Today, the notion of conflict could be perceived throughout the contemporary scene of most global cities. It can be observed taking place progressively through the normalised everyday life as the result of differences in the identity of individuals, groups, societies…etc. In return, differences leading to the perception of conflict could be associated with religion, culture, social class, ethnicity as well as an agglomeration of the previous aspects (Stewart 2008).

Conflict in the city could be defined as "*a balancing of vectors of powers, of capabilities to produce effects. It is a clash of powers*", (Rummel 1976a). This definition is conceived as indicating a ubiquitous phenomenon capable of taking place through various urban contexts as well as different levels of the society. Accordingly, the transition from a condition of balance to misbalance of powers is typically conceived in association with a decline in the sense of the diversity of powers. With the decline in the sense of diversity and differentiation of societies and its representation of powers, inequalities could progressively take place as a part of everyday life. Yet, and as explored through chapter two of this research, the very notion of diversity and differences is being identified as signifying the very existence of both the public realm and public space (Arendt 1958; Massey 2005).

Within the case of contested contexts and in association with the explored prerequisite standards for pre-conflict, the conflict itself could transform to become associated with violence. Violent conflicts take many forms that can be directly related to political contestation, as well, violent conflicts could derive from ethnic as well as religious contestation. The ethnics and religious aspects are usually embedded as a part of an abstract political struggle. Throughout the various causes and cases, violent conflicts are typically related to discrimination, exclusion, and inequality (Langer and Brown 2008). Consequently, a process of social separations highlights the characteristic of overt conflict, and in return, these processes of separations become accompanied by intractable positions, where Bollens (2012: 4) suggests that:

"[E]ach side feels that if they were to give up on part of their narrative and how they make sense of the world that they will be giving up part of themselves and sacrificing part of the past and its meaning."

Agents of conflict become signified with a sense of "*we"* associated with one side's values and territory (Anderson 2010), while the "*others*" become associated with wrong and danger.

As a fertile ground for conflict, the city becomes a physical representation of social separation, as Gaffikin et al. (2010: 493) suggest *"while social conflict has spatial expressions…..that spatial form in turn helps shape the conflict".* Through conflict, everyday experiences within the city become correlated to *"epic struggles tied to religion, historic political claims, ideology, and culture",* (Bollens 2012: 11). Accordingly, conflict takes social and physical shapes, leading to separation capable of penetrating squares, neighbourhoods, cities, regions and the nation. Furthermore, the city not only becomes the theatre for the event, but an actor in shaping the conflict.

Most if not all the cities that had gone through conflict and division share negative impacts that are hard to ignore or exaggerate. These negative impacts can be perceived and sometimes calculated in terms of lost lives, currency, and lost productivity, as well as the traumas associated with violent episodes. Other impacts are less tangible and cannot be perceived or necessarily documented until the passing of a generation or two. This is mainly the case when considering lost opportunities for education and its consequences on future labour or even the lost sense of identity and cultural belonging when considering the birth of a new generation in partitioned and divided societies in cities.

Calame and Charlesworth (2009: 232-235), theorise that partitioned cities share a profile which could be associated with the following generalisations:

1- Incremental and predictable

The appearance of physical partition is one of the very last phases in the narrative of the conflict. As a result, the urban partition cannot be considered as the consequence of a single catalyst event or sudden shift. Urban contestation, conflict, and partition are typically proceeded by years, decades and occasionally centuries of segregations and marginalisation in association with a political realm that either encourages or ignores such disenfranchisement.

2- Division is context-dependent

Beside prejudice and violence episodes, the difference between the divided city and the narrative of the normal city is, in fact, the presence of catalyst events, disrupting circumstances as well as the interest of third parties such as political and geopolitical ones. As a result, the condition for the division is very much associated with local and regional geopolitical contributions of both the immediate and macro contexts of the contested city.

3- Relative deprivation

The narrative of conflict and the divided city typically coincides with a condition of relative deprivation as opposed to absolute measured hardship. Relative deprivation can take various forms, such as the unfair allocation of resources that is usually associated with an arising awareness of the notion of injustice through the affected part of the society.

4- Weak indigene, strong settler

In general, difficulties can appear and arise when demographic shifts accompany poor planning and assimilation. Territorial disputes between communities claiming indigenous status over new settlers could be considered as one critical contributor to the narrative for divided cities. As such, the pattern of rural to urban immigration is easily identified as one of the most significant demographic shifts causing and promoting a sense of bigotry and insecurity and later hostility by the native resident of an affected society.

5- Long-term harm

From different case studies around the globe, it appears that negative impacts and the long terms harm on residents of the divided city go beyond the phase of reconciliation and unification if such a process of peacebuilding and rebuilding ever take place.

To conclude, the narrative of pre-conflict with its associated prerequisite standards when transforming into epic conflict through the city is then capable of harms and damages that exceed the physical dimension of the spatial environment. It has been indicated that the consequences of conflict through the city may have long terms effects that penetrate the normalised lives not only of individuals and families but the society, the nation and their civic virtues. As well, the harmful intangible sequences of conflict are often observed across a more extended period. Accordingly, the

consequences of conflict represented by division and separation become the standards for a new norm of public life.

As conflict is associated with long term as well as larger-scale social impacts across the various layers of the society, it will come as no surprise that contesting the narrative of conflict through endeavours of post-conflict and urban peacebuilding will also require long terms strategies and a diversity of approaches. In consequence, the next section will attempt to explore the position of the urban environment and urban governance through potential narratives of post-conflict.

4.1.3 Post-conflict

In cities that suffer from ethnic and religious contestations and then potential conflict, it is challenging to determine a precise beginning and end of a conflict. Accordingly, the notion of post-conflict does not necessarily mark the end of the violence. Instead, it indicates the emergence of new circumstances that derive unequivocally because of conflict. As well, contexts associated with extended periods of conflict tend to be lived in and experienced as a part of enduring realities rather than temporal conditions (Conflict in Cities 2012c)[15]. Consequently, the normalised everyday experience of public life - though being a regular norm across most of the globe - becomes the primary long-term objective during the era of post-conflict associated with the context of uncertainty.

In respect to the previous, through this critical and transitional period, Bollens (2012: 225) emphasises the importance of cities and urban governance in facing the challenges of intergroup conflict and separation, where he refers to the significance of being urban, and he argues that:

"Peace-building in cities seeks not the well-publicized handshakes of national political elites, but rather the more mundane, yet ultimately more meaningful, nods, of respect and recognition of ethnically diverse urban neighbours as they confront each other in their daily interactions".

[15] Hereafter 'Conflict in Cities' is indicated as 'CiC'.

Through the city, abstract concepts of fairness, freedom, tolerance and democracy take place through daily negotiations, mainly when members of the society engage with their everyday life. In this respect, Berman (1988) also emphasises the role of the city as possibly the only place capable of offering modern needed values. Amidst ethnic and religious conflicts, contestations are experienced through psychological, social and spatial segregation, in return and through urban intervention within the city, the spatial environment could become the principal place to reconnect physically, socially and emotionally. Finally, it is argued that while conflict is easy to take off, peacebuilding is hard to achieve, while conflict is fast, peacebuilding takes a life process, and while conflict *" is tribal and private, the city is inclusive and civic",* (Bollens 2012: 15).

Through the era of post-conflict and in respect to the diversity of citizens - as actors of the new period - peacebuilding efforts should seek to transform rather than to manage the effects of conflict (Gaffikin 2008: iv). This emphasises the significance of urban governance as a part of a long-term urban vision (CinC 2012c). Through post-conflict, methods of conducting long-term urban policies differ significantly in relation to the nature of conflict and context; however, it is useful to introduce some means of urban intervention which advocate peacebuilding and normalised everyday life. Through the *City and Soul in Divided Societies*[16], Bollens (2012: 236-249) introduces several potential strategies and tactics which can be considered by local government administration, non-governmental organisation and different stakeholders. These strategies aim to ease tension within situations of inter-group conflict, and they are indicated through the following[17]:

1- Engage in equity planning that addresses underlying root issues

This tactic recognises that efforts for peacebuilding go beyond materials improvements, particularly for cities associated with historical national conflict and absent political inclusion (Bollens 2012: 236). Through these cities, development interventions should pursue to counter individual and group-based feeling of historical

[16] This research is based on several cities that differ in the level and stage of conflict (Jerusalem, Nicosia, Beirut, Belfast, Barcelona, Sarajevo, Mortar, Johannesburg and Basque cities) however the author attempts to introduce general possibilities rather than fixed solutions.

[17] Some of the strategies and tactics will be explored furthermore and associated to the context of this research through the analysis chapter of the thesis.

grievance, marginality, disempowerment and discrimination. Sometimes, even if the city is associated with a period of post-conflict, the factors that lead to intergroup violence, social insecurities and physical division tend to be built upon long-terms structural and political faults. Accordingly, planning and development priorities concerning the allocation of basic infrastructure, services and employment should be used to counter individual and group-based feeling of marginality and discrimination. These could take the form of increased access to equity in service delivery, employment equity initiatives, political inclusiveness mechanism and public assistance to community organisations. Such an approach has been used in the conflict and violence-prone Columbian cities of Medellin and Bogota, where there has been a purposeful use of public investment (parks, open space, and transit access) to enhance more impoverished areas and lessen crime rates (Kraul 2006; Romero 2007; cited in Bollens 2012: 237).

2- Use the planning process and deliberations to empower marginalised groups

Urbanists can connect the local/urban level to the national/political level, to link everyday challenges faced by the city residents to unjust political structures that underlie and produce these urban problems. The process of planning and policymaking is itself important and should be used in a deliberate fashion to empower excluded groups and build civil society. Accordingly, project design and intervention should empower groups in the city working towards peaceful solutions and co-existence where interventions should attempt to increase communications across different urban groups and should also try to initiate participation and democratic process at early phases of intervention. These inclusive processes can generate new relationships and knowledge about how to cope with, and address, inter-group conflict (Bollens 2012: 238).

The planning process should be positioned not as a technical exercise, but as a social, political, and organisational mechanism that can increase feelings of inclusion recognition and group-self-worth. Such an approach can be perceived in the case of Johannesburg, where protests over local payments for rent and city services in Greater Soweto were connected by local activities to more fundamental challenges of the apartheid state, in particular, the need to restructure local government along non-racial lines.

3- Create flexibility and porosity of urban form

Maximising future options can be enhanced by urban planning and policy intentions maintaining the elasticity of urban forms and spatial developments. This strategy allows for greater mixing and freedom of choice for populations in the future, if and when inter-group conflict stops and there can be some normalisation of urban living.

However, amidst nationalist conflict and physical imbalances, the mixing of the population is not possible in the short term, and there is the need to maintain group identity boundaries, accordingly, such strategic interventions could take form and action at borders and edges of identity districts. As well, it is critical to address core issue before, or concurrent with, the manipulation of urban built form. With core issues included as part of this strategy, urban interventions can increase the connection with different parts of the city and together can yield an increased chance to enhance mutual co-existence in residential and non-residential environments.

4- Intervene in city landscape with sensitivity to difference across sectarian geographies

When contemplating interventions into the polarised city, planners should be conscious of differences between urban ‘ethnic homelands’ and ‘frontiers’, and between ‘hard’ and ‘soft’ interfaces. In contexts where ethnic and religious identities are primary drivers of political action, local authorities should, through their regulatory powers, locate sensitive land users having cultural and historic salience (Churches, mosques, private schools, culture community centres) within urban ethnic homeland neighbourhoods identified with those specific cultural groups. At the same time, they should encourage in interface, or frontier, areas between culture neighbourhoods those types of land uses that promote mixing of different groups in a supportive environment. Joint and mixed land-uses (public space, residential, commercial) can be intentionally placed at interface between competing (potentially conflicting) groups of and ethnic or other identifiable nature. In this strategy, there is the creation of ‘everyman’s land’ of mutual use and benefit where each side can use or pass through to the other side without being cut off; continuity replaces cut-offs and enclaves; porosity replaces borders. This interface strategy uses the soft edges of sectarian territories to create common ground and cross-cultural meeting places.

An example of such an approach can be indicated through the Northgate Development strategy in the Duncairn Gardens area of North Belfast, as it points to the tactical introduction of a new development project to justify physical alterations to a potentially inflammatory interface area. Through this development and a particular public agency, it was possible to analyse the potential social, spatial, political and psychological impacts of the development and actions on ethnic community identity. Notably, as the analyses took stock of each of the significant participant groups in the urban subsystem and then led to potential adverse public reactions within the sectarianized environment to be carefully mitigated.

5- Protect and promote the collective public sphere

For the seed of urban stability and co-existence to grow, the public sphere in both physical and institutional forms should encompass and respond to all competing identity groups in the city. Physically, planners should revitalise and redevelop public spaces, historic areas, and other urban public assets as places of interaction and neutrality that promote healthy inter-group and interpersonal life. Instead of focusing on the inflammatory choice between segregation versus integration of residential areas, concentration on improving public spaces offers a third approach less politically difficult. Here, there is a push for mixed public spaces rather than mixed neighbourhoods. The goal is to enable increased cross-ethnic mingling in non-hostile, non-polarising public environments rather than trying the more inflammatory approach of having different ethnicities co-habitat residentially.

Through Barcelona for example, in the early democratic years after Franco, architects and designers employed small-scale and context-sensitive improvement in numerous public spaces throughout working-class neighbourhoods to illuminate the benefits of the new democracy.

6- Emphasize short-term tactical physical interventions while articulating a peace-promoting long-range strategic vision

Planning and development agencies should balance an emphasis on creating a peace-promoting long-range vision or plan with actions on short-term physical interventions that create and reinforce post-conflict urban principles. Long-term visions should demarcate a break from the past and articulate a shared city of co-existence. At the same time, for actions in the short term, development agencies should concentrate on

specific insertions into the fabric that cerate palpable and symbolic differences in people's daily lives and illustrate for them the benefits of inter-group mutual co-existence and urban stability.

Specific interventions and improvements should be focused on more deprived areas and in areas inhabited by an aggrieved 'out-group', and these public actions should have explicit and noticeable equalisation objectives. Because urban intervention is a type of urbanism that can be more innovative in responding to site-specific social tensions, it is likely to be more suited to polarised cities than is long-range and abstract comprehensive masterplanning with its efforts at control, completeness, fixing and order.

7- Encourage the diffusion of grassroots peace-building initiatives

To increase the potential for effectively intervening in the volatile political and physical landscape of polarised cities, conflict management experts operating at international and national levels who focus on political dynamics need to align their efforts with planning and human settlement practitioners working at the local level who focus on the material and spatial attributes of the city. Institutional linkages should be developed that diffuse information about innovative and progressive urban peacebuilding strategies both horizontally (to other urban areas in a country) and vertically (to national governments and international organisations). Local governments and public interest NGOs should engage with national government officials and seek to incorporate local grassroots lessons and partnerships into national urban programmes.

With such advocacy by local governments and public interest NGOs, chances will increase that political negotiations and economic and social initiatives, at national and international levels will recognise urban policy and local governance as key assets for addressing peace and co-existence.

These potential strategies present an overview of the role of urban governance and intervention through the period of post-conflict associated with political uncertainty and high levels of emotional, social and physical segregation. However, specific interventions are necessarily explored in association with particular contexts of conflict and post-conflict. Detailed urban interventions in relations to precise contexts could be derived from working papers and publications of *Conflict in Cities and the Contested*

State Organization, as well as, detailed insights on religious conflicts and the notion of the fundamentalist city of everyday modern society (Alsayyed and Mejgan 2011).

It is evident that urban intervention aims to provide a normalised and better everyday life through short and long-term processes. Furthermore, urban intervention tackles different spatial and virtual scales of the city. The initiation of serious and positive attempts of urban intervention requires a thoughtful and critical level of collaboration between actors from both the central and local governments at the upper end of urban governance, as well as separated members of the society at the lower levels of urban governance. The next section explores the location and scale of urban intervention associated with the aim and focus of this research, as it investigates the role of public space as a potential shared urban space within the narrative of post-conflict.

4.2 Conflict and the Public Space

Public spaces are associated with diversity and the notion of difference is considered as the prerequisite condition for the very existence of the concept of public space and its embedded conception of public life. In return, the very notion of public life is associated with the encounter of differences through everyday life. This is also perceived as a meaning of democracy and the opportunity for everyday public realm and civic realism through the spatial environment of the city. Consequently, through the narrative of conflict, it could be argued that democracy, when associated with public space and life, should under no circumstances be considered an end product, but rather a persistent and associated lived process (Dewey 1916: 73 ; Cited in Bollens 2012: 228).

The general desire to establish a normalised public life through phases of post-conflict ought to confront everyday experiences associated with public space as the possible place of social interaction. Nevertheless, the previous proposition highlights two dilemmas followed by a question. The first dilemma is related to the diversity and multiplicity of public space itself. The second is embedded with the need to transform rather than to manage the condition of contestation, segregation and potential physical partition as one of the signified new circumstances of the conflict. Finally, through conditions of contestation, segregation and partition, how, where and what kind of public space ought to be approached?

Based on several studies which research conflict in cities and the segregated society, Conflict in Cities (2012b) suggests that within divided cities people do in fact interact and form social relations, though they claim otherwise. Through their studies, CinC (2012b) argues that "[*i*]*n contested cities people from communities have motivations for sharing spaces that often are not related to a desire for integration. Instead sharing, may be dependent upon practical concerns such as transport or shopping, reflecting a range of attitudes that forms a spectrum of shared spaces."* This suggests that the existence of diverse population within the spaces of the city does not necessarily respond to their desire for any form of social relationship, but indeed as a response to essential needs that different types of public spaces can provide. Examples for this could be revealed through urban development taking place in Belfast city centre in particular and other city centres that have experienced conflict (Nagle 2009; Smyth and McKnight 2010).

In general, it could be argued that the city provides fertile ground capable of responding to the heterogeneous needs of society. As well, the city of the twenty-first century is typically associated with various typologies of space. Types of space can be briefly characterised as classical public spaces such as civic squares, parks and streets on the one hand, and social spaces perceived through different parts of the public and private realms on the other hand (Gaffikin 2008). While the former signifies traditional places of social interaction (Carr et al. 1992; Gehl 2006; Gehl 2010), the later suggests irregular and improvised social characteristics that exist through central and marginal locations of the city (Watson 2006; Iveson 2007).

Through the narrative of post-conflict, spaces that attempt to reconnect and encourage social interaction should be signified by the absence of undesirable single group identification; these spaces should be associated with all parts of the separated society. Through the same narrative, there is a particular need to respect the boundaries of societies associated with specific singular identities, yet public space as a part of urban intervention *"should not close out the option of ethnic integration for those people and groups who are ready for such a move in the future as the city normalizes"*, (Bollens 2012: 240). The previous suggests the need for spaces which could be associated with all parts of the segregated society, while still belonging to no one in particular. Nevertheless, and as Sennett (1993) argues, these type of spaces could be associated with a lack of identity and therefore promote the concept of hiding and fear of others (Cited in Bollens 2012: 234). As a consequence, not all spaces of the city are possible locations for mixing the diverse society, as well, these spaces could not be forced. It could be briefly concluded that shared spaces of post-conflict as potential places of social interaction are not entities that could be declared but rather realms which must be won (Gaffikin 2008: 24).

Finally, it is challenging to determine the most suitable time or place to initiate any form of urban intervention, however, a lead could be conducted by securing existing central spaces (Gaffikin 2008: 24). The previous is particularly true as central public spaces become significant to the narrative of the conflict in terms of the event, significant regarding geographic location, function, and meaning, but most importantly significant through the segregated society and therefore capable of performing as an emotional, social and physical medium. Consequently, the next section will attempt to examine the transformative significance of central public spaces/ squares across the narratives of pre-conflict, the conflict and potential post-conflict.

4.2.1 Frontier, boundary and border

It is argued that public spaces are significant in defining people's identities both individually and collectively (Di Masso 2012: 126). In return, denying the right or existence of individuals and groups through public space, when associated with the absence of other means and alternatives to negotiating public life, could potentially signify the rise of conflict in correlation with the territory of space (Gifford 1987: 131 ; cited in Di Masso 2012: 126).

Through contested cities that are later associated with conflict, central public spaces play critical role in shaping and hosting the conflict as much as they play a role in negotiating the attempts for a normalised public life through the narrative of post-conflict and peacebuilding. The transition in the narrative of event from conflict to post-conflict could be perceived in association with a transformation in the condition of a central public space between two narratives. This transformation is perceived through the public space being signified as a form of the fault line and frontier through the narrative of conflict as in the case of Beirut (Khalaf and Khoury 1993; Larkin 2008) and Mostar (Calame and Pasic 2009). On the other hand, and through the narrative of post-conflict and political uncertainty, the public space could transform to become the static boundary of segregation and passive contestation as in the case of Belfast through the walls of peace. Alternately, the very same public space could potentially transform to become the border of exchange, and the possible place to reconnect a situated multiplicity, as in the case of Belfast during the post trouble days.

Within contexts associated with extreme experiences and levels of ethnic and religious conflicts, Pullan (2011) distinguishes the notion of the frontier in comparison to the notion of the border. While associating the concept and space of frontier to a place of exchange, Pullan (2011: 15) suggests that *"[w]hatever is on the far side of the frontier is always regarded as the other, to be feared, distrusted or sees as alien"*. The frontier is the place of wild and tamed contradicted exchange, and therefore problematic exchange. Consequently, when public space becomes associated with the notion of the frontier through the narrative of conflict, the same space becomes the means to structure powers and foster confrontation, which later could transform the state of contestation to become absolute segregation (Pullan 2011: 31). Still, and in relation to the potential transformations of public space, the space of confrontation is perceived as the urban place of possibilities, and the place capable of *"overcoming the worst excesses of frontiers"*, (Pullan 2011: 32).

While the notion of '*frontier*' associates the public space with contradicted and problematic exchanges, the notion of the boundary, on the other hand, signifies the absence of any kind of exchange. As indicated previously, the condition of space as a boundary could be perceived in association with social trauma. Consequently, through the early phases of post-conflict, this boundary should be regarded as the potential edge for exchange rather than the initial location designated to infiltrate self-contained identities. Bollens (2012: 40) emphasises that *"[c]reating flexibility and porosity of urban form should not be confused with* [the] *integration of individuals and groups. Indeed, inter-group segregation is an important means for stability in the short term."* Boundaries become the means to establish the possibility for exchange while performing as edges - without necessarily attempting to change from within - that in return signify a transition from static and protective boundaries to active borders of exchange.

Public spaces are central through the narrative of the conflict. However, the same spaces become significant through the stage of post-conflict. Public spaces resemble living entities capable of transforming in relation to their context. While attempting to perform in their most civil way, public spaces can transform from frontiers to boundaries. As edges and thresholds of exchange, public spaces could become possible borders which advocate a collective public life as well as protecting the private life when needed. Finally, the abstract meaning of a normalised life in relation to normalised public space is a constant process that is negotiated daily in cities around the world—adding the narrative of conflict bounds the potentialities of public spaces to narrow options that are limited in terms of time and place. Accordingly, though capable of hosting the nightmare of conflict, these limited options of space become the ignite to initiate the potential collective public life of post-conflict again.

In respect to the previous, this chapter transfer to examine the position of the central public space in particular and mosques in general through the notion and narrative of the Arab Spring.

4.3 The Arab Spring as a Conflict

Within the focus and context of this research, chapter three had previously explored the socio-political and urban factors that have relatively and progressively contributed and formulated the general contemporary condition of urban space through Arabic cities of the MENA region. Through chapter four and this particular section, the focus

of the research is narrowed down to explore the roles and condition of the central public space and mosques through the narrative of the Arab Spring as a conflict.

Apart from spatial changes related to the age of modernisation and arguably the attempts to create a civil society under the rule of the Ottoman Empire, the early second part of the twentieth century witnessed some significant political and later spatial urban changes in the condition of the city associated with the context of this study. Following the independence of many Arabic countries through the first half of the twentieth century, and afterwards an era of military and political coups[18], at least in Syria, the leadership was finally in the hands of people that had immigrated from rural and countryside backgrounds. Through this context, cities were the potential place "*where powers competing with the state were likely to emerge"*[19] (Fawaz and Ilbert 2008: 141). New leaders realised the importance of controlling cities in order to preserve their will. Cities became instruments for a highly centralised state and rising totalitarian regimes (Batatu 1978: 1999). The previous can be perceived as one of the various prerequisite standards that have relatively led to the early signs of the Arab Spring during 2010.

Whether considered as a revolutionary practice or conflict form of event, the Arab Spring can be interpreted as the incomplete third wave of democracy in the history of the Arab world and the MENA region[20]. The Arab Spring can also be perceived as a struggle between the public and central totalitarian governments, and therefore signifies a vertical narrative of a struggle taking the form of a secular national conflict. However, it is apparent that through its early phases, the Arab Spring was in the process of transition through a new conflict across complex layers (Theodoropoulou 2012; Matthiesen 2013; Phillips 2015). The last is evident through the civil war in Syria, the constant conflict between religious and secular forces and ideologies through Egypt, Tunisia, Libya, Iraq, and finally, the contested religious identities in Lebanon. This form of transition in the conflict signified a horizontal narrative of conflict that can

[18] In Syria, the era from 1949 to 1966 had entered Guinness world record for the number of coups through a limited period.

[19] Referring to the early social movement accompanied with the rise of Arab nationalism which lead to the fall of the Ottoman Empire and later declaring the independence of several colonized Arabic countries.

[20] The first wave of democracy is associated with the big Arabic revolution, the end of WWI and the fall back of the Othman Empire 1916 to 1920. The second wave of democracy is associated with the independent of large proportions of Arabic countries and the retreat of European mandate from the MENA region after the end of WWII during the first half of the twentieth century.

also be identified as an ethnonational as well as ethnoreligious conflict (O'Dowd and McKnight 2013). It is likewise worth noting that both narratives and forms of conflict are to be perceived as a part of one unique conflict-taking place through spatial urban environments, where these spatial urban environments are being progressively shaped by the conflict as much as developing the conflict itself (O'Dowd and McKnight 2013: 261).

Around the World, academia and the media celebrated the Arab Spring as a re-taking and re-using of long-forgotten public spaces (Abourahme and Jayyusi 2011; BBC 2011a; Sanburn 2011; Joya 2012; Parkinson 2012; Rabbat 2012). Lopes de Souza and Lipietz (2011: 619) suggested that socio-political movements emerging within the central public spaces of cities were no longer the privilege of the "Global North"[21]. A brief examination of the unlimited production of the fourth state, however, indicates the position of celebrated public spaces as spaces created in memory of the 'big brother' (Orwell 1949), spaces of representation (Lefebvre 1991a), and strategic spaces re-used tactically within the narrative of revolution (De Certeau 1984). Furthermore, examining the means of protest within large numbers of cities reveals the associated position of mosques in shaping such events. Rabbat (2012) illustrates that mosques operated as relatively safe gathering spaces for citizens before they marched towards a central public space, arguing that both the mosque and the central public space are re-gaining their civic role*. "In this new order, both spaces shelter and nurture the expression of the people's civil rights, each at its best capacity and in its best tradition"* (Rabbat 2012: 208). Consequently, the *re-use* rather than the *use* of the central public space is relatively associated with the significance of the mosque through Friday's prayer in general and the everyday life in particular.

Though the Arab Spring has been associated with an attempt for a new democracy, the relation of public life to public space as one aspect contributing to the formation of the civic realm and therefore this new democracy is being reshaped, taking more than ever a fundamental religious ambience in lieu of a civic realm. What started as a revolution against the authoritarian regime is now in the process of transition into a civil war across sectarian lines. Through this rising conflict, cities in contested nations are witnessing a silent civic life due to means of security and control throughout public and

[21] Though social movements had been recorded through the Arabic Middle East, what signifies the Arab Spring is the success of those new socio-political movements in restoring the power from authoritarian regimes, see (Zubaida 2008) And (Rabbat 2012).

private spaces in opposite to an active religious life associated with the constant use of the mosque as a space of gathering and social interaction. Through the early narrative of revolution, the previous explains the choice of many civil activists to gather within the mosque, in several cases being neither worshippers nor even Muslims (Rabbat 2012: 207).

Also through the same context, it can be argued that the significant rise of totalitarian secular regimes through the last century, as opposed to dominant traditional social patterns, has led to increased segregation within strategic public space, and the tactic public life resulting in cities being signified by an absence of civic public life. Religion, on the other hand, has grown to form its own identity and community through the quantities and qualities of the mosque as the only effective type of private/public space capable of creating a collective but most importantly religious public life.

Through chapter two, the public space was presented as a place to celebrate differences. Through this chapter, however, the public space became the fault line of confrontation between contested ideologies. Finally, through the following chapters, the research will attempt to explore the potential roles of the same public space through an era and the conditions associated with a possible narrative of post-conflict and process of urban peacebuilding.

4.4 From Public Space to Post-Conflict

The objective of this chapter was to examine the significance of the spatial environment and the public space in relation to the potential narrative of post-conflict. However, before discussing the position of public space across the narrative of post-conflict, it was essential to examine the general preconditions leading to contestation through urban contexts associated with the narrative of pre-conflict. Accordingly, it was revealed that not only is the spatial environment shaped by conflict, but through various prerequisite standards, the conditions of the same spatial environment could pave the road for various forms of contestation to transform into social and physical division across the urban context witnessing conflict.

Through conflict in the city and across diverse narratives, it was concluded that various strategies and tactics when associated with efforts of urban peacebuilding and urban peacemaking could initiate the process towards the normalised and somewhat collective public life. At their cores, these strategies and tactics required the collaboration of various stakeholders associated with the products and processes of the spatial environment. Most importantly, most of these strategies and tactics encompassed the notion of public space at their core.

The condition of public space as both a physical entity and an abstract representation was always in the process of transformation across the various narratives of conflict. Public space was capable of transforming between the frontier of problematic exchange through the narrative of pre-conflict; the boundary of segregation across contested societies through the narrative of conflict; and the potential border of civic exchange through the narrative of post-conflict if and when associated with critical efforts of urban peacemaking and the normalisation of public life. Through their products and processes of becoming, public spaces represented one of the opportunities to reconstruct the intangible long-lasting damages resulting from the conflict.

Through this chapter, the notion of the Arab Spring was introduced as a form of conflict. Where through the rhetoric's and productions of media, the monumental public space was signified as the place capable of celebrating democracy as well as demonstrating the free will of the civil society. Yet, this chapter indicated the significance of the mosque in constructing the momentum towards the collectively '*thrown-togetherness'* of bodies across central streets and monumental squares or traffic roundabouts. With

the dissolution of the Arab Spring in general and its transformation into civil war through Syria in particular, it was revealed that the role of the celebrated monumental square had ceased to exist beyond protests of anger associated with Friday prayers. Through the days of post-Arab Spring, the public space of the normalised public life became associated with the boundary of separation across contested societies. In return, mosques of the examined context are today some of the few somewhat public spaces capable of embracing the everyday *'thrown-togetherness'* of bodies, however, concerning a particular and exclusive narrative of public life.

Through part I of this thesis, chapter one had advocated the significance of the public space in incepting, shaping and transforming the public life. Concerning the context of the thesis, chapter two, on the other hand, had attempted to define and identify the notion of public space across the geographical setting of the research. Consequently, chapter four had set the timeline, as well as the promising position of the public space through the narrative of post-conflict

Part I was formulated upon three sequential and interrelated themes. The first was correlated with the relation of public life to public space, the second identified the context of the hybridised city and the significance of the mosque, while the third has examined the transformative nature of the public space across various narratives of conflict. Each of the previous themes has concluded with the following ideas:

- The public space was significant in forming public life as well as being transformed by it. Accordingly, it was declared that the process of the civic public realm could be both conceived and perceived as being a spatial condition that is capable of existing in multiple forms through the spatial environment. As well, public space through its process of creation and production, as well as its multiplicity and diversity of forms and shapes, represented the opportunity rather than promise capable of incepting a form of public life and civic realism.

- Through the concept of the hybridised and the dual city associated with the context of this study, the mosque was capable of standing as the most effective form of third-place signified with the '*thrown-togetherness'* of bodies. Yet, the mosque was arguably associated with a limited notion of urban civic realism. Accordingly, the context of this study marked two main entities. On the one hand, stood the ineffective imported form and centrally located shape of public space, on the other sides remained the mosque with its exclusive rather than inclusive notion of public life.

- Across various narratives of conflict in the city, strategies and tactics associated with efforts of urban peacebuilding and urban peacemaking could initiate the process towards the normalised and somewhat collective public life. At the core of this discussion, public space could transform between the frontier of problematic exchange through the narrative of pre-conflict; the boundary of

segregation across contested societies through the narrative of conflict; and finally, the potential border of civic exchange through the narrative of post-conflict.

Respectively, Part I, from theory to concept has theorised the notion of the shared public space of post-conflict through the context of the hybridised Arabic city. With its embedded themes and conclusions, this conceptual proposition is to be developed and adopted in two approaches.

First, through the move from concept to context and therefore from part I to part II, the conceptual proposition helps to set the themes to be explored, examined and evaluated, in order to indicate the condition of the shared public space of post-conflict through a particular bounded system and therefore a particular context and example. The previous will also mark the transformation of exploration from the realm of the possible rooted in critical urban theory and it associated literature review into the realm of the actual embedded through the pragmatic and empirical field of exploration (Brenner 2009).

Second, the conceptual proposition forms the core of the analytical framework that will guide the phase of analysis through Part III of the thesis. Through the phase of analysis, this framework will establish the bases to synthesise the themes derived from the three intellectual themes associated with Part I into a relationship with the establishments and declarations to be derived from Part II.

The themes and conclusions derived from the three intellectual spheres formulating the conceptual proposition are summarised in Table 4-1. Furthermore, these themes will be further revisited and contested through Part III of the thesis.

Table 4-1: The conceptual proposition / Part I summarised through key themes and conclusions. Source: (The Author).

Part I: From Theory to Concept summarised thematically		
Chapter 2 / Objective 1	**Chapter 3 / Objective 2**	**Chapter 4 / Objective 3**
Subject	**Context**	**Time (pre-conflict, conflict and post conflict)**
Public Life relation to Public Space.	The myth of the Islamic City and current dual and hybridised Arabic city.	The role of the city in shaping the conflict as well as being shaped by it.
The contemporary multiplicity of public space.	The Mosque as an exclusive typology of public space (the third place).	The pre-requisite standards signifying the city in conflict to be divided.
The strategic and tactical role of public space.	The inherited multiplicity of mosques vs the central public square.	The city and its public space in the process of peacemaking and building.
Diversity and thrown togetherness of bodies through the public space.		The public space as the frontier, the boundary, then the border of exchange.
The Arab's spring as a form of conflict, and the significance of claiming the public space of post-conflict in order to rebuild the divided civic society.		
The shared public space of post-conflict		

Part II: From Concept to Context

Chapter 5 : Research Methodology and Methods

As the first chapter of Part II from Concept to Context, the purpose of the following sections is to construct the research design concerning the subject of the public space of post-conflict.

This chapter marks the relative position of the research enquiry between two-research paradigms, the positivist and the more relative interpretive one. Respectively, it is argued that the discipline and multidisciplinary nature of urban design have always been located between the previous two paradigms, without absolutely belonging to, or being limited by one (Carmona 2014a: 6-7). The nature of urban design as an interdisciplinary field across various social and natural sciences also marks its capability to expand across / and to encompass enquiry of different research paradigms (Davoudi 2012). As a result, it could be argued that through the process of creating better spaces and places for people, and as a part of the realm of urban studies, urban design could be associated with the critiques of the difficulties of everyday life, as well as the pragmatic means to overcome the challenges of everyday life. Accordingly, determining the position of the research through the field of urban design in relation to the research paradigm can only be relative to the nature of the subject and objective being addressed.

This thesis had started by signifying its critiques to the perceived condition of the public space correlated with the snapshot of the Arab Spring and the epic narrative of protests and riots through spaces of the city. However, the same thesis has also indicated its attempts to transform the conception of the public space to alter its possible perception and its means of creation and production. Consequently, the thesis had started with a critique of an object, as a means only to change the object itself relatively.

This chapter begins by marking the relative transformation of research enquiry between critical theory and pragmatism. This will help to establish the purposes of the objectives associated with Part II from Concept to Context, as well as to establish the rationales behind approaching the research through a case study tradition. Before attempting to construct the case study design, this chapter then indicates the justifications and critical limitations that shape the research, and therefore the methodology and methods to explore it. Through the section on the case study design, the chapter constructs the bounded system to be explored in correlation with its

purposes, approaches, units of analysis, methods of data collection and analytical approach. Finally, this chapter introduces the spatial context to be explored and examined through the section on Lattakia of Syria at a glance.

5.1 From Critical Theory to Pragmatism

Through this research, the notion of the Arab Spring taking place across various nations of the Arabs World was perceived as a critical attempt for radical change (Lopes de Souza and Lipietz 2011; Joya 2012; AlSayyad and Guvenc 2013; Fisher and Stewart 2014). Yet, the same event can also be regarded as a pragmatic attempt to overcome the critical urban and more importantly, human conditions associated with everyday life. Taking over power from existing autocracies and regimes was considered the possible means of restoring democracy, and then to distribute equally across the agencies of the nation (Dewey 1933[1986]; Brynen et al. 2013). Highlighting the episode of the Arab Spring can be beneficial, particularly if it is regarded as both an abstract notion and physical encounter capable of relatively bridging discussions on critical theory and pragmatism concerning the urban condition of the society (Bridge 2013). In this respect, the Arab Spring served to provide the ontological background for the initial engagement with theories arranged to create the concept of the shared public space of post-conflict, though the context of this research.

However, the Arab Spring had rarely succeeded in overturning regimes, and even when it did, the urban conditions associated with the powers of the political realms remained untouched, as in the case of Tunisia and Egypt (AlSayyad 2013). In other cases, the Arab Spring ceased to exist and was a part of history, as in the case of Bahrain (Matthiesen 2013). Through Syria in particular, the narrative of the event transferred into a full-scale civil war associated with a somewhat secular authoritarian regime and a fundamental religious ideology at the extreme ends of the conflict. Across the extremes of active and violent conflict, is the grey part of the society encompassed across the spatial environment of everyday life. Through this grey part, the aspect of the urban space, its future social capabilities and present limitations in respect to the society remain the focused context of this research. Mainly, as celebrated public spaces of the epic moment of the Arab Spring, were left to become the potential boundaries separating the contested identities of post-conflict.

Consequently, the general endeavour of this research can be regarded as a continuous effort to bridge the gap between critical theory and pragmatism. This can

be perceived concerning the theoretical critiques to the condition of public space, and then the pragmatic attempts to explore and understand the rationales culminating with the critiques, as well as the means to alter these critiques.

Part II of the thesis transfers from observing the condition of the public space through a particular context and based on theory and critical thinking to then explore pragmatically the values and practices associated with the process of producing the public space within a specific context (abstractly and physically). In that respect, it is noted that practices and values are context-dependent (Flyvbjerg 2001). Furthermore, interpreting these values and practices becomes a critical aspect signifying the qualitative aspect of this research, mainly when they are associated with a pragmatic example to be represented by a case study.

5.1.1 The case study as a tradition

Through the realm of social sciences related to qualitative inquiry and the power of the example, the methodological approach is commonly situated between five traditions, which are compared through Table 5-1. Through case studies, the typical scope of enquiry can examine themes positioned between specific capacities (grounded theory) and less well-defined ones (biography). Research into urban design and urban studies can adopt any of the two positions, as well as combining the two extremes (Carmona 2014a: 6-7). This thesis fits within the latter, particularly as it is attempting to observe and explore a phenomenon based on both theory and the concrete, and therefore combining the critique and the pragmatic through the power of an example represented by the tradition of the case study.

When identified as a bounded system (Thomas 2011), a case study tradition draws importance on the relationship between context and the examined object. Through this research, the significance of the object of public space is dependent and defined by its context. As well, the element of time plays an essential role in transforming the object itself. Accordingly, the example represented through a case study examines and explores the object of public space (its practices and values) through the shifting context of Syria and the city of Lattakia across the period of conflict and potential post-conflict. The justifications for selecting the case study will be addressed through the next section, and the construction of the case study itself will be developed concerning these justifications. As well, the objectives and methods associated with the case

study's units of analysis will be indicated concerning the case study design and construction.

Finally, it is essential to note the case study interrelation with the methods of data collection, mainly as Table 5-1 indicates the association between case studies and the various possibilities of data acquiring within a specific bounded system (context). This will play an essential role in overcoming the limitations of the case study itself to be identified through the next section.

Table 5-1: Five research traditions compared. Source: (Creswell 1997: 65).

Dimensions	Biography	Phenomenology	Grounded Theory	Ethnography	Case Study
Focus	Exploring the life of the individual	Understating the essence of experiences about a phenomenon	Developing a theory grounded in data from the filed	Describing and interpreting cultural and social groups	Developing an in-depth analysis of a single case or multiple cases
Discipline Origin	Anthropology Literature History Psychology Sociology	Philosophy Sociology Psychology	Sociology	Cultural anthropology Sociology	Political sciences Sociology evolution urban studies other social sciences
Data collection	Primarily interviews and documents	Long interviews with up to 10 people	Interviews with 20 – 30 individuals to saturate categories and detail a theory	Primarily observations and interviews with additional artefact during extended time in the field	Multiple sources documents archival records interview Observations physical artefacts
Data analysis	Stories Epiphanies Historical content	Statements Meaning Meaning themes General description of the experience	Open coding Axial coding Selective coding Conditional matrix	Description Analyses Interpretation	Description Themes Assertions
Narrative form	A detailed picture of an individual's life	Description of the essence of the experience	Theory or theoretical model	Description of the cultural behaviour of a group or an individual	In-depth study of a case or cases

5.1.2 The case study's justifications and limitations

Through this thesis, the case study's elements and associated characteristics are being shaped by some particular justifications as well as some identified limitations.

The first justification is associated with the methodological adopted approach of research in general and the exploration of a context through a case study in particular. This is represented by the systematised progress and transformation between critical theory through Part I into pragmatism through Part II. In that respect, Flyvbjerg (2001: 82) suggests that *'[t]he advantage of the case study is that it can "close in" on real-life situations and test views directly in relation to phenomena as they unfold in practice'*. Accordingly, through Part II, the case study becomes the adopted method capable of validating the general findings of the conceptual proposition constructed through Part I, as well as the particular example providing context-dependent and pragmatic knowledge capable of building upon the conceptual proposition itself.

With the objective to achieve the greatest possible amount of information from a particular context, the second justification becomes associated with the strategic selection of the case study itself. So far, this thesis had narrated and narrowed down the context and focus of the study as urban contexts and urban spaces situated within the Arab part of the MENA region. As well, the time frame has been indicated by – but not limited to - the narrative of the Arab Spring taking place through the same context. Through this particular context of research, the pragmatic approach of the case study, as well as the phase of data collection and potential evidence explorations and examinations are correlated with the element of context as in 'prior knowledge' represented by the example of Lattakia and Syria[22].

The exploration of this familiar urban setting is correlated with limitations associated with a high level of political uncertainty and extreme levels of armed conflict, therefore marking the impracticality of researching the ground of the setting. However, due to the author previous academic and professional experiences across the urban setting, the latter is also associated with a remote, and a high level of data accessibility across multiple stakeholders of urban planning and the general knowledge of the spatial

[22] The urban context of Lattakia is where the author has gained his first degree and had professional experience through the public and private sector.

environment. Thus, the urban context of Syria and Lattakia represents a potential extreme case study when related to the information they are capable to provide against the research objectives (Flyvbjerg 2001). The extreme element of the case study is associated with the various themes encapsulated through it such as conflict, the socio-cultural patterns of the urban context, the physical elements of the mosque and the public space, and finally the idealised social role of the public space.

Yet, employing a ‘ prior knowledge’ approach in selecting an example also introduces a problematic biased position against the case study and the complete research if not associated with a sophisticated level of triangulation in the methods of data collection and examination.

When associated with research traditions and the epistemological nature of truth enquiry, the element of ‘prior knowledge’ can be regarded as the source of rationales constructing the original research argument and its embedded research questions (Schwartz-Shea and Yanow 2012: 25-26). Respectively, it could be argued that interpreting a phenomenon associated with ‘prior knowledge’ could be compared to the construction of a puzzle into a possible concept through a process identified as abductive[23] ways of thinking or reasoning (Schwartz-Shea and Yanow 2012: 26-30). The Latin roots of the word Abductive is being identified as to lead away, as in to lead away from one individual by another without the former intention. Accordingly and through research in general and this research study in particular, abductive reasoning is identified as leading or directing the research in an inferential process. Unlike inductive reasoning, which tends to understand an embedded meaning, abductive reasoning tends to initiate and end into possible fewer alarms against the object being researched. The inferential process of abductive reasoning progresses from puzzle to element, and then provide a potential explanation as well as understandings to those elements forming the puzzle. Also, abductive thinking could somewhat be considered as a narrow and focused approach as it does not tend to generalise but indeed to explain through the lens of a specific context and to some extent, time. As a result, abductive reasoning through this research could facilitate establishing an equilibrium amongst a positive approach and an interpretive ethnography one. The last is also represented by the condition of the public space, as a notion to be conceived through the presentation of urban regulations, a space to be perceived through representations

[23] Its prefix does not endear it as a word.

of the city, and a place to be lived by the public. Abductive reasoning can only be evident and beneficial if associated with a critical level of triangulation in methods of data collection and the depth of analysis.

To conclude, the previous discussion indicates the justifications as well as the limitations supporting the author's decision to adopt an extreme case represented through Syria and Lattakia. Accordingly, the conceptual proposition will be further explored through a remote case study associated with prior knowledge, abductive reasoning and a necessary level of triangulation regarding data collections. The next section constructs the case study and identifies its elements and methods of data collection.

5.1.3 The case study as a methodology

This thesis adopts a case study as its primary methodology. Arguments on the role of the case study concerning research inquiry are typically correlated with two positions. On the one hand, some researchers consider it as an object of study (Stake 1995), and on the other hand, some others think of it as a methodological approach in its own right (Merriam 1998; Yin 2009). Accordingly, defining the meaning of a case study differs across several sources. Notably, the epistemological backgrounds of examined literature can contribute not only to the definition of a case study but indeed the design as well as the methodological approaches and methods to be adopted throughout the case study. Precise useful definitions are introduced through the following:

"Case study are usually used to describe complex phenomena and the way people interact with them, they often generate thick and rich disruptions in opposite to surveys which involve large amount of surface data, again case studies examine a single phenomenon in a great depth", (Moore et al. 2012: 243).

"[A] microscopic approach where intensive examination of the 'particular' is emphasi[s]ed; this is what some call 'peeling the onion' to carefully view each layer of identified case related program activity", (Lapan and Armfield 2009: 166).

"[A]n exploration of a bounded system or a case *over time through detailed, in-depth data collection involving multiple systems bounded by time and place",* (Creswell 1997: 61).

In addition to the previous definitions, it could be emphasised that a typical case study is well defined and constructed based on several elements and characteristics, that in return derive from the boundaries of the case study in terms of time and context. These elements range from the purpose of the case study, to later the case study type (Stake 1995; Lapan and Armfield 2009; Yin 2009; Moore et al. 2012). Later to justify the adoption of a case study approach, the next section moves to identify in details the empirical part of the research through the construction of the case study design.

5.2 Case Study Design

By adopting a case study approach, information can be explored, examined and then evaluated in reference to the general urban literature and conceptual proposition signifying the context of the study. The adoption of a case study through social sciences research is not new; however, it remains a useful methodological approach in providing qualitative sources of data and the opportunity for in-depth and critical analysis (Bryman 1989).

Furthermore, the approach of case study remains a practical methodology to achieve the research objectives, mainly if considered concerning the limitations of this research and the context it attempts to explore. Through Syria, research, as well as data, is limited regarding urban development, urban design and the public space. Indeed, the event of the Arab Spring and the case of civil war had contributed to a new canon of research regarding Syria; however, they are limited in their approach and certainly exclude notions of public spaces of everyday life. Accordingly, the case study will not only help to collect new data concerning selected objectives, but it will also help to understand these data in relation to their complex context (Rubin and Rubin 1995; Gomm et al. 2000).

5.2.1 Case study subject

Through this particular research study, the methodology and potential methods are explored and correlated with key and traditional case study textbooks (Stake 1995: 46 ; Yin 2009; and Thomas 2011). Based on both of Thomas (2011: 93) and Yin (2009: 46), the thesis's case study is developed and constructed in relation to several interrelated categories such as subject, purpose, approach and process. As well, the case study can range from holistic single-case design to multiple cases associated with multiple units of analysis, Figure 5-1 and Table 5-2.

Figure 5-1: Basic types of design for case studies. Source: (Yin 2014: 50 edited and annotated by the Author)

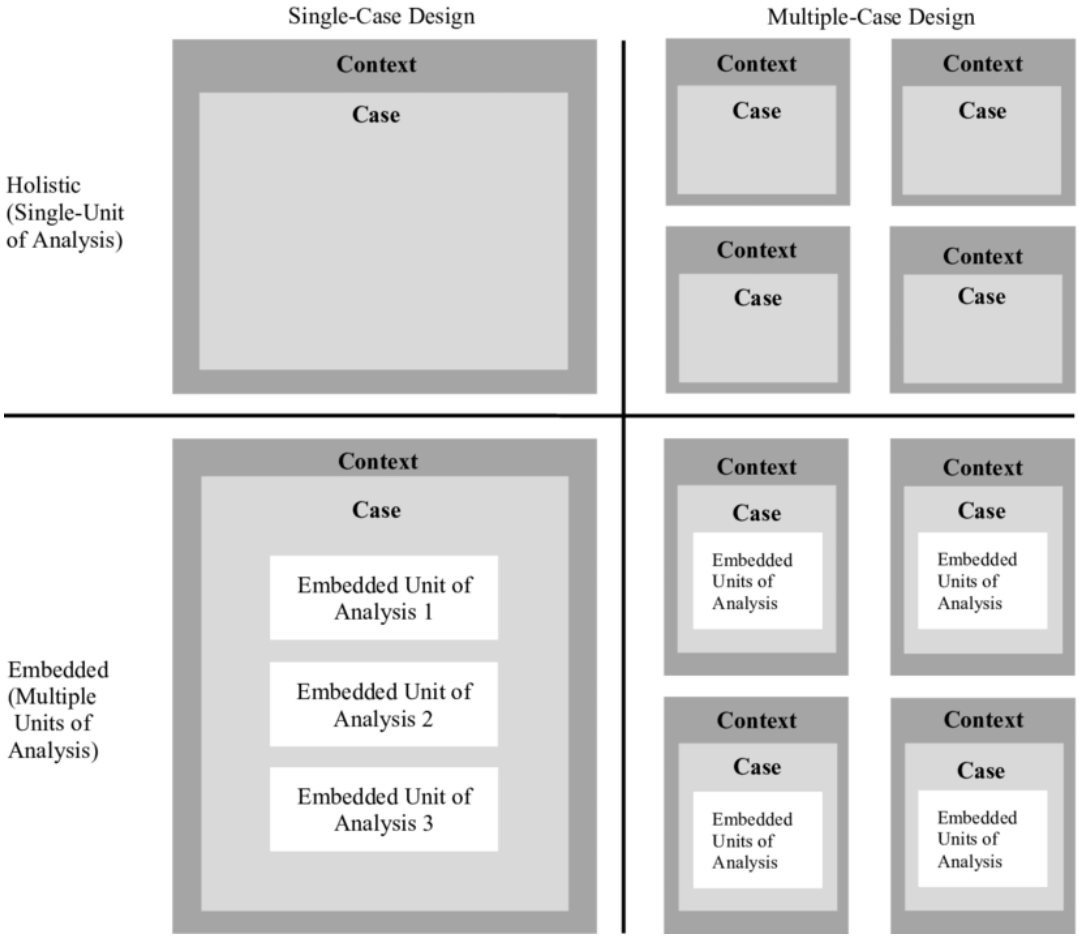


Table 5-2: Types of case studies, simplified version. Source: (Thomas 2011: 93).

Case study's types			
Subject	**Purpose**	**Approach**	**Process**
Special or outlier	**Intrinsic**	Testing a theory	**Nested**
Key case	**Instrumental**	Building a theory	Parallel
Local knowledge case	Evaluative	**Drawing a picture, illustrative**	**Sequential**
	Explanatory	**Descriptive**	**Retrospective**
	Exploratory	Interpretative	**Snapshots**
			Diachronic

The previous Figure and Table are useful, as they help to guide the detailed construction of the case study. This research does not suggest new types of public spaces in terms of social interactions and public life, nor does it attempt to imply a universal notion of public space through the context of this study. Accordingly, this research does not attempt to test a theory nor to build one. Instead, this research tries to understand the abstract and physical conditions of the public space in relation to the social, physical and regulatory settings signifying its existence. As a result, the general aim of the case study is associated with the attempt to explore and examine the position of the public space through the urban regulatory setting of Syria, and the spatial context of Lattakia in particular. The approach is intended to understand the rationales and criteria shaping the views as well as the construct of the notion of public space. In addition to the previous, the thesis illustrates the significance of the urban narrative of Arab Spring in celebrating the long-forgotten public space, as opposed to the insignificance of the same space through the narrative of the normalised, everyday life.

When associated with the element of ‘prior knowledge’, the use of case study through this research is intended to instrumentally guide the narrative of exploring an object in order to understand it. Such an approach is associated with the attempt to illustrate and describe the condition of the public space both abstractly and as a physical entity. Besides, the process to conduct such a case study is associated with nested and sequential elements such as the snapshot of the Arab Spring and the biography of the Martyrs’ Square.

In respect to the previous, this research’s aim and associated objectives suggest the adoption of various purposes and approaches, to be conducted through multiple processes. Accordingly, this thesis is constructed through a single case study associated with three units of analysis. In return, theses nested units of analysis are correlated with various research objectives and are structured and progressed thematically, hierarchically and sequentially, Figures 5-2 & 5-3.

Figure 5-2: Basic types of design for case studies, highlighted in red is this research’s case study design. Source: (Yin 2014: 40 edited and annotated by the Author)

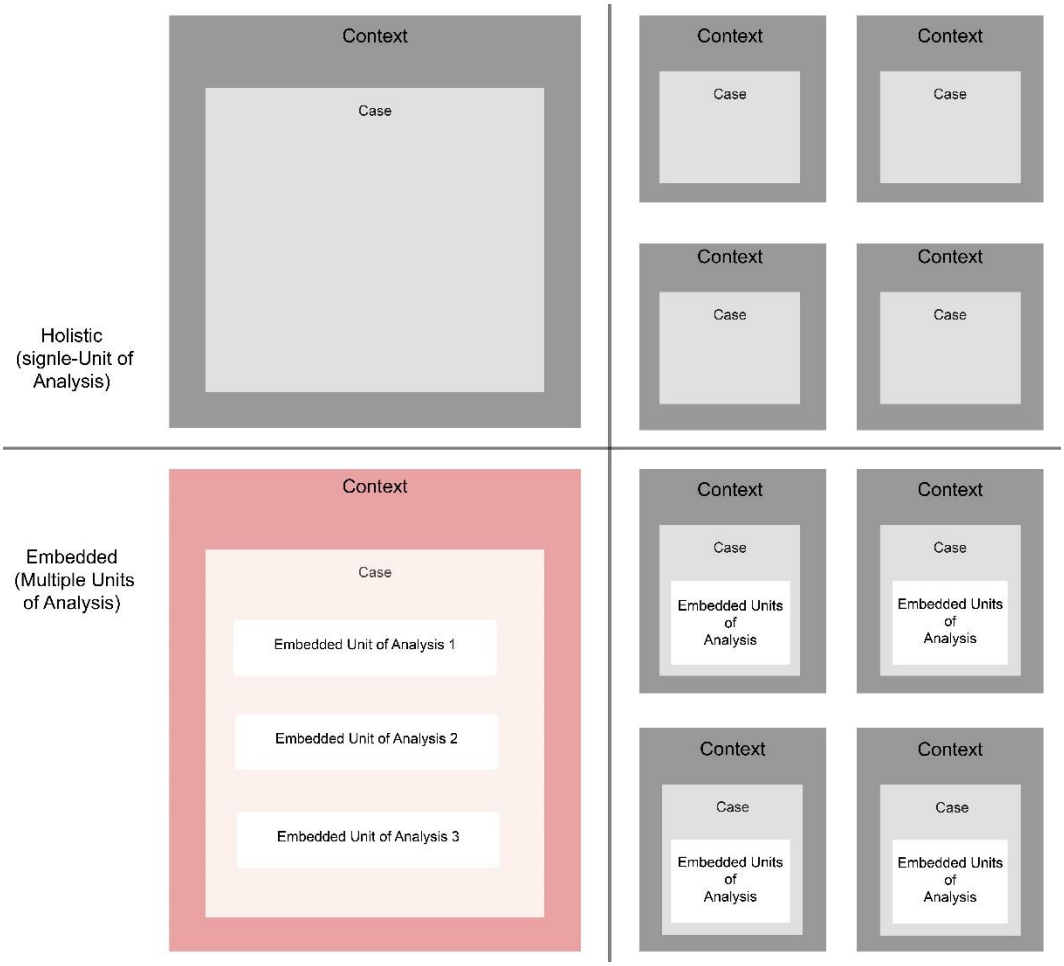
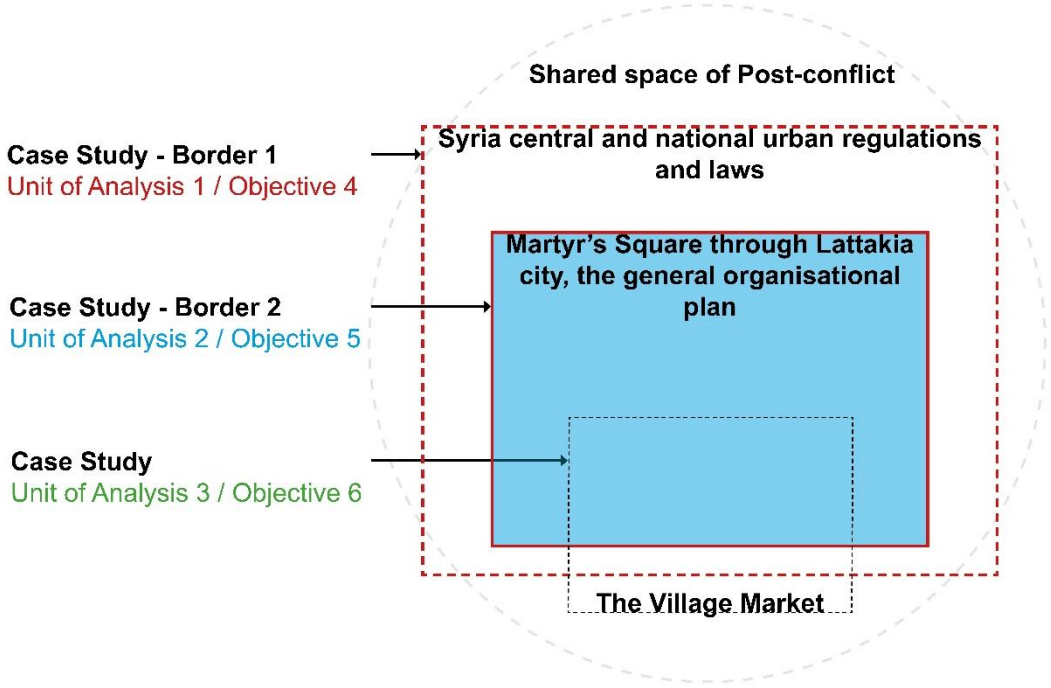


Figure 5-3: Case study's borders of exploration and embedded units of analysis. Source: (The Author).



5.2.2 Case study units of analysis

Apart from constructing the approach to Part II from Concept to Context, objectives 4,5 and 6 serve as the case study embedded units of analysis. The case study of Syria bounds these units; however, the analytical units are also structured hierarchically and sequentially, as they progress to narrow the area of research. Particularly as the case study initiates by exploring and conceiving the notion of public space across the Syrian urban regulatory context, before progressively transferring to examine and perceive the condition of the Martyrs' Square of Lattakia, Syria. Later, the final unit of analysis is associated with the discovery of a notion of public space situated outside the conceived and perceived dimension of the previous objectives and units of analysis.

5.2.2.1 The first unit of analysis

Associated with objective 4 and chapter 6 of the research, this unit of analysis is intended to explore, examine and evaluate the contents of Syrian national and central urban policies that determine the characteristics of the civic public space as a process and product.

Foremost, this objective is associated with the progressive exploration of some initial research questions. In return, these questions can indicate some preconditioned sources of data to be examined and evaluated. Some of the primary questions are indicated briefly as follows:

- What is the definition and purpose(s) of public space through the urban regulatory context of Syria and its cities?
- What are the criteria and characteristics shaping the definition of public space?
- How does this definition of public space promote social values or civic virtues?
- How did the definition of public space evolve or adjust since its inception?
- How did the Arab Spring highlight any new consideration of the public space?

This objective is intended to be used as an instrument that explores and then explains the condition of public space to be implemented across the present and changing local urban contexts of Syria. However, this objective is also associated with the shifting conditions of the Syrian urban regulatory framework across a transforming mode of governing, as well as the narrative of the Arab Spring arriving in Syria. Finally, this objective sets the vast border of the case study to be further narrowed through the second unit of analysis.

5.2.2.2 The second unit of analysis

Associated with objective 5 and chapter 7 of the research, this unit of analysis is intended to illustrate and evaluate the position of the Martyrs' square through Lattakia's general organisational plan associated with the narratives of pre-conflict, conflict and potential urban peacebuilding and peacemaking through the narrative of post-conflict.

By introducing the snapshot associated with the narrative of the Arab Spring, this objective attempt to illustrate the condition of a central urban square through the epic moment of the event. However, before attempting to evaluate and intervene in the condition of the square, this objective explores the urban biography of the Martyr's Square in order to understand and then explain the processes and rationales signifying its existence, evolution and potential transformation. Some of the first questions embedded in the establishment of this objective can be summarised as follow:

- What are the rationales behind the creation of the Martyrs' Square?

- Did this square follow the historical transformation associated with findings of chapter 3?
- How does the Martyrs' Square contribute to the notion of public life?
- What is the condition of the Martyr's Square through the national implemented framework of organizational plans?
- How is Lattakia organisational plan asserting the public realm qualities of the Martyrs' Square?
- Has the condition of the Martyrs' Square been associated with the transferring conditions of the public space through conflict?
- What can be the potentials of the public space as part of a peacemaking future?

This objective attempt to perceive the condition of a particular square, as a sequence to conceive the abstract notion of the public space through the previous objectives. By doing so, this unit of analysis narrows down and complements the narrative of exploration initiated through the first unit of analysis. Finally, this objective evaluates the condition of the Martyrs' Square through present context as well as its potential condition through the narrative of post-conflict.

5.2.2.3 The third unit of analysis

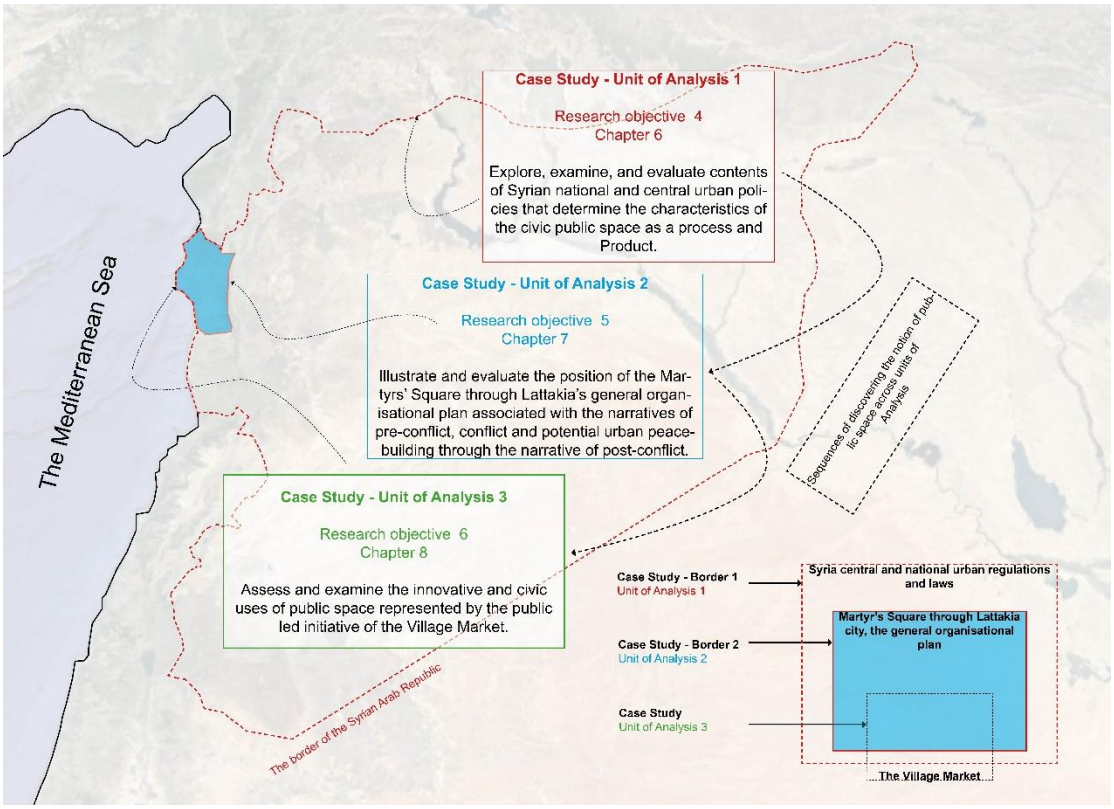
Associated with objective 6 and chapter 8 of the research, this unit of analysis is intended to assess and examine the innovative and civic uses of public space represented by the public led initiative of the Village Market. Accordingly, this unit of analysis explores a local urban farmers market situated within a public space of Lattakia. The exploration and examination of such a market serves as an instrument to discover a notion of public space and public life situated beyond the conceived public space of urban regulations, and traditionally perceived squares across the city of Lattakia. This unit of analysis is associated with the following primary questions:

- What are the rationales signifying the inception of the Village Market?
- How was the location of the Village Market chosen?
- How does the Village Market contribute to the notion of public life?
- How was the Village Market affected by the narrative of Arab Spring arriving at Lattakia?
- How can the significance of the Village Market be implemented across the conceived and perceived aspect of urban space?

This unit of analysis is associated with a further narrowing in the context of research, as it is associated with one particular notion of public realm existing beyond the realm of regulations and the general perceived space of the city. Furthermore, exploring such an objective is also implemented as an instrument that can provide a rival explanation in relation to the notion of public space across the context of this study.

In summary, the adopted case study is associated with complex layers of subjects, purposes, approaches and processes. In return, the associated units of analysis serve to organise and structure the complexity of layers, sequentially, progressively and hierarchically, Figure 5-4. Notably, each unit of analysis will help to narrow the focus of the context, as well as to add an in-depth level of data and knowledge.

Figure 5-4: Diagram showing the sequential relationship between the case study's units of analysis, objectives, thesis structure and the borders of enquiry. Source: (Google Earth 2018b: edited and annotated by the Author).



5.2.3 Case study methods of data collection

As a part of the process of exploration and examination correlated with the case study's three units of analysis, the approach to data collection is coincidentally associated with three methods.

The first method of evidence collection can be identified through the investigation of urban policies, as in the examination of documents and archival records associated with the urban regulatory setting of Syria (Yin 2009: 105-109). The second method of data collection is associated with interviews (Yin 2009: 110-113). The final method is interrelated with the use of literature review, particularly concerning aspects not covered throughout one of the above methods. The incorporation of various methods of data collection is a critical aspect of establishing a recognised level of triangulation. In addition to the case study's design, the selection of these methods is severely associated with the limitations of the research enquiry regarding the justification to adopt a remote case study.

5.2.3.1 Investigations of urban regulations and laws through documentation

The method of data enquiry associated with urban regulations and laws is considered as the prime source of evidence, particularly concerning the case study's first two units of analysis. Regarding the adopted pragmatic approach, implementing such a method is intended to identify the condition, and then the author's understanding of the public space across the urban regulatory setting, before attempting to examine and later evaluate these identifications concerning the conceptual proposition of Part I.

Concerning the sequential and hierarchical structuring of the case study's units of analysis, this method takes priority through the first unit of analysis. Notably, as it will assist in investigating the notion of public space across urban policies and frameworks, also, it will help to identify traces of un-established definitions and identifications of public spaces. The method of policy documentation associated with exploring and investigating the urban framework will also assist in identifying any embedded ethos of social value regarding social cohesion, civic virtues and public life across the means of power dominating the production of public space. As a result, the conceptual proposition established through Part I from Theory to Concept will be used as an analytical base to explore the urban regulatory setting.

The urban regulatory context to be explored, examined, and documented is organised in correlation with the hierarchy of urban governance through Syria, therefore following a top/central to down/local approach. Accordingly, the notion of public space will be first explored across the key and critical urban regulatory establishments associated with the central government. These establishments will be represented through the compilation of Syrian urban laws and regulations acquired through the publications of the programme of the Municipal Administration Modernisation (MAM 2008a). In regards to the second unit of analysis associated with the perception of the Martyrs' Square across the organisational plan of Lattakia, the notion of public space will be explored through reports, programmes, and frameworks produced by Lattakia City Council concerning Lattakia organisational plan (Lattakia City Council 2004c; Lattakia City Council 2004a; Lattakia City Council 2004b). Additional sources derived from archival studies will be incorporated and narrated through the following chapters and will be highlighted through various sections of the research.

5.2.3.2 Interviews

Characteristically, incorporating interviews as a research method is intended to establish an "understanding of specific circumstances, how and why things actually happen in a complex world", particularly when considering "knowledge in qualitative interviewing [as being] situational and conditional." (Rubin and Rubin 1995: 38). Nevertheless, the adoption of this method can result in data taking the form of stories and descriptions, that are in return complex to categorise (Patton 1990).

Respectively, the use of interviews as a method of data collection can take three approaches. The first one is associated with the use of open-ended interviews. This approach is correlated with grounded and critical theory, as it attempts to construct and induct a theory (Yin 2014). On the other hand, structured interviews taking the form of surveys can be limited in the depth and variety of information they provide and are typically associated with quantitative methods of enquiry related to positive paradigms of research and deductive reasoning (Mark 1996).

This chapter marked the transformation of the research between Part I from Theory to Concept, into Part II from Concept to Context. Respectively, the adoption of a case study was associated with the general position of this research between two research paradigms, the critical theory one and the pragmatic approach. Consequently, the case study adopts semi-structured interviews as the second method of data enquiry. These

interviews were guided by particular questions that have been constructed and decided before conducting the interview. In return, these questions were capable of covering the six objectives of the research. However, participants were able to expand while covering some particular themes associated with their intellectual and professional backgrounds (Walliman 2005).

It is important to note that due to the nature of the explored context, before the years associated with the Arab Spring in Syria, the landscape for academic research on issues and aspects related to the urban and spatial condition of the everyday life was limited. Respectively, the availability of data to be explored and examined was very challenging to access. Apart from asserting a relative level of triangulation against data collected using both policy investigation and literature review; the approach to semi-structured interviews was intended to derive a source of evidence and facts that are not necessarily discovered through other methods. Furthermore, through the third unit of analysis in particular, the adoption and use of interviews help to illustrate a picture of the Village Market, that is not accessible through other means of data collection, at least through a remote case study.

The questions associated with semi-structured interviews are listed through the appendixes of the thesis. The interviews were conducted in Arabic and English. Accordingly, all the procedures associated with the process of obtaining ethical approval are documented using both languages and are listed through the thesis's appendixes.

The process of sampling and selecting potential participants for interviews was initiated through a phase of informal discussions while adopting both 'prior knowledge' and a micro-level of social capital. Following on, the potential participants were approached using informal correspondences such as phone calls, emails and social media. Later, an introductory information sheet was provided to 22 potential participants. However, out of the approached potential participants, a limited number had finally agreed to proceed further with the stage of interviews. Some of the informal rationales behind the decision to not proceed with the phase of interview ranged from the nature of the topic being discussed such as conflict and the role of urban governance to the nature of the questions being addressed in relation to the event of the Arabs' Spring through Syria and Lattakia.

The phase of informal discussion was intended to address a diverse sample of the Syrian and Lattakian society. This sample was associated with the urban regulatory context, the academic realm and the civic society. The interviews were intended to be conducted with at least 8 participants. However, due to issues of both security and accessibility, the phase of the interviews concluded with 6 participants, out of which only 5 agreed to document their names, Table 5-4. Through the remote case study, the semi-structured interviews were conducted over the phone and Skype. In respect to the previous, it could be argued that the number of interviews was limited in providing a certain level of triangulation. However, through various parts of the research, it will be evident that this limited number of interviews was still capable of providing a diversity of responses, accounts and perceptions on various aspects of public space and the public realm through the city of Lattakia.

Table 5-2: List of conducted interviews.

Name	Category	Occupation	Location
Participant A	Anonyms	Anonyms	Anonyms
Alaa Hassan	Academic/Practice	Lecturer at Tishreen University	Latakia, Syria
Lena Farah	Public Sector	Urban Planner at Lattakia City Council	Latakia, Syria
Naaman Sary	Civic Society	Historian	Latakia, Syria
Tamma Shikhani	Public Sector	Head of the Department of Urban Development at Lattakia City Council	Lattakia, Syria
Zena Walleed	Civic Society	Pharmacist, activist and founder of the Village Market	Latakia, Syria

5.2.3.3 Literature review

Apart from constructing the expectations and preconceptions associated with the conceptual proposition, the literature review method has been adopted as a secondary and supportive source of data collection.

Through the context of this study represented by Syria and Lattakia, the decade following the year 2000 was accompanied by the political and economic attempt to transform the mode of governing in Syria from a centralised model associated with social-economy into a decentralised model related to the social market one (SPC 2005). In parallel, this decade marked the progress in research and programmes related to urban development in Syria. These programmes are associated with the Japan International Cooperation Agency (JICA) and their agenda on the urban development plan of Damascus (JICA 2010); the German Technical Cooperation (GTZ) and their programme on urban development around Damascus (GTZ 2007); and finally the Municipal Administration Modernisation Programme (MAM) and their evaluation of various sectors of urban governing across central ministries of Syria and the governorate of Damascus (MAM 2008d).

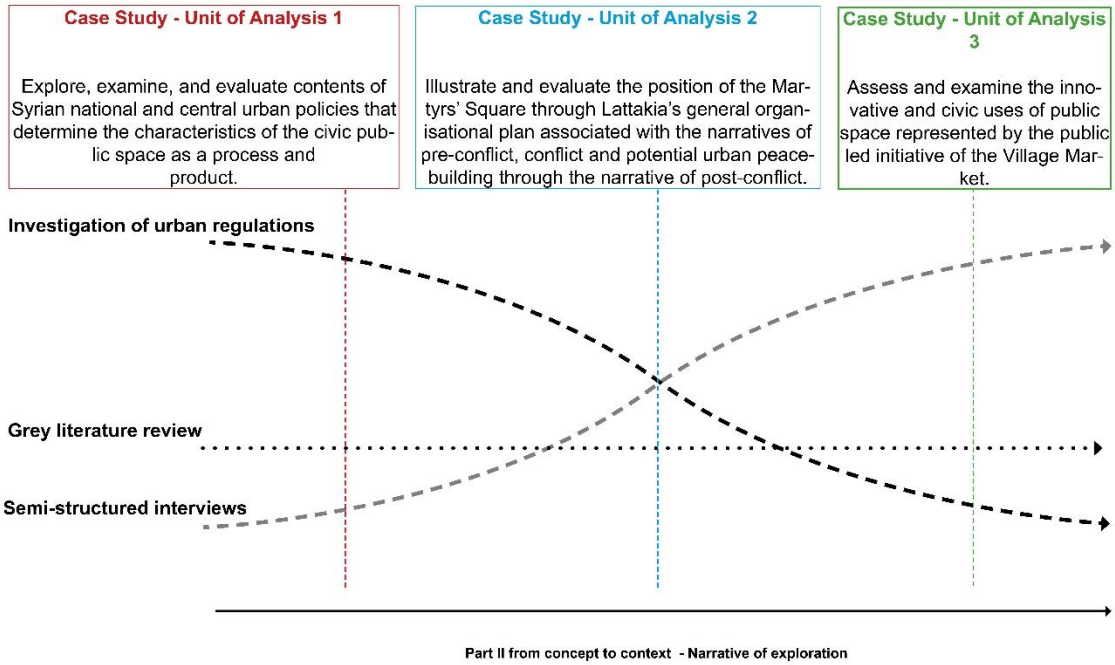
In respect to the previous, it could be argued that most of these urban development programmes were associated with the capital of Syria and other major cities. As well, the majority of themes covered through these programmes are related to aspects of localisation, informal settlements, service, and waste management to name few, with no explicit and implicit articulation of issues of urban design in general, and public space in particular, and certainly with no explicit intention to add Lattakia into the equation of urban development.

Accordingly, literature associated with the previous programmes did not necessarily encompass the city of Lattakia in general and its embedded notion of public space in particular. In response to the last, and in order to provide a relative level of triangulation, grey literature derived from the publication of the local fourth estate and local academic institutions of Lattakia was used to supplement evidence and accounts derived from the previous two methods of data collection. These forms of data take the shape of news articles, and university publications, and are used only to supplement data, and not as the source for data in their own right.

‘Grey literature’ is identified as the form of literature that is not obtainable through typical bibliographic sources such as indexes or databases. This literature usually is in print and has become more available in electronic formats (e.g. technical report, pre-prints, fact sheets, working, papers, committee reports, newsletters…etc). Grey literature can be produced and published by government agencies, universities, corporations, research centres and think tanks, associations and societies as well as professional organisations. During the last decade, the use of the World Wide Web has made the dissemination of grey literature easier and more accessible, particularly in relation to the accessibility of information through a context correlated with conflict and political uncertainty like Syria.

In summary, the case study’s approach to data and evidence collection is associated with three methods, policy investigation and documentation, semi-structured interviews and literature review. However, the adoption of these methods will differ in relation to the purpose and approach of each unit of analysis, Figure 5-5. For example, the first unit of analysis associated with the substantial exploration of the notion of public space through urban regulations and laws will be primarily correlated with the adoption of policy documentation. On the other hand, the third unit of analysis associated with discovering the Village Market through the civil society of Lattakia will be primarily correlated with semi-structured interviews. Finally, across all the units of analysis, the case study will attempt to ascertain a level of triangulation accompanied by using at least two methods of data collection.

Figure 5-5: Diagram showing the relative adoption of the case study's methods of data enquiry in relation to the units of analysis across the narrative of research exploration. Source: (The Author).



5.2.4 Case study triangulation of data and evidence

Ascertaining a level of triangulation in relation to data and information is necessary when collecting and analysing evidence. Triangulation could be defined "*as the use of two or more methods of data collection in the study of some aspect of human behaviour* [and human products]*"* (Burns 2000: 419). Implying triangulation can help to view the collection, construction, and analysis of data from multiple perspectives. In return, this approach can assist the understanding of complex layers of evidence derived from various methods of data collection, without distorting the picture of the phenomena or object to be researched.

This method has helped to view data from more than one perspective (e.g. triangulating interview findings with the biography of the square) and this has contributed to understanding its complexity (e.g. the use of literature review and interviews as suggested for this research). The previous has also helped to avoid the potential of distorting the picture of the aspects intended to be investigated in this research (Burns, 2000).

Finally, through this research, the adoption of triangulation in correction with the three methods of data collection has relatively assisted overcoming the limitations correlated with approaching the context of exploration through a remote case study.

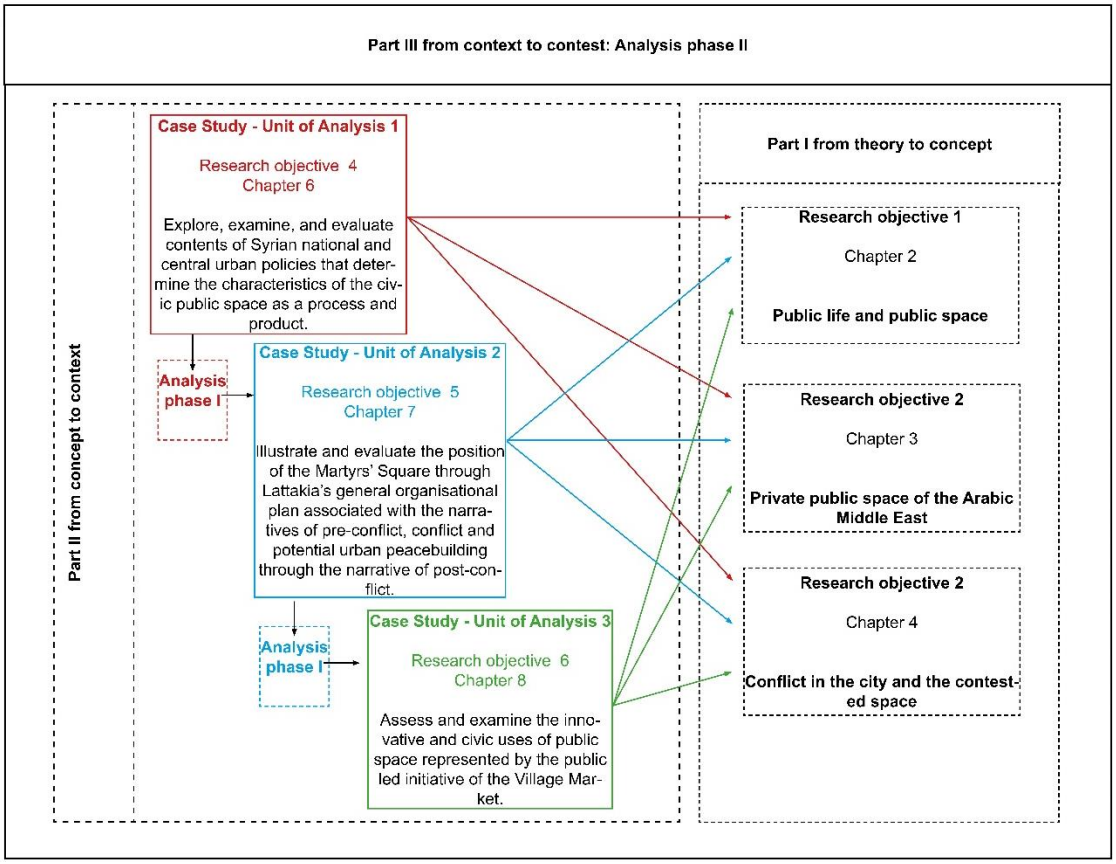
5.2.5 Case study data analysis

Through the case study's objectives and associated units of analysis, the phase of data analysis is conducted through two parts. On the one hand, through Part II from Concept to Context, each of the research units of analysis will progress with a thematic and explanatory building approach to data analysis (Yin 2014). The previous method is constructed in relation to the themes, purposes and approach, that each objective is attempting to explore and examine. Accordingly, each of the following chapters associated with the case study design will incorporate a section on the method of data collection, as well as a section on the analytical adopted approach. Also, the initial findings derived from analysing the data of each objective will serve as the base for the following unit of analysis to be explored through the next chapter.

On the other hand, Part III from Context to Contest will attempt to critically analyse and synthesise holistically the findings of the objectives derived across Part II, into relation

with the constructed conceptual proposition established through Part I from Theory to Concept. Respectively, the adopted method of analysis will follow an explanatory building approach as well as a cross-case synthesis one (Yin 2014: 147-164). Through Part III and the chapter associated with the critical analytical approach, the data and initial findings of Parts I and II will be accumulated, assembled and then constructed, Figure 5-6. Finally, a detailed account of the approach to analyse the findings of different parts of the research will be introduced through the final research chapter of the thesis.

Figure 5-6: Diagram showing the two phases of analysis concerning various part of the research, research's objectives and case study's units of analysis. Source: (The Author).



5.3 Lattakia of Syria at a Glance

This section introduces the broad and narrow bounded context of this study to be explored, examined, evaluated and then potentially challenged. Through Syria of the years' post-2011, it is needless to state that the country went through a dramatic change concerning the impact of national civil war associated with regional geopolitical conflict. Accordingly, this section does not introduce quantitative information related to land areas, population, growths…etc. Instead, the following sections present some critical aspects of Syria which could have an explicit and implicit impact on issues associated with the aim and objectives of this research regarding, public space, public life and the potential public realm of post-conflict.

5.3.1 Syria

Officially known as the Syrian Arab Republic (SAR), Syria is a country located to the eastern edge of the Mediterranean Sea and is a part of the Middle East region. Syria is divided into 14 governorates; the capital and largest city of the country is Damascus. Other major cities include Aleppo (*Halab*), Homs (*Hims*), Lattakia (*Ladhiquiah*), and Hama (*Hamah*), Figure 5-7.

Initially adopted in 1930, revised and amended in 1973, 2000, and 2012, the Syrian constitution states that the country is a "democratic socialist" republic and vests with the Ba'ath party as the leader of both the state and society (Ministry of Justice 2012).

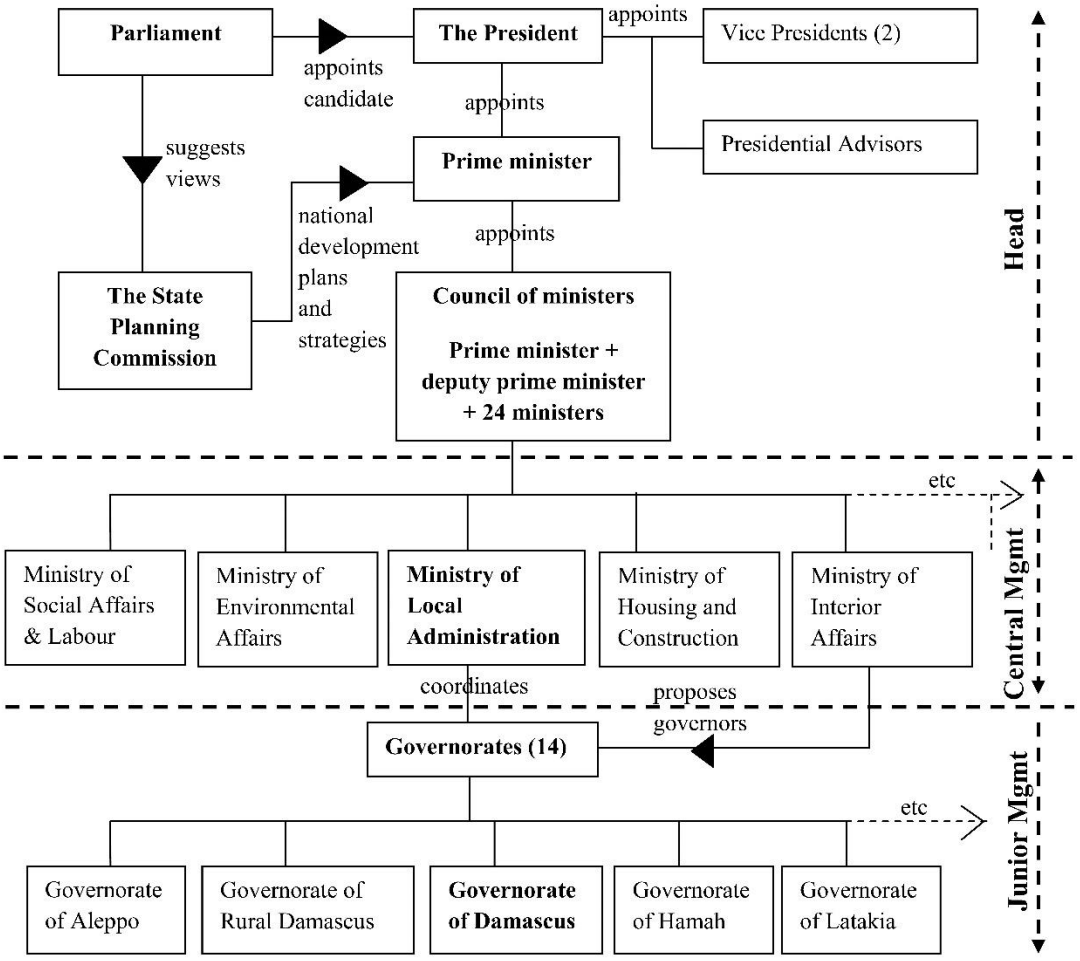
Through Syria, the government consists of three branches, executive, legislative and judicial. The executive body is represented by the president who is the head of state and who is democratically elected every seven years. The legislative body of the government is represented by the Syrian parliament, which is made up by various political parties. The parliament is not the policy-making body. However, its views are essential in the process of policymaking. Finally, the judicial branch is made by the high judicial council, which is in return, a system established on the incorporation of Ottoman, French and Islamic laws (LoC 2005).

Figure 5-7: Map showing Syria, with the location of the governorate of Lattakia highlighted in red. Source: (Wikimedia 2008: edited and annotated by the Author).



The state's administrative organisation is a pyramidal structure, with a dominant hierarchical model of function from top to bottom, and central to local. Accordingly, the country is made up of governorates, which are in return made of provincial councils attached to each city of the governorate. Through this structure, the local administrative councils are very limited in their power, and they do function according to the objectives and action plans established across the central government. The mode of governing in Syria – at least up until the year 2000 – can be perceived as functioning under central state control (Hasan 2012), Figure 5-8. The process of urban planning – rather than urban design – is in return operating within a highly centralised system of governing. It could be argued that through this model, the conception and the perception of the public space are created on the level of central ministries and are then applied homogeneously across various scales and contexts of the nation, cities, and districts.

Figure 5-8: Diagram showing the Syrian government pyramidal administrative hierarchy in association with some selected ministries and governorates. Source: (Hasan 2012: 48).



In terms of society, the population of Syria is diverse both ethnically and religiously. Arabs make up around 90% of the population, while Kurds, Armenians, Circassian, Turkomans form the last 10%. Religiously, the country is made of 74% Sunni Muslims, other Islamic sectors such as Alawites and Druzes make 16%, while Christianity, Judaism and Yazidis make the rest of the percentage. Due to the condition of civil war and conflict, the previous construction of the society may have shifted or changed dramatically concerning internal displacement (UN-Habitat 2016). It is needless to say that Syria, in general, is associated with a heterogeneous population, that is in return actively and relatively represented across its governorate, cities, and districts.

Indicating the present secular – as opposed to the religious - nature of the population along various aspects is not possible due to the absence of data on such a sensitive subject. However, since the year 2001 and just before the years associated with the Arab Spring and civil war, the number of civic association categorised as non-governmental organisations (NGO's) have risen from 540 to 1,500 (Hasan 2012: 57).

Also, an essential sector of the Syrian civil society take the form of informal groups, based on shared socio-cultural practices, and therefore forming social relationships in correlation with community-based characteristics such as location, origin, and culture (Hasan 2012: 59). Apart from sharing a theme of the countries of the 'South' (Jenkins and Wilkinson 2002), this shape of informal civic groups can also be regarded as a subject of urban societies of the contemporary era across the 'global North' (Herman et al. 2012).

Regarding urban design and public space, due to the scale of Syria, as well as the diversity of its geography and its richness of architectural and urban history, themes and aspects of urban design and place will be indicated in relation to a narrower boundary of the case study, and therefore in correlation with Lattakia of Syrian through the next section.

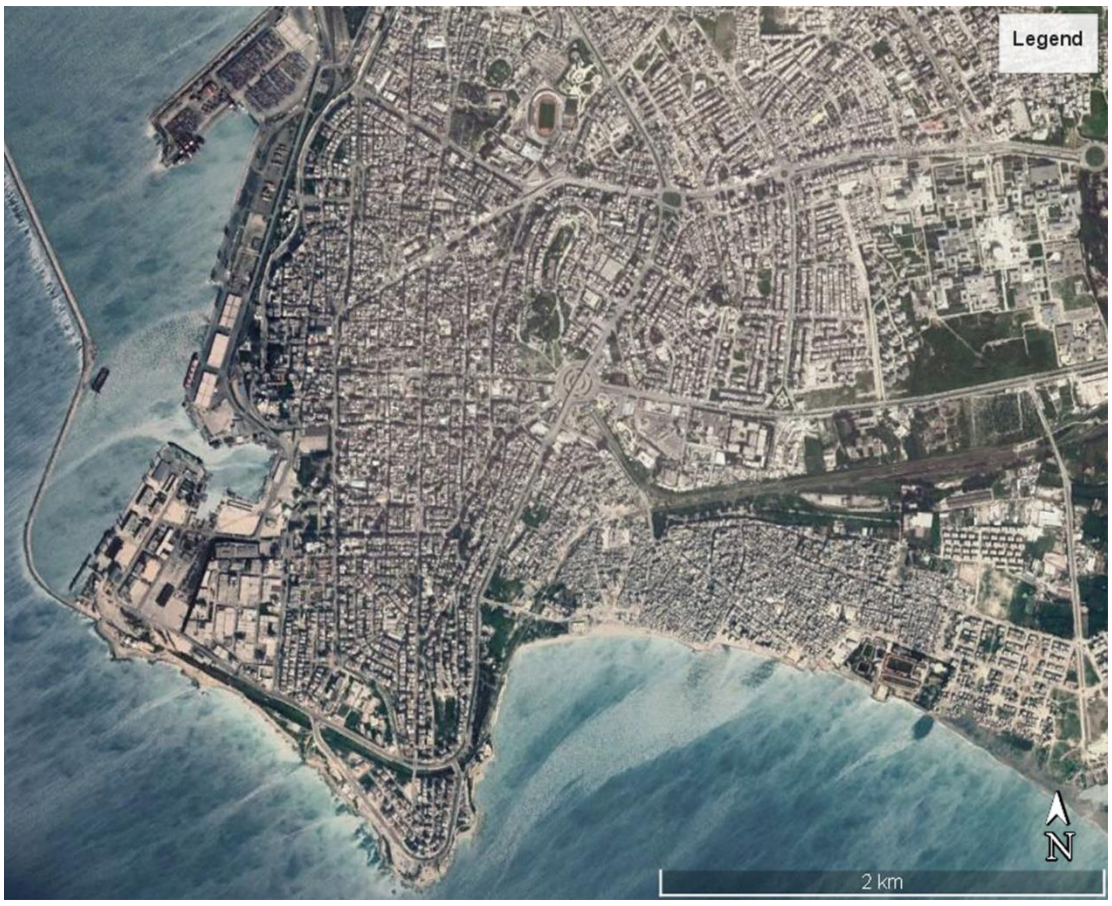
5.3.2 Lattakia

Lattakia is the capital city of the governorate of Lattakia. Other cities of the governorate include *Jableh*, *Qardaha* and *Al-Haffah.* The coastal city of Lattakia is situated to the North West of Syria, and on the eastern side of the Mediterranean Sea. Lattakia is considered as the fourth largest city after Allepo, the capital Damascus and Homs (LoC 2005). The region of the standing city was initially founded under the rule of the Seleucid Empire during the fourth century BC; however, evidence suggests the existence of earlier surrounding settlements following the Phoenician civilisation (Lattakia City Council 2004c: 2). Due to its position and character as a coastal city, Lattakia had a port associated directly with the city, and to some extent arguably replacing the traditional central agora, Figures 5-9 and 5-10.

Figure 5-9: Historical photo of Lattakia taken during the 1940s and showing the old port prior to expansion. Source: (Syrian History 2013).



Figure 5-10: Aerial view of the city of Lattakia showing the central parts of the city and the current port to the west of the city. Source: (Google Earth 2018a).



Located on a relative distance between Constantinople (Istanbul) to the north and Cairo to its south, Lattakia rose in importance due to its function as an interface portal with European countries through the nineteenth century (Hourcade 2008: 163). Regarding the earlier attempts at modernisation during the late period of the Ottoman empire, the city witnessed a demographic growth and an evolution in the creation of the urban space, which follows the characteristics discussed through chapter 3 of the thesis. However, a detailed account of the urban transformation of the area surrounding the Martyr's Square in particular, will be introduced, explained and discussed through chapter 7.

The city is located between the sea to the west and the mountains to the east, as well as being the location of earlier civilisations and therefore being signified by ancient settlements and archaeological ruins such as Ugarit. As a result, Lattakia gained a critical reputation as a national and regional natural touristic attraction for the population settled inland. The previous was in return capable of inducing much of the urban planning decisions conducted by the central government. A significant share of urban planning strategic decisions and objectives across the city were conducted in relation to the aspect of tourism and regional economy associated with the significance of the port. The previous was not necessarily associated with aspects of everyday normalised urban life concerning existing urban spaces of the city.

One of these urban strategies can be introduced through the central decision to expand the port of the city during the 1950s. This decision was made as a response to the inappropriate condition of the old harbour and the aim to increase the economy of the city and the total region (Lattakia City Council 2004c: 11). The urban intervention through the coast of the city was faced with two possibilities; the first was to relocate the port to a new site to the north of the city, while the second was to expand the old part and to keep the direct relationship with the city. The second option was chosen, and the port expanded by 600m long through the 1950s and then another 3,000m long across the west side of the city in the 1980s (Lattakia City Council 2004c: 12). Ironically, a similar port with similar functions existed 90km to the south of the city. As a result, much of the urban civic life directly associated with the sea retreated to internal parts of the city and much of the civic functions through distinct occasions such as new year had disappeared during the 1970s, Figures 5-11 to 5-14.

Figure 5-11: Aerial view of the city of Lattakia highlighting the central Martyrs' Square, and the various phases of port extension to the west promenade of the city. Source: (Google Earth 2018a: edited and annotated by the Author).



Figure 5-12: The historical relationship between the public realm along the west promenade of the city and the coast. The photo was taken during the 1950s. Source: (Hesham Saae's personal collection).



Figure 5-13: The historical relationship between the public realm along the west promenade of the city and the coast. The photo was taken during the 1970s before the second phase of the port expansion. Source: (Hesham Saae's personal collection).

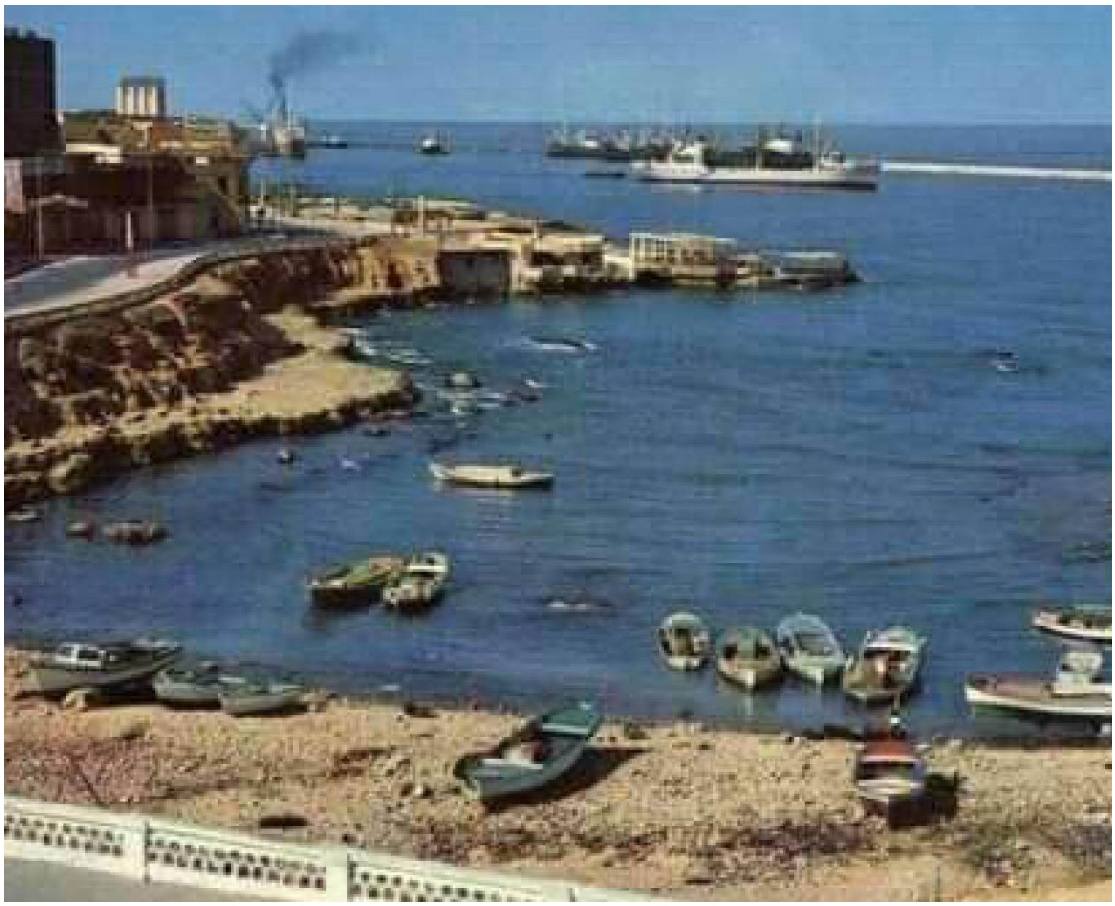


Figure 5-14: Photo showing the present relationship between the western promenade of the city and the coast, with the expansion of the port as a visual and physical barrier to the sea. The photo was taken during the year 2008. Source: (Hesham Saae's personal collection).



Regarding the focus of this thesis represented by the civic public space, the Martyr's Square should be introduced as one of the earlier examples of the imported European civic spaces created through the late period of the Ottoman Empire and early French mandate. To some extent, and through the context of Lattakia in particular, the presence of the square signifies the characteristics of the hybridised city introduced and discussed through chapter 3, mainly as the square was not built within the traditional core of the city, however in relation to it, Figures 5-15 to 5-16. Although Lattakia includes several open spaces, the objective of this thesis and chapter is for now limited to the Martyr's Square. Mainly, the square plays a critical role through the narrative of the Arab Spring arriving at Lattakia. Nevertheless, this narrative will be introduced in detail through chapter 7 of the thesis.

Figure 5-15: The hybridised city and the location of the central Martyrs' Square through the districts signified by the presence of religious building and mosques, in green. Source: (Google Earth 2018a: edited and annotated by the Author) based on information obtained from (Lattakia City Council 2004b).



Figure 5-16: The present condition and configuration of the Martyrs' Square, image is taken from the west side of the square and looking to the east. The photo was taken during the year 2010. Source: (Hesham Saae's personal collection).



Through the year 2010, Lattakia City Council (LCC) was in the process of announcing the city new general organisational plan (GPCTSC 2008). However, the arrival of the Arab Spring and then its transformation into a national civil war has delayed the official announcement until the year 2016 (Lattakia City Council 2016). Currently, no evidence suggests a transformation in the direction of the master plan between the year 2010 and the date marked by the announcement of the masterplan. The previous is of particular importance, as the years associated with the delay are in return correlated with the narrative of the Arab Spring arriving and relatively transforming the urban contexts of various cities across Syria, including Lattakia. Through chapter 7, the position of the Martyr's square across the organisational plan will play an important role in signifying the norms of which the urban regulatory context of Syria and Lattakia conceive and perceive urban public spaces, notably as this chapter will also be associated with the time-frame and impact of conflict in the city.

In addition to 'prior knowledge' through the context and the relative level of accessibility to data, Lattakia, as opposed to larger cities such as Damascus or Aleppo, was

selected for this research due to the relative heterogeneous ethnic and religious presence through the city. Apart from being a corresponding representation of the diversity of the society across Syria, the heterogeneous nature of Lattakia society has been historically associated with its location as a portal city (Saade 1984; Sary 1992; Hourcade 2008; Lattakian S 2013). In addition to the previous, both of the population and urban growth of the city through the second half of the nineteenth-century has been correlated with rural to urban immigration (Joya 2012). In particular, the notion of rural to urban migration within the governorate of Lattakia has been associated with sectarian religious identities.[24] As well, though both Aleppo and Damascus are considered as diverse cities in terms of their populations, it could be argued that their heterogeneous character follows the former being a historical centre of trading situated on the ancient silk route, while the last being the metropolitan and governmental capital of Syria. Finally, the narrative of the Arab Spring across cities of Syria has had little impact on the physical urban structure of Lattakia into comparison to cities such as Aleppo and Damascus. Nevertheless, the socio-cultural as well as the infrastructural implications for the city of Lattakia has been noticed and was associated with internal immigration and displacement from other cities impacted by civil war (UN-Habitat 2014).

Since the break of the Arab Spring in Syria, and its transformation into a civil war in 2011, it was often falsely assumed that the narrative of conflict was solely positioned across sectarian lines and as a result of this sectarian heterogeneity (Laborie Iglesias 2013: 57-94). Nevertheless, Phillips (2015) argues that the conflict in Syria is a semi-sectarian modern one. Phillips (2015: 359) emphasises that the conflict is aligned along with contemporary politicised ethno-sectarian divisions which are the product of complex long and short terms structural, economic, social and political factors. Respectively, through Syria, as the products and processes of urban design and planning are regarded through the state-sanctioned intervention - or at least in relation to them - this thesis will later attempt to reveal that the public space, as a product of urban design, was affected by the same factors. As a result, the following chapters on

[24] The change of presidency in Syria during the year 1970 was associated with a military coup lead by the former president Hafez Al-Assad, who in return originates from the rural country side of Lattakia (Seale 1988). The former president continued to rule Syria until his death in the year 2000, and his son President Bashar Al-assad took control of the country in an emergency election conducted during the same year. Prior to the year 1970, the social and cultural geography of Lattakia Governorate has been associated with the Alawite religious minority occupying the rural country side, while most of the Sunni religious majority occupying the central urban areas of Lattakia.

the conception and perception of the public space will be corelated with some of the prerequisite standards indicated through the chapter on the conflict in the city. For instance, examining the role of the Martyrs' Square across the narratives of pre-conflict will be critical in revealing some early urban signs of potential contest along with semi-sectarian divisions. Furthermore, it will be the very moment of conflict that will pivot the significant position of the square in particular and the public space in general through the potential narrative of post-conflict.

In conclusion, the case study to be explored and examined is being represented by the bounded system of Lattakia through Syria. Through this context, the Syrian urban regulatory setting, the Martyr's Square of Lattakia and the undocumented notion of the Village Market will be hierarchically and sequentially associated with the case study's embedded units of analysis. The objective of this section was to introduce a glance of the context to be explored and examined through the following chapters. Particularly, as more relevant themes and aspects will be introduced in discussed in relation to the purposes, and approaches of each of the research objectives.

5.4 Exploring the Context of Research

The purpose of this chapter was to construct the research design concerning the context of space and time signifying the existence – or potential presence – of the object to be researched. This chapter has marked the transformation and progress of research between a theoretical concept into an actual context. Accordingly, the first section has initiated by signifying the potential of this research in taking a truth from critical theory while attempting to challenge the possible and actual elements of the assumed truth following a pragmatic approach.

Adopting the case study as a methodology has been accompanied by justifications and limitations, which in return have shaped the construction of the case study. As a result, the research design has been associated with a single case study and three embedded units of analysis. Through the previous, the border and elements of the case study had been structured hierarchically and sequentially in order to progress in correlation with the narrative of exploration through the research objectives, which in return, represented the units of analysis.

Due to the justifications and limitations of the research in relation to the adoption of a remote case study, the methods of data collection had been associated with the attempt to establish an adequate level of triangulation. This has been accompanied by the investigation of urban regulation and policy documentation; the use of semi-structured interviews; as well as the use of secondary supportive grey literature.

In addition, this chapter has marked the existence of two phases of analyses. The initial phase will be introduced as a thematic and explanatory approach through each chapter associated with Part II. On the other hand, the second analytical approach will be considered as both a thematic and cross-cases one related to Part III of the thesis. Finally, the context of exploration had been introduced at a glance through the sections on the urban regulatory structure within the administrative bodies of Syria, as well as the spatial context signifying the presence of the Martyr’s Square through Lattakia.

In respect to the previous, this chapter had set the shared public space of post-conflict through Lattakia of Syria to be explored by examining its conception and perception, evaluating its limited presence, and finally contesting its potential existence.

Chapter 6 : Conceiving the Public Space of Urban Regulations

Part II from Concept to Context initiates by investigating the regulatory dimension of urban design. Chapter six attempts to explore the established relationship between urban design governance and the notion of public space. By doing so, this chapter also examines the process of provoking the social dimension and quality of urban design that could be inaugurated through the process of creating and producing public space. Nevertheless, through the urban regulatory context of this study, the process of creating and producing the public space is being conceived as to initiate with the very definition of the notion of public space and its civic and social competencies, as well as to identify the regulatory bodies associated with such a definition, creation and production.

The objective of this chapter is to explore, examine and evaluate the contents of Syrian national and central urban policies that determine the characteristics of the civic public space as a process and product.

The act of conceiving can be considered as the dominant theme in the construct of this chapter's narrative. By conceiving the meaning of public space through the central urban regulatory context of Syria, this chapter attempts to explore the rhetoric narrations and text-based articulations of public space found in master plans, regulation and laws. This process of conceiving public space is in opposition to the physical and perceptual dimension of tangible public spaces that exist through the urban fabric of Syrian cities. When related to the urban regulatory context establishing and then guiding the abstract construction of public space, the purpose of adopting such a theme and approach through this chapter can be regarded as a part of the research methodology in investigating the public space through the lens of pragmatism in terms of urban studies as opposed to critical urban theory (Brenner 2009; Bridge 2013). Such an approach will help to maintain a representative and probable chain of findings and recommendations through the progression of this thesis. Consequently, the adopted methodological approach through this thesis starts by conceiving, then transforms to perceive the notion of public space, before being concluded by the lived public space associated with the act of discovery. Respectively, this chapter method of data enquiry is related to the documentation of public space through the legislations, frameworks and regulations of urban planning correlated with the central urban authorities of the Syrian Arab Republic.

This chapter adopts a descriptive form of writing through its various sections. This form of writing is associated with the listing, briefing and the explanatory process of exploring the Syrian urban regulatory context. Nevertheless, this form of writing progress and transform at the concluding part of each section to adopt a slightly more analytical and thematic approach. The last is being further evident through section four of this chapter, which concentrates on marking and briefly analysing the findings of this chapter.

Chapter six starts by introducing the notion of public space governance as a dimension embedded within the more general concept of urban design governance. This section attempts to narrate the relationship between the process of urban design and the mode of governing that regulates and orients such a process. This section also explores the general role of urban governance in inaugurating the social capabilities of public space by balancing the interests of the private and public sector. This balance of interests is later associated with the transformation in the mode of governing through the Syrian regulatory context.

Section two of this chapter explores the hierarchical organisation of the Syrian urban regulatory context, as it introduces the structural and procedural aspect of implementing transformation in the built environment. Then, this section explores the social aspects and characteristics associated with the creation and production of public space. However, through the same section, the narrative of exploration is also accompanied by the search to identify and define the meaning of the public space. Finally, this section is structured to accommodate the Syrian urban regulatory procedural identified through the aspects of organisation, division and developments that in return are incorporated with general and detailed organisational plans as well as planning programmes that are guided by the Syrian principles of urban planning.

The third section of this chapter examines the findings and recommendations of The Municipal Administration Modernisation programme (MAM). This programme provides a critical episode in the narrative of urban governance transformation and modernisation in Syria. This section examines the critiques of the programme associated with the present Syrian urban regulatory context as well as the recommendations of the MAM programme to improve where appropriate. Consequently, this section attempts to further explore and examine the position of

public space and its embedded social qualities through the process of modernisation that has been administrated and articulated by the MAM programme.

The section on conceiving public space through urban design governance attempts to associate the findings and conclusions of each section into an initial and thematic phase of analysis. Finally, this chapter concludes with some declarations regarding the condition of public space through the Syrian urban regulatory context before paving the narrative for public space to be perceived – as opposite to conceived - through the next chapter.

6.1 The Governance of Public Space

The governance of public space is introduced through this chapter as an embedded progression and dimension situated within the more general concept of design governance. By narrating the role of the state/public sector Carmona (2016: 705) defines the notion of design governance as *"[t]he process of state-sanctioned intervention in the means and processes of designing the built environment in order to shape both processes and outcomes in a defined public interest".*

Design governance is not necessarily a new concept. Through different historical periods, various social cultures and human beliefs - when interpreted as urban codes - can be seen as having contributed significantly to shaping building layouts, monuments and entire urban settlements (Marshall 2011). So far within the thesis, evidence of human beliefs concerning historical urban contexts and settlements were explored in chapter three. Notably, chapter three explored the concept of the Arabic Mediterranean City associated with Islam through the lens of various narratives such as the sentimental view, the orientalist approach, as well as the slightly more scientific and contextual narrative.

Urban codes of the more contemporary era are perceived through regulations and standards that are sometimes oriented towards substituting contextual or place-centred design. Consequently, large proportions of newly established urban settlements are associated with a sense of urban placelessness. Also, more often, the previous is being perceived as the outcome of crude standards, regulations and norms that are limited in their scope regarding quality and poor in their design governance processes (Carmona 2009). As a result, it could be argued that a form of relationship appears to exist between quality and design governance, and whether it is the

state/public sector which is solely responsible for ensuring quality? And what form of quality is meant?

The answer to the previous section can be introduced through two ideas. On the one hand, it is significant to restate that urban design - as an interdisciplinary and multidisciplinary field – aims at establishing a process rather than a product. In return, the process can be oriented towards the quality of design governance (Carmona 2016: 710). On the other hand, the second part of the answer is highly relative to both the context and mode of governing of which design governance is situated within. Both the cultural context and the structure/form of the state are significant factors in determining the definition of stakeholders of which quality is oriented towards.

Chapter two of the thesis has already touched upon the promising role of urban design through its social dimension in creating the opportunities and potentialities for a healthier social life. This role was also examined through the social position of urban design in making places rather than spaces. Through this chapter, urban governance is identified as one of the processes responsible for creating the opportunity for social quality[25]. Within the context of this study, a question arises as to whether the promising role of urban design is well established and addressed through the agendas of public authorities and their process of design governance? The answer to this question is a leading influence in the construct of this research's aim and is the primary objective of this chapter.

Contemporary discussions on the meaning of urban governance indicate that urban governance can be understood *"as a process blending and coordinating public and private interests"* (Pierre 1999: 374). Consequently, the coordination and balance of public to private interests is a significant part and aim of urban governance. This balance is directly associated with the modes of urban governance, which Adams and Tiesdell (2013: 106) identify as follows:

- Governance through hierarchies, where power is concentrated in the public sector and at the top (in government) and those further down the hierarchy, for example, local government, abide by the rules set further up.

[25] For concepts of design quality in urban design, refer to (Carmona 2016).

- Governance through markets, where the state is tasked to enable the market, and a shrunken state apparatus gives way to the private sector wherever possible to necessarily deliver public services and amenities.
- Governance through networks, where collaborative and partnership arrangements between public, private and voluntary sectors attempt a middle way that avoids the 'big government of hierarchies and the fragmentation of markets; although with the additional layers of complexity born of seeking network solutions to complex urban problems.

Through the history of modern Syria[26], the mode of urban governance could be associated with the first indicated categorisation interrelated with the welfare state or governance. By welfare governance, Pierre (1999) suggests that economic growth within these governments is limited, leading to welfare spending and a form of dependency on the state interventions as the principal provider and the key stakeholder in the assets of the public. More importantly, within these forms of state, the role of the private sector is limited in providing services. Accordingly, the state is almost the only responsible stakeholder for delivering towards the public, as well as the frontrunner regarding developments.

However, within Syria of post-2000, it could also be argued that through the contemporary history[27] there have been attempts to shift and transform the mode of governance from a state-based market associated with centralisation into a market-based mode related to networks, and to some extent resembling the third example of categorisation of governance (Donati 2013). The previous has been accompanied with economic reforms that in return have led to a real estate boom taking shape in western style of shopping malls and therefore indicating a rise in the form of privately owned and managed types of public spaces. The described phase of transformation and modernisation in Syria is identified as the *"social market economy"* (Heydemann and Leenders 2013: 13). Accordingly, the central state is still the sole stakeholder committed to the public; however, this commitment would be complemented by newer market-oriented public policies that are aimed to overcome the incapabilities of the executive public authorities.

[26] Since independence in 1946 until 2000 when Bashar Al-assad became the president of Syria.
[27] From the year 2000, until the year 2011 associated with the beginning of the notion of the Arab Spring

Regarding urban governance and public space, this phase of transformation in Syria was oriented towards a balanced relationship between the interest of the public and the private sector. However, what is less clear is the position of public space and its associated social dimensions through the phase of modernisation and transition. Before examining such a transformation in the urban regulatory context, it is critical to explore, examine and evaluate the position of public space across the present general setting of urban governance associated with central and local urban policies.

6.2 Public Space through Urban Regulations

"The Syrian Arab Republic is a democratic state with full sovereignty, indivisible, and may not waive any part of its territory, and is part of the Arab homeland; The people of Syria are part of the Arab nation", (Ministry of Justice 2012: Article 1).

"The system of governance in the state shall be a republican system; Sovereignty is an attribute of the people; and no individual or group may claim sovereignty. Sovereignty shall be based on the principle of the rule of the people by the people and for the people; The People shall exercise their sovereignty within the aspects and limits prescribed in the Constitution", (Ministry of Justice 2012: Article 2).

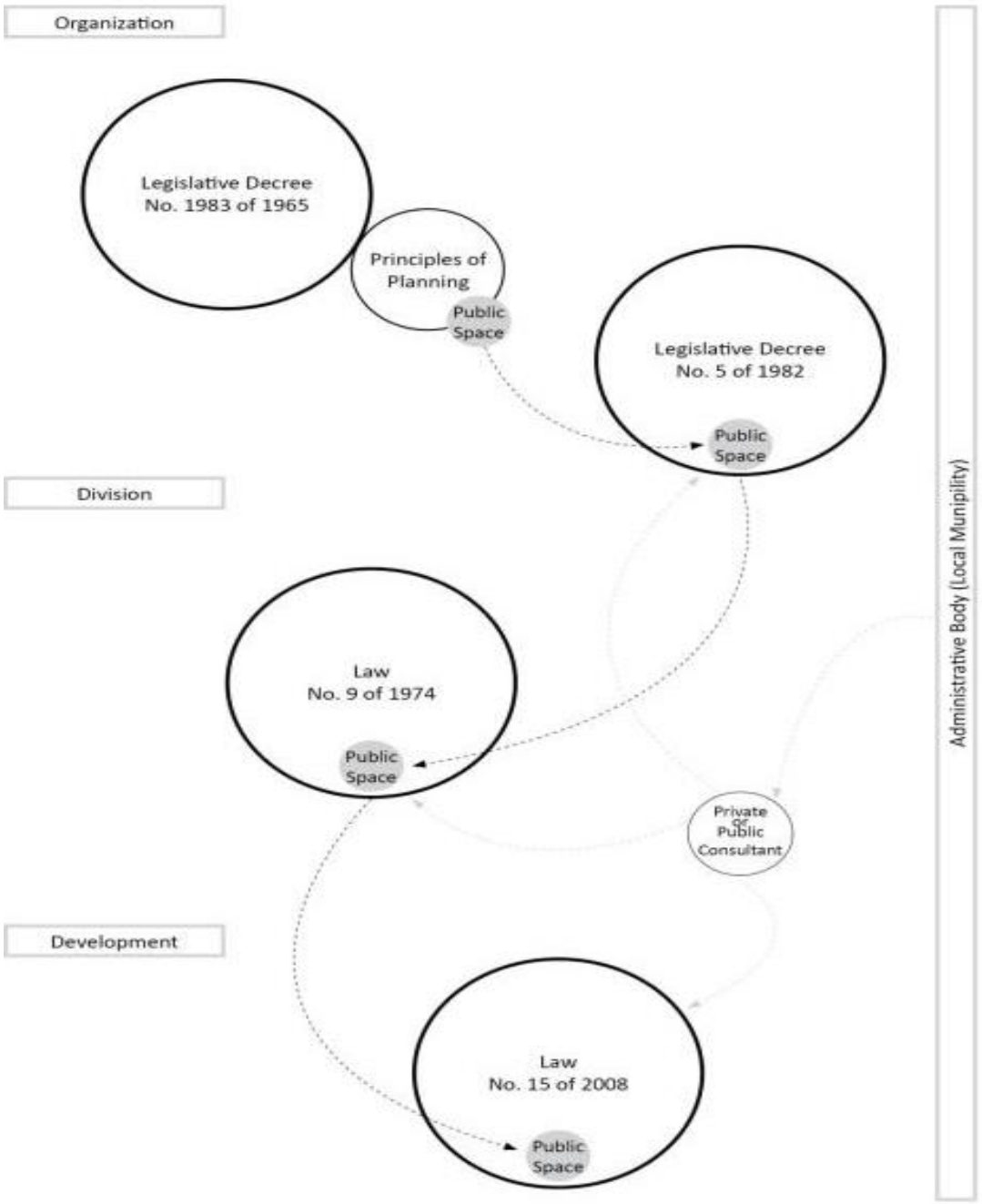
Article 1 and 2 of the constitution of the Syrian Arab Republic implies that Syria is a democratic state governed by a republican system. These two articles are promising as they instantly signify the position of people through the state, and they establish a progressive approach in organising and regulating the public sphere. Hypothetically, these two articles suggest that under the umbrella of urban regulations, the built environment and its embedded notion of public space could be approached and negotiated by the people within a democratic regulatory context.

Nevertheless, the previous section on modes of urban governance has argued for the central mode of governing associated with a social-oriented market. Through this primary mode of governing in Syria, principle decrees and laws are passed by either the Presidential or Prime Minister's Office to be approved by the people's assembly before being implemented by dedicated ministries. Subsequently, these laws and rules are passed equally to local administrative bodies and authorities (Ministry of Justice 2012). This process of implementing legislation and laws denotes the central aspect regarding regulations and urban governing, mainly as urban standards and processes could be implemented homogeneously through the top legislative bodies of the state before being passed to rather more local executive authorities. Also, it should be argued that through such a central model, laws, regulations and standards are problematical to develop or even amend (Donati 2013).

Accordingly, this section attempts to conceive the notion of public space that is potentially situated within a homogeneously central urban regulatory context. Also, the next section explores the keys urban decrees, laws, principals and standards that are oriented towards shaping the built environment and therefore the public realm.

While contemplating the notion of public space, this section examines the position of public space through the three aspects designated to shape the built environment; and through the Syrian urban regulatory context, these aspects are identified via organisation, division and then development, Figure 6-1.

Figure 6-1: Diagram showing the potential position of the public space through the context of urban governance and urban law in Syria. Source: (The Author).



6.2.1 Organisation

Through the central urban regulatory context of the Syrian Arabic Republic, the process of organising the built environment is conducted through decrees, laws and procedures incepted at either the Presidential or Prime Minister Office. Following a consent and accreditation process by the Syrian People Assembly, these decrees are passed to responsible ministries and then local administrative offices in order to be implemented. In respect to the previous, the organisational aspect of the urban regulatory context is associated with three procedures as follows:

- Legislative Decree No 5 of 1985 amended by law 41 of 2002.
- Old principles of urban planning in Syria.
- New principles and criteria of urban planning in Syria (draft version).

The first decree and procedure to be explored is Legislative Decree No. 5 of 1985, amended by Law 41 of 2002. Since the year 1985, this legislation has been associated with what is known as the “Principles of Urban Planning in Syria”. However, since 2008, there has been an attempt to develop and establish more contemporary principles and standards of planning; these principles were issued as drafts and were never officially decreed (MAM 2008d). Accordingly, the exploration and examination of the notion of public space and its potential social role initiate by exploring the procedure of Legislative Decree No. 5 of 1985 amended by Law of 2002.

6.2.1.1 Legislative Decree No 5 of 1985 amended by Law 41 of 2002

Legislative Decree No 5 of 1985, could be regarded as the most significant law in terms of organising the process of changing and developing the built environment through urban regulations in Syria. The decree aims to establish the future vision of a particular context for 15 to 25 years; typically, the era is relative to the scale of the setting to be organised and developed. This decree was established through the Presidential Office of the Syrian Arab Republic. Thus it is also regarded as the uppermost in terms of regulation’s hierarchy through the central and local government. As well, this decree is considered the core procedure for organising various scales of the built environment, including capital cities, cities, administrative areas, etc. Besides establishing and improving the built environment based on some particular principals, this legislation aims to determine the procedures for creating, producing and approving some forms of masterplans. Within the Syrian urban regulatory context, these masterplans are

identified as organisational plans. Through this chapter, this decree is introduced following the most recent update and amendment via the 2002 Law No 41, Table 6-1 and Figure 6-2.

Table 6-1: Decree No 5 of 1982 amended by Law No 41 of 2002. Source: (MAM 2008a: edited and annotated by Author)

Urban organisation, Decree No 5 of 1982 amended by Law No 41 in 2002	
Established by	The Presidential Office, based on the Constitution of the Syrian Arab Republic
Central Authority	The Ministry of Housing and Construction, replaced by the Ministry of Local Administration and Environment in 2004.
Local Authority	The Administration Body, Municipal Council, Municipality
Part: 1	Article 1 to 13

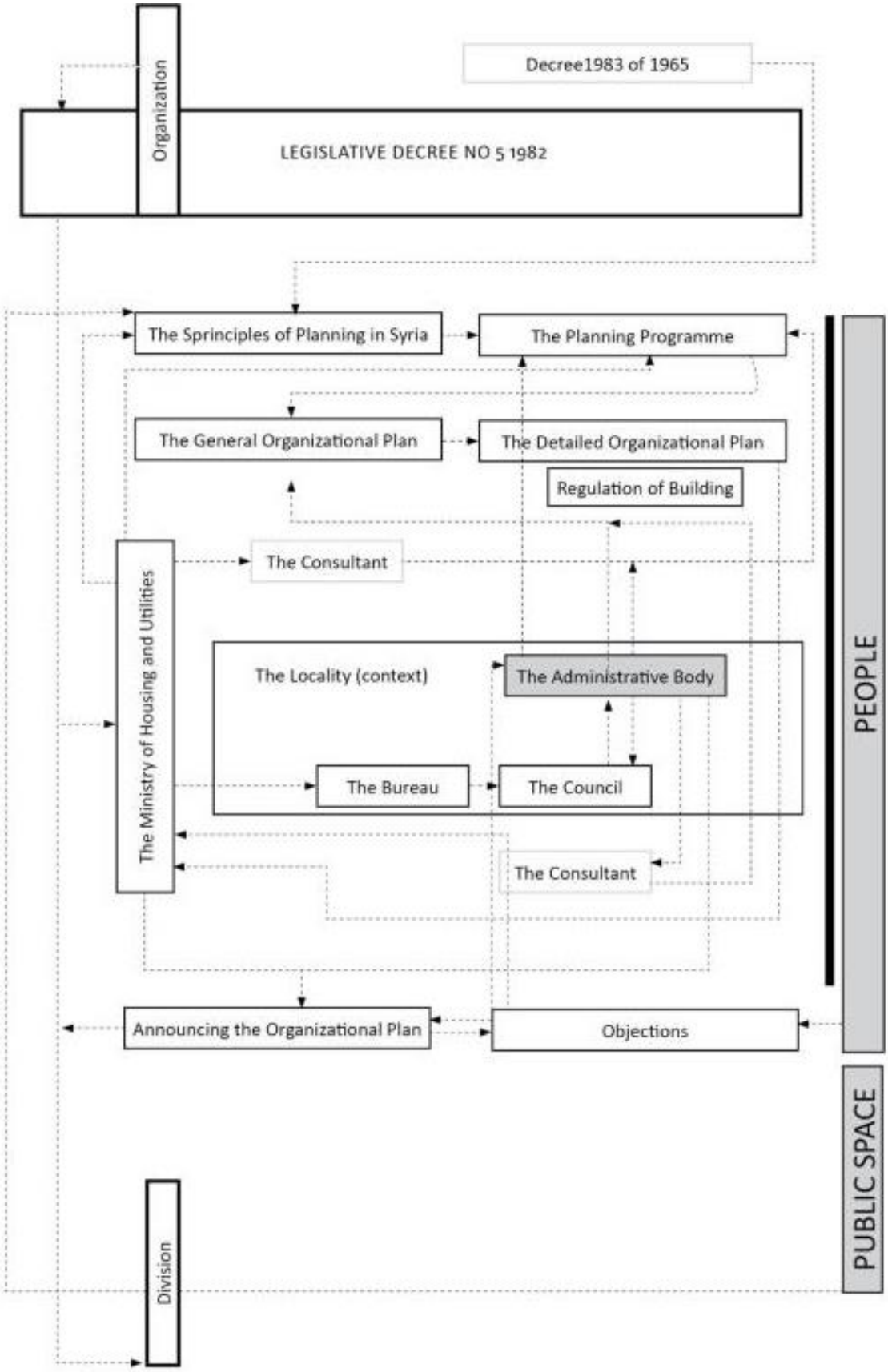
The bases of establishing organisational plans are introduced through Article 1, which provides some critical definitions as follows:

- **Principles of urban planning:** as the uniting principles which govern the process of planning urban communities and they include the following:
  - The general scientific foundations that are organising urban planning and building regulations.
  - The steps and stages which must be adopted while preparing planning programmes related to the general and detailed organisational plans as well as the building regulation of each urban community.
- **Planning programme:** as the programme which specifies the current and future needs of the urban community based on the principles of urban planning and the contextual condition of the urban community. The planning programme identifies the population's size and densities, types and quantities of public building and amenities required by the urban community.

- **General organisational plan:** as the plan which reveals the futuristic vision and expansion of the urban community, and thus by identifying the urban boundaries, main traffic and road networks, and the use of land (zoning) across its boundaries, based on planning programmes and building regulations. All the previous while not contradicting the principles of urban planning and the planning programme.
- **Detailed organisational plan**: as the plan which specifies all the planning details of primary and secondary traffic and road networks, sidewalks and public spaces. As well as all the urban details of land based on its uses (zoning). All the previous while not contradicting the principles of urban planning and the planning programme.
- **Urban community:** as the city, town or village with a legal state, as well as settlements and farms contained within administrative units.
- **The Bureau:** as the executive bureau of the provincial council.
- **The Administrative body:** as the municipal or administrative unit.
- **The Council:** as the municipal council in the municipality or the local council in the administrative unit.

In general, Decree 5/1982 follows a single course structure based on cautious, objective and rational scientific and quantitative justification. Also, this decree attempts to organise the process of developing and changing the built environment using organisational plans as a primary method to achieve development. These organisational plans are implemented following the same structure and rationality through different geographical scales and urban administrative contexts of the nation. In return, the previous marks the centrality and homogenous nature of this method of change through the urban regulatory context in Syria. The public space is a fundamental part of the urban environment to be changed or developed by organisational plans guided by principles of urban planning. Therefore, this part proceeds to investigate the meaning of public space embedded in the principles of urban planning of the Syrian Arab Republic.

Figure 6-2: Diagram showing the potential position of public space through Legislative Decree No 5 of 1982. Source: (The Author).

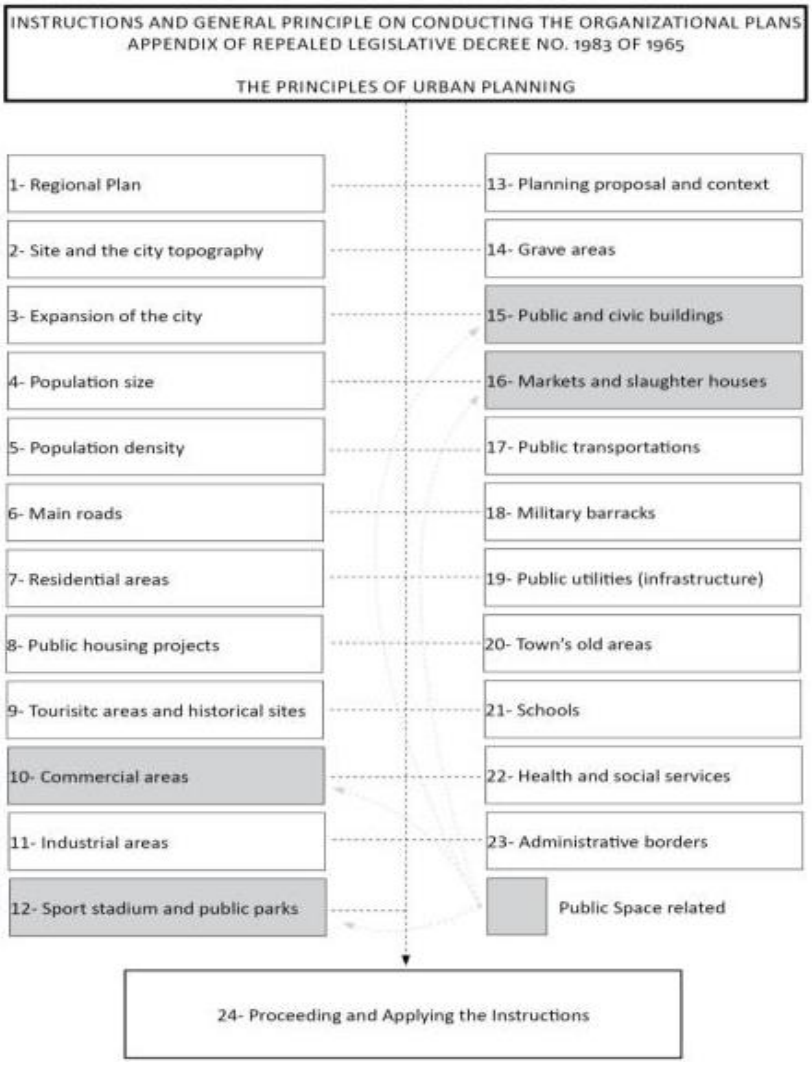


6.2.1.2 The current principles of urban planning

Articles 1 and 2 of Decree 5/1982 indicated the principles of urban planning as the fundamental principles that the process of changing and developing the built environment are based upon.

The principles of urban planning currently in use are based on instructions aimed to define some key aspects; In return, these aspects are meant to be adopted through the preparation of planning programmes and organisational plans. Also, these aspects provide some general guidance concerning specific items and sections at the core of organisational plans. Through these principles, 24 theme aspects could be identified, and out of these only four aspects could be found to have a relative rather than a direct association with any notion of public space, Figure 6-3.

Figure 6-3: Diagram showing the potential position of the public space through the present principles of urban planning established in 1965. Source: (The Author).



The current principles of planning introduce methodologically a positive notion of space. However, the same principals and aspects do not provide any background for their origin or justification for implementation. Eventually, these principles do not provide any notion of social value in relation to public space nor the general built environment. Instead, these principles offer a form of a qualitative checklist. The previous can be perceived in association with the era of modernism that marks objectivism and scientific rationalities as the fundamental principles in approaching city planning (Davoudi 2012). In association with the visited principles of planning, the previous also marks the process of producing and manufacturing the space of the city based on the conceived and presentational notion of public space and masterplans (Lefebvre 1991b).

6.2.1.3 The new principles and criteria of urban planning

Since the year 2008, there has been an attempt to develop and establish new principles of planning. This attempt has so far been issued as a draft, and for reason of the civil war, new principles were never officially implemented through a decree. This draft version of instructions is grouped and organised under 4 chapters and 8 articles as in Table 6-2.

Table 6-2: The future principles and criteria of urban planning in Syria, a draft version. Source: (The Author).

The Principles and Criteria of Urban Planning in Syria	
Chapter 1	Article 1: Introduction and definitions
Chapter 2	Article 2: The trends in planning the land use
	Article 3: The general principles of spatial urban planning
	Article 4: The levels of planning
Chapter 3	Article 5: The general planning standards for planning the land use
Chapter 4	Article 6: General provisions (instructions)
Chapter 5	Article 7: Technical reports
	Article 8: Regulations of buildings

While still not officially implemented, the new principles and criteria of urban planning indicate some significant variation in comparison to the old principles. Through the first chapter and its embedded articles, the new principles do acknowledge literally the sense of social justice and the significance of public participation in the process of shaping the built environment. The previous is crucial as it indicates a potential notion of diversity and plurality. However, while the old principles reveal some aspects, which

could be found to be relatively associated with a notion of public space, the new principles, on the other hand, fail to address any abstract or physical idea of public space. Accordingly, as the new principles address the social virtue of the very process of shaping the urban environment, they also present a vague and open statement in relation to the morphological, physical and perceptual dimensions of such a process. The previous can be imagined through a public realm, still with no public space to communicate or contain such a public realm.

By attempting to explore the notion of public space through the Syrian central urban regulatory context, the part on the organisational aspect failed to locate a strong or relative definition on the purpose and nature of public space as both a product or process. Instead, this part locates un-associated traces of space and social values yet to be reorganised and encompassed within a comprehensive vision on public space. This research progresses to examine any fragment of public space through partition and division aspects of the Syrian urban regulatory context.

6.2.2 Division

As explored previously, the approach of Legislative Decree 5 of 1982 to organising the urban environment has been associated with a more or less homogeneous framework. This framework is correlated with various scales of cities and administrative areas. In return, the settings to be organised do undergo a process that does not necessarily take into consideration the condition of the context, such as cultural, social physical…etc. Also, the principle of urban planning embedded through Decree 5/1985 indicated a sense of measurement that can be conceived to differentiate various scales of the urban environment. However, as mentioned in the previous section, this differentiation is based on somewhat quantitative methods that take the form of checklists. Finally, the abstract product of Decree 5/1985 is generally accumulated with general and detailed organisational plans accompanied by zoning programmes that are yet to be divided and developed.

Accordingly, Law 9 of 1974 on the "division, organisation and urbanisation of cities"[28] can be perceived as the subsequent process aimed to shape detailed organisational plans and zoning programmes into more specific forms of masterplans and site plans. This Law can also be introduced as the procedure to get the development and change underway (MAM 2008d).

Law 9 of 1974 is summarised and represented in Figure 6-4, and the structure of the law is indicated in Table 6-3. Through this law, article 1 introduces definitions which point the critical terms that this law adapts. Listing these terms can help to trace any notion of public space if any:

- **The Administrative Body:** The Municipal or administrative unit.
- **The Council:** The municipal council in the Municipality or the executive office within the administrative unit.
- **The Area:** as the collection of real estate, parts of reals estates and free land that form the targeted land to be organised and divided.
- **Parcels:** as the parts resulting from dividing the land.
- **Dividing:** as dividing the land or area into parcels to create buildings
- **Public Facilities:** which include administrative centres, schools, police stations, hospitals, clinics, firefighter stations, temples (mosques and churches), public libraries, cultural centres, historical areas, stadiums and social welfare centres.
- **Division applicant:** The side applying for division, whether as a person or legal representation of a person.
- **The General Organisational Plan:** as the plan that represents the current condition of the city or a town or a village, and reveals the future planned urban development through different categories.
- **The Detailed Organisational Plan:** as the plan that includes necessary urban details in coordination with the general organisational plan.

[28] "Division, organisation and urbanisation of cities" is presented as the literal translation to the title of law 9.

Figure 6-4: Diagram showing the potential position of the public space through the process of Law No 9 of 1974. Source: (Author).

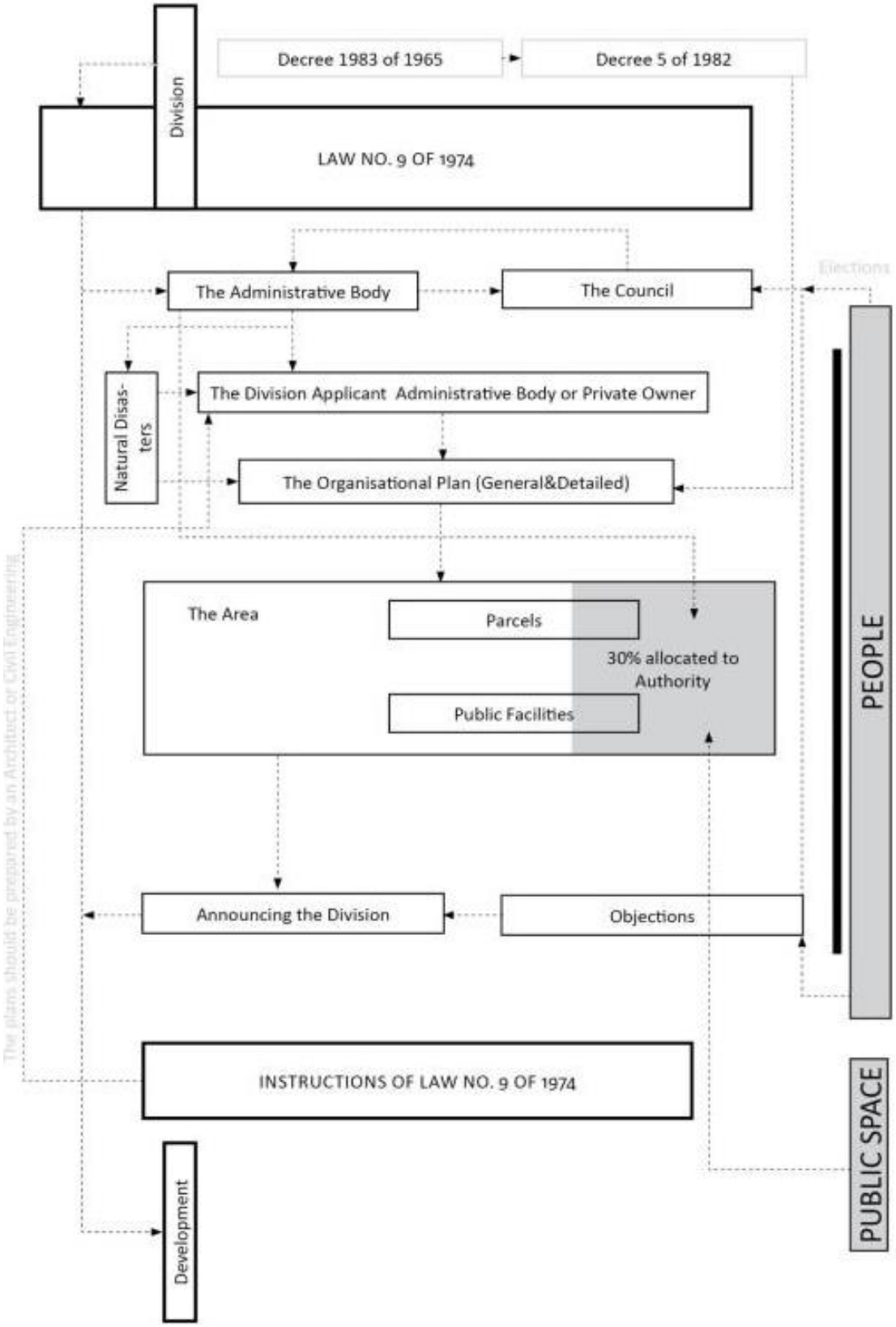


Table 6-3: Table of contents of Law No.9 of 1974. Source: (MAM 2008a: edited and annotated by the Author).

Division Law No.9 of 1974		
Definitions	Chapter 1: Definitions	Article 1 to 2
Part 1: Division		Article 3 to 8
Part 2: Organization	Chapter 1: Establishing Organized Areas	Article 9 to 14
	Chapter 2: Subsidy Estimations	Article 15 to 18
	Chapter 3: The Committee for Arranging Differences	Article 19 to 23
	Chapter 4: Arbitral Estimations	Article 24 to 26
	Chapter 5: Division	Article 30 to 39
	Chapter 6: Compulsory Distribution	Article 40 to 61

Through part 2 of this law, article 10 indicates that the administrative body, as in the public authority, has the right to conduct, establish and organise areas following cases of:

- The area being affected by natural disasters (earthquakes, floods…etc.). Or areas destructed as the result of war and fires.
- Areas that are listed as a part of general organisational plans and where the administrative body is willing to implement these plans.

Article 10 is crucial as it associates the role of organisational plans and urban development as a form of a framework aimed to tackle the destructive effects of war or natural disaster. Concerning the context of this study in general and this chapter in particular, the urban regulatory context in Syria indicates for the first time a connection between urban planning and post-war reconstruction. What is significant is that this

indication of urban planning and post-war reconstruction was established prior to the civil war associated with the Arab Spring. However, what is less significant, is that through this context, the effect of war is perceived only through the physical destruction effects to buildings and the city and do not take into consideration the social and intangible urban consequences that are at the core of this research study.

Law 9 of 1974 can be identified as the systemised legal process of transferring organisational areas, unorganised areas and destructed areas into, manageable parcels and later physical developments. This process is conducted by either the public or the private sector; however, due to the nature of urban design governance, the same process must be overseen by the public sector mechanisms and interests. Most significantly, through this divisional process of land and urban environments, the law identifies that one-third of any division plans is to be allocated to the public sector and authority taking the forms of roads, public spaces and public facilities. Through these sections, the exploration of public space seems to be identified only through its position within a quantitative equation. In this case, the public space is conceived as a result and most probably leftover of the process of division.

6.2.3 Development

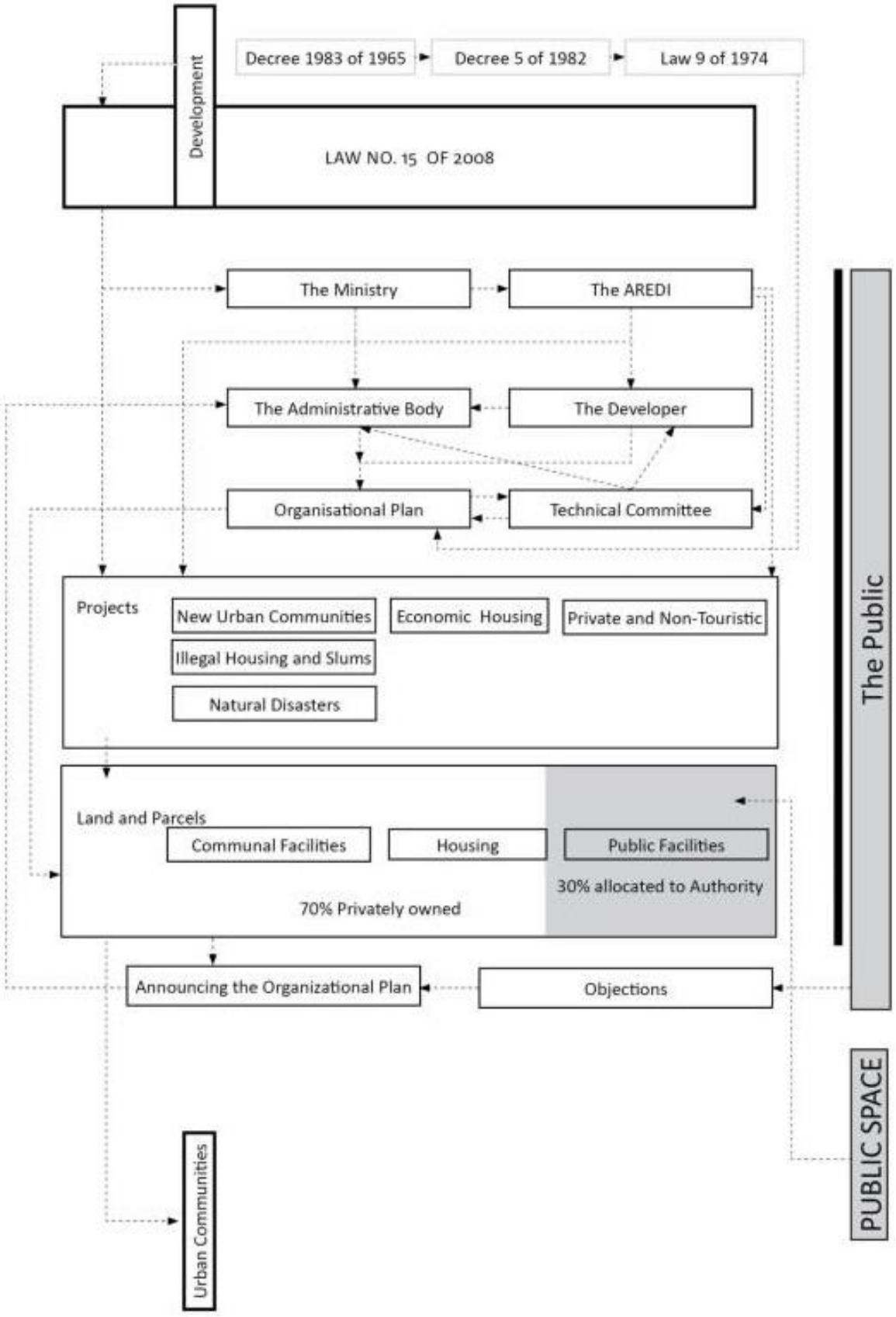
During the year 2008, the central government has introduced Law 15 under the title of The Law for Real Estate Development and Investment. This law can be conceived in association with the early attempt of the central government in Syria to transfer the political economy from a form of the social economy into a sort of social market economy. At its core, this law aimed to open the market for real estate development and investment to the private sector to boost the economy in general and the construction industry and its interrelated sectors in particular. Though tailored to gain the interest of the private sector, the latter had still to operate under the supervision of the central and local authority, and in correlation with the goals and objectives set in the five-year plans and strategic planning of the central authority.

The structure of Law 15 of 2008 is introduced through Table 6-4, and the summary of its mechanisms presented under Figure 6-5. The next explores and indicates some of the fundamental principles and ideas derived from this law concerning the focus of this research.

Table 6-4: Table of contents of Law No.15 of 2008. Source :(MAM, 2008: edited and annotated by the Author).

Real Estate Development and Investment, Law No.15 of 2008		
Published by	The presidential office, approved by the Parliament	
Central Authority	Ministry of Housing and Construction, Ministry of Tourism, The Authority of Real Estate Development and Investment	
Local Authority		
Part: 1	Chapter 1: Definitions	Article 1 to 2
	Chapter 2: Aims and Objectives	Article 3
	Chapter 3: Administrative Authority	Article 4 to 9
Part: 2	Chapter 1: Areas of Real Estate Development	Article 10 to 12
	Chapter 2: Real Estate Projects and Licensing Requirements	Article 13 to 17
	Chapter 3: Establishing Real Estate Companies	Article 18 to 19
	Chapter 4: Developers and the Administrative body	Article 20
	Chapter 5:	Article 21
Part: 3	Chapter 1: Faculties and Extras	Article 22 to 29
	Chapter 2: Fees	Article 30
	Chapter 3: Settlement of Disputes	Article 31 to 32
Part: 4	Final provisions	Article 33 to 38

Figure 6-5: Diagram showing the potential position of the public space through the process of Law No.15 of 2008. Source: (The Author).



The early parts and chapters of this Law indicate some basic definitions as follows:

- **The Law:** the Law of Real Estate Development and Investment.
- **The Ministry:** the Ministry of Housing and Construction.
- **The Authority:** the Authority of Real Estate Development and Investment.
- **Technical Committee:** as the specialised committee linked to the council to providing technical advice.
- **Area of Real Estate Development:** parcels and parts of parcels included within the Law whether built or not.
- **The Project:** all real estate development projects licensed under the provision of this Law.
- **Developer:** any person(s) or legal representations of a person(s), Syrians, Arabs or foreigners that fulfil the conditions stipulated within this Law and its executive instructions.

Article 13 of this law establishes some categories for the areas of real estate development in accordance with their objectives. These categories are identified as follows:

- Priority projects.
- Projects with social dimensions.
- Projects of private facilities of non-touristic uses.
- Other real estate projects.

Article 14 further explores these categories and suggests the following:

The first type of priority projects advocates the establishment of new urban communities aimed to develop the specific area in coordination with the available data at the scale of comprehensive regional planning and the data available with the administrative body. Secondly, are projects that treat issues of illegal housing and slums. The third type of priority projects is those that provide alternative accommodation for people affected by expropriation and demolition resulting from real estate development and investments. Finally, the fourth type of priority projects is the ones that accommodate those affected by natural disasters and war. On the other hand, projects with social dimensions are projects that aim to secure housing for specific parts of the community. As a result, the last type of priority projects seems to be oriented towards the most deprived parts of the social community. Finally, projects

of private facilities for non-touristic uses owned by real estate developers or administrative bodies are projects allocated with facilities of health, education, commercial and sports.

Article 16, on the other hand, classifies project's lands and parcels as follows:

Category 1, as lands and plots allocated under public facilities and the public ownership, which include: central administrative bodies, schools, public libraries, cultural centres, historical sites, police stations, hospitals and clinics, firefighting stations, temples (mosques and churches), financial directories, stadiums, centres of social welfare, road, facilities, squares, gardens…etc. Category 2, are parcels allocated under private and communal facilities, which include economic, service, touristic, educational, health, commercial, retail, crafts, petrol, banking, insurance, etc. Finally, category 3 of lands are represented by parcels allocated for housing.

Through Law 15, the private sector operates under the umbrella of/and while adopting the procedures and frameworks of both the central and local authorities. Accordingly, these procedures are represented by the private sector taking the approach of general and detailed organisational plans, planning and zoning programmes, principles of urban planning and later the procedure for division indicated in Law 9 of 1974. Accordingly, one of the main aims of this law could be perceived as the attempt to incorporate private funding into achieving the vision of the central authorities. However, this does not allow space for the private sector to set different objectives apart from profit or procedures apart from organisational plans. As well, one of the priorities of this law is aimed at boosting the housing sector, and while this law still indicates lands and projects affected by war within projects to be considered, the fact that the civil war in Syria had set some new social and economic equilibriums is overlooked through this law. The previous is due to the simple fact that this law was established and published prior to the condition of civil war.

Finally, notions on the social dimension of public space and the urban environment are still absent through all parts and chapters of this law. However, the physical dimension of the public space is only conceived as the quantitative thirty per cent left over of masterplans.

Throughout aspects of organisation, division and development, this section attempted to explore and conceive a notion of public space through the present Syrian urban regulatory context. When regarded in association with the notion urban governance, it could be concluded that the legislations, laws, procedures and principles discussed are oriented towards progressively shaping the built environment in a manner that defines the public interest. In return, this notion of public interest is being adopted and represented by the state or central government. It could also be concluded that the interest of the public is measured based on quantitative ethos extracted in relation to scales of urban settings and densities of targeted populations.

Consequently, the public realm aspect and the social dimension of the urban environment is yet to be conceived or articulated. Notably, as both the abstract and physical dimension of public space is disseminated through different laws. The previous has been correlated with no general nor particular indication of the principles and criteria that define the very meaning of public space.

The previous sections represent a portrait of the present Syrian urban regulatory context associated with the mode of social or welfare government. However, the beginning of this chapter had explicitly indicated that the urban regulatory context of this study has been associated with critical attempts to transfer the mode of governance to a rather social market-oriented one. In return, these attempts have been associated with contemporary and global principles of urban governance. Accordingly, this chapter moves to explore the endeavours for modernising the processes of shaping the urban environment. As well, the next section examines the position of public space and its associated social dimensions through what was meant to be a new era of urban governance in Syria.

6.3 MAM, Urban Planning and Public Space

Between the years 2000 and 2011, Syria has experienced a serious desire and critical attempt to transform its long-established model of governing, this was associated with a somewhat progressive yet slow transformation from a social economy to a social market-oriented economy. Concerning the governance of the built environment, the attempt for change was accompanied by economic growth as well as new urban challenges such as the rising demand for housing and urban services (Donati 2013). This period of change was also correlated with attempts to decentralise the process of decision-making. As a result, it could be argued that the last decade also marks the efforts to transform an extensive existing autocratic society into arguably a more democratic one. In its endeavour for conducting such a transformation, the central government in Syria has decided to reach and approach more global and contemporary established experiences. In cooperation with the European Union, the Syria government represented by both the Deputy Prime Minister and Ministry of Local Administration and Environment (MoLAE) has launched the Municipal Administration Modernisation Programme (MAM).

The Municipal Administration Modernisation programme (MAM), was a five-year plan programme that was launched in the year 2005 and was concluded by the year 2010. This programme was funded by the European Union and the Syrian government and was implemented in partnership with the Ministry of Local Administration and Environment. The general aim of the programme was to enhance further municipal modernisation and capacities in planning, managing and maintenance of public investments, and to contribute to increased access to services through an enabling environment for integrated local development and local governance. However, this programme was also oriented towards various regional and local themes and aspects. The following lists all the action plans associated with the MAM programme.

1. Decentralised Governance.
2. Decision Support Centre (which produced a Law on Regional Planning and a Regional Spatial Development Plan for the Eastern Region of Syria).
3. Institutional Development (local government level; i.a. one-window service).
4. Financial Resources Management.
5. Property Management.
6. Local Development: Pilot Project (Palmyra Development Strategy).
7. Sustainable Local Economic Development Centre, combined with:

8. Twinning.
9. Urban Planning and Informal Settlements (the combination of two previously separate Action Plans).
10. Old City of Damascus (not in the original planning).
11. Geographical Information Systems.
12. Public-Private Partnerships, PPP (important for future service delivery and infrastructure development, but progress was slow, i.a. due to legal changes still to be made).
13. Urban Traffic and Transport.
14. Solid Waste Management (application of cost recovery and PPP principles).
15. Local Agenda 21 (on environmentally sustainable development).
16. Gender (these considerations were applied in the other Action Plans).
17. Visibility and Communication.

The MAM programme has adopted various methods concerning its general aim and actions plans. These methods were represented by policy investigation, grounded research, meetings, conferences, reports, etc. When associated relatively with themes of urban design and planning, the MAM provided an adequate amount of reports that explore, examine and recommend on subjects that are relative to the focus of this research regarding products and processes of urban design and the public space. Accordingly, the next section visits and explores thematically and selectively the contribution of the MAM programme on the process and product of urban governance in Syria. The influence of the MAM is being represented through first, the views of MAM on organisational plans, then the endeavour of MAM to implement transformation plans. Later, this section explores the concept of positive planning advocated by MAM, before concluding with the conceptions of MAM on the notion of public space.

6.3.1 Organisational plans

As a part of its missions, the MAM programme attempted to reform as much as to replace urban policies and regulations when and where appropriate. This process of reform was initiated by exploring and investigating current urban policies and then providing critiques to their inefficiencies. Then the MAM characteristically examined the potential aspect for change and development before narrating their findings and recommendations. Through the previous process, the public authority mechanism of adopting and implementing organisational plans takes an ample part of the MAM's journey in exploring the urban regulatory context. In general, the MAM does not indicate explicitly the absence of the social aspect through the policies and agendas of urban governance in Syria. However, the MAM does imply such an absence through the various methods of implementing organisational plans via aspects of organisation, division and development. Moreover, notions of public participation and time frame management associated with organisational plans are also addressed in the reports produced by the MAM.

In a report titled "*On Urban Planning in Syria: An overview with suggestions for reform",* MAM (2008d: III) provides a review to the current Syrian urban planning legal and regulatory framework, where "*the review concentrate[d] on the relevance of existing laws in the light of the circumstances of urban Syria at the start of the 21st century".* Through the same report, MAM (2008d: 4) declares that the mechanism of adopting organisational plans represents the belief that it is possible by gathering most of the facts – and not all- to predict and then establish the future condition of the city. Furthermore, the report notes that organisational plans in the light of the Syrian context are concerned with planning through an objective, and scientific approach, this approach by definition leaves no space for subjective and unscientific positionings (MAM 2008d: 4). The notes of MAM are shared with the views of this chapter, mainly, when associated with the argument on the outdated approach and use of organisational plans, as an approach which is highly interrelated with the era of modernism and an absolute view of space (Davoudi 2012).

In respect to aspects of division and development, the MAM (2008e) addresses the market-oriented approach in responding to basic social needs, where typically these needs and necessities are indicated and guided by planning programmes of general organisational plans. By doing so, the MAM suggests that such an approach led by the market should be balanced if not governed by a robust public authority that can ensure

tangible and intangible qualities. Nevertheless, the MAM fails to address the balance between economic and social dimensions of urban planning, that in return could be argued to correspond to the interests of both the private and public sector. This is particularly significant, as it has been evident that achieving a quality public realm and other social aspects within a particular context could in return enrich the economics return of the same context (CABE 2001; Madanipour 2006; Carmona et al. 2010).

While evaluating the Syrian urban regulatory context, the MAM (2008d: 23) also argued that the system of planning, development and control of development at the time present some significant inefficiencies in the following ways:

- First, they represent a waste of public and private human and financial resources undertaking activities which are very time-consuming and almost designed to inhibit action;
- Second, inhibit private legal development and encourage illegal and unauthorised private development;
- Third, lead to over-consumption of land and misuse of resources for public development;
- Fourth, contribute unavoidably to informal development;
- Fifth, render much master planning ineffectual and downplay the importance of
    - Syrian architectural identity and urban form; and
    - environmental and health conditions in land development.

The MAM programme has previously indicated implicitly the lack if not the absence of social aspects and dimensions through most if not all legislation, laws, principles and frameworks of the Syrian urban regulatory context (MAM 2008b; MAM 2008c; MAM 2008e; MAM 2008d; MAM 2008a). It is not clear why, however, these concerns did not find their place through actions and tools advocated by the MAM. Instead, the programme establishes a precise and targeted approach to deal with the unavoidable phenomena of informal settlement through most of the Syrian cities in general and the capital Damascus in particular. By attempting to deal with informal settlements, the MAM advocates the approach of transformation plans, which is visited through the next section.

6.3.2 Towards transformation plans

The MAM (2008c) advocated the adoption of urban transformation plans to overcome and progressively solve the issue of informal settlements in Syria. Within the context of the MAM, such an approach does not necessarily address the notion of public space and public realm, which are the focus of this research. However, the exploration of such an approach could be beneficial, particularly as it has the potential to indicate a new process and framework that can replace the limitations of the currently adopted organisational plans. This section explores where appropriate some criteria and principles that could later be incorporated in relation to public space and the public realm.

In a special report established under the umbrella of MAM, Fernandes (2008) provided a general framework meant to understand and confront the phenomenon of informal settlement. Fernandes (2008) aimed to correlate the inefficiencies of the urban regulatory context to some particular causes and cases of informal settlement, as well he illustrated the implications of such phenomena to both societies and cities. In his conclusion Fernandes (2008: 28 & 29) indicated several actions that he believes should be established in association with attempts to advocates and implement urban transformations plans, these actions are summarised through the following:

- The development of a comprehensive national programme aimed to regulate informal settlements (replace with urban design);
- The establishment of a national committee to oversee the implication of the proposed national regularisation programme;
- The establishment of local development programmes within the context of the national framework;
- The establishment of legislation to support the introduction of national and local regularisation programmes;
- The precise definition of responsibilities and the adequate institutional articulation among all public agencies;
- The effective involvement of the private sector, communities, academia, associations and NGOs and other stakeholder is also crucial.

The previous list of actions has been set as part of an attempt to confront the phenomena of informal settlements. Also, this list takes the form of an urban regulatory framework organised administratively and hierarchically from central and regional to

local. However, one could argue for the ubiquitous nature of such actions, mainly as these actions could be set to deal with various urban issues such as sustainability, inclusive design, resilience and more importantly for this research issues of public space. Still, such an approach is essential not only regarding the subject it is dealing with but regarding the comprehensive process, it attempts to create, guide and manage. The previous approach could indeed be developed and explored to associate aspects of public space and the public realm through forthcoming chapters.

The MAM's advocacy for transformation plans was correlated with advocacy for urban transformation to urban generation. Through both terms, the policy and law aim to renovate, revitalise and rejuvenate a designated area. Accordingly, urban transformation could be defined as *"a comprehensive and integrated vision and action which leads to the resolution of urban problems and which seeks to bring about a lasting improvement in the economic, physical, social and environmental condition of an area that has been subject to change", (Egercioğlu and Özdemir 2007: 6)*

Formulas of transformation and intervention may vary depending on the nature of the urban problems these formulas are attempting to tackle. Thus, transformation can aim to regulate informal settlements, develop the quality of life, revitalise some declining activities or most importantly for this research, transform potential public spaces into places capable of encouraging social integration in contexts witnessing forms of social exclusion (Egercioğlu and Özdemir 2007; cited in MAM 2008c: 5).

Apart from the variations of rationalities to implement such transformations, all forms of transformation plans require a profound and multifaceted understanding of the processes and sources of urban problems. As well, such an approach is associated with features that are summarised through the next sections.

6.3.2.1 Preconditions for and basics of a transformation

To develop and facilitate transformations plans, MAM (2008c: 8) indicated some preconditions and bases as follows:

- Setting out authorities and their responsibilities for actions and decisions;
- The process of designating transformational areas;
- Determining direct and indirect benefiter of the transformational area;
- Preparation of master plans for transformational areas;

- The participation of the public (resident and non-resident) in transformational area, through the development and implementation of master plans;
- Financial arrangements including loans and grants;

6.3.2.2 Stakeholder and responsibilities

The MAM (2008c) also identified and indicated the responsibilities of the various stakeholder participating in the process of establishing and implementing transformation plans.

- Central government:
- Special purpose central authority:
- Municipalities:
- Resident and resident associations:
- Private sector agencies: property developers, NGOs and planning consultancies.

6.3.2.3 Designation of a transformation area

The MAM (2008c) indicated that in the first instance, to save time and to avoid a typical bureaucratic approach to transformation, it will be necessary to invite different stakeholders and associations of both the private and the public sector to participate in the process of designating transformation areas. The designation of the transformation area will also require the coordination of both central and local authority. As well, it will take into consideration the commitment of public resources, people and time.

6.3.2.4 Preparation of a comprehensive transformation plan (CTP)

This form of plan is regarded as the critical foundation for transformation, as it will set up the information and proposal for actions, it will also need to include the following:

- The physical, economic, environmental and social conditions, resources and facilities of the area;
- The state of the built environment and the condition of the buildings;
- Communications and transport systems within and to the area;
- The state of the economy of the area;
- Policies and proposals for transformation and development;

- Arrangements for the phased implementation of the plan.

This form of plan can be prepared by the municipality, its agency, in partnership with a private consultant, or to be even contracted out entirely by the private sector. Comprehensive transformation plans should, however, consider the multiplicity of stakeholder in the process of making plans as stated earlier.

However, MAM (2008c: 13) also indicated that this form of masterplan should not be associated with organisational plans in the traditional Syrian meaning based on Decree 5/1982. In contrast to organisational plans, these forms of plans will not establish the particular utility of zones and plots for the period of 15 to 20 years. On the contrary, they will be plans oriented towards processes rather than products, as well as policies rather than details. The plans will establish the bases to be used to guide and assess proposals for development. Later, the process of assessment will consider the use of lands, areas that need readjustment, areas in need of special treatment because of their physical, economic or environmental conditions, and areas in need of public facilities.

Finally, in association with the advocacy for a comprehensive transformation of urban planning in particular and the general approach of the MAM to the Syrian urban regulatory context, the programme of the MAM also promoted a positive sense of planning in Syria. The notion of positivity[29] in planning is visited through the next section.

6.3.3 Towards positive planning

Through most of the literature, seminars, workshops and conferences published and established by the MAM programme, exists the advocacy for a positive approach to planning (MAM 2008c; MAM 2008e; MAM 2008d). On the one hand, the previous comes in response to what this programme regards as the inefficiencies of policies and laws associated with the current Syrian urban regulatory context. On the other hand, the advocacy can also be associated with an attempt to rethink urban planning law through five principles and a positive approach to urban planning, as opposed to what the MAM consider a negative current one. MAM (2008e: 11) adopts the UN-

[29] Positivity as an attitude to not be associated with the notion of absolute and positive planning associated with the era of modernism.

Habitat Global Plan of Action and suggests that "[a]n *urban planning system should be equitable, flexible, responsive, positive, environmentally aware and efficient and have as its main objective the informed guidance, facilitation and regulation of sustainable private sector-led urban development."* (UN-Habitat 1996; cited in MAM 2008e: 11).

The MAM (2008d: 11) further elaborates and emphasises that any invitation to a private-led or partnership approach to urban planning and development requires the consideration of the dialectical meaning of the term 'private'. Notably, the term private does not necessarily advocate the support of a particular economic philosophy, private capital or private market. Instead, the advocacy for private-led needs and interests encompasses the citizen's private and subjective needs; that can be represented by both individuals and via citizen organisations. The MAM (2008e) re-emphasises that planning is for people, therefore, the meaningful development through urban planning should not be solely considered as the facilitation of private development, but the partnership rather than the collaboration of different forms and organisations of the private and public in the urban planning process.

The MAM (2008e) establishes some tools that incorporate the advocacy for transformation plans as well as the positive approach to planning. First, the MAM programme underlines the need to consider the five main principles of urban planning through all tools, processes and attempts to approach urban planning. These principles are identified as equitable and socially responsive planning, flexibility, positive, environmentally aware and finally efficient. Besides, and concerning both typically adopted organisational plans and advocated transformation plan, the MAM (2008d: 30) attempts to reform the transformation of the urban planning process in Syria by adopting positive and a relative approach rather than a radical one. Accordingly, the programme suggests the use of action plan areas and design guides.

6.3.3.1 Action area plans

These would be plans provided for specific areas and based on particular policies and actions. These areas should be relatively small, however, with significant importance, as well these areas should be chosen and require action through 5 to 8 years.

6.3.3.2 Design guides

These would not be mandatory but will aim to ensure that specific policies suggested by the municipality are being translated into development while still leaving place for flexibility and innovation by the developers and the new different stakeholders participating in the process of urban planning.

In general, the Municipal Administration Modernisation programme was oriented towards transforming the mechanism associated with various products and procedures of urban planning in Syria. Accordingly, and concerning the focus of this research, the next section attempts to examine the potential position of public space across various establishments and recommendations of the programme.

6.3.4 Public space through MAM

The Municipal Administration Modernisation programme did not address the position and insignificance of the public space through the present Syrian Urban regulatory context. However, the programme did indicate explicitly the inefficiencies of the currently used and adopted urban policies and laws regarding the social aspect of the society. Accordingly, the social dimension of urban planning was introduced, advocated and emphasised through various actions and tools. These actions ranged from advocating the united nation generic five principles of planning to some additional measures introduced in relation to the societal of the Syrian context such as the private needs of the society, the participative approach and others.

In general, it could be argued that the MAM programme did imply an eventual radical transformation towards the approach to urban planning in Syria (MAM 2008c; MAM 2008e; MAM 2008d). Nevertheless, the MAM did also acknowledge the limitations of such a radical transformation, due to the realities of both the political and economic legislations and dimensions that are in return establishing, guiding and managing the potential transformation of urban law in Syria (MAM 2008a). By associating a positive attitude to urban planning, both transformation plans and action plans were introduced as potential new approaches to issues of urban planning. Also, these new approaches were introduced to overcome the limitations and inefficiencies of traditionally used organisational plans and their associated out-of-date principles of urban planning. Through most of the literature, both of transformation plans and actions plans were introduced to challenge and overcome the phenomena of informal settlement, where this phenomenon was regarded as the fundamental urban challenge through the agendas of the MAM in general and the Syrian public authority in particular.

Yet, when regarded as a process, it could be argued that both action plans and transformation plans have the capability to be used concerning numerous urban challenges situated outside the conceived scope of both central and local public authorities in Syria. Therefore, issues of public space and its promising role could be regarded through the adoption of this new process, particularly when associated with the new conditions, and urban challenges articulated through the years of post-2011, the Arab Spring and the Syrian civil war.

Though the mission of the MAM programme was completed by the year 2011, the relative success of the MAM in setting the scene for the future of urban planning in

Syria has led to a discussion about the potential to implement a new phase of modernisation associated with MAM programme II, (author's interview with Tammam Sheikhani, July 2017). Nevertheless, the unprecedented radicalism of the Syrian civil war and its consequence on the urban scene did stop any immediate implementation of MAM recommendations, as well as any potential to establish a new phase of MAM. Besides issues of informal settlements and public participation, new urban challenges will undoubtedly be situated through the equation of future urban planning in Syria. Through this equation, a place must be held to allocate a discussing on the shared public space of post-conflict through a phase of urban peacemaking and peacebuilding.

Finally, the notion of public space as a product is still absent in the literature of the MAM. Nevertheless, the civic and public realm aspects of such a space are relatively present. This presence is being conceived through the processes of both transformations plans and action plans as potential mechanisms yet to be implemented. These new processes can encompass the advocacy for the necessity of the shared public space that is associated with the conditions of the Syrian setting regarding contested contexts and the potential narrative of post-conflict.

6.4 Conceiving Public Space through Urban Design Governance

This chapter has attempted to explore and examine the position of public space through the present Syrian urban regulatory context, as well as the potential transformation of the same context. The notion of public space was explored across central urban decrees, legislation, principles, regulation, policies and laws, as well as attempts at transformation through establishments and recommendations of the MAM programme. Consequently, this section critically narrates the critical findings of this chapter before declaring the condition of the conceived public space.

6.4.1 The evolution and devolution of the public space as a product

The attempts to explore the notion of public space through the Syrian urban regulatory context have been unsuccessful in their endeavour to mark an implicit or explicit definition. This was particularly evident when associated with the conception of public space concerning public life, established in chapter two.

This chapter has highlighted traces of entities of public space that, when regarded separately, were not capable of providing a comprehensive understating of the tangible and intangible, as well as the abstract and physical criteria indicating the notion of such a space. Throughout the outdated, but currently used principles of planning, the position of public space was identified as the 'leftover' of urban planning; this position was associated with most aspects of planning in Syria that were in return represented by organisation, division and development. Through the same principles, the conventional understanding of the morphology of public space was limited to typical public squares that are situated within the public domain (ownership) and that are publicly maintained (management). Finally, these principles of planning are limited in their scope to quantitative aspects of urban planning, mainly because they are associated with criteria of scale, densities and populations. Accordingly, the qualitative elements related to the social dimension of urban design are neglected, and the notion of public space is incomplete.

The draft version of the yet to be adopted principles and criteria of urban planning presented a different account. Through these new principles, notions of social justice and cultural diversities are for the first time introduced within the Syrian urban regulatory context. The indication of social diversity could be associated with the acknowledgement of the central public authority to the necessity to consider the contextual conditions of urban societies of Syria in general and each region and city in particular. As well, the previous is also accounted with the attempts for decentralisation discussed earlier in this chapter. Nevertheless, this promising development in urban principles was presented abstractly with no particular indication of both products and processes of urban planning that can establish such virtues. Moreover, the new principles are unsuccessful in pointing to any form of public space neither as a square nor as a street. Through these principles, a virtual public realm is conceived with no physical public space to perceive it.

Evolution and devolution of the condition of public space can be identified through the transformation of planning principles. The evolution aspect can be identified through the relative introduction of the social dimension through the process of urban planning associated with the new, yet the draft version of the principles of urban planning. However, the same principles also mark the devolution of the condition of the public space by neglecting any attempt to signify limited or comprehensive vibrant definitions of what a public space should be.

6.4.2 The progressive position of public space between organisational and action plans

The exploration of public space through the urban regulatory context has left us with incomplete traces of place. As well, the examination of Syrian central urban policies and laws has pointed to the significance of general and detailed organisational plans in guiding the process of establishing and managing current and future urban environments. Encompassed within the previous, is the process of producing public spaces, which in return was identified with a precise equation of 30 per cent. Through the organisation, division and development of organisational plans accompanied by planning programmes, 30 per cent were allocated for publicly owned zones and parcels, which in return incorporate public spaces. Apart from a relative sense of scale to context, the previous equation has not been associated with societal nor spatial dimensions of urban design.

Subsequently, the exploration, examination and evaluation of Syrian urban laws, both of transformation and actions plans were introduced through the MAM programme as potential, yet promising urban processes capable of responding holistically to contemporary urban challenges of the Syrian context (MAM 2008c; MAM 2008d). Through the MAM programme, the shift to adopt actions and transformation plans were oriented to respond to issues of illegal and informal settlements.

The history has repeatedly revealed that the public space will become the epidemic centre of action through the narrative of conflict and contestation, as well as the centre of resolution through the narrative of post-conflict (Bollens 2007; Anderson 2008; Kerr 2009; Anderson 2010; Bollens 2012; CinC 2012b; O'Dowd and McKnight 2013; Eposito De-Vita 2014). Based on the context and time of this study, the attempts to correlate the shared public space of post-conflict into action and transformation plans will become the advocacy of this research through the following chapters.

Besides the argument of resolution through the period of the post-conflict, the central position of public spaces through action and transformation plans could also be considered as a part of a new progressive theme of urban planning. This new notion has been established in response to the limitations of conventional large-scale comprehensive plans, particularly when these limitations are being associated with aspects of complexity, resources, scope and time frame that in return actions plans related to public space are capable of overcoming (Madanipour et al. 2014b).

Also, it could be argued that the attempt to incorporate the issues of public space as part of action and transformation plans could be associated with the attempts of the Syria central public authority to decentralise the process of urban governance. This is particularly true when considering the local-based approach that such transformation and actions plans are capable of comprehending and considering when compared to the ubiquitous and rhetorical strategy of organisational plans and planning programmes.

Noticeably, this section implies a progressive transformation in the position of public space from organisation plans into transformation and action form of plans. This implication should in no way underestimate the complex processes of creating and producing public space as significant urban forms capable of synthesising the social, economic, political, management and morphological dimensions of urban design (Madanipour 1996; Madanipour 2006; Carmona et al. 2010; Carmona 2014b; Madanipour et al. 2014a). Finally, the previous implication could also be associated with a progressive transformation in the position of the public space from a macro city planning scale into a more micro place-based process of urban planning and design.

6.5 The Conceived Public Space

This chapter has highlighted the aspect of public space governance which in return was related to the mode of governing that guides and controls the process of urban planning. In return, the Syrian mode of governing was transformed between two positions, a social economy approach on the one hand and a rather social market-oriented one on the other side. Accordingly, it was significant to explore the rhetoric and conceived condition of the public space through the present adopted methodology and methods of approaching the built environment. In response, the Syrian urban regulatory context was explored through aspects of organisation, division, and development associated with organisational plans, principles of urban planning and planning programmes. This context was not capable of providing a contemporary and comprehensive definition of public space nor its associated dimensions and capabilities.

The potential transformative position and process of public space have been examined further by exploring the critics and recommendations of the MAM programme to the present Syrian urban planning laws, principles and procedures. In return, this programme has highlighted the appropriate frameworks and methods set to adopt alternative strategic approaches aimed towards facing the limitations and challenges of the Syrian urban landscape. Consequently, both of transformation plans and actions plans were suggested as new processes and products designed to deal with the contemporary urban challenges of the Syrian context. Yet, the public space and its embedded civic and social dimensions were not necessarily and explicitly encompassed across such reforms

Through this chapter, the process set to explore, examine and evaluate the conceived aspect of the public space concludes by declaring the absence of the conceived notion of public space. This conclusion comes to be constructed and proclaimed concerning the aim and objectives of this chapter, which were designated to extract the civic and social characteristics of the public space through the present Syrian urban regulatory context.

By declaring the absence of the conceived aspect of public space, this chapter was also capable of marking the limitations and pave the road for potential implications to be perceived through the next chapter.

Chapter 7 : Perceiving the Martyrs' Square of Lattakia

This chapter continues the narrative of researching the potential notion of the shared public space. The objective of this chapter is to explore, examine and evaluate the position of the Martyrs' square through Lattakia's general organisational plan associated with the narratives of pre-conflict, conflict and potential urban peacebuilding and peacemaking through the narrative of post-conflict.

Perceiving – following on from conceiving – is the adopted approach through this chapter. Accordingly, the objective of this chapter encompasses the representation of space across the city of Lattakia, as well as the presentation of space through the local organisational plan and the broader urban regulatory context. Perceiving the public space is meant to research the physical as well as the abstract condition of the space.

Previously, it was indicated that the process of creating and producing the public spaces was encompassed through the general operation of urban planning accompanied – through the context of Syria – by organisational plans. The methodology of perceiving the notion of public space is associated with the case study's second embedded unit of analysis. Accordingly, this chapter intends to progressively interchanges and transforms the application of the research towards investigating the implemented and procedural dimension of producing public space. The previous explain the attempt to investigate the notion of public space through masterplans of the urban regulatory setting and Lattakia.

This embedded case study is focused on a single example of urban public space represented by the Martyrs' Square, Figures 7-1 and 7-2. This serves to establish the rational and the thorough perception of the Martyrs' Square, as well it helps to adequately document the public space's process of creation and any endeavour for transformation. Nevertheless, the previous also implies a process of exploration and examination that can be traced and correlated to various products of space across both the city of Lattakia and the broader urban contexts of Syria.

The method of data exploration through archival records and semi-structured interviews is applied, the former consists of the various reports and products published by Lattakia City Council and groups participating in the process of creating the spatial environment. The latter consists of the diversity of interviews associated with

participants that are in return involved in creating, shaping, and perceiving the notion of public space and the general built environment across the context of Lattakia. In addition to the previous methods, historical photos, local academic publications and journalistic reports were used to validate or contest data derived from earlier resources. Furthermore, grey literature was used to complete the biography of the Martyrs' Square as well as to document data not necessarily obtained through the two previous methods of data enquiry.

The chapter starts by introducing a snapshot through the narrative of the event associated with the Arab Spring arriving at Lattakia. This serves to signify the critical position of the Martyrs' Square in the city of Lattakia, as well, it helps to establish the rationale for choosing this particular square for the research study. Accordingly, the next few sections examine briefly the history of incepting and transforming the Martyrs' Square, before drawing a picture of its present condition, and finally its potential contribution to public life.

Afterwards, the chapter examines and perceive the notion of the Martyrs' Square and the general public space through the establishments of Lattakia general organisational plan. This section briefly introduces the aim and objectives of the masterplan and then evaluates the position of public space across the planning programmes, that are in return guiding the future vision of the city, its encompassed districts, and eventually the public space.

Following the descriptive yet critical section of the chapter, through the section on the public spaces of Lattakia, the chapter establishes some themes and arguments. These arguments are used to construct an initial phase of analysis. This thematic phase of data analysis is associated with first, perceiving the notion of public space through this chapter in particular, and second the declarations established by conceiving the notion of public space through the previous chapter. The chapter then concludes by declaring the findings related to the case study's second unit of analysis associated with perceiving the notion of public space.

Figure 7-1: The location of the Martyrs' Square through the city of Lattakia. Source: (Google Earth 2018a: edited and annotated by the Author).



Figure 7-2: The Martyrs' Square, looking east. The photo was taken during the year 2010. Source: (Hesham Saae's collection).



7.1 Perceiving Friday the 25th of March 2011

The day was another Friday of anger, Friday the 25th of March 2011 to be precise. The place was another city to be associated with the narrative of the Arab Spring. During the mid of the day and just after the Friday noon's prayer, parts of the city of Lattakia rose, and the city emerged as a new node through the network of the Syrian Revolution and the Arab Spring. By the end of the prayer, what started as a situated multiplicity of bodies within the spaces of several mosques of the central city, soon transformed into collective comportments. Outside of these mosques and within marginal and then primary streets, small groups of anti-government protesters marched together to form a single entity with the target of taking over and securing the central Martyrs' Square as a commodity and the central statue of the former president *Hafez Al-Assad* as a socio-political symbol. In response, a pro-government protest marched towards the same square to defend the statue, however, not necessarily the square itself, Figures 7-3 and 7-4. Arguably, security forces and the military were believed to be taking a neutral position. Nevertheless, it was clear that they were the product of what to be known as an autocratic and totalitarian government.

Friday the 25th of March ended with twelve casualties; evidently, all victims were from the protestor side (BBC 2011b). The celebrated *Jule Jammal* school that stood on the prime edge of the square was soon to be re-used and remodified as a military base in defense of the square from the others. The revolution was to become a martial one, and the conflict was about to transform into a civil war.[30]

The event of March the 25th represents a significant and particular snapshot in the narrative of the Syrian Revolution, and later the notion of conflict in the city. The significance of the event could be associated with the transformation of the Martyrs' Square from a border of potential exchange into a frontier of confrontation and later a boundary of segregation. Also, the critical dimension of the event through the square could be perceived as the radical outcome to political and then urban strategies that are imbalanced in their orientation to public life, resulting in two forms of space that poles apart regarding the public realm they are seeking to construct.

[30] The narrative of event taking place on Friday the 25th of March 2011 is constructed upon data derived from informal discussion with members of Lattakia local community, accounts obtained from social media and grey literature. These have been further assembeled in association with the author's personal understanding of the relation between event, public space and conflict.

Figure 7-3: The political representation of the Martyrs' Square with the statues of the former president in the middle. Source: (Hesham Saae's personal collection).



Figure 7-4: The Martyrs' Square as the centre of the event with anti-government protests initiating from mosques and heading to the square (Green) and the pro-government protest marching towards the same square (Blue). Source: (Google Earth 2018a: edited and annotated by the Author).



Through Lattakia and many cities associated with the Arab Spring, monumental systemised protests were correlated with mosques during the hours of prayer in general, and Friday's prayer in particular, (author's interview with participant A, June 2018). These systemised protests often concluded by re-using strategic public spaces - often major central roundabouts - as a literal representation to social tactical patterns in response to strategic urban spaces, (De Certeau 1984). Rabbat (2012) illustrates that mosques operated as relatively safe gathering spaces for citizens before they marched towards a central public space, arguing that both the mosque and the central public space are re-gaining their civic role*. "In this new order, both spaces shelter and nurture the expression of the people's civil rights, each at its best capacity and in its best tradition"*, (Rabbat 2012: 208). Consequently, the *re-use* rather than the *use* of the central public space by protestors is associated with the significance of the mosque through Friday's prayer in general and the everyday life in particular. Through *The Practice of Everyday Life,* De Certeau (1984) draws upon a distinction between strategic and tactic, with the former being perceived as an act in the hand of representational power, and the latter as "*the art of the weak*", (De Certeau 1984: 37).

After the event, the use and re-use of the celebrated *Jule Jammal* school could also be associated with the notion of strategic and tactic and their relative consequences. Accordingly, it could be relatively perceived that the re-use of the school as a military base had consequently led the public life - represented by the negotiation of the situated multiplicity and diversity of bodies and minds - to retreat from the Martyrs' Square and therefore marking the political and control nature of the space (Low and Smith 2006; Lee 2009). Significantly, while the Martyrs' Square was denied its potential collective and inclusive narrative of public life and civility, mosques, on the other hand, were still active through the everyday life in constructing one particular exclusive notion of public life.

Prior to the events of Friday the 25th and the Arab Spring in general, the city of Lattakia was arguably celebrated as a heterogeneous place of living concerning religious and sectarian identities. However, and due to the historical and political evolution of the modern state of Syria, the presences of segregation across religious and sectarian lines can both be conceived and perceived across different subdivisions of the city, (Balanche 2000; Khatib 2011). This is relatively perceived in relation to the prerequisite indicators associated with the narrative of conflict, represented in principles by clustering and perhaps politicising ethnicity (Calame and Charlesworth 2009). By exploring the map of Lattakia - spatially, chronologically and morphologically - it could

be noted that the Martyrs' square takes a central space concerning the city's subdivisions, (author's interview with participant A, June 2018). Due to the nature of conflict associated with the notion of divided cities, (Calame and Charlesworth 2009), the same square can also be considered as the boundary of segregation across what to be critically transformed into highly homogeneous communities. Today, the use of Martyrs' Square is absent in terms of negotiating differences. Perceiving the situated multiplicity that is capable of transforming into social interaction and later the possible acceptance of the otherness is limited to corridors of consumerism which penetrate most of the surrounding districts and the central Martyrs' Square, Figure 7-5.

When associated with the literature on the conflict in the city and the divided state (Rummel 1976a; Anderson 2008; Anderson 2010; CinC 2012c; CinC 2012b; CinC 2012a), it could be concluded that Lattakia has the potential characteristics to be identified as a contested city. It could be also conceived that this contestation has the potential of transforming the city into a divided one. More importantly, this transformation of the city into a divided one has the capabilities of taking place outside the narrative of the Syrian revolution and the Arab Spring. Nevertheless, it is the Syrian revolution and the Arab Spring accumulated by the events of Friday the 25th of March that establish the perceived dimension of social, political and religious division across the city, with the Martyrs' Square being positioned at the centre of this division, Figure 7-6.

Through Lattakia and cities associated with contestation and possible conflict, the notion of consumerism tends to neutralise difference, (CinC 2012b). However, while consumerism is relatively based on functional necessities rather than social qualities (Gehl 2010), this notion also tends to create societies associated with the economy rather than civil order and national identity. Particularly as consumerism signifies a new world order that segregates based on income and socio-economic status, (Sennett 1977; Harvey 2006; Madanipour 2006). Through Lattakia and different cities of the Arabic Mediterranean Middle East associated with Islam; political, social, regulatory, religious and sectarian annotation of division are capable of adding new aspects of segregation and potential conflict to the city and the public space.

Figure 7-5: The Martyrs' Square as the centre of consumerism arteries. Source: (Google Earth 2018a: edited and annotated by the Author) based on data from (Lattakia City Council 2004a).



Figure 7-6: The Martyrs' Square as the border segregating potential contested homogenous districts. Symbolically and indicatively marking green: Sunni majority, blue: Alawee majority, red: Christian majority and yellow: mixed religious and sectarian identities. Source: (Google Earth 2018a: edited and annotated by the Author based on data obtained from interviews and grey literature).



7.2 The Martyrs' Square

After perceiving the significance of the Martyrs' Square in relation to a snapshot of the Arab Spring, this section explores the narrative and rationales that have progressively paved the way for the Martyrs' square to exist, transform and become the relative centre of the event through Lattakia and this thesis in particular.

The following sections initiate by visiting and examining the historical urban evolution of the Martyrs' Square since its inception during the late Ottoman era, its expansion through the period of the French mandate, and then its latest transformation through the age of modernisation across the years of post-independence in Syria. This chronological exploration attempts to highlight any moments in history where the notion of public space represented by public square was celebrated as the potential place for public life and, the civic realm to exist and evolve. The previous also serves to establish the basis for a possible advocate of public life to public space concerning an existing condition capable of providing some new insights and directions.

Afterwards, the next sections examine the perceived position of the Martyr's Square through the Syrian urban regulatory contexts associated with Lattakia's latest general organisational plan. This section attempts to highlight the significance or insignificance of the notion of public space across the methodology and methods of Lattakia's local authority in its approach to create, produce and manage the process of making the future vision of Lattakia. This section concludes with the rationales behind the current position of the Martyrs' Square in comparison with other forms of public space through the city of Lattakia.

7.2.1 A brief history of the Martyrs' Square

The position of the public space in the form of a public square through the historical evolution of the Arabic Middle Eastern Mediterranean City associated with Islam was previously discussed in chapter three of this thesis. It was argued that the modern form of the public square was identified as an imported urban form that is not necessarily associated with the social, political and therefore spatial evolution of cities of the examined context. Alternatively, the central mosque and its courtyard were identified as the relatively prime central space of the city. With the urban expansion of the historical city, came an expanding role of mosques in terms of quantity and quality. Nevertheless, the significance, as well as the existence of imported forms of public

spaces through the geographical context of this study were discussed through various parts of the thesis to conclude with the episode associated with the narrative of Arab Spring through the Martyrs' Square of Lattakia in Syria. Accordingly, this section provides a brief history of the inception and the evolution of the Martyrs' Square of Lattakia through the modern and contemporary history of Syria[31].

It must be declared that the use of the term *The Martyrs' Square* is limited to the formal rhetoric texts of urban policies and official organisational plans produced by central and local authorities of the Syrian urban planning system. The unofficial well known and historically documented name of the same square is identified as *Al-Sheikh Daher* Square. In return, the historical name of the square was associated with the name of the area or central district of the city which hosted this square, and again the name of the area was related to the tomb of a Sheikh[32] who was known by the name *Daher.*

7.2.1.1 Late Ottoman era

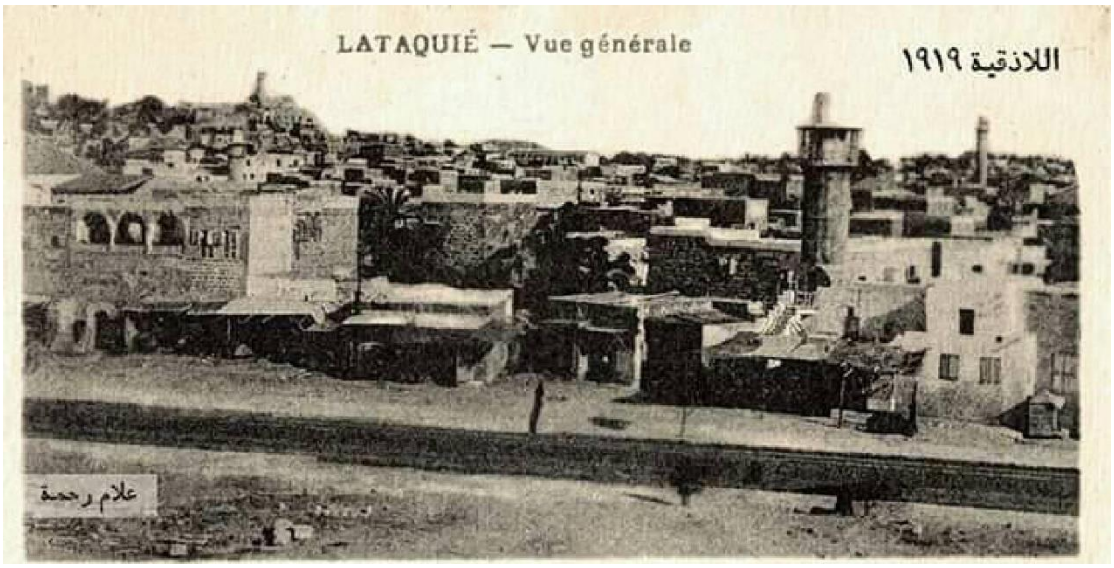
Besides historical and archaeological traces of Greek Agoras and Roman forums, modern forms of public squares through Arabic cities began to emerge during the late 19th and early 20th centuries. During that period, large areas of the Arabic world were under the direct control of the Ottoman Empire (1453 to 1918 in the Arabic region). Introducing this new form of space was accompanied by efforts of the Ottoman state for modernisation under the rising influence of European nations, (Hudson 2006; Sluglett 2008). These new forms of spaces were typically adjacent to major new public transportation centres such as train stations and bus arrival nodes at the edge of the historical city and were usually located outside the ancient walled city. Except for *Al-Tahrir* square[33] in Cairo, which was created as a result of urban planning by Khedive Ismail in the last quarter of the 19th century; the squares of other Arabic cities emerged in general as the result of the Ottoman state attempts for modernisation. Some well-known squares associated with the previous explanation are *Al-Marja* Square in Damascus and the Tower Square in Beirut which is also known as the Martyrs' Square.

By the end of the 19th century, Lattakia county as part of the province of Tripoli of Lebanon was administratively divided into six primary neighbourhoods or districts. As

[31]Through this section the modern and contemporary era are perceived between late nineteenth century until the present time.
[32] As in a Muslim scholar or a head of tribe.
[33] Also known as *Al-Midan* Square.

one of the sixth districts, *Al-Sheikh Daher* neighbourhood and its open space was an area including part of the neighbourhood within the walled city, however with an ample space divorced of any real urban forms on the outskirt of the walled city (Saade 1984: 84). The open space was adjacent to a cemetery used by the people of the city, most importantly, the space was also located next to the north gate known as *Antakya* Gate[34]. The open space was regarded as the north node of the city. Historian Naaman Sary suggests that the gateway's significance was correlated with the arrival of merchandises and sellers from the rural north as well as more regional commodities arriving from the north of Syria and Turkey. As well, the location became associated with sessional markets, and therefore, the open space was regarded as the place for exchange between urban citizens of the city and citizens of the rural larger Lattakia, (author's interview with Naaman Sary, May 2017). Nevertheless, this open space was still perceived as a marginal and sessional place beyond the everyday life of the walled city, Figure 7-7.

Figure 7-7: The open space to become the Martyrs' Square at the edge of the city. This photo was taken in 1919, view towards the south. Source: (Hesham Saae's personal collection).



The first architectural entity to be built outside of the wall and within the perceived domain of *Al-Sheikh Daher* open space was a mosque. *Al-Ajan* Mosque was built as a donation by the family holding the same name and was designed following a European-Mediterranean style, Figure 7-8. It could be argued that the establishment of the mosque to the edge of the open space has relatively transformed the open space

[34] As it was the primary north gate associated with routes leading to Antakya of North Syria.

into a square (Sary 1992). This transformation into a square is further evident by the decision of the alderman of Syria *Medhat Pasha* to deliver his speech to the people of Lattakia using the balcony of the mosque in the year 1879, (Lattakian S 2013: 86). In this respect, Naaman Sary argues that the tradition of addressing significant public speeches continued until the year 1961 when a speech was delivered by the former Syrian President *Nazim Al-Kudsi*[35], (author's interview with Naaman Sary, May 2017).

Figure 7-8: The Martyrs' Square during the 1950s, with *Al-Ajan* mosque at the top right of the photo. Source: (Hesham Saae's personal collection).



[35] President of Syria between 12 December 1961 and 7 March 1963.

7.2.1.2 Era of the French mandate

The condition, layouts and general shape of the square remained the same until the arrival of the French mandate accompanied by the defeat of the Ottoman Empire at the end of World War I in 1918. Under the rule of the French mandate, the square was first transformed into a public garden; this transformation was supplemented by the removal of the cemetery and the dense planting of trees in the public garden. As well, this act of alteration to the edge of the colonial city is highly associated with the concept of "*cordon sanitair",* (Neep 2012: 131). Through the Middle Eastern Mediterranean city, it is argued that the idea of using buffering spaces is regarded as a strategy aimed to create a disciplinary and boundary space in the event of a riot. Besides, the buffering space became the boundary to separate the indigenous nation from the new settlers, (author's interview with participant A, June 2018).

During the same era, one of the most noticeable changes was the establishment of the school known as *Jules Jammal* by the year 1924, (author's interview with Naaman Sary, May 2017). The school was located to the north edge of the square, and it is still present to this day. Due to the shape of the building as a rectangle, the square or public garden was defined by a clear background, Figure 7-9. With the presence of two edges to the square through the school on the north and the mosque to the west, the south side was later defined by replacing the leftover of the wall by various architectural blocks. Accordingly, on the square level, hotels and traditional coffee shops found their places to set the south border.

Figure 7-9: Aerial view of Lattakia during the year 1935, with the Martyrs' Square and the school located on the left side of the photo (white rectangle). Source: (Hesham Saae's personal collection).



Furthermore, with the expansion of the city, the east side of the public garden became the central hub for public transport arriving from outside the city, and the space of *Al-Sheikh Daher* gained a significance, once again, in terms of economic and possibly social exchange between its various original inhabitants and visiting arrivals, (author's interview with Naaman Sary, May 2017). By the end of the 1940s, *Al-Sheikh Daher* was a well-defined central space in the city. Its western and eastern edges were being designated as prime nodes of intersection between the major routes connecting the different parts of the city, and one of the first petrol stations was allocated to the east side of the space, see Figures 7-10 and 7-11. Also, by that time, the space was still defined as a public garden, at the intersection of commercial zones.

Figure 7-10: The school of *Jules Jammal* defining the north edge of the public garden. The photo was taken during the 1920s. Source: (Hesham Saae's personal collection).

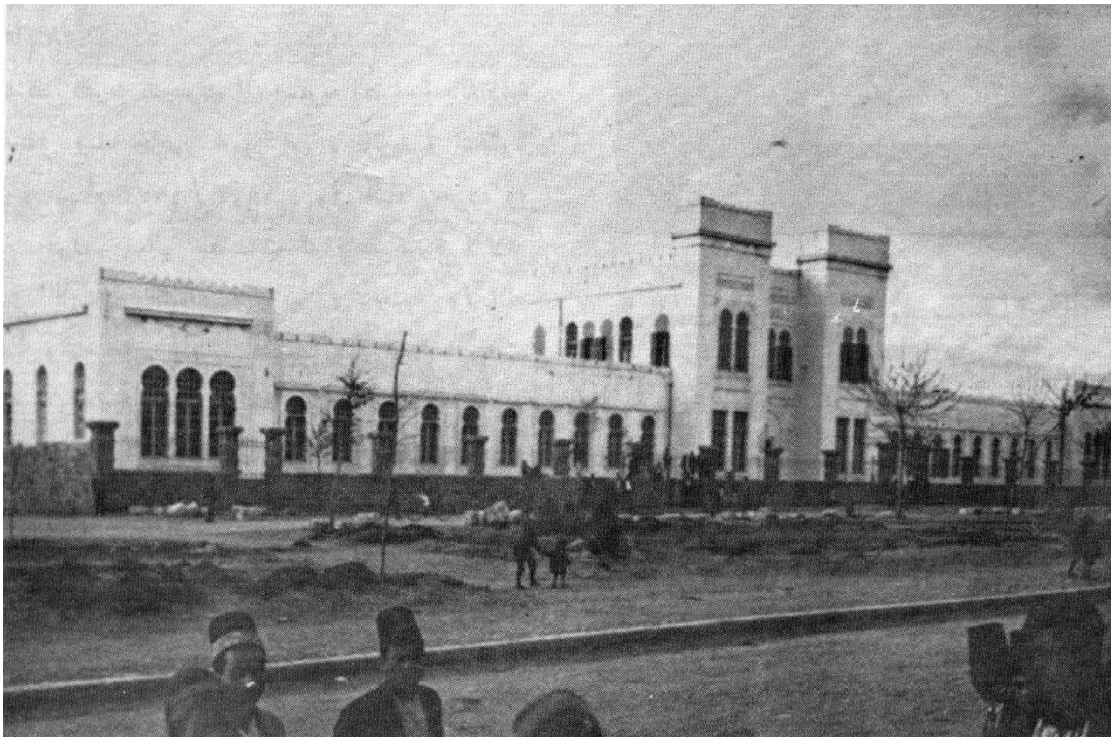


Figure 7-11: The public garden defined by edges across the north, south and west. This photo was taken during the 1940s looking west. Source: (Hesham Saae's personal collection).



7.2.1.3 Early modern era

With the end of the French mandate, Syria gained its independence in 1946. During the early years of independence, Syria witnessed an active political public sphere associated with various competing political agendas. Through Lattakia, various political parties attracted the middle, educated and relatively liberal class of the society. With a well-established infrastructure under the rule of the French Mandate, Naaman Sary indicates that the space of *Al-Sheikh Daher* and its public garden became the meeting point for both political and social gathering and exchange, Figure 7-12. In correlation, Naaman Sary also argues that the various mosques of the city remained the preferred locations to gather and exchange regarding conservative political parties associated with religion (author's interview with Naaman Sary, May 2017). As well, due to *Jule Jammal* being the single secondary school of the larger Lattakia, the space of *Al-Sheikh Daher* became the prime location of arrival for students coming from the city, the outskirt and the rural parts of the general region of Lattakia. Due to the presence of activity, diversity and footfall, the edges of the square adapted to offer new facilities aimed at the collective society, and the space became one of the prime locations of the city in terms of the political and economic exchange but most importantly potential social interaction, (author's interview with Tammam Sheikhani, July 2017).

Figure 7-12: The space of the Martyrs' Square being used for political gatherings. This photo was taken during the 1950s or 1960s, looking east. Source: (Hesham Saae's personal collection).



Through the modern history of Lattakia, the first significant alteration to the public space has taken place during the late 60s early 70s. This alteration was associated with the war of 1967 between various nations of the Arabic world and Israel. Accordingly, most of the central space accessible by the public was transformed into a bomb shelter at the underground level. The shelter was located at the axis *Jule Jammal* School. Consequently, most of the garden was removed, and the open space was transformed into a paved square surrounded by traffic routes at its four edges. Though the shelter was located at the underground level, it was still visual due to its point of entries being situated at the access level of the square with much of its technical requirements penetrating various parts of the square. By that time, the newly defined square was still being perceived as the arrival point to the city, and the place for social exchange and potential interaction. This period was also associated with the rise of a single political party to rule Syria. With the dominance of the *Baath* party, Participant A claims that the public realm surrounding the square transformed into a disengaged political sphere and eventually a decline in political – but not social - gathering through the square, (author's interview with participant A, June 2018).

The other significant alteration to what by then was defined as a square was associated with Lattakia hosting the Mediterranean Games of 1987. During that period, strategic parts of the city went through various renovation processes as well as establishing some new urban and architectural monuments. The previous was represented by setting the Sports City at the northern outskirt of the city, Figure 7-13.

Figure 7-13: The Sports City created to the north of the city, photo taken the 2000s. Source: (Hesham Saae's personal collection).



Accordingly, *Al-Sheikh Daher* Square went through a phase of transformation or arguably renovation, where water fountains were allocated to the western and eastern side of the square in the form of traffic roundabouts. As well, a sizable water feature was elevated in the middle part of the square. Most importantly, a new statue of the president *Hafez Al-Assad* was erected in the centre of the square. The statue was associated with a single stepped central path that penetrated the square from south to north at the axis of the square and *Jule Jammal* School, Figures 7-3, 7-14 and 7-15.

This visual renovation and monumental reshaping of the space had eventually reduced the public accessibility to what once was a square. However, additional considerations and aspects had also reshaped the significance and accessibility of *Al-Sheikh Daher* square through central Lattakia. These aspects could be described through the followings:

- The expansion of the urban administrative city and therefore the allocation of additional public facilities such as schools, municipal buildings and others at the outskirts of the city;
- The re-allocation of public transportation hubs into regional locations of the city;
- The altered footfall patterns associated with the lack of accessibility through the square.

The alteration and renovation of 1987 was the last significant transformation to reshape the square. Through the latest transformation, potential forms of social interaction became limited to the active edges of the square. Nevertheless, and due to its location at the intersection of major consumerist arteries, as well as its central role through the major districts of the city, *Al-Sheikh Daher* Square became one of the most significant central transportation nodes of the city. This significance is being typically oriented toward vehicular traffic instead of the general public realm.

Figure 7-14: The steps lead to the statues and the limited pedestrian access penetrating the square from south to north. Photo was taken during the 2000s, looking north. Source: (Hesham Saae's personal collection).



Figure 7-15: The roundabout and water feature to the far west of the Martyrs' Square. The photo was taken during the 2000s, looking south. Source: (Hesham Saae's personal collection).



Finally, the negotiation of public life through the civic characteristics of the square was and remained absent until Friday the 25th of March where the somewhat extreme negotiation of public life was present in its full capacity.

To conclude, the section on the brief narrative of the Martyrs' Square had attempted to describe the inception and evolution of this urban space concerning various episodes of Syrian history. Consequently, this section had relatively established the square's chapters of transformation. These sequences culminated with the less significant and present configurations and condition of the square, up until the narrative of conflict associated with the event of the Arab Spring taking place through Lattakia. Apart from perceiving the Martyrs' Square through different products of urban space, this section had also signified the process of transformation associated with various modes of governing through Lattakia. In return, these documented processes of change were capable of indicating potential alteration to the functions of the square. Respectively, the previous also allows the opportunity to think, construct and implement change – however this time – in association with the notion of the shared public space of post-conflict.

Later to establish the present condition and configurations of the Martyrs' Square, this chapter transfers to explore, and examine the present rationales guiding and constructing the perceived dimension of the square as a public space across the urban regulatory context of Lattakia and its adopted general organisational plan.

7.2.2 The Martyrs' Square through the regulatory context

This chapter moves to examine the notion of public space concerning the vision and contents of Lattakia most recent masterplan. The following sections explore the significance and perhaps insignificant position of the Martyrs' Square as a form of public space in relation to Lattakia general organisational plan, Lattakia's study of existing conditions and the planning programme of the context and district encompassing the square.

This section begins by highlighting the historical and general directions of Lattakia's former organisational plans before exploring the vision, contents and guidelines of the latest organisational plan concerning the wider city and the notion of public space in particular. Later, the position of the Martyr's Square is examined through first the quantitative approach of city's study of existing conditions, and then through the planning programme establishing the spatial urban future of each district of the city. Afterwards, and in association with the critical position of the Martyrs' Square across the organisational plan, the last section attempts to analyse in order to understand and then explain the urban governance rationales that have shaped the conceived as well as the perceived dimension of civic spaces in comparison with other forms of urban space.

7.2.2.1 Lattakia organisational plan 2025

The latest general organisational plan for the larger city of Lattakia was officially announced in 2016, (Lattakia City Council 2016). This form of the comprehensive plan was meant to establish the vision of the city until the year 2025. Before attempting to explore and examine the contents of this comprehensive plan in association with the Martyrs' Square, it is essential to highlight briefly the historical evolution of previous organisational plan designated for the city of Lattakia.

Lattakia masterplan 1951:

After declaring the independence of the Syrian Arab Republic, the first official announcement for an organisational plan accompanied by building regulations for the city of Lattakia had taken place in the year 1951 after six years of announcing the Syrian Arab Republic independence in 1946, (Maia 2014: 152). Through the 1951 masterplan, the size of the city in terms of the area was around 200 hectares, and the

city had been planned to allow for expected growth in the population targeted at 200,000 persons within 20 years. The same plan had been updated in the year 1964, by then the city was also administratively subdivided into old and new urban districts, with the Martyrs' Square being located at the north edge of the old urban district. The orientation of the organisational plan was oriented towards the future expansion of the city to the north, east and south, Figure 7-16.

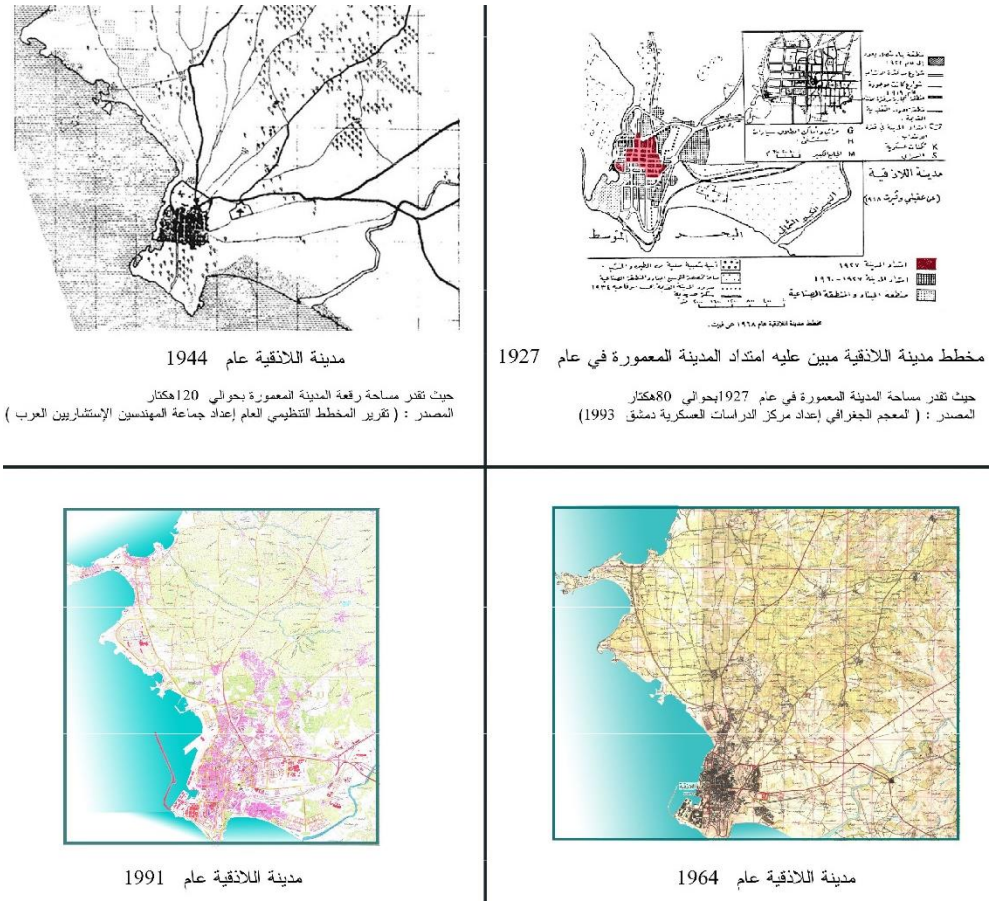
Figure 7-16: The masterplan of Lattakia conceived during the 1960s. Source: (Lattakia City Council 2004b: 8)



Lattakia masterplan 1984:

A decade afterwards, the process of establishing a new organisational plan took place in the year 1976, this came after six years of a successful military coup led by the former president *Hafez Al-Assad*. Through the year 1984, a new organisational plan was finally announced, and the city was set to forecast an estimated growth in population to allow for 500,000 persons by the year 2000. As a consequence, large areas of rural and agricultural lands surrounding the immediate north and east of the city were given an urban categorisation, and by the year 1991, the size of the city concerning area was almost 4,350 hectares, as in twenty times its size in the year 1951, Figure 7-17. However, due to the overestimated growth regarding the urban population, only far edges of new land categorised as urban were built. As a consequence, a considerable area of empty lands between the central city and the new urban zones were occupied with informal types of urban settlement, making almost 21% of the surface area in comparison to the surface of the urban city (Maia 2014: 153).

Figure 7-17: The evolution of Lattakia organisational plans, and the expansion of the city (diagram starting from the year 1927 at the top right to the year 1991 at the bottom left. Source: (Lattakia City Council 2004b: 10)



Lattakia vision after 2000:

Through the larger city of Lattakia, the arrival of the new millennia was correlated with new challenges. These challenges were associated primarily with the phenomena of informal settlements and their impact on the socio-economical infrastructures of the city at large. By the year 2000, the Martyrs' Square had been transformed into the main transportation node as a consequence of the alteration associated with the Mediterranean Games of Lattakia in the year 1987. Also, by then, the same square had become the central border of exchange between the old and new urban settlements accompanied by the original and new citizens arriving at the city, (author's interview with Tammam Sheikhani, July 2017).

With the prime target of organising the phenomena of informal settlements, as well as the emphasis on controlling the internal rural to urban immigration, the process of establishing a new and contemporary general organisational plan had initially started in the year 2001.

To produce the vision of the city for the next 20 years, Lattakia City Council (LCC) had appointed the General Public Company for Technical Studies and Consultancies as the lead consultant. In return, the general and detailed studies have been conducted in partnership and association with various sub-consultants, public departments, and ministries of the central government, (Lattakia City Council 2004a). Based on a working report published by the lead consultancy team and after seven years in the process, GPCTSC (2008) has declared the completion of the study of the general organisational plan for the city of Lattakia. However, Lattakia City Council and the relevant ministries did not officially approve and announce the new vision of the city until the year 2016. In return, this vision was published in the form of a general comprehensive plan report and maps, a planning programme that indicates the quantitative scientific principles and targets, and an updated planning regulation report aimed at organising the process of establishing new building. As well, detailed organisational plans were planned to be produced subsequently to officially consenting and announcing the general organisational plan.

The delay in officially announcing the master plan from 2008-2010 until 2016 could be associated with multiple aspects. Firstly, there was and still is the bureaucratic nature of the administrative urban regulatory hierarchy. Accordingly, and apart from Lattakia

City Council and its administrative departments, the official sign off and approval of Lattakia's general organisational plan would have required the consent of different central ministries associated with the production of the organisational plan, to conclude with the official certification by the office of the Prime Minister. Second, due to the endeavour of the draft project of the organisational plan in categorising large agricultural zones into urban administrative ones, as well as the proposal to remove large areas of informal urban and rural settlements, the project was faced with many registered objections by affected citizens. Based on Abdeen et al. (2013: 113), the number of registered objections after announcing the draft of the organisational plan and before the official announcement of 2016 had reached 13,000 complaints. The final aspect is associated with the condition of conflict starting in 2011 through Lattakia, and later the rise of the civil war across major cities of Syria and the capital Damascus in particular. As a result, the focus of the general central state and authority had shifted regionally towards combating various armed oppositions groups and ISIS.

On a domestic level associated with the scale of Lattakia, the focus of Lattakia City Council had moved towards providing the necessary basic needs of its citizens concerning the sudden growth of Lattakia's population. The increase in Lattakia's population was associated with the numbers of internally displaced people (IDP) escaping areas of conflict and arriving at Lattakia. According to UN-Habitat (2014: 3), by June 2014, Lattakia had hosted approximately 230,000 documented IDPs and therefore adding around 39.5% to the existing population of the city which by 2010 had already reached about 1,000,000 people. Due to the rise in the price of rents and the general economy, large numbers of IDPs found settlements in the informal parts of the expanding city. As a result, Lattakia City Council had to deal with new urban challenges associated with education, freshwater, and waste management to name a few. Announcing the official general organisational plan was accordingly the least of the City Council priorities for a reasonable amount of time.

The general aim and objectives of the new organisational plan for the city of Lattakia were established concerning the findings and indicators of the comprehensive regional plan conducted on the scale of the governate of Lattakia. As stated by Lattakia City Council (2004b: 10), the regional study had pointed to some essential indicators related to different aspects such as population, administration, agriculture, tourism, economy, manufacturing, commerce, transportation, environment, public facilities and green spaces. Concerning the population aspect alone, the regional study indicated a significant rise in the size of informal settlements reaching almost 37% of the total

urban city. In general, most of the indicators were associated with the urban expansion of the city horizontally towards the suburbs and rural agricultural zones, as well as the challenges of the internal city in managing the effects associated with the daily travel of the suburban and rural population towards the inner city due to economic, educational and administrative necessities. Also, the touristic aspect and its interrelated indicators had been approached by a thematic expansion approach towards the north and south of the existing port and the city in general.

With the indicators of the regional study, the analytical study of the city's existing condition, and based on legislative of organisation, division and development associated with the old Syrian principles of urban planning, Lattakia's general organisational plan had established its primary objectives and their associated planning programmes. Following Lattakia City Council (2004a: 22), some of the principles' objectives could be found as follows:

1- To increase the population densities through the zones surrounding the city by categorising some of the agricultural lands into urban administrative zones.

2- To organise informal settlements, and to connect these settlements with the surrounding urban administrative zones.

3- To establish new transportation stations at the edges of the city to organise the daily commuting towards the inner city.

4- To guide the urban and residential growth of the city towards, the north, northeast, as well as the south of the administrative city.

5- To invest in empty parcels of the city.

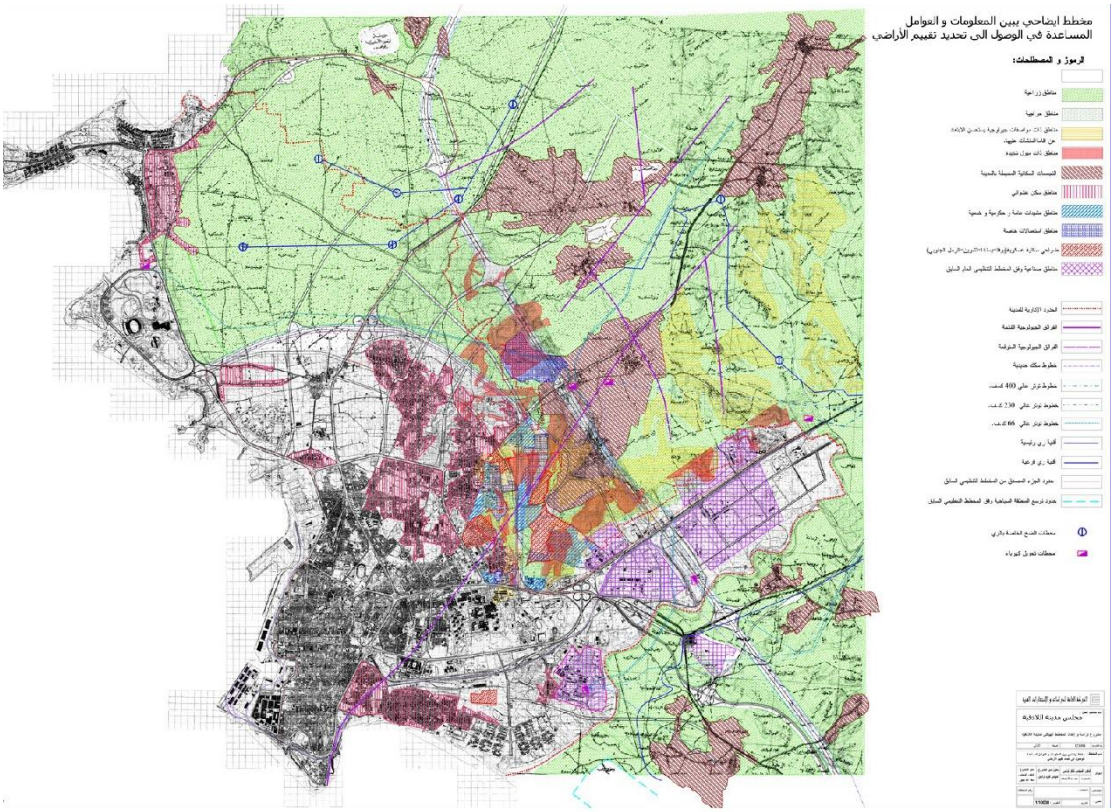
6- Preventing the expansion of the port towards the north of the city, and to replace the expansion with touristic facilities.

7- Recapturing parts of the port warehouses preventing the visual and physical accessibility of the city towards the coast, and to organise the captured zones into touristic facilities and residential zones.

These objectives represent a sample of the vision of the expanding city for the next two decades, Figure 7-18. Also, it can be noted that a large proportion of these objectives and the general aim of the organisational plan are concerned with managing

the urban growth of the city towards the outside and are not necessarily focused on solving the immediate challenges of the inner city.

Figure 7-18: Lattakia general organisational plan for the year 2025, note the focus on the expansion of the city to the north, east, south. The central part of the city including the Martyrs' Square can be seen in black through the middle. Source: (Lattakia City Council 2004a: 25).

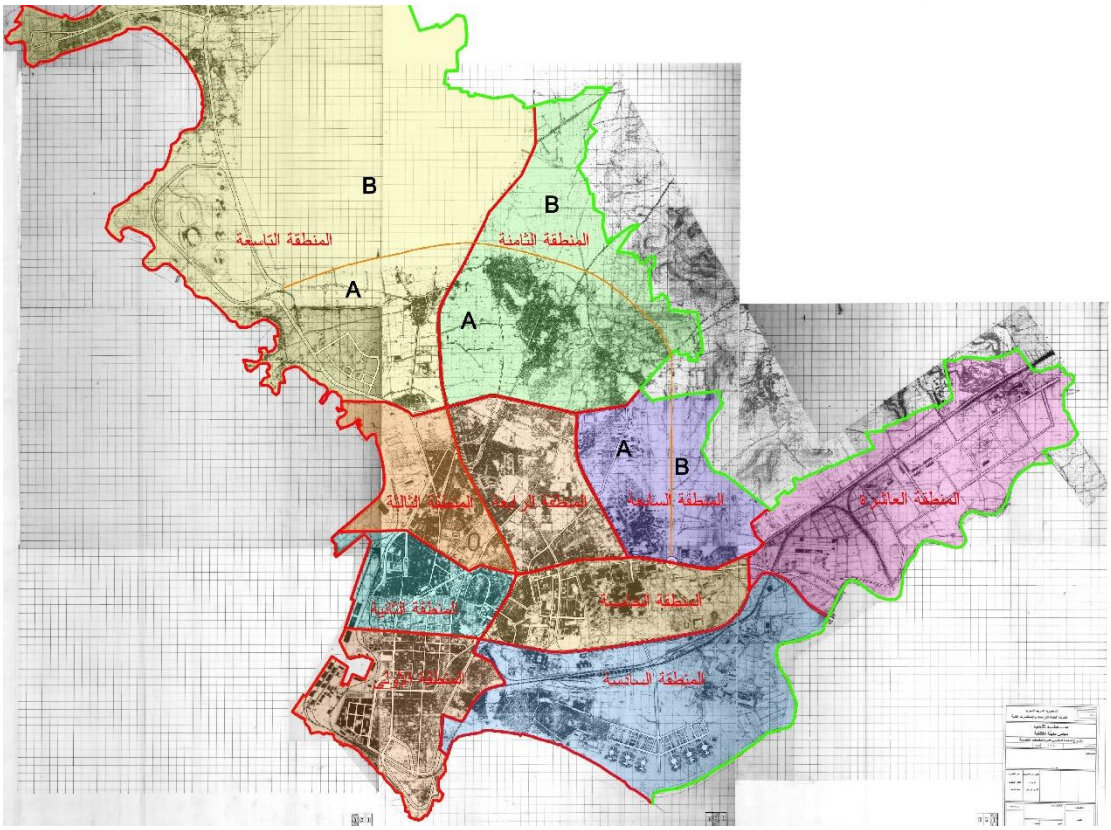


Accordingly, expansion zones of the city towards the north, northeast and south are structured through four main regions. However, the existing administrative urban inner city, on the other hand, is structured into ten districts. Afterwards, each of the city districts is associated with its study of existing conditions and then future planning programmes, while the expansion regions of the city are associated with their independent planning programmes that are followed by detailed organisational plans. The previous indicates the hierarchical structuring of the general organisational plan into managed parcel through detailed organisational plans, Figure 7-19. Also, the general organisational plan indicated some strategic futuristic zones and projects such as the great north park and the northern ring road.

Before moving to examine the position of the Martyrs' Square through the organisational plan, it is worth noting the significant changes in the demographic, social and economic characteristics of the city due to the event of the Arab Spring, armed

conflict and later civil war. Although the city of Lattakia had witnessed the least of the physical damage associated with the civil war, (UN-Habitat 2014: 4), the rise in the population had been documented concerning the number of IDPs immigrating from affected zones. This increase in population had been felt through the added pressure on public facilities, public administrative centres, educational institutions, as well as a noticeable increase in general prices, including the rents of properties. Since the draft for the project of the general organisational plan has been announced in 2008, it had been faced with 13,000 documented objections. Later the condition of conflict and civil war had transformed the economic, demographic, social and landscape of the city.

Figure 7-19: Lattakia general organisational plan is divided into administrative districts, each associated with its planning programme. Source: (Lattakia City Council 2004a: 34)



By announcing the official general organisational plan in 2016, it is not clear if the new plan and associated planning programmes had reconsidered or incorporated any of the city transformations associated with the event. Particularly as through the event of the Arab Spring arriving at Lattakia, both of Naaman Sary and Tammam Sheikhani had suggested a sense of transformation through the city's public sphere. The change had been associated – through a limited period – with a shift in the implicit sense of identity through central and regional districts of the city, (author's interview with

Naaman Sary and Tammam Sheikhanim, May 2017 and July 2017). As a result, it could be relatively argued that this sensed transformation in the identity of the public sphere had been correlated with a relative transformation in the identity of various districts and clusters from a heterogeneous aspect into a more homogenous one. Adding the dimension of the arrival city correlated with regional and national displacements and immigration did undoubtedly not contribute to the collective sense of the public sphere through the period of uncertainty and unstable security.

Within the previous chapter, the notion of public space associated with public life had been absent through the objective of conceiving the public space of Syrian urban regulations. So far through this chapter, on the other hand, there are no particular pieces of evidence capable of indicating the potential awareness of the social dimension of the city through neither the perceived organisational plan nor narrative of conflict.

7.2.2.2 The Martyrs' Square through Lattakia's organisational plan

The year 2001 has been associated with the start of the studies on the new general organisational plan. By then the Martyrs' Square has been situated and configured as the result of the last transformation decision conducted in 1987. With a war shelter space underneath, a large proportion of the surface parts were transformed into sequences of sunken water features at its far edges and its centre. The national symbol represented by the statue of the former president has been situated at a relatively higher level in comparison to the street level, and the accessible part of the square was physically limited to a central north to south access. As mentioned previously, the square was regarded as one of the major central traffic nodes in the city; accordingly, high levels of traffic surrounded the square through its four edges, with the historical school being situated to the north, and a main artery of traffic arriving from the east. On the other hand, active edges were limited to the west and south side of the square. These active edges were represented by the diversity of functions allocated on the street level in addition to a below-average sidewalk in terms of depth.

Lattakia's general organisational plan managed the future transformation of the city. Also, the organisational plan was produced based on the city's study of the existing condition, as well as the regional and planning programme associated with the administrative districts formulating the city. The conditioning programme indicated the existing quantitative conditions of the city's districts through various aspects and

categories, while the planning programme on the other hands revealed the quantitative targets to be achieved through the new plan.

The Martyrs' Square informally and publicly known as *Al-Sheikh Daher* Square is considered as a part of *Al-Sheikh Daher* District. In return, this district is regarded as a primary central location through the ten sectors formulating the central administrative city of Lattakia. The previous is related to the central geographical position of *Al-Sheikh Daher* as an area bridging various sectors formulating the city from north to south and east to west.

By examining the study of the existing conditions associated with the district of AL-*Sheikh Daher*, the notion of public spaces and squares should typically be explored under the section or category of gardens and public facilities. However, the study of existing conditions did not indicate the notion of public space represented by public squares neither explicitly nor implicitly. Furthermore, the section on public facilities is subdivided into further categories such as sport club establishments, social and club's organisation, mosques and churches, and finally Islamic and Christian cemeteries. Atypically, the term of *Al-Sheikh Daher* is indicated clearly under the category of public gardens and green spaces, moreover, what has been previously conceived and perceived as a square is stated explicitly as a public fountain (Lattakia City Council 2004b: 31). Accordingly, the public space, which has historically been incepted as a public garden, has later transformed into a square, and has finally been described as a fountain, nevertheless while also being quantitatively categorised as public gardens and green spaces.

In addition to the previous quantitative approach and categorisation, it was discovered that when comparing the population counting of *Al-Sheikh Daher* district based on the census of 1994 concerning the surface area allocated to public gardens, green spaces and inaccessible fountains of the same district (Ibid); it was indicated that each citizen is allocated with a quantitative average of 2.7 square meters of green spaces. However, when considering the significant central position of the district in general and the square, the allocation of the area ratio seems to be irrelevant. Particularly when considering the significance of the square – yet also described as a garden – across the surrounding districts and the city in total.

Based on the examined study of the existing condition of the city and its embedded districts, and in association with the indicators of the regional study and the Syrian principles of urban planning, the next paragraph explores the approach of the planning programme in regard to the public space of *Al-Sheikh Daher.*

Through the report on the planning programmes of the city of Lattakia and its expansion until 2025 (Lattakia City Council 2004a), the district of *Al-Sheikh Daher* has been alternatively named as the second programming zone. Throughout the ten central zones in general and the second one in particular, the general organisational plan adopts an explicit quantitative planning programme, where this programme suggests some particular allocations of areas per citizen in association with some specific categories. For example, the share of each citizen for green space is specified at 3 square meters per citizen, whereas religious spaces are allocated at a rate of 0.1 square meters per citizen. Accordingly, the planning programme allocates the target share area per citizen in association with the estimated population growth of the city and each programming zone.

By 2025 the planning programme for the second programming zone – or district of *Al-Sheikh Daher* - estimated the population to reach an average of 77,850 people within an area of 200 hectares (Lattakia City Council 2004a: 44). Moreover, and following the adopted principles of urban planning, the planning programme of the same zone estimated an area of 23.36 hectares projected for public gardens and green spaces. Religious centres, on the other hand, are expected at an area of 0.78 hectares. Accordingly, it appears that the organisational plan – through at least the second programming zone – aims to allocate a substantial area for public gardens and green spaces into comparison to a limited area allocated for religious facilities and centres. Furthermore, the planning programme indicates the current achieved areas associated with both public gardens and religious facilities; accordingly, the current condition of the city reaches a designated area of 8.80 hectares out of a future objected 23.36 hectares for public gardens, whereas religious facilities achieve a current area of 1.65 hectares out of a future objected 0.78 hectares. Therefore, religious spaces already make an overwhelming quantification in terms of areas, while public gardens in terms of quantity need to achieve four times the perceived allocated area through the current condition of the planning programme for zone two.

Most importantly and through the second programming zone, in particular, the planning programme marks the sum of available or vacant parcels designated for public gardens or any other deficient functions as none available. In return, neither does the planning programme, nor the general organisational plan indicate an appropriate approach to overcome the limitations of the unavailable parcels. Moreover, they do not address such deficiencies. Whether the objectives of the planning programme are to be achieved through a detailed organisational plan or whether Lattakia City Council will adopt a radical or innovative approach is still to be precise?

In summary, the Martyrs' Square – or *Al-Sheikh Daher Square* - *is* neither conceived nor perceived through either the planning programme or the organisational plan. Instead, a quantitative misrepresented categorisation of space is implied. With such an absence of public space, new questions emerge; Why did the Martyrs' Square come to be? Besides, with such a limited designation of religious spaces, why did many religious centres come to exist? If organisational plans are not productive nor effective, what are the urban principles or tools that have shaped the current condition of the square through the city? Accordingly, the exploration of the potential perceived notion public space continues through the next section.

7.2.2.3 The Martyrs' Square through religious places

The narrative that explores the quantitative and qualitative approaches towards creating and producing both mosques and public squares could be associated with the modern history of the Syrian Arab Republic and its years of post-independence. By the year 1946, the Syrian Arab Republic gained its independence and was declared secular with no official religion, (Khatib 2011: 1). Following an era of intense martial and political coups[36], by the year 1970, the leadership was finally in the hands of people from rural and countryside backgrounds, at the same time and in respect to their critical history, cities were the potential place "*where powers competing with the state were likely to emerge"*[37]*,* (Fawaz and Ilbert 2008: 141). Therefore, new leaders realised the significance of controlling the city to preserve their will. Consequently, cities became the instrument of a highly centralised state, (Batatu 1978).

[36] In Syria, the era from 1949 to 1966 had entered Guinness World Records for the number of coups through a limited period of time.

[37] Referring to the early social movement accompanied with the rise of Arab nationalism, which led to the fall of the Ottoman Empire and later declaring the independence of several colonized Arabic countries.

During the late 1970s and early 1980s, and in response to the secular state under the leadership of *Al-Ba'ath* party and president *Hafez Al-Assad*, Syria witnessed one of its most critical internal challenges. The political party known as the Syrian Muslim Brotherhood was demanding more participation through the political sphere in the form of political Islam, also while implicitly advocating for a revival of the 'golden age of Islam' under a religious ideology, (Joya 2012). As a secular state, the Syrian regime refused any political participation linked to a religious domain; this rejection by the central state was also associated with the increasingly authoritarian nature of the government.

In an attempt to start a political, religious and military coup, by January 1982 an armed conflict initiated through the city of Hama. With the aim of declaring the independence of Hama from the rest of Syria, this event was perceived by the central state an act of terrorism. The uprising ended in February 1982 with the Syrian government regaining control of Hama and other cities. The event also resulted in almost 10,000 members of the Muslim Brotherhood being killed and the rest of its members being exiled or imprisoned, (Joya 2012: 30). Due to the significance of this event, the central state came to perceive the importance of the mosque, as a soft infrastructure to formulate permanent religious and sometimes fundamental ideologies. To reconcile and cooperate the remaining Islamic groups as allies, and to build a supervised moderate Islam loyal to the regime, the central state conducted a *"strategy for dealing with the Islamic threat [which] involved a set of tactics that included a re-appropriation of religious institutions and message"*, (Khatib 2011: 88). Following this strategy, by the end of the 1990s, the Syrian government had constructed 8,000 new mosques and established two dozens of Islamic higher institutions, (Khatib 2011: 90).

Regarding Lattakia, the city had its share of strategies aimed at creating a moderate supervised Islam, evident through several mosques existing within a relatively close distance from each other. While few of these religious spaces obtained a historical value and are listed through the Department of Relics and Museums, however, most of these spaces were built in association with the conveniences provided by the central government as a part of the latest strategy, Figure 7-20. While predominantly mosques, strategic religious spaces also include several churches, and therefore the tactic religious life suggested incorporates various religious spectrums.

In consequence, the quantitative contrast between population-based needs for mosques through the planning programmes of Lattakia organisational plan and the phenomena associated with the excess of mosques through the city could be relatively understood concerning the central state political intervention in urban planning principles. Accordingly, it appears that the central state intervention, when necessary, can dominate basic civic and social principles, however inadequate. It could be also argued that the humble Martyrs' Square does not hold such a political value. Therefore, with the apparent absence of modest urban planning policies or principles associated with aspects of public space and dimensions of public realms, no strategies are necessary to be implied by the central government in the face of the absence of public life, (author's interview with participant A, June 2018). Nevertheless, It is also possible to argue that the lack of public life through public space was always the melody of urban planning associated with contexts signified by authoritarian regimes, (Harvey 2003; Harvey 2012; Parkinson 2012).

Figure 7-20: A noticeable quantity of religious buildings surrounds the insignificant Martyrs' Square. Sources: (Google Earth 2018a: edited and annotated by the Author) based on information from (Lattakia City Council 2004b).



Later to explore and review the perceived position of the Martyrs' Square through the urban regulatory context associated with Latakia organisational plan, it remains challenging to assess if the conceived and perceived lack of public life and space is the tactical result to the inefficiencies of the central state represented by the public sector. Alternatively, the lack of approach to public space and public life could also be regarded as the intended political strategy dominating the capabilities of the local population and its representative local authority. Accordingly, the next sections conduct an initial thematic and cross-case phases of analysis associated with the previous chapter, before establishing the declarations and findings of this chapter.

7.3 Public Spaces of Lattakia

Up to this point, this chapter has presented an insight into the narrative of the event associated with the Martyrs' Square through the peak hours of civic unrest. It could be argued that the square was associated with a critical moment that signified the notion of public life through public space. However, and later, to explore the historical evolution of the Martyrs' Square, this chapter has attempted to perceive the significance – if any - of Martyrs' Square through the project of the organisational plan for the city of Lattakia and its associated urban regulations. The notion of public life through public space and vice versa were further re-established as being absent.

The next two section attempt to relatively and thematically analyse both of the conceived and perceived aspects associated with the Martyrs' square into the city scale precisely, if not a national level potentially. By doing so, these sections will be formulating some particular declarations, which in return will be further analysed through the rest of this thesis.

7.3.1 False public spaces or intentional public roundabouts?

Through the city of Lattakia, the condition of the Martyrs' Square in terms of public space could be related to many forms of space insincerely branded as squares across various locations of the city. On the one hand, the tables and maps through the project of Lattakia's general and detailed organisational plan and its associated reports categorise some particular forms of space like parks and gardens wrongly, (Lattakia City Council 2004c; Lattakia City Council 2004a; Lattakia City Council 2004b). On the other hand, examining some of these labelled forms of space using satellite aerial views reveals the precise nature of these spaces as transportation roundabouts with limited and somewhat dangerous accessibility by the pedestrian, Figures 7-21 to 7-23. Besides, when these spaces are accessible by pedestrians, the lack of functions and absence of societal considerations limit the rationale for the general public to engage with space or spend time there. When associated with the notion of necessary and optional activities through the urban design literature, these forms of traffic roundabouts - falsely known as squares, and wrongly categorised as parks - become associated with dangerous and unpleasing urban experiences, (Gehl 2006; Gehl 2010).

Figure 7-21: The city of Lattakia indicating the Martyrs' Square, *Al-Yemmen* Square, and *Urgarit* Square. Source: (Google Earth 2018a: edited and annotated by the Author).



Figure 7-22: The falsely labelled *Ugarit* Square, photo taken during the 2000s. Sources: (Hesham Saae's personal collection).



Figure 7-23: The falsely labelled square of *Al-Yemmen* traffic roundabout. Source: (Hesham Saae's personal collection).



It is important to note that some of the indicated urban spaces do not necessarily share the historical narrative, social importance, nor the geographical significance of the Martyrs' Square. Examining and disclosing the general and critical spatial nature of these spaces does however point to the imperfect approach by Lattakia City Council in both conceiving and perceiving the very notion of public space, particularly, as it signifies a limited understating towards the roles and potentialities of parks, public gardens and most critically public squares. Furthermore, the approach of Lattakia City Council and the associated central ministries reveals the absence of any concerns if not understanding towards the qualitative aspects and perhaps notions of public space concerning public life.

Speculating - rather than explaining - the limited approach and limited understanding towards urban design in general, and public space particularly could be relatively elaborated through two arguments. On the one hand, as somewhat and relatively a new discipline, it is argued that the field of urban design or planning is inadequately introduced and invested in through the general urban regulatory context of Syria, (Meyya 2010). On the previous, researcher Alaa Hassan argues that the lack of awareness towards the social aspect of urban planning through Syria and therefore Lattakia is evident amidst various discourses and aspects of urban regulations, principles and decrees associated with the process of creating and managing the city on both national and local levels, (author's interview with Alaa Hassan, April 2017). More importantly, when regarded in association with current methodology and

methods of implementing organisational plans, this argument could also explain the dominant quantitative aspect of approaching the city in comparison to a limited if not absent qualitative and social issues. Therefore, the previous, marking the dated positive approach to urban planning into comparison with a more interpretive and pragmatic approach, (Davoudi 2012; Bridge 2013). Finally, this inadequate understanding of the comprehensive, progressive and significant role of urban design is present through the general lack of presence of various stakeholders embedded in the process of city-making and shaping, as in the public authority, the private sector and the local community, (Meyya 2010; Abdeen et al. 2013). As a result, Alaa Hassan indicates that users of various products of the urban authority are only invited to participate throughout the latest phases of urban planning decision making, (author's interview with Alaa Hassan, April 2017).

On the other hand, the second argument could be relatively associated with the somewhat authoritarian nature of the Syrian central government. As already explored by strategies aimed towards the mass creation of mosques through the years post-1982, it was evident that the central government and authority was capable of imposing some particular national urban policies with a limited prediction to their potential urban and social consequence at more regional and local levels. As a result, Participant A emphasises that through the case of Lattakia for example, local authorities and councils have been considered as the implementing authorities of national policies with no particular resources and power to investigate long-time visions concerned with the contextual conditions of its local communities, (author's interview with participant A, June 2018). The most evident case can be linked to the quantitative implementation of the Syrian principles of urban planning without necessarily considering the local socio-economic conditions of the city.

Through the narrative of authoritarian governments, the critical equation between urban design and public life also becomes the subject to limit the civic public realm and the notion of democracy. Particularly, when correlated with the products, processes and the potential lived experiences associated with urban public spaces, (Anderson 2010).

To conclude, on the one hand, the first argument speculates about the limited methodologies and methods of ministries, departments and councils associated with the making of the city towards the potential social roles of urban design and planning.

The second argument, on the other hand, explains the limited investment in urban design concerning the mode of governing through the political sphere, concluding with a questionable intentional absence of public life, space and realm.

7.3.2 Beyond masterplan and through action plan?

Through this chapter, it has been indicated that the project for Lattakia's organisational plan has been relatively established to organise and guide the future expansion of the city across the suburbs and the agricultural zones surrounding the city of Lattakia. The same organisational plan has also been based on what has been known as current condition programmes associated with various districts and sectors of the inner and expanded parts of the city. Accordingly, quantitatively oriented planning programmes have been established to set the future needs and targets of each district and the general city across various aspects. However, no specific methods or approaches have ever been developed nor explored to achieve these targets. While planning programmes and their embedded general objectives have been set in association with aspects of housing, schools, public facilities…etc., the notion of public space has been absent through both the perceived and conceived dimensions. Accordingly, the possible existence or the actual absence of public space is disregarded categorically through both the actual mapping of the current city and its vision of the future city.

The explicit and implicit disregard to the particular notion of public space has been approached through the previous section concerning two aspects. On the hand, urban planning was indicated as a relatively new discipline across the Syrian regulatory context. On the other hand, urban design, public space, civic squares and democracy were regarded in opposite to authoritarian modes of governing. Also, the methodology and methods associated with the process of managing and creating the vision of the city were all explored in correlation with aspects of organisation, division and development which are in return based on decrees, legislation, and regulations established through the central government. Finally, the prime reference guiding all aspects of planning in Syria is the Syrian principles for urban planning established through the ministries of the central government. Nevertheless, these principles, through both the old and draft new version, had disregarded the notion of public space.

As a consequence, any potential pragmatic attempt to establish a sense of public space is faced with several challenges associated with the ill-conceived and ill-perceived social role of the city through the lens of the urban regulatory context. The

new contemporary and global challenges facing the already drained Syrian urban regulatory setting has previously been explored, examined and assessed through the Modernisation of Municipal Administration programme, (MAM 2008c; MAM 2008e; MAM 2008d). However, the narrative of riots, conflict, civil unrest and civil war has indisputably transformed the socio-economic factors across all Syrian cities, and through Latakia, in particular, have introduced some new critical urban challenges, (UN-Habitat 2014).

The current condition of the Martyrs' Square can be perceived as the central separation edge across various homogenous districts that have the capability of becoming more economically, socially, culturally and religiously exclusive. Although the narrative of conflict has relatively concluded, the city is still being relatively experienced through social and political contestations that have the capacity of transforming the city into a divided one. Like many falsely labelled squares in the city, the public space of the Martyrs' Square is there; nevertheless, it is denied its social and civic role. As evident through the events of 2011, the square has the potential to become the place for the future notion of encounter. However, determining the nature of this encounter as in civic or problematic remains a question with no obvious or easy answer; particularly, as it is not associated with any construct of intentional urban change.

By examining the modern transformation of the Martyrs' Square, it has been revealed that the latest alteration to the square was associated with the event of the Mediterranean Games taking place through the city of Lattakia. Accordingly, the Martyrs' square has been transformed as a result of the central government decision to regenerate the visual appearance of the square. Examining the architectural and landscape aspects of such a transformation are relatively non-important at this stage of research, what is significant, however, is the very act of transformation taking place outside the framework of Lattakia's organisational plan and indeed concerning unforeseen circumstances and events. Thus, the transformation of the square was conducted based on what can be perceived as an action plan associated explicitly with an aesthetic and to some degree, political aspect. It is worth remembering that the MAM programme has previously advocated the notion of action and transformation plans, (MAM 2008c; MAM 2008e; MAM 2008d). Both of action and transformation plans were examined as urban planning approaches capable of overcoming the limitations of organisational plans as well as the means and methods capable of supporting Syrian local municipalities and administration in dealing with the immediate contemporary urban challenges.

The condition of civil war can be perceived as a radical event capable of dividing society, nations and most importantly, civility. The potential attempt to rebuild and transform civic society through urban design can be conceived as an aspect that is worth the time and investment of the central Syrian government. Consequently, approaching the notion of public space and its social role in building the public realm is a subject that is worth the investment in action and transformation plans, locally, regionally and nationally.

Although initiated by a theoretical and conceptual proposition through its early chapters, this thesis still advocates a pragmatic approach in dealing with the conceptual and concrete enquiries encapsulated across various chapter and sections of this study. Accordingly, the approach to explore, examine and eventually advocate the notion of public space must be associated, as well as be incorporated - if not be built - upon the realities of the present Syrian urban regulatory context and framework. By doing so, this research still aims for a relatively radical transformation, nevertheless and to be more precise; this research strives for a progressive, pragmatic and resilient transformation that concludes with an alternate conception and perception of civic public space across the urban regulatory context, where the previous in itself is radical enough.

7.4 Perceiving *Al-Sheikh Daher Square* of Lattakia

The objective of this chapter was associated with the attempt to explore, examine and evaluate the position of the Martyrs' square through Lattakia's general organisational plan in association with the narrative of pre-conflict and conflict to determine its potential status through the narrative of post-conflict. The endeavour to reveal the brief history of the Martyr's Square has signified the historical importance of the square as a form of public space associated with the public sphere. The Martyrs' Square has also been related to various processes of alteration concerning both local and regional rationales. In return, since its inception and up until the present, the Martyrs' Square has culminated with a configuration and therefore a condition that deprived its sense of public realm.

By introducing the snapshot of the event associated with Friday the 25th of March, the Martyrs' Square – as opposed to other squares through the city - and for a limited time, was once again supplemented with the multiplicity and *'thrown-togetherness'* of bodies. Through the epic narrative of the Arab Spring, the square was the lived space capable of celebrating collective public life. Nevertheless, roughly examining the spatial condition of everyday life had also indicated the insignificance of the square into opposition with the everyday use of surrounding mosques through the narrative of post-event and the normalised urban life.

After observing the use and re-use of the square through notions of the strategic and tactic, this chapter had attempted to signify the perceived position of the Martyrs' Square across the local urban regulatory setting. Accordingly, Lattakia general organisational plan and its associated reports were introduced, while the potential condition of the Martyr's Square was critically examined and discussed. This chapter had concluded by re-emphasising the absence of the conceived dimension of public space, by also establishing the absence of its perceived dimension. As well, the absence of the social dimension of urban planning and its products was further underlined across various sections of this chapter.

Alternatively, and responding to the previous findings, the chapter attempted to narrate the rationales signifying the existing of an overwhelming quantity of mosques in opposition to the ill conception and perception of the public space and its potential social aspects. By initiating a phase of primary analysis, the chapter attempted to understand in order to explain the lack of attributes towards the social dimension of

urban planning, public space and the resulting public realm. As a result, two arguments have been constructed. On the one hand, existed the argument on the general condition of the public sector and its lack of skills and awareness towards contemporary standards and social aspects of urban planning. On the other hand, was an argument on the mode of governing. The latter was constructed based on the critical role of the central government in shaping the present condition of the hybridised city represented by the general state of the public space through Lattakia. Furthermore, the second argument also drew a connection between the current model of governing through Syria and notions of totalitarian and authoritarian regimes.

The previous chapter had introduced some particular processes of change regarding the Syrian model of governing and the means of urban planning. Consequently, this chapter had re-introduced both transformation and action plans as possible methods capable of elevating the position of public space in relation to the possible narrative of post-conflict. However, the previous was introduced as a general approach to be further examined and analysed through the rest of the thesis.

This chapter concludes by declaring the absence of public space and its potential social role through the perceived dimension of the urban regulatory context represented by Latakia organisational plan and its spatial representations. In return, the absence of concern towards the potential role of public space is correlated with a change in the public sphere of various districts of the central and regional city of Lattakia. Through the relative and possible transformation towards homogeneous societies, the lack of action towards the public space is passively transforming them into boundaries of segregations, yet capable of also transforming into frontiers of problematic exchange.

Finally, the absence of the conceived and perceived notions of public space as opposed to the lived space also signifies a form of divorce between the urban public authorities, and in return, the public. The previous could be represented by denoting the difference in the name of the square across the respect society of Lattakia as opposed to the name of the same square across the rhetoric's of urban regulations. Whether it is *Al-Sheikh Daher* or the Martyrs' Square, this type of urban space can be more. However, through the narrative of post-conflict, the same square owes to be and to do more.

Chapter 8 : Discovering One Notion of Public Space

The previous two chapters have consecutively declared the absence of the conceived and perceived notions of public space in association with the social dimension of urban design. As opposed to the negative conclusions assembled through the final sections of the previous two chapters, this chapter, on the other hand, will attempt to capture the positive aspect.

Across the context of this study, and the city of Lattakia in particular, public life does exist. The presence of people through streets and public spaces of the city is unquestionable. Furthermore, the presence of public life goes beyond the establishments of central and local urban regulations. It could be argued that the declaration of absence is in return limited to the presentation and perhaps representation of public life and relatively space through central and local establishments. In addition, through the chapter on the conflict in the city, it was argued that Lattakia was associated with a sense of contestation and the notion of homogenous societies. Thus, public life does exist, it is nevertheless not necessarily celebrated collectively, and when public life is associated with the absence of social public spaces, it could be further argued that public life is not capable of being exchanged or negotiated in the most urban and civic way.

As opposed to the previous, through Lattakia again, some hidden notions of urban civic negotiation concerning public life and space do appear to exist. However, they not only exist beyond the remits of urban regulations; but also beyond the scope of both the professional and academic architectural and urban planning society. Consequently, this chapter attempts to capture and document one of these notions, as it examines the rationales behind the existence of a weekly urban market like no other conventional market in Lattakia and perhaps Syria.

The objective of this chapter is to assess and examine the innovative and civic uses of public space represented by the public led initiative of the Village Market[38]. At its core, this chapter will attempt to signify the potential opportunities of a marginal type of urban space when used in a manner capable of responding to the needs of the local society.

[38] Known in Arabic as ‘Souq Al Dayya’.

This chapter asks questions regarding the nature of urban space if used beyond the scope of urban regulations, and its importance in the eyes of different stakeholders. As well, this chapter attempts to somewhat relate to the significance of such civic use concerning varying narratives of conflict. Most importantly, the chapter will attempt to examine the application of such initiative into various urban spaces and scales of the city.

With the lack of representation and documentation of public life through central and local urban policies, this chapter's method of data inquiry is, in principle, associated with the adoption of semi-structured interviews. In return, these interviews are correlated with a diversity of the stakeholders related to different dimensions of public space. Furthermore, the range of interviews helps to gain insight into evidence not necessarily available through archival means of enquiry. As well, the variety of responses across the diversity of interviewees helps to establish a basic interpretive approach associated with the lived experiences of the users across the urban space. Finally, through some selected comparisons on the position of public space across the regulatory context, this chapter also attempts to indicate a relative aspect of triangulation by referring to relevant and established urban policies and frameworks.

This chapter starts by narrating the rationales behind the inception of the Village Market through a public park of the city up until March 2011. Afterwards, the chapter explores the tactical transformation of the market in light of the Arab Spring arriving at Lattakia. By drawing a selected comparison with the previously declared notion of public space, the chapter then establishes a preliminary phase of thematic and explanatory analysis. Finally, the chapter constructs the initial findings and then draws its conclusion.

Regarding the limitations of this chapter, it could be argued that the condition of the Village Market represents one selected sample across a range of potential notions of public life and space to be discovered through Syria and Lattakia in particular. Choosing the Village Market is relatively associated with the author's prior knowledge of the event correlated with the settings of a remote case study. As well, the Village Market has been associated with a relative success, which has led to its presence across the various means of social media in addition to various reports of the fourth

estate[39]. Accordingly, although the Village Market was relatively absent through rhetoric of urban regulations and the reach of the architectural and urban planning society; it was nevertheless capable of reaching a global audience by adopting the technology of the new century.

Later to conceive and perceive the notion of public space, the theme of this chapter is correlated with the discovery of one concept of public space and life. In return, the narrative of discovery is related with the attempt to observe through an interpretative aspect of urban design associated with the public, as opposed to the positive and absolute approach aligned with strategic establishments of the central and local state.

8.1 The Village, beyond the City

During the year 2006, a group of young professionals were led by pharmacist Zena Walleed on a mission to explore and promote organic farming on the vast agricultural fields surrounding the governate of Lattakia. This group of people believed that the agricultural industry and products supplied and sold all over the city of Lattakia were comprehensively injected with supplements aimed at mass productions, however with health-damaging consequences to individuals and the local communities of Lattakia. Indeed, Zena has indicated that *"based on Lattakia City Council, 99% of Lattakia's farmers use chemical fertilisers and insecticides"*, (author's interview with Zena Walleed, March 2019). After almost six months and later through a process of learning and discovery, the small group of professionals succeeded in convening a marginal group of farmers and families to show and sell their products throughout the city of Lattakia instead of the villages they typically belong to and where they have sold most of their life. The idea at its purest and yet not simplistic form was to display and sell their products throughout the inner city of Lattakia.

Meanwhile, the group lead by Zena was also interested in organising a weekly event or market where the citizens of Lattakia could visit to buy organic products that ranged from fruits and vegetables to bread and eggs. On the previous Zena explains that *"the people of Lattakia did not have a designated place where they can buy organic and healthy food options, typically people of the city concerned with healthy food have to*

[39] The Village Market or *Souq El Dayaa* Facebook page is available through https://www.facebook.com/SouqElDayaa/. Fourth state reports about the Village Market had been produced on various channels such as http://www.almayadeen.net

travel to the villages of Lattakia to pursue some products" (author's interview with Zena Walleed, March 2019).

As well as convincing the farmers and providing the necessary permits through Lattakia City Council, the group were looking for a place to host their event. Consequently, a public park known as Batarni *Park* was chosen for the Market, Figures 8-1 to 8-6. The chosen park was relatively small but was nevertheless located along Lattakia's west promenade overlooking the port towards the Mediterranean Sea. According to Zena Walleed, choosing this park was associated with various reason such as:

- The popular location of the park through the city, with its name derived from the adjacent mosque also known as *Batarni* mosque.
- The accessibility of the park due to its location relatively central to the city most famous and highly populated districts.
- The well-established group of visitors attending the park. Through the park, visitors are typically associated with the elderly taking long walks across the west promenade or corniche.
- The intensity of trees that were planted during the late Ottoman period and the French mandate. The *Batarni* Park, with its trees, provided excellent levels of shading during warm and sunny days, as well as relative protection from the rain during a limited period of winter (author's interview with Zena Walleed, March 2019).

Later to choose farmers, the location of the event and providing the necessary approval by the council, the only critical aspect was the timing of the event during the week. Through Syria, the weekend in contrast to working days is associated with both Friday and Saturday. It could be assumed that Friday was going to be chosen for the event due to its correlation with the Friday's prayer and the vast mass of people – typically men - attending the mosque for prayer, particularly when considering the proximity of the park to the mosque. However, the Saturday of each week was chosen for the event.

Figure 8-1: Aerial view of Lattakia, indicating the location of the Martyrs' Square, *Batarni Park*, West and South promenade. Source: (Google Earth 2018a: edited and annotated by Author).



Figure 8-2: Aerial view of Lattakia, indicating the location of the Martyrs' Square, *Batarni Park, Batarni Mosque*, and the West Promenade. Source: (Google Earth 2018a: edited and annotated by Author).



Figure 8-3: The ageing trees of the Village Market or *Souq El Dayaa* are considered as the main feature signifying the uniqueness and history of the *Batarni Park*. Source: (The Village Market 2019).



Figure 8-4: The Village Market and the sale of handmade artefacts during a typical Saturday. Source: (The Village Market 2019).



Figure 8-5: The Village Market and the sale of organic products during a typical Saturday. Source: (The Village Market 2019).



Figure 8-6: The Village Market with the *Batarni Mosque* visible in the background. Source: (The Village Market 2019).



Since 2006 and up to 2011 the Village Market also known in Arabic as '*Souq Al Dayaa'* has taken place each Saturday. Subsequently, the Village Market has also evolved to conduct events and activities outside Saturday in terms of time and the *Batarni* Park in terms of place. These events and activities used to take place through various schools of the city, as well; some of them were taking the form of recycling workshops through residential neighbourhoods, in addition to meditation and social relief sessions throughout publicly funded hospitals. The Village Market itself had evolved to encompass a corner associated with fresh and organic baking of local foods, drawings tutorials for kids, in addition to the original display and sells of local natural products and handmade environment-friendly artefacts, Figure 8-7.

Figure 8-7: The Village Market and the corner allocated for teaching children how to draw. Source: (The Village Market 2019).



By the end of 2010 and early 2011, the Village Market had been officially registered as a charity group. In correlation with its weekly presence and an adequate level of attendance, the market was visited by various local government officials and cabinet ministers as a part of non-formal and non-scheduled visits. The list of visits by officials included the Minister of social affairs, the Mayor of Lattakia, and representatives of the

presidential office and the first lady of Syria, (author's interview with Zena Walleed, March 2019).

As per the recommendations of governmental representatives, the relative success of the village market was on its way to becoming a precedent of national importance, as well as a benchmark for the potentials and capabilities of the passionate local community. Then, the Arab Spring and its associated Syrian civil war started.

8.2 The Market, beyond the conflict

The narrative of the event associated with the Arab Spring had taken place in Lattakia during March 2011 (BBC 2011b). During the limited phase of civil unrest through the city, the Village Market was only annulled during a single Saturday (author's interview with Zena Walleed, March 2019). This was due to security warnings issued by Lattakia City Council concerning potential harms to public infrastructure as a result of mass gatherings transforming into riots. Through Lattakia, and during the periods of civil unrest, it was clear for the organiser of the Village Market that protests were limited to Fridays of each week (author's interview with Zena Walleed, March 2019). Accordingly, and after annulling for a single day, the organisers decided to proceed with the market as usual. Since March 2011, the Village Market has sustained its presence through each Saturday within the *Batarni Park*; however, the organisers have also expanded the scope as well as the number of activities associated with the charity through various schools of the city as well as rural and natural zones surrounding the governate of Lattakia.

Through the transformation of the Syrian Arab Spring into a civil war, Lattakia was considered as a relatively safe city in comparison with other major cities of Syria such as Damascus, Aleppo and Homs (UN-Habitat 2014). As a result, the idea of expanding the event of the Village Market as a precedent to other Syrian cities was suspended. While Lattakia was arguably fortunate in terms of safety and security, other Syrian towns were not as privileged. Consequently, Lattakia became the focus of internal mass displacement of people arriving from affected regions and cities, and as indicated through the last chapter, a large concentration of internally displaced people (IDP) found refuge through the informal settlements surrounding the administrative borders of the city, Figure 8-8.

Figure 8-8: Aerial view of Lattakia, indicating the location of the Martyrs' Square and some of the informal settlements to the north and south of the city in red. Source: (Google Earth 2018a: edited and annotated by the Author).



In relation to the Village Market, it is critical to state that apart from healthy and organic food, the organiser of the charity had always adopted – implicitly - a mission of tolerance, passion and love towards all visitors of the market, but most importantly the general population of the city and the nation (author's interview with Zena Walleed, March 2019). Regarding the large number of IDPs arriving at the city, the organisers of the market have felt the need to act about the new social and economic reality facing the city and its new population. Accordingly, the Village market was allocated with a new corner labelled as the *'goodness corner'.* The idea was to collect clothes and essentials for both kids and adults that can be picked up by anyone without any charges and to be later distributed towards people in need, Figure 8-9. The corner became popular, and the presence of a new demographic was perceived in relation not only to the *'goodness corner'* but also through the various parts of the market that through the period after March 2011 was associated with multiple functions and activities aimed at the diverse spectrum of the society.

Figure 8-9: The Village Market and the 'goodness corner' allocated for charity. Source: (The Village Market 2019).



Based on the interview with Zena Walleed, it can be relatively argued that visitors of the market have various rationales explaining their eventual presence through the *Batarni Park*, the classification of people visiting the market can be inconclusively summarised as follows:

- Active regular visitors that are interested in healthy and organic food offerings and have heard about the market, these people have visited the market once and became regular attendees.
- Passive regular visitors that have discovered the market by coincidence as a part of their travel or walking route and were eventually attracted by the presence of people and activities. As people take regular walks through Lattakia west promenade, their visits to the market become routinised.
- Occasional local visitors who are interested in the changing and evolving nature of events and corners associated with the market such as the drawing corner for kids, the meditation corner, the music-teaching corner…etc.
- Regional visitors who have heard about the market and who make a visit to the market as part to their visit to the city of Lattakia.

Based on the previous summary of rationales explaining the presence of people, it can be argued that the Village Market was capable of progressing to adopt the changing as well as the growing needs of its local society, Figure 8-10.

Figure 8-10: The Village Market and two typical participants with their handmade products. Source: (The Village Market 2019).



Moreover, the market became associated with an aspect that goes beyond its original premises and scope related to healthy and organic products to incorporate a social and perhaps civic element that was not necessarily predicted nor anticipated by its organisers. Consequently, the Village Market became the place rather than space, that is at least once a week capable of celebrating the civic virtues of Lattakia and its local society. The sense of civility is represented by the collective and physical presence of the community and society through all its classification, including gender, age, social hierarchy and religions within a single space.

The next section moves to deconstruct, examine and evaluate the Village Market critically as a notion of public realm capable of shading light and promise towards one potential shared public space of post-conflict through the context of Lattakia.

8.3 The Village Market, beyond the Public Space

The market, or what was historically the centre of the town and the city, has operated during the 70s as the economic temporary and experimental opportunity through leftover types of open space, and as vernacular action often beyond the scope of planning systems. However, through the last two decades, research on the significance and promise of alternative trading spaces gained a renewed echo (Crawford 1999). Through this, long-forgotten urban markets have gained a new place in the literature of urban design, urban geography and urban social studies, notably, as urban markets reflect innovative open space systems and new offers of public realms (Francis and Griffith 2011: 261).

Some types of these urban markets are farmers' markets, which are defined as "*recurrent markets at fixed locations where farm products are sold by farmers themselves*", (Brown 2001: 658). At least through the US and Europe, the rise in number and popularity of markets is reflective of social values that go beyond the simple conceptualisation of a market as an economic opportunity for small farmers to sell locally or regionally produced fruits and vegetables. The farmers' market movement parallels the increased concern for healthy organic foods, the resurgence of culinary arts and slow food, and the rise in the popularity of urban and community gardening (Francis and Griffith 2011). The surge in the number of markets is also due in part to the growth of the local, sustainable food movement, and a growing concern for regional food security (Pollan 2008; Francis and Griffith 2011).

Apart from its commercial uniqueness in the age of public space privatisation and shopping mall dominance, the significance of the urban market is also associated with its social value as a form of public space capable of promoting as well as sustaining various forms of social interaction (Amin 2002; Watson 2009; Mele et al. 2015). Today, urban markets reflect demand and appetite for new types of civic space (Tangiers 2003; Shaftoe 2008). They offer opportunities for social interactions that are less prevalent in contemporary public space and bring a diversity of people together in public space. Markets also serve as new settings for local protests, celebrations, and personal and cultural expressions.

However, Watson (2009: 1579) argues that urban analysts and policy-makers have little recognised today, the everyday sociality which is enacted in markets. She further reveals that the sociability aspect of the urban market can be identified along with

engagements that range from ‘thin’ gestures of exchange of glances and mutual recognitions to ‘thick’ interaction along the dimensions of ‘rubbing along’, social inclusion; theatricality/performance; and mediating differences (Watson 2006). Most importantly, Watson (2009: 1581) maintains that markets would not function as social spaces if they did not succeed as places of trade and consumption. Therefore, markets need to have a diversity of goods on offer, in addition to various characteristics capable of ensuring a level of people's presence.

Finally, it seems that the challenge for policy-makers, local and national, is to enrich the viability of markets in cities and to make the most of their magic rather than to precipitate their demise through neglect and lack of vision. Without strategic thinking at local and national levels, markets are unlikely to remain part of the rich tapestry of urban public space.

In this regard, the narrated Village Market and its embedded social value could be further examined as a notion of the public realm. This public realm was capable of existing beyond the conceived and perceived notions of public space identified and sometimes unidentified through the previous two chapters. What is even more significant is that the Village Market had incepted, and then had formed, evolved and progressed outside the remit and spectrum of Lattakia urban regulatory context, as well as its local architectural and planner society. Accordingly, the Village Market can be examined as a form of the civic and public realm that had existed beyond the identified and ill-defined conceived and perceived public spaces of Lattakia.

8.3.1 The Village Market as a notion of public realm

The disconnection – both perceivable and unperceivable - between the Village Market as an event and any form of square or pedestrian street could be argued to characterise the disassociation between the representation of space on the one hand and experiences through the lived space on the other hand (Lefebvre 1991a). In addition, the previous disconnection represents a dilemma through this chapter and the thesis. The difficulty is correlated with the potential and critical inessential aspect of the public square in the first place for such an event like the Village Market to take place. Nevertheless, it should be also reminded and critically addressed, that the Village Market with such a uniqueness and public realm promise, when perceived as a singular notion and concept has the capability and the probability of becoming even more significant if addressed as a plurality of ideas. Accordingly, researching the plurality of possibilities of the Village Market in particular, and the public realm in general, could be associated with the previously indicated and advocated diversity of the public space as a product, process and progress. The previous subject on the relation between the Village Market and the public space is of an importance that it has been addressed through most of the interviews conducted through the course of this thesis.

Regarding the disconnection between the event and the public square, the potential and the probability of the Village Market to take place through the Martyrs' Square was addressed by the interviewees. Responses were common as they conceived the questionability of such an event within the square, at least based on the current configurations of the later, Figures 8-11 and 8-12. Concerning the previous, Zena Walleed explained that the idea of transferring the market between its current weekly location at the *Batarni Park* into an alternative or even additional place had been previously discussed between the charity members and the organisers. However, the idea never seemed to be appropriate. Zena Walleed elaborates and argues that after eight years within the same location, there has been a perceived association between the market and the park by both the organisers and visitors. As well, though the area surrounding the Martyrs' Square is highly populated through weekdays and Friday, the presence of the public is less visible during Saturdays, due to the simple fact that commercial streets and retail zones surrounding the square and its district are mostly closed during the last day of the weekend. Alternatively, during the same period, a more significant proportion of the public are present along the coastal promenade. However, and most importantly, the current configuration of the Martyrs' Square does

not allow for ease of access, nor even the possibility for a market for existing due to the absence of a clear surface – or square – capable of hosting a large mass of people (author's Interview with Zena Walleed, March 2019).

Figure 8-11: Aerial view of Lattakia, indicating the location and configuration the Martyrs' Square as well as the historical *Jule Jammal* School. Source: (Google Earth 2018a: edited and annotated by the Author).



Figure 8-12: The Martyrs' Square the dry fountains, the monumental central statue and the surrounding traffic. Source: (Hesham Saae'sPersonal Collection).



On the subject of the configuration of the square and its present status, the historian Naaman Sary argues that it would be almost impossible to conduct any specific event without alternating or even stopping the traffic arriving at and through the square. For him, such a change in traffic does not seem appropriate unless it is associated with an event of national importance (author's interview with Naaman Sary, May 2017). The head of department of urban development Tammam Sheikhani, on the other hand, claims that the Martyrs' square and since its formulation in its present status, had always been associated with significant levels of traffic, and he elaborates that such an event like the Village Market belongs naturally and should happen through a place of less regional and national significance (author's interview with Tammam Sheikhani, July 2017).

The mutual set of responses by the interviewees in relation to the disconnection between the market and the square, as well as the argument on the insignificance of the former in comparison to the significance of the latter raises some concerns. These concerns are correlated with the local society and governmental approach towards the subject of public and communal initiative taking place through the public space in its various forms. The previous is particularly noticeable when the Village Market was addressed by both the head of urban planning and the historian as solely a commercial initiative with disregard to its potential social and civic role. About the potential civic

roles of both the market and the square, Zena Walleed has argued, that she never thought of the Martyrs' Square apart from a traffic junction and a public fountain at its best. She explained that though she has heard about the historical role of the Martyrs' Square as a social hub, she herself had never experienced such a social promise from the square due to the simple fact that she belongs to a generation that has never experienced the Martyrs' Square in its arguable 'days of glory' (author's interview with Zena Walleed, March 2019).

While the Village Market is lived as an example of civic virtue and public realm, it is yet to be officially perceived as a part of a public space. On the other hand, the Martyrs' Square is currently far for being lived as a public space of civic importance, yet it is still conceived and perceived as a public space, at least in the mind of a sample of Lattakia society.

8.3.2 The Village Market and post-conflict

On the discussion of the Village Market as being perceived solely - by some - as a public commercial enterprise rather than a public realm initiative; it can be argued that yes, at its origins the Village Market was merely based on a notion of commerce and profit associated with the provision of a unique product that is not necessarily available through the rest of the city. Both historian Naaman Sary and head of planning development Tammam Sheikhani address the lack of formal social statement by the organisers of the Village Market in order to perceive the event beyond a commercial initiative. On the other hand, it could also be argued that within the political sphere and context of this thesis, such a clear social statement by the organisers, if ever had been established or articulated, could have also prevented the very existence of the Village Market as an event and recognised charity. Notably, as the idea of building such social rhetoric, through the context of Syria of post Arab Spring and civil war could and would have been perceived by both local and central authority as being associated with the political rather than the social public sphere.

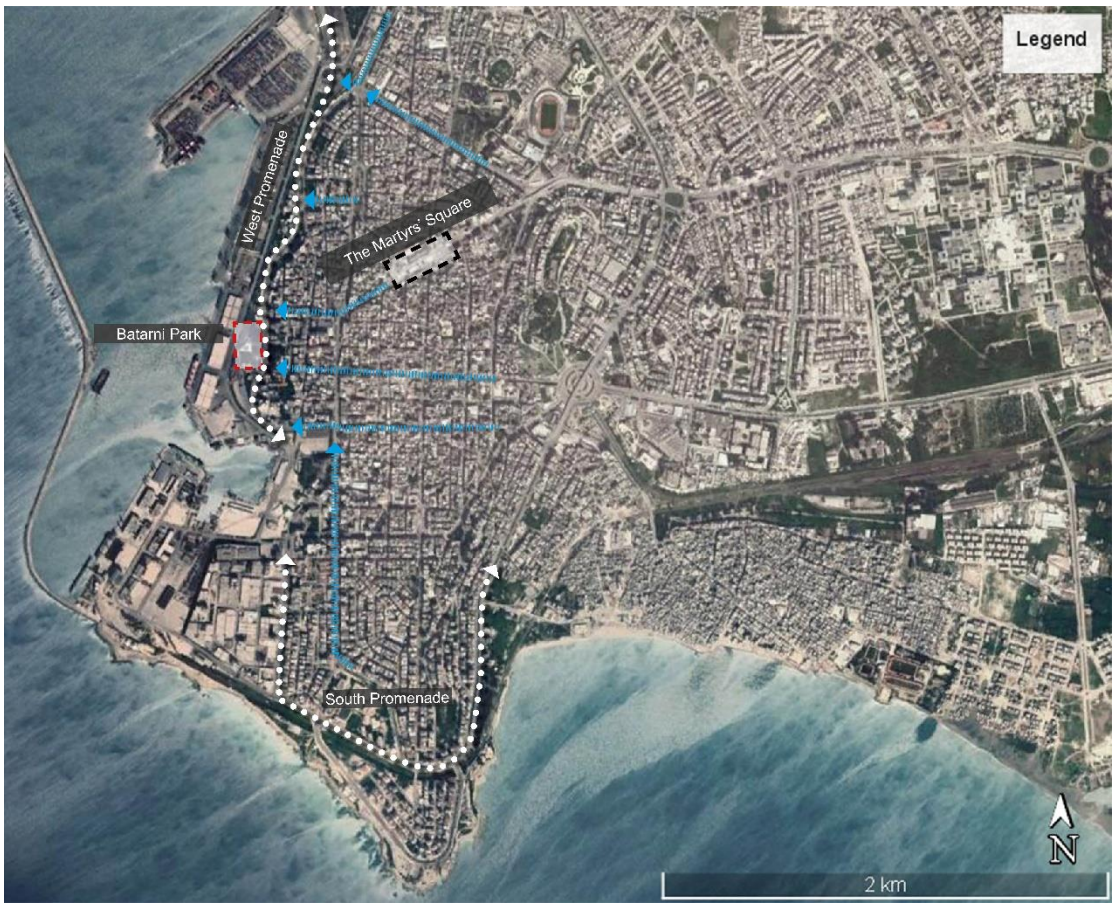
When associated with a potential period of post-conflict, it can also be argued that the Village Market represents a tactic rather than a strategy that has initiated outside the narrative of the state-sponsored policies. Accordingly, the Village Market has broken the vertical hierarchy of public and the state into a condition where the state could participate and perhaps invest strategically through initiatives incepted at the level of the public. The previous idea represents one of the fundamental principles and potential progress towards a phase of urban peacebuilding and peace-making[40].

Perceiving the Village Market as a tactic rather than a strategy of urban peacebuilding goes beyond embracing the initiative of the creators and the organisers to acknowledge the significance of the visitors and participators. Accordingly, it could be argued that the promise of the Village Market is associated with a time and location that marks the willingness of society to participate and engage collectively in the public realm, Figure 8-13. The Village Market as a notion of the public realm should be celebrated as a principle of enabling the potential civic virtue of the society to exist,

[40] Previously indicated through chapter 4 on the notion of conflict in the city, see (Bollens 2012: 236-249)

form and then evolve through space and place "*created by the public for the public",* (author's interview with participant A, June 2018).

Figure 8-13: Aerial view of Lattakia, indicating the location of the Martyrs' Square, *Batarni Park*, West and South promenade and the potential access routes from various districts of the city. Source: (Google Earth 2018a: edited and annotated by the Author).



What was evident through the interviews – and not yet addressed through this thesis – is that the notion of the Village Market does not stand alone through potential public spaces and the social sphere of Lattakia. Examples of various and perhaps less significant initiatives do exist. One example is a pop-up drawing course for children taking place through the central space of an informal urban settlement. A second example mentioned during the interviews was the Scouts of Lattakia practising musical instruments and taking advantage of the port's empty courtyards to play music, while walkers stop and engage in music. Consequently, the city of Lattakia is associated with various signs of public life's creations and recreations, that in return are correlated with lived and tactical forms of public space. These signs and notions of public space can only be discovered beyond maps of organisational plans and planning principles. However, these lived spaces are still to be addressed through either the urban

regulatory context or the architectural and planning society of Lattakia. Accordingly, the narrative of post-conflict – at least through this thesis – marks the critical time to starts addressing the significance of the lived and tactical public space in rebuilding the collective civic society.

8.4 The Marginal Shared Public Space

Through the context of Lattakia, the objective of this chapter was associated with the attempt to explore and assess any innovative and civic use of the public space led by the local society. The Village Market was introduced as one notion of the public realm, which in return, had been initiated by the local community. This explored notion of the public realm was capable of establishing a significant weekly presence along the west promenade of the city. Through the scope of this thesis, its elements of success and then implication had been advocated through explicit and implicit aspects, as well as the tactical facet of urbanism.

By narrating the rationales behind the inception and formulation of the Village Market, it was evident that this initiative had been associated with an explicit commercial approach, that is nevertheless, also aligned with an ethical message correlated with organic and healthy food options. Accordingly, the Village Market was capable of establishing a new experience and message into comparison with other conventional and less significant markets of the city.

Through an implicit social message associated with tolerance and the belief in the importance of the local community, the initiative continually evolved - without necessarily changing - to accommodate the shifting circumstances of the society. Consequently, the Village Market was capable of developing as well as taking some of the increasing needs of the society in the light of the Arab Spring through Syria and Lattakia. As a result, the *Batarni Park* when associated with the event of the Village Market was signified with the presence of the multiplicity and *'thrown-togetherness'* of bodies through a selected space of the city, as well as a selected time of the week.

By taking place through a marginal type of urban space represented by the *Batarni Park*, the Village Market was also re-emphasising the absent social dimension of urban design and the public space tactically. Thus, the civic initiative was capable of performing beyond the physical and virtual strategic establishments of the urban

regulatory context, to then signifying the tactical dimension of everyday urbanism incepted at the level of the real public of the city.

The interviews - although being limited in terms of numbers yet diverse in regards to the participants - had indicated various positions regarding the social virtues and public realm importance of such an event. Consequently, it was evident, that although the Village Market was associated with implicit and inclusive advocacy of the collective public realm, as a single notion, it was however not capable of responding to the diversity of opinions regarding the nature of the public space through the city.

As indicated through the introduction of this chapter, the Village Market represented a selected and a single notion of the diversity and multiplicity of the public realm that is yet to be discovered through the urban context of Lattakia and then Syria. However, by capturing the rationales behind its relative success, this chapter concludes by declaring the readiness and willingness of the civil society – across the diversity of stakeholders - when given the opportunity. By capturing the lived dimension of the urban space associated with the public life, the thesis establishes the initial process of re-constructing the conceived and perceived dimensions of the public space through the urban regulatory context of Lattakia and then Syria.

Part III: From Context to Contest

Chapter 9 : Contesting the Absence of the People's Place

Part I from Theory to Concept constructed the conceptual proposition of the thesis. It also encompassed and associated the first three objectives of the research, which in return, concluded with the following assertions:

- **Objective 1:** The potential of public space in creating and shaping public life and civil society through various forms of social interaction, and the everyday conception, perception and management of the public life through the multiplicity of urban space types.
- **Objective 2:** The evolution and transformation in the significance and insignificance of mosques and civic public spaces as urban space types through the Arabic Mediterranean city associated with Islamic social patterns and the presence of the hybridised city.
- **Objective 3:** Contestations through the city and the role of narratives of pre-conflict, conflict and most critically post-conflict in transforming the condition of the public space from frontiers of problematic exchanges, boundaries of segregations and into potential borders of civic interchanges.

The focus and correlated timeframe of the research have been constructed and represented by the potentials and the opportunities for the shared public space of post-Arab Spring through the context of the Arabic Mediterranean City associated with Islamic social patterns. In addition, the conceptual proposition constructed along three intellectual themes has formulated the narrative of exploration associated with the power of the example, as well as the emerging analytical framework bounding Part I and Part II of the thesis.

Through Part II from Concept to Context, the focus of the research has been further explored concerning a particular setting of the thesis. Accordingly, this part has first established the pragmatic methodological approach associated with abductive reasoning (Schwartz-Shea and Yanow 2012). As well, Part II has carefully and appropriately adapted the methods of data enquiry associated with triangulation. Consequently, the case study correlated with three hierarchal connected units of analysis has been introduced. Furthermore, the case study was interrelated with the context of the Syrian Arab Republic in general and the coastal city of Lattakia in particular. Structuring the units of analysis was signified by the systematised narrowing in the field of exploration between central and local urban regulations to then conclude

with a relative interpretive and people led approach of urbanism. This was accompanied by the transformation in exploring the source of evidence from examining the rhetorics and processes of urban regulations and framework situated with the scale of Syria; into a more local urban regulatory context associated with the Martyr's Square as a part of Lattakia's general organisational plan. Finally, the people led approach of urbanism and placemaking was correlated with the explored and examined Village Market.

Respectively, the case study's units of analysis were signified by three objectives that in return, concluded with the following initial findings:

- **Objective 4:** The conceived non-appearance of products and processes of public space and the potential absence of public life through the Syrian central urban regulatory context. Furthermore, while the urban regulatory setting was being in the process of transformation, the notion of public space and public life persisted in being absent or misrepresented.
- **Objective 5:** The perceived non-appearance of public space and public life through both the presentation and representation of public space across the central city of Lattakia and its general organisational plan. As once the central frontier of problematic exchange, the Martyr's Square continues to stand as the boundary of social segregation across the relatively contested city.
- **Objective 6:** A notion of the lived public space being discovered outside the rhetoric's of central and local urban regulations and frameworks. The lived public space was signified by the tactic significance of the Village Market as one innovative and civic-led approach associated with urban space through the potential narrative of post-conflict.

These initial findings were realised and constructed as a part of a thematic and explanatory building type of analysis. As well, these initial findings had set the structure to be further engaged through a critical phase of examination situated within part III of the thesis.

Through Part III from Context to Contest, this chapter signifies the phases of critical analysis. This chapter attempts to contest the non-appearance of public space across the sequential establishments of the thesis. Accordingly, this chapter starts by accumulating the fragments of public space through a phase of cross-case study analysis, that is in return narrated thematically. Then, the chapter assembles the

general conclusions of the previous in order to develop the significant findings challenging the absence of public space. Finally, the chapter transfers to contest the explored context through the recommendations associated with constructing the potential notion of public space.

9.1 Accumulating the Fragments of Public Space

This section attempts to critically synthesise the findings and initial establishments of Part II into relation with the conceptual proposition and analytical framework constructed through Part I. This section will for the last time attempt to reinforce and validate the narrative of exploration and examination while adopting a sequential and context-cross-concept analytical approach.

9.1.1 Confronting the conception of public space

Through the aspect of urban governance and within the context of central and local Syrian urban regulations, objective 4 had previously attempted to explore the very meaning of public space and the rationales standing behind the process of its creation and production. Public space was discovered as the leftover of masterplanings' processes of organisation, division and development. Originally associated with the initial and fundamental Syrian principles of urban planning, the public was allocated across various procedures and methods of creating and producing the urban environment; nevertheless, the public space was never associated with any social value.

Still, through the same objective, it was also evident that prior to the rise of the Arab Spring in 2011, the context of urban governance was in the process of transformation and was perhaps progressing towards a more local approach in comparisons to what is a state centralised urban governance one. The urban regulatory context was attributed with various action plans and tools that aimed at their core to establish a process of urban planning associated with the idea of 'think globally and act locally'. Accordingly, the Syrian urban regulatory context was progressing and transforming to advocate the social significance of urban design and planning through methods tested and borrowed from across the globe, leading eventually to an alteration to the dated Syrian principles of urban planning and the means of implementing such codes. Nevertheless, and across all these progressions and transformations, the very notion and perhaps lack of notion of public space remained unchanged.

Through objective 4, the public space was declared absent. When narrating the public space relation, and examined interrelation to public life, public realm and civic societies, this declaration operated beyond the aspect of public space and life to become associated with the very absence of the social dimension through notions of public space and across the general process of urban placemaking in particular. Accordingly, the next sections will attempt to examine and synthesise the impact of such a declaration in relation to objectives 1, 2 and 3 that in return have been associated with the construction of the title and conceptual proposition of the research.

9.1.1.1 The conception of public space and its synthesis to objective 1

Objective 1 attempted to review the civic role of public space in terms of public life and social interaction. Through objective 4 of the thesis, claiming the absence of public space and potentially life could be regarded as a crucial initial verdict which in return points to the absence of a cornerstone in the process of urban governance. As a result, the lack of attribute to rationales and narrations associated with the public space could be perceived as leading to additional negligent actions or to be more accurate lack of actions regarding products and processes of public space.

In terms of product, by exploring the Syrian urban regulatory context, it was discovered that the general meaning and identification of public space was limited in its scope. Through the same context and objective, the public space was narrated as solely the public-owned part of the neighbourhood, district, or the city, as opposed to any part which is privately-owned and to some extent built. Besides, the Syrian urban regulatory context had identified the quantitative position of the public space; nevertheless, it had failed to define the public space in terms of significance, qualitative attributes, roles, economic values, diversity and multiplicity.

Going back to objective 1 of this thesis, the contemporary condition of public space through the current research and practices of urban design was attributed with the diversity and multiplicity of shapes, types, forms and roles. When associated with the universal human condition of being social, the previous multiplicity and diversity seem to be an aspect that is worth exploring, investigating and investing in when associated with the variety and multiplicity of the Syrian public.

Concerning the aspect of the process, through objective 4, it was previously explored that the attempts of the MAM programme have concluded with some critical

recommendations and plans of actions associated with future urban planning in Syria. At their core, the recommendations of the MAM programme were associated to find a progressive solution to the problem of informal settlements; nevertheless, not necessarily the overall social dimension of urban planning in Syria. However, concerning the declaration of absence of public space and potential public life, the ill-defined rationales and narrations of public space could also be perceived as having potential impacts on the process dimension of urban planning and the making of public space. The previous is of importance when regarding the process of producing and creating the public space and the general built environment as a collaboration across various stakeholders. In respect to the previous, it could be argued that the urban regulatory context is also associated with the lack of guidance and principles established by bodies and authorities providing and enabling the process of creating and producing the public space.

Accordingly, it could also be argued that the lack of establishments by the local and central urban authorities is capable of transcending towards the various stakeholders participating in the process of creating and producing the built environment. It is not clear if the lack of skills and understanding of the social dimensions of urban design and the public space is an aspect attributed solely to the limitations of the public sectors associated with urban governance. In regards to the previous, Al-Masri (2010) relates the limits of the urban regulatory context to the incomprehensible approach towards the social dimension of architecture and urban planning across the organisations of higher education. The previous could potentially be regarded as leading to a lack of understanding and possibly disbelief in the significance of both public life and space. Then, what could be more significant is that the doubt in the role of public space and life is capable of becoming embedded through professions and professionals responsible for the creation and production of the urban space and urban planning in general.

To conclude, the absence of the conceived dimension of public space, public life and the general social dimension of urban design would eventually explain the absence of the perceived dimension of public space. The previous is represented by the divorce between two notions, on the one hand, the representation of space, as in what we believe and conceive the public space to be, and on the other hand, the presentation of the very same space, as in what we perceive the public space to be. This divorce will be further explored through the section on defying the perception of the public space.

9.1.1.2 The conception of public space and its synthesis to objective 2

Departures from the norm, particularly major departures, can be highly stressful. Yet history is replete with examples of attempts, sometimes successful, sometimes not, to change the face of society through radical architectural and urban changes" (Lang 2005: 16).

Through the thesis, objective 2 have attempted to critically review and evaluate the role of the mosque as a place of gathering concerning the geographical, socio-cultural and spatial context of the research. By associating mosques to contexts, objective 2 has also attempted to de-mythologise the retrogressive and utopian fixed notions on the nature of public realm and space that used to and could be taking place through the Arabian Middle Eastern context associated with Islam. By introducing the notion of the 'hybridised' and dual city, it was indicated that the mosque was capable of standing as the most effective form of third-place signified with the '*throwntogtherness of bodies'* through the everyday life (Amin 2008). Nevertheless, the mosque was conceived to be associated with a limited notion of urban civic realism, yet again this notion was and is capable of performing beyond the premise and promise of the public space in regards to the inception and management of a form of the public realm.

As opposed to the declared absence of public space through the urban regulatory context, mosques on the other hand - as well as other religious sanctuaries[41] - were present through planning programmes of organisational plans. Through the Syrian urban regulatory context, mosques were indicated explicitly through legislation and regulations of urban planning related to aspects of organisation, division and development. The previous was somewhat critical as it provided mosques and other religious spaces with a level of necessity that is like the need for schools, gardens, health centres and other essential elements of a normative urban society. Accordingly, this implies a notable conceived aspect through texts of the urban regulatory context as well as a remarkable perceived dimension that is evident not only historically, but presently through urban fabrics of the introduced hybridised city.

When regarded through the scope of the Council of Central Ministries in Syria, the notion of public space should arguably have been encompassed within the agendas

[41] Central and local mosques as well as churches and cathedrals.

of the Ministry of Local Administration and Environment (MoLAE), and to some extent through the Ministry of Housing and Construction (MoHC). Nevertheless, it was clear that the MoLAE did not address the notion of public space and its interrelated aspects, scopes and dimensions adequately. On the other hand, and through the same Council of Ministries, mosques are typically encompassed through the agendas and scope of the Ministry of Endowment (MoE), however, mosques are also provided with a critical urban dimension, which has resulted in their imperative presence through the agendas of ministries associated with the creation, production and management of the urban environment. Accordingly, it could be argued that when regarded in relation to the transformative and progressive approach to urban governance and the recommendation of the MAM's programme, such an inadequate balance between the position of the mosque and public spaces is disregarded. It is problematic to judge if such an imbalance is overlooked deliberately. However, it does leave area for debating the religious and sectarian nature of laws and urban regulations as opposed to what is perceived to be a secular approach when associated with the Syrian constitution.

Finally, it can be argued that the apparent imbalance in both conceptual and perceptual dimensions of mosques and public space could merely be clarified concerning the historical urban evolution of the context of this study. Particularly, when considering the dominant historical role of Islam through the last millennia. Accordingly, the physical, perceptual and rhetoric representation of such a dominant religion should not come as a surprise. On the other hand, the relative and critically regarded westernised form of public space through the context of this study can historically be associated with some selected and limited in time episodes of urban evolution. Each event on its own was not capable of establishing a legacy that goes beyond the physical dimension of the space, and in return to be engraved through the urban regulatory context.

Historical norms are problematic to break, yet it is the steady aim and objective of this thesis to initiate the process of exploring the alternative, where the conceived notion of public space in relation public life is considered in its full capacity.

9.1.1.3 The conception of public space and its synthesis to objective 3

Through the thesis, objective 3 has examined the significance of the spatial urban environment as a part of urban peacemaking interventions through the narrative of post-conflict in the city. The same objective had marked the transformative position of public space through urban contexts associated with the narrative of conflict. The

public space was associated with its transformation from a frontier of exchange through normalised urban life, into a boundary of segregation through the narrative of conflict. Consequently, it was argued that endeavours of urban peacebuilding had typically been associated with the attempts to transform the condition of public spaces from boundaries of division into potential borders of exchange. These borders are in return designated to negotiate the diversity and the sense of otherness.

Through objective 4, the explored urban regulatory context had explicitly indicated the necessity to adopt organisational plans in order to rebuild areas and zones affected by wars and natural disaster. As a result, organisational plans, their interrelated planning programmes and principles of planning had been set to deal with the physical destruction of the city or the urban context. Nevertheless, and as evident from the case of Syria (UN-Habitat 2014), the notion of civil war as one form of conflict could be majorly significant regarding physical destruction. On the other hand, it could be argued that any form of civil war is capable of rather more substantial damage to the social fabric of the city, and its sense of diversity and multiplicity (Bollens 2006; Bollens 2007; Ragab 2011; Bollens 2012). As the social dimension of urban design was limited, and somewhat absent in its scope through the Syrian urban regulatory context, it comes as no surprise that the urban social conditions resulting from the narrative of conflict and the civil war are not addressed through the Syrian urban public authority.

The MAM programme has been established to transform and develop the products as well as the process of urban planning in Syria. Unfortunately, the programme itself has completed - and not necessarily accomplished - its agenda with the early rise of the Arab Spring in Syria. Accordingly, there was not enough time to assess the success of the MAM programme in transforming the process and the social dimension of urban planning in Syria. Also, it is expected as well as accepted that the perceived condition of conflict through the Arab Spring and Syrian in particular, had added new realities and a normative that must be considered through a new progressive approach to urban planning in Syria.

As a result, it may be argued, that through the Syrian conflict and up to the moment of writing this thesis, the endeavours, as well as processes of urban peacebuilding and making associated with the spatial urban environment, are not yet comprehensive in their approach. The current plan by the Syrian government is designated to respond directly and immediately to needs associated with the destruction of cities, their

economic and physical infrastructures, as well as to overcome the challenge and impact of the displacement of the population into relatively safe cities. However, the damage to the socio-cultural infrastructure and the role of the spatial environment in general and public spaces through both destructed and relatively safe cities remains an aspect which is yet to be either addressed or approached. Through this thesis, the potential of the shared public space of post-conflict is an aspect that remains to be explored by the Syrian urban regulatory authorities, as well as any authority, organisation, institution or nation associated with the efforts for urban peacemaking and peacebuilding in Syria.

The section on confronting the conception of public space has attempted to synthesise the findings and establish objectives associated with the construction of the research's conceptual proposition and analytical framework concerning objective 4 of the thesis. By ascertaining a diagonal link between Part I and Part II of the thesis, the previous has established a phase of analysis associated with explanatory building as well as a cross-case synthesis approach (Yin 2014: 147 & 164). Accordingly, it can be concluded that the explored and examined urban regulatory context has so far been associated with an inattentive public space and a potentially absent public life, as well as a misbalance in the scopes of urban regulations and principles addressing the notion of public spaces into comparison with religious places. Besides, the narrative of conflict represented by the Arab Spring and the civil war had added new physical and social dimensions represented by the position of the public space as the potential boundary between segregated communities and social enclaves.

Eventually, it may be argued that the efforts for urban peacemaking and urban peacebuilding will focus on rehabilitating the physically destructed parts and artefacts of the city, as well as providing the basic urban needs aimed towards affected communities. On the other hand - through the context as well as the timeframe of this thesis - rebuilding the social cohesion as well as establishing the civic virtues associated with the spatial environment remains an aspect that is lacking both interest and engagement. Nevertheless, it is one of the objectives of this chapter and thesis to contest the established and explored context and to signify the potentials of the public space in relatively reconnecting possible segregated communities as a part of urban peacemaking.

9.1.2 Defying the Perception of Public Space

Later to explore, examine and evaluate the product and process of public space across the Syrian central urban regulatory context and frameworks, objective 4 had declared the conceived absence of public space and its social dimension. Accordingly, objective 5, on the other hand, attempted to explore the ill-defined concept of public space through the case of the Martyrs' Square across Lattakia's general organisational plan.

The significance of the Martyrs' square has been introduced concerning the epic moment of civic unrest correlated with the Arab Spring arriving at Lattakia. Through the narrative of the event associated with the 25th of March 2011, it was necessary to note that both mosques and the central public square have played essential roles in shaping the moments of the social movement and were examined using the strategic and tactical approach. Afterwards, it was initially concluded that throughout the normalised – yet contested – public life, the position of mosques and other religious places, was perceived as having a rather significant role in shaping the public life in comparison with the insignificant of the central square – represented by the Martyrs' Square – through everyday scenes of the present era.

Some selected moments of the history of creating and transforming the Martyrs' square had been introduced and examined. Accordingly, multiple snapshots of transformation have been associated with various modes of urban governing that have shaped the notion of public space, as well as the general spatial environment of Lattakia throughout the twentieth century. The previous approach was of importance, as it has indicated a process of change of both the conception and the perception of the public space through the same context. Consequently, it was evident that the notion of public space was influenced by various forces that had ranged from the trend of modernisation associated with late Ottoman periods, colonisation through the era of the French mandate, to political circumstances and the powers of the central government through the modern era. Thus, it was concluded that the contemporary approach to urban design in general and public space, when associated with the social dimension and the public realm was never introduced, explored, approached nor implemented through the context of Lattakia and its central Martyr's Square.

Furthermore, objective 5 had explored the position of the Martyrs' Square and the notion of public space in general across the established and announced Lattakia's general organisation plan. In return, the general organisation plan was examined and

correlated with various regional and local principles as well as sub-reports that have shaped the strategies to approach the evolution of the city. The examined data and analysed interviews have indicated the peculiar perception of the Martyrs' Square both qualitatively and quantitively. As a result, the square was perceived as either a public garden or a fountain but never as a public space correlated with social virtues. In return, the same sources of data had indicated a generous quantitative allocation towards mosques surrounding the square when compared to the population inhabiting the same district.

The general findings associated with the position of the Martyrs' Square through urban regulation in general and Lattakia's organisational plan have been correlated with the perceived condition of various public squares across central parts of the city of Lattakia.

Objective 5 had concluded by declaring the perceived false notion of public space across the methodology and methods of creating and implementing the overall masterplan of Lattakia. Accordingly, the public space was foremost of the cases being perceived as a transportation roundabout derived from any social virtue. As well, the same objective has indicated the significance of the narrative of pre-conflict and potential post-conflict in altering the approach to public space, and the emphasis on the transformative condition of the central square from a boundary of segregation into a possible border and then a centre of exchange. As a result, it was also concluded that the approach to the notion of public space should initiate in association with the effort for urban peacemaking and should be emphasised outside the narrative of long vision organisational plans, and action plans targeted towards informal settlements.

Consequently, the next sections will attempt to examine and synthesise the impact of objective 5 declarations and findings in relation to objectives 1,2 and 3 that in return have been associated with the construction of the conceptual proposition of the research.

9.1.2.1 The perception of public space and its synthesis to objective 1

Objective 5 had previously examined the historical transformation of the Martyrs' Square across the modern history of Lattakia to reveal a gradual process of change based on decisions made at the central level of urban governance. The present urban context and era offer no alternation to the position of public space concerning urban

design governance. Accordingly, it may be argued that through the present period and within the urban regulatory context of Syria and Lattakia, any potential for transforming the conceptual and perceptual dimensions of public space should also be associated with the urban regulatory framework that controls the process of urban planning and its embedded process of creating conceptual and physical public spaces. Furthermore, based on the pragmatic approach adopted early through the thesis, it could be relatively indicated that this thesis advocates a transformation of the notion of the public space in correlation with the present urban regulatory context. Therefore, in opposite to sentimental advocacies of utopian and radical change.

Concerning objective 1 of this thesis and its attempts to correlate public space to public life, it was clear that whether intentionally or mistakenly, the significance of the notion of public space in establishing the public life, public realm and potential civic society is an absent aspect. On the other hand, this absence was indicated through various parts of Lattakia's organisational plan and across local and central rhetoric of urban regulations. In consequence and correlation to the perceptual dimension of public space, it was revealed that various public spaces across the city - although being labelled as public squares - did not signify any potential social virtue through the everyday life of the city. Alternatively, these squares were being perceived as transportation roundabouts with humble architectural presence. Furthermore, the process of examining archival records and interviews had failed to indicate the principles of creating, producing or characterising public squares and their social promise.

It is important to note that objective 1 had previously concluded with the focus of this research as in designed and relatively centrally located forms of space that are in return publicly accessible and mostly collectively used. However, through the local and central urban regulatory context and due to the evident lack of acknowledgement towards the social potential of public space in general, it could be argued that the lack of the awareness of the social dimension is not limited to public squares, but indeed all types of public space.[42] The previous was arguably evident through various sections of Lattakia's organisational plan, as it had characterised the Martyrs' Square as a public garden with no possibility to access it, a fountain with no opportunity to enjoy it, but never as a square. Accordingly, through the organisational conception and physical

[42] See types of urban space through (Carmona 2010a: 169-170).

perception of Lattakia, the public space as both a concept and a product can be argued to be contested over its conceived and perceived dimensions.

Apart from the product of public space, objective 5 had indicated the transformative condition of public spaces through both methods of local organisational plans as well as central governments' action plans. While the former resulted in the lack of transformations and creations of public space through its twenty-years life span, the latter on the other hand was associated with the rushed decision by the central government. Furthermore, action plans by the central government were often based on significant event and narratives that in return, had shaped the space beyond the contextual circumstances of the city and its social needs. Although the urban regulatory process of creating, producing and making the public space was not necessarily the focus of this thesis, it was evident, however, that the examined process was lacking a holistic and comprehensive approach associated with the basic dimensions of urban design such as the social and the process dimensions.

To conclude, the declared absence of public space through the conceived aspect extends eventually and evidently towards the perceived character of the very same space. The previous was presented by the divorce between the notion of public space through rhetoric's of urban regulation on the one hand, and the physical reality of at least public squares across the city of Lattakia on the other hand. Consequently, the thesis transfer to synthesis the position of the mosque in correlation to the absent public space.

9.1.2.2 The perception of public space and its synthesis to objective 2

The chapter associated with objective 2 of this research had previously revealed that, through history, the Arabic Middle Eastern City associated with Islamic social patterns had evolved gradually into a current condition of the hybridised city. Furthermore, the evolution of the same city had been interconnected and shaped by forces that existed beyond the remit of spiritual belief to be correlated with social, economic, political and geopolitical forces surrounding the immediate and regional context of this study. In return, central and local urban regulations associated with planning principle, organisational plans and other policies could have been regarded as the mechanisms and urban design processes that have connected the forces of change into the process of transforming the city. Consequently, it was finally argued that the hybridised city was associated with, on the one hand, the ineffective imported form and centrally located

shape of public space. On the other hand, was the mosque with its exclusive rather than inclusive opportunity for public life.

The previous conclusion had been further reinforced through objective 7 of the thesis. Based on the case of Lattakia, by exploring and examining the position of the public space across the general organisational plan, it was indicated that planning programmes associated with the various districts of the city had little inputs on the position of public space in correlation with the communities' societal needs. In comparison, mosques and other religious spaces were present through the conceptual dimension of the organisational plan and then through the perceived dimension of the city. The last was evident through the case of the Martyrs' Square, particularly through the present, as the square was both conceived and perceived as a transportation roundabout, and sometimes a garden or a public fountain but never as a public place associated with social virtues. Nevertheless, examining the history of incepting and transforming the square suggested that the Martyrs' Square was at some point regarded both conceptually and perceptually as a public space. Conclusively, it was the transformation in the mode of governing associated with urban regulations and central government action plans that have played a role in shaping the current condition of the square.

Within the same district encompassing the Martyrs' Square, it was also revealed that the perceived overwhelming quantities of mosques and religious spaces were, in fact, misrepresenting the conceived needs of the society in accordance with planning programmes. Accordingly, although mosques were regarded as a form of space responding to parts of the community necessary needs, almost every single district of the city was physically associated with a number of mosques that had exceeded the future population allocations indicated through the general organisational plan's planning programmes.

The misrepresentation between the actual quantitative needs for religious spaces into comparison with what has been established on the grounds of the city had been previously explained concerning the role of the central government. Easing and encouraging the process of creating mosques and other religious institutes was associated with the strategy and tactic of the central government in creating a supervised and tolerant religious realm in the light of the narrative of events through the eighteenth of the last century. In addition to the previous, the research' interviews

had pointed to the role of *Waqf* or the act of endowment in establishing the current urban spatial scene that is overwhelmed by religious buildings and institutes, (author's interview with participant A, June 2018). Under Islamic law in general and through the urban regulatory context of Syria in particular, the act of endowment is represented by a person or charity donating a building or plot of land for the beneficial use of other Muslims or for charitable purpose with no intention to claim assets (Deguilhem 2008: 923). Through acts of endowments in Lattakia, a large number of land properties have been donated to the city council and central Ministry of Endowments under the intention as well as the condition to designate these lands for building mosques (author's interview with participant A, June 2018).

Accordingly, it could be relatively argued, that it was the strategy of the central government as well as the generous and somewhat tactics of individuals and institute associated with the mechanism and processes of urban regulations that have helped to establish the current scene of the city. Accordingly, the hybridised city could be perceived as a result of the misbalance between, on the one hand, the limited approach towards the notion of the civic public realm by the urban regulatory framework, and on the other hand, the boundless unintentional encouragement of exclusive forms of public life correlated with religious spaces by the same urban regulatory framework.

In respect to the previous conclusion, this section transforms to synthesise the perception of the public space into relation with its position across the narrative of conflict and possible post-conflict.

9.1.2.3 The perception of public space and its synthesis to objective 3

The chapter associated with objective 3 had previously indicated the significance of different narratives of conflict in relatively shaping the spatial environment of the city as well as being shaped by it. Through the narrative of pre-conflict, the contested city on the verge of conflict was correlated with various prerequisite standards indicating the urban challenges associated with everyday life. Through the narrative of post-conflict, on the other hand, the challenges of everyday life became the standards for normalised life. However, it was also determined that the period of post-conflict was the phase of opportunity that must have been won and fought for, rather than being anticipated or granted. As a result, objective 3 had concluded with some generic strategies derived from various phases of urban peacemaking and peacebuilding

associated with multiple contexts of the world. Through the spatial environments of the different narratives and contexts, the public space as the focus of the thesis was positioned in the process of transformation from a frontier of problematic exchange, to a boundary of segregation, and then a potential border of interaction.

Through objective 5, the significance of the Martyrs' Square was approached through the epic moment of conflict associated with Friday the 25th of March 2011. Through the event, both mosques and the public space operated their civic role in hosting as well as celebrating the people' will for a better life. Nevertheless, through the aftermath of post-event, the tactical uses of the public space and mosques were confronted by urban strategies that in return have resulted in the retreat of the public realm from the public space. Furthermore, data collected from archival studies, maps examinations and interviews, though did not signify the physical absence of public space, nevertheless, were also not capable of denying the absence of the public realm through the Martyrs' Square and other public spaces in general. Accordingly, the mosque as the somewhat place of the limited public sphere was celebrated as one of the only places capable of performing the 'thrown-togetherness' and situated multiplicity of bodies through everyday life.

In respect to the previous, and through the notion of post-event and post Arab Spring, it can also be conceived that the city of Lattakia in general, is correlated with the clustering aspect of the prerequisite standards associated with contestation. Today the condition of clustering is attributed to forces and factors existing beyond the narrative of the Arab Spring, although clustering is undoubtedly being also affected by it. Through the condition of grouping associated with homogenous communities and based on religious identities, the current general absence of civic public space is progressively shaping contested communities across boundaries of segregation. As a result, rather than transforming into the potential borders of social interaction, it could be argued that through the present narrative of contestation and potential new conflict, the lack of efforts and emphasises on the notion of the public realm in relation to public space is capable of retrospectively transforming the public space once again into the frontier of problematic exchange if not violent conflict.

Objective 5 had also revealed the significance or insignificance of the public space in correlation with Lattakia's general organisational plan. Accordingly, the singular vision of the city was constructed and narrated based on the idea of the expansion of the city,

while also embedding strategies oriented towards confronting the phenomena of informal settlements. Nevertheless, the organisational plan was insignificant concerning the absence of the physical and social public realm. Furthermore, it was evident that the narrative of conflict had changed the conceived and perceived setting of the city and resulted in new urban and social challenges. However, announcing and establishing the final organisational plan of the city had eventually excluded any new urban realities correlated with narratives of pre-conflict, conflict and post-conflict.

Through this present fragile phase of the conflict and relatively post-conflict, efforts of urban governance are oriented towards confronting the city immediate tangible needs. Dealing with long-lasting intangible effects resulting from conflict is an aspect and approach which is absent through the agendas of Lattakia City Council and the central government in general. Today, the spatial context of Lattakia is being associated with a condition of contestation signifying the new normalised public life. Through this new normalised public life, the religious space is capable once again of hosting the limited and exclusive public realm associated with religious identities. With no formal personals or institutions attempting to claim the public space and realm of post-conflict, Lattakia remains the potential place for contestation, conflict and possible violence across religious and sectarian lines.

As a part of accumulating the fragments of public space, and later to confront the conception of public space in synthesis with the conceptual proposition, it should be argued that the section on defying the perception of public space did not necessarily establish new findings. However, when associating the case of Lattakia, the Martyrs' Square, and the local urban regulatory framework represented by Lattakia general organisational plan, into the conceptual proposition described through the public space, the context, and the time framework, on the other hand, this section had established a sequential narrative of analysis. This narrative was also signified by the cross-case form of analysis between two embedded units of the case study. As well, these two integrated units of analysis were correlated with the transformation of the exploration from the general approach of regulations identification into the aspect of regulations implementation.

Accordingly, it can be now declared with assurance, that both conceived and perceived dimensions of the public space and public life are absent through the contexts and frameworks of central and local urban regulations. Furthermore, the urban spatial

setting of this study remains associated with the hybridised city, which in return is being shaped, yet never transformed as a result to the lack of approach to the notion of the public life and public realm through the everyday life. Finally, although the violent and physical conflict had concluded through Lattakia, the resulting intangible conditions of contestation and homogenous communities remain evident and present. As a result, the public space stands as the boundary segregating the potential for public life and the possible collective civic society.

Based on the previous, this section transfers to examine the last endeavour to collect the fragments of the public space, as it attempts to accumulate one notion of public space based on aspects and elements existing beyond the immediate conceived and perceived rhetoric of central and local urban policies and regulations.

9.1.3 Realising a notion of public space

Through the chapter associated with objective 6 and through the context of Lattakia, this thesis had attempted to examine, and asses any innovate use of the public space conducted by the local civic society. The exploration of the Village Market had been associated with interviews across a range of Lattakia representatives, including the co-founder of the Village Market. As well, the Village Market had been examined concerning the literature on urban markets and public life, in addition to the advocated correlation between the public space and the public realm.

Objective 6 had also attempted to analysis some of the initial findings into relation with the absence of conceived and perceived notions of public space and public life through the present urban regulatory context. As a result, these initial findings were further cross-examined in association with the conception and perception of various interviewees.

Subsequently, objective 6 was capable of narrating the Village Market as a form of public realm associated with the public space. Moreover, the significance of this public realm was related to the idea that it had been created, as well as evolved and transformed outside the remit of the local urban regulatory framework, as well as being initiated outside the scope of Lattakia's society of architects and planners. However, based on some of the responses by interviewees and into comparison to the conceived and perceived position of the Martyrs' Square through the context of Lattakia, the Village Market, on the other hand, was yet to gain enough recognition as a form of public realm associated with the public place. Accordingly, it was argued, that this form of innovative use of the place when solely established and created by the local society, was not necessarily capable of developing a new norm or add a new notion of public space in the mind of the collective community.

It was also argued that the idea of the Village Market was perhaps a new norm of use of the place, that is very much associated with the concept of everyday urbanism (Chase et al. 2008). As well, the Village Market could also have been perceived as the tactic initiated by the local society in responding to the community needs.

On the other hand, this tactical re-use of the public space was also correlated with the insufficiencies of the strategic falsely conceived and perceived public spaces across the context of the city. As tactical re-use of the space, the Village Market was not alone,

and it was indicated that various innovate uses of the space had taken place through multiple parts of the city. Accordingly, the local society was capable - at least through the lived experience of the space in the city - of adding a new normative of the public realm through the existing conceived and perceived notion of the public space.

This section transforms to synthesise the findings of objective 6 into relation with the conceptual proposition established earlier in the thesis.

9.1.3.1 The realisation of public space and its synthesis to objective 1

Early through the thesis, objective 1 had attempted to narrate the relation of public space by forming and transforming the public life and the public realm. Through the same objective, the dialect relation and association of public space to public life had been discussed through aspects of the conceived, perceived, and the lived public space. These three aspects were represented by the virtual and imaginative conception of space, the perception of space through maps and the rhetoric of representational powers, and finally the tangible and intangible experiences through the actual physical space. As well, both the strategic and tactical public space, as well as life, were introduced as concepts that signified everyday experiences through spatial environments.

Objective 1 had also attempted to indicate the contemporary condition of the public space as a multiplicity of entities and forms. These entities were capable of contributing to the present multitude of public life and the diversity of society. On the other hand, opportunities to negotiate difference through public space, public life and the public realm were declared as ultimate potentials signifying the process of urban design and its encompassed products of public space.

Later to declare the conceived and perceived absence of public space and public life through the rhetoric of central urban regulations and absolute local organisational plan, a somewhat new notion of space had been introduced. Consequently, the Village Market of Lattakia was signified as a new lived concept of the public realm and space that was capable of challenging the establishments of the local examined context.

Through the conceptual proposition of this thesis, the notion of public space meant to be explored and examined was relatively advocated as the formally designed and provided form of the public square. However, through the same narrative of

exploration, the promoted form of space was declared as being absent, particularly when examined concerning the present insignificance of public life through the urban regulatory context.

The significance and promise of the Village Market as one notion of public space capable of forming and transforming a facet of public life could be associated with various tangible and intangible aspects. In return, these aspects derive from the immediate physical and macro context surrounding the market, such as connectivity, walkability, accessibility, activities, diversity, and sociability, to name a few. However, determining the validity and capacity of such aspects requires the detailed examination of the place of the event, which in return cannot be conducted through a remote case study, but most importantly, is not the relative aim and scope of this thesis. On the other hand, the success of the Village Market as a one selected precedent to be investigated and invested in could be attributed to a somewhat procedural dimension of urban design and placemaking. In return, this dimension could help to establish a fresh examination of the multifaceted of aspects related to the processes and products of public space through the contexts of this thesis.

It was previously indicated that the mode of governing in Syria was in the process of transformation from a social led model into a relatively social market one. Through this transformation and concerning the process of producing and creating the general built environment, the role of both central and local government was transforming from being a provider into a relative enabler. By stating that the Village Market had been created outside the remit of the urban regulatory context, the idea was not to indicate the illegality or informality of such an event, but, the role of the local community concerning spaces of the city in corresponding to society needs when given civic opportunity, responsibility and trust by the local authority. Accordingly, the Village Market did indeed require the official consent and supervision of the local council; in return, the latter did not object the civic initiative through a public park. Furthermore, when appropriate, both the local and central government had potentially sponsored such an event to be applied through a larger scale and other cities of Syria. However, concerning the political sphere, it should be reminded that the Village Market was promoted exclusively by the organisers as a commercial and relatively social-friendly market, and indeed not a radical change initiative. In consequence, what was advocated previously as a relative totalitarian mode of governing, did not object the civic society-led approach in relation to a public park of the city. Determining the

success of such a precedent if it were to take place through the Martyrs' Square in association with a more significant part of the society remains critically unanswered.

In respect to the promoted diversity of public space and life through objective 1, it is essential and critical not to advocate the Village Market as a mere singular product, but instead as one example of many alternative processes and potentials of creating and recreating the public realm of the city. Accordingly, and concerning the spaces of the city, it can be argued that enabling the multitude and diversity of civic and community-led opportunities, could in return result in a variety of lived spaces, public life and realm. Consequently, the process of urban and spatial civic realism could perhaps have been perceived to initiate with the Village Market, but certainly should not conclude or be limited to it. Instead, new and additional processes and products of public space and life should and could be conceived, perceived and lived not only across the diversity of the city in terms of space, but also in terms of time. Therefore, celebrating and negotiating the diversity and differences, had the potential of transforming from an occasional and sessional opportunity into a daily probability associated with the everyday lived urban experience.

Finally, it is essential to indicate still the significance of the urban regulatory context and framework concerning the process of public space's creation and production. In respect to the previous, it can be perceived that the Village Market and additional opportunities to be, are the tactical creative re-use of strategic spatial establishments. Accordingly, if the urban regulator context and framework was to encompass and invest in the social dimension, it could be argued that improving and empowering urban strategies in terms of both products and processes, will in return enhance and enable the tactics lead by the society. In return, tactical re-uses will never be anticipated in their most absolute ways. However, tactics lead by the community, concerning civic forms of public space could and should be allowed to take place. To conclude, the Village Market of *Batarni Park* was the tactic of civic opportunity that needs to multiply across various strategic spaces of the city.

Regarding the previous, this section transfers to examine the potential of the precedent of the Village Market within the signified hybridised city associated with third places and limited falsely acclaimed public spaces.

9.1.3.2 The realisation of public space and its synthesis to objective 2

Through the context of the Arabic Mediterranean City associated with Islamic social patterns and concerning the aim and focus of this thesis; the research had argued for the critical presence of two central notions of urban spaces. On the one hand, were mosques with their situated '*thrown-togetherness*' of bodies related to a limited aspect of inclusiveness and negotiation of diversity. On the other hand, were falsely acclaimed public squares or central roundabouts with their absent sense of public life. Consequently, the dominant presence of these two entities when narrated in correlation with the rational and processes of their creation and recreation have helped to establish the notion of the hybridised city.

In respect to objective 6, it was argued that the notion and form of public realm and life encapsulated through the Village Market was capable of being created outside the contexts and frameworks of urban governance and beyond the edges of false celebrated public squares. However, it can be further argued that the Village Market was capable of being conceived, perceived and lived beyond the establishments of the hybridised city. The previous was evident by not only the disassociation between the Village Market and the Martyrs' Square, but through the main event taking place outside the time frame of religious patterns, yet while still being - by coincidence - at perceived proximity to the *Batarni* Mosque. Consequently, the Village Market could be argued to stand as at least one model capable of breaking the assumed absolute orientalist model of the Arabic Islamic City.

In its most fundamental aspect, it could be argued that the Village Market was simply a commercial food market. The concept of the market is typically observed as a conventional notion which had accompanied the natural evolution of the city through history. However, the idea of the hybridised city through the context of this study also helps to establish the significance of the Village Market as a public realm and a place of everyday urbanism. It was previously argued that the mosque through history stood as the place that corresponds to the social, and religious needs of the local society. Through the late Ottoman period, the mode of governing had transformed from a theocracy into a secular republican one; therefore, activities associated with mosques were somewhat limited – but relatively not excluded – to the act of praying on a weekly and daily basis. Accordingly, the mosque became the place that corresponded to the narrow cannon of social activities oriented towards a particular part of the society. The central square, on the other hand, was argued to be celebrated as the imported relic

of the westernised urban city. However, through the urban regulatory context and the process of producing and creating public space, the latter was never associated with the social dimension of urban design. Therefore, the notion of the public square had either been correlated with vehicles roundabouts or symbolic representations of political power and sometimes a combination of both.

Through the present context, the Village Market did initiate as somewhat a traditional market associated with some particular offering. Respectively, it was also indicated that the general condition of the urban market was correlated with a newly explored social and public realm dimension. Through the case of the Village Market, the latter became the place associated with an aspect that exceeded the sense of consumerism to become associated with a sense curiosity, discovery, as well as passive and active societal opportunity encompassed through the public realm. Furthermore, the potential narrative of post-conflict has also marked the evolution and transformation of the general condition of the market into a civic initiative corresponding to the city's broader issues.

Also, it is essential to clarify the significance of the Village Market concerning the type of urban space that encompasses it. Through the *Batarni Park,* the Village Market could be ideally argued as being situated within a managed open type of public space that is typically green, available and open to all (Carmona 2010a: 169). Associating the Village Market with open public space can effortlessly elevate its aspect of inclusivity and social promise into a supreme level of democracy and potential civility. Nonetheless, the Village Market could also be critically attributed to the third type of space (Oldenburg 2000). Accordingly, the Village Market becomes the social space which is neither entirely public nor exclusively private; the previous could in return entail a level of inclusivity which is once again limited to some particular sectors and clientele of the society. Moreover, the Village Market becomes associated with the restaurant, the café, and the religious building.

The narrative of the event associated with the Arabic's Spring had revealed that some particular types of the third place certainly did help to gather and mobilise the mass and diversities of bodies to stand in opposition to injustice. However, as opposed to the cafe of the French revolution, the Arab Spring during its epic physical moment of the event signified with flesh and blood was associated with mosques and the falsely celebrated square. Apart from the previous, the coffee house and other forms of the

third place were silent and silenced places of consumerism. The Village Market did not necessarily play a part in the narrative of the event associated with Arab Spring arriving or taking shape through Lattakia. Nonetheless, what has been implicitly discovered is that the same place played an active role in drawing an image for the potential negotiation of diversity across the contested society of post-conflict.

Consequently, whether the Village Market is perceived to be associated with the third-place or the open public space, the previous does not necessarily limit its potential contribution to the public realm of the city. Novel and new civic initiatives capable of contributing to the general enrichment of the public realm and the negotiation of diversity should be celebrated as attempts to break the narrow definition of the hybridised city or the religious claimed nature of the context. Furthermore, the discovery of the Village Market as one sample and precedent of public place could be denoted as a potential element and phenomena capable of drawing a new picture for the possible spatial environment signified by the context of this study.

The thesis moves to synthesise the importance of the Village Market with the condition of conflict in the city associated with objective 3 of the research.

9.1.3.3 The realisation of public space and its synthesis to objective 3

The chapter associated with objective 3 of the thesis had previously examined the condition of the public space when correlated with narratives of pre-conflict, conflict and post-conflict. The public space was conceived as being transforming from a frontier of problematic and sometimes violent exchange into a boundary of segregation. Furthermore, efforts for urban peacebuilding and peacemaking had been conceived in relation to the attempts and willingness in transforming the condition of the public space from a boundary of segregation into a potential border rather than incubator of civic exchange.

On the other hand, through the condition of the Village Market, it was revealed that the latter had played a relatively neutral role during the epic moments of the Arab Spring arriving and taking shape through Lattakia. The previous could be explained concerning the timing of the market, as it was taking place during the Saturday of each week and therefore evading the time of charged Friday's protests. Respectively, the previous is of importance when considering the proximity of the market to the mosque,

evident by the name of the public park encompassing the market as in the *Batarni Park*, and in return the name of the adjacent mosque as in the *Batarni Mosque.*

Nevertheless, the conceived neutral contribution of the Village Market to the narrative of the event could also be attributed to the neutral location of the *Batarni Park* and therefore the market in relation to the central city and the Martyrs' Square on the one hand, and the contested districts of the same city on the other hand. In respect to the previous, the fast examination of the position of the market could indicate the lateral significance of the market into comparison with the central and strategic spaces of representational powers through the central city. Consequently, through the limited scene of conflict in Lattakia, it could also be relatively articulated that the neutral position of the market and the park did prolong to mark the neutral position of the adjacent mosque.

Furthermore, the insignificance of the market and the park in relation to the conflict and epic event could also be examined in correlation with a broader notion of public space. It was previously revealed that one of the critical factors in choosing the location of the market through the *Batarni Park* was the configurations, but most importantly the position of the latter. The park was located along the pedestrian western promenade or corniche of the city. In return, the promenade while relatively signifying the historical coastal aspect of Lattakia, was capable of physically and almost directly connecting many of the city's districts, without necessarily penetrating the localities of any particular district, see Figure 9-1.

Figure 9-1: Aerial view of Lattakia, indicating the location of the central Martyrs' Square, the marginal *Batarni Park, Batarni Mosque*, and the West Promenade. Source: (Google Earth 2018a: edited and annotated by the Author)



In relation to the potential narrative of post-conflict and end of relative violent confrontation, it could be argued that it was the neutral insignificance as well as the connectivity aspect of the promenade that has facilitated the presence of the diverse and somewhat contested society through the Village Market. In opposite to the general contested conception and perception of public space's identity on the one hand and the symbolic political representation of the Martyrs' Square on the other hand; it could be further argued that the neutral western promenade, as well as any type of urban space encompassed by it, has the potential to become the soft space and the common ground of cross-city identity (Bollens 2012: 241-242).

When discussing the typology and product dimension of public space, it could be further emphasised that the Village Market through the park – now also perceived as a soft type of public space – is a critical phenomenon concerning efforts of urban peacebuilding and peacemaking. However, the case of the Village Market should by no means replace the significance of other hard forms and shapes of urban space.

The essential need for a multiplicity of typologies of public space in relation to the diversity of the society had previously been advocated across various parts of the thesis. As a result, the narrative of post-conflict associated with the will as well as the effort for urban peacebuilding further establishes the need to create flexibility and prosperity of urban spaces through the conceived, perceived, and the lived dimensions of the city.

The process of the Village Market as a civic initiative conceived beyond the remit of the urban regulatory framework also entails the tactic aspect of post-conflict urban peacebuilding. This tactic across the spatial environment could be emphasised as the soft physical and social intervention that is capable of articulating a broader strategy of urban peacebuilding, and while still promoting and protecting the collective civic public realm.

It was evident that the Village Market through its location, product, process, contextual relative significance and insignificance was capable of symbolising some of the strategies and tactics situated at the core of the process of urban peacebuilding and peacemaking across contested cities and societies. Furthermore, examining the Village Market has resulted in highlighting a broader image of the urban space to be emphasised and invested in through the narrative of post-conflict. Accordingly, the shared public space of post-conflict becomes associated with the diversity and flexibility of both soft and hard spaces, as both products and process, and across the central and marginal scenes of the city.

Exploring, examining, and analysing the Village Market was associated with a narrative of discovery and optimism. New civic, public and spatial initiatives do exist but are yet to be realised. However, the narrative to realise them starts beyond the covers and limitations of this thesis.

To conclude, the section on accumulating the fragments of public space has further examined the establishments of Part II concerning the preliminary conceptual proposition of the thesis. As well as affirming some initial declarations and findings, this section has articulated some new insights and potential explanations; these were associated with the probable consequences of the declared absence of the conceived and perceived public space; to the significance of soft types of urban space through the possible narrative of post-conflict. Accordingly, the thesis transfers to articulate the

major indications and findings of this section as it will assemble the fragments of the notion of public space associated with the context of this study.

9.2 Assembling the Notion of Public Space

This section represents the conclusive findings of the thesis. Through various parts of the research, the notion of public spaces associated with public life had been signified by a sense of absence. Nevertheless, the context of the study had also signified some traces of opportunity to be acclaimed. By cross-examining the declarations of Part II in relation to the establishments of Part I, this chapter had accumulated the fragments of the notion of public space to now be assembled through the following sub-sections.

9.2.1 Beyond a single notion of public space

Through all parts of the thesis, public space was identified as the product of urban design capable of physically celebrating public life as well as being celebrated by it. Public life and public space were signified as two unseparated notions situated at the heart of the public social realm. This section presents no alternative; accordingly, public space will be advocated continuously with the public life being encompassed as a part of it.

Based on the earlier phase of accumulation and synthesis, it can now be argued that both public life and public space do exist, at least through the city of Lattakia. Nevertheless, they are to be perceived and lived as marginal entities hidden across corners of the spatial environment. Both of public life and public space were capable of being encapsulated beyond rhetoric establishments of urban governance, as well as being located outside the reach of falsely acclaimed central civic urban squares.

The research had so far attempted to explore, examine and asses the notion of public space across three units of analysis correlated with the hierarchical case study. The previous was associated with the following:

- Identifying the conceived notion of public space across the central and local urban regulatory context and framework.
- The perceived presentation of public space through Lattakia’s general organisational plan concerning the physical and social representation of the same space through the spatial dimension of the city.

- The lived public space created and led by the civic society associated with the Village Market as one precedent capable of contesting the established notion of public space.

Through Syria and the context of Lattakia, it can be now stated that the notion of public space can encompass all the earlier conceptions, perceptions and lived experience to establish a significant and grand idea of space associated with the following:

- The capabilities of the urban regulatory context in guiding and emphasising the notion of public space.
- The opportunities represented through perceived physical and social dimensions of space.
- The potential civic experiences associated with the lived public space.

The notion of public space in its entirety is neither represented solely through the central Martyrs' Square nor through the Village Market, but indeed through the combination of both, as well as through all types of public space situated in between them. Advocating the wholeness and multitude of public space is associated with the significance of the multiplicity of urban space types concerning the diversity of public life. Every kind of urban space can contribute to public life in its way and its right.

Concerning the historical context of this study, it was previously indicated that the evolution of the historical city associated with Islam had signified a sophisticated urban system of interrelated public/private space. This system could establish the wholeness of the city as a public space. With the age of modernisation, the order of public/private urban network had lost its significance to the rising notion of the hybridised city. By advocating the wholeness and multitude of public space, the aspect of connectivity of spaces through a sophisticated urban network stands as a new characteristic capable of connecting the multiplicity of public space into a comprehensive entity-oriented towards the collective public life.

Concerning the narrative of post-conflict and the contested city, the Martyrs' Square had been perceived as the central border segregating contesting homogeneous societies. On the other hand, the Village Market was advocated as the soft and marginal public space capable of celebrating the diversity of society. However, emphasising the potential of the shared public space of post-conflict when associated

with the wholeness, multitude, and network aspect of the public space should attempt to signify the marginal as well as the collective civic sphere across all centres and corners of the spatial environment. This could be further advocated as a part of urban peacebuilding and peacemaking strategies oriented at macro and micro levels of the city and through soft and hard edges of the city.

The conceived, perceived and the lived, as well as the wholeness and multitude of public spaces could be potentially narrated as the connected urban entities that in return are associated with a system of establishing the strategic notion of public space for the tactic public life to perform beyond the established context, and to prosper beyond the present limit.

Comprehending, and then advocating the notion of public space - if endowed to be pragmatic and achievable - should be considered as a process that needs to initiate and encompass equally the various levels of urban governance, as well as the different public realms of everyday urbanism. Through this equation, defining and then identifying the notion of public space through urban design frameworks is as significant as capturing and comprehending the lived experiences of the society throughout their local everyday spaces.

The celebrated notion of public space and public life is capable of existing through *Al-Sheikh Daher* Square of the populist Lattakia, as well as through the Martyrs' Square of central and local urban regulations, and through the Village Market on Saturdays, as well as through the *Batarni Park* of everyday life. Most importantly, the notion of public space is capable of existing throughout the daily public experiences of all the previous, and all types of urban space bounding them together.

Public life is capable of being incepted at the level of local individuality through the sidewalk of the neighbourhood, to culminate with the collective identity and the thrown togetherness of bodies across the central square of the city. Assembling the notion of public space associated with public life starts by accepting that this notion stands beyond a singular product of space.

9.2.2 Beyond a single process of public space

Through the chapter related to the methodological approach of this thesis, pragmatism concerning urbanism was adopted as opposed to solely investing in critical urban

theory thinking. The Syrian central and local urban regulatory context and framework was approached as it was argued that urban policies presented the fundamental source of reference for the process of urban planning to initiate and take shape (Punter et al. 1994: 200). Consequently, examining and analysing the policies, legislation and principals associated with the notion of public space has resulted in declaring the absence of public space, as well as the lack of the social dimension of urban design across products and processes of urban planning in Syria.

Also, exploring the central urban regulatory context and framework, and the adoption of action and transformation plans have been indicated as a suitable mechanism capable of overcoming the limitations of comprehensive plans. Within this thesis, a form of the comprehensive plan was represented through the case of Lattakia general and detailed organisational plans. Nevertheless, with the conclusion of the MAM programme across various regions of Syria, the implementation of such action and transformation plans across the spatial environment was never realised in its full capacity. As well, both action and transformation plans were allocated only concerning singular notions of urban and spatial challenges such as informal settlements and public participation in the process of urban planning. It is necessary to acknowledge that these indicated urban problems were of vital importance through the urban scene of Syria in general. However, the years associated with the Arab Spring in general and the Syrian civil war, have marked some new tangible and immediate urban complications, as well as some less visible strategic spatial challenges. The latter is what characterises the focus of this research through the position of public space across socially contested societies and identities. Mainly, as contested societies through some prerequisite conditions can sustain the normative tension for the narrative of conflict to start again.

As a part of the thesis pragmatic approach, the urban regulatory context was associated with the case study's first unit of analysis. However, the same regulatory context formed a significant part of the findings through this part of the thesis. The previous section had advocated a notion of public space that, in return, is associated with ideas of wholeness and multiplicity of public space. As well, both public space and public life were advocated as unseparated notions. Although a soft notion of public space was discovered at the marginal corner of city, the discovery of the Village Market served to point towards the willingness of the civil society concerning the opportunities presented and associated with the public space. However, it was the existence of the

open space both physically and as a part of the urban regulatory context which allowed the opportunity for its civic use to take shape, form and then evolve.

Currently, it seems appropriate to state that through the political, social and general conditions and context of Syria, the urban regulatory context will serve as the primary base of reference for any notion of public space to establish and then evolve. Accordingly, even if innovative and tactical uses of public space are to be discovered outside the rhetoric of regulations, the advocacy for the wholeness and multiplicity of public space will need to be embedded through the regulatory context, without necessarily being limited by it. Furthermore, the advocacy for a new notion of public space associated with the idea wholeness, multiplicity and network will need to be accompanied with appropriate and implemented types of urban frameworks such as previously indicated action and transformation plans.

It was previously argued that the narrative of conflict had brought various tangible and less tangible urban challenges. As well, it was the narrative of conflict and potential post-conflict that have shaped many aspects of both the research and the context of research. It was also evident that the contextual transformation of the city through conflict was not accompanied by a transformation in the approach of urban authorities toward the same city. Yet, it should be remembered that conflict itself represents not only the need for change but also the opportunity for change. Consequently, transforming the rhetoric of urban regulations concerning public space and the significance of public space in relation to public life should seek to transfer the initial basic principles associated with the public space. The transformation towards the wholeness and multiplicity of public space as products should also seek the comprehensiveness and multiplicity of processes oriented toward creating and implementing the conceived, perceived and lived public space.

Concerning the aspect of the diversity of the society, it was found that the significance of the product of public space stands beyond a single notion; as well its process of implementation certainly exists beyond a singular vision organisational plan.

9.2.3 Beyond a single responsibility of public space

Through the phase of data collections associated with semi-structured interviews, responses by the participants had indicated various opinions and perceptions regarding the nature of the Village Market in correlation with the notion of public space

and public realm across the city of Lattakia. As a result, some participants had argued for the nature of the Village Market as being merely a commercial activity with limited civic virtues; the same participants had also advocated the 'once upon a time' public and civic conditions of the Martyrs' Square. On the other hand, some other participants had celebrated the civic and public realm opportunities associated with the Village Market, as opposed to a limited appreciation to the civic prospects represented – or unrepresented - through the Martyrs' Square. It could be argued that, even with a limited number of interviews, the variety of responses somewhat reaffirms the significance of the nature of public space in responding to the diverse interests of the society (Madanipour et al. 2014a: 61). Also, it could be relatively argued that the diversity of opinions and perceptions will, to some extent, affect the willingness of the participants to engage with explored and described public spaces.

The notion of public space as both a product and a process had already been advocated through aspects of wholeness and multiplicity. As well, the significance of the central and local urban regulatory context had been indicated as the basic source of reference for both the abstract conception and physical implementation of the public space to take effect. However, the transformation in the mode of governing through Syria from a social model into a social market one, also marks the role of central and local urban authorities from providers of the public space into leader and enablers. Accordingly, the process to establish a comprehensive notion of public space will, in return, require the involvement, participation and collaboration of various stakeholders contributing to the conceptions, perceptions and experiences associated with the public space and the public realm. Furthermore, the roles of these stakeholders will range between researchers, designers, policymakers, managers, representative of the civil society, the private sector, to ultimate users of the public space. Nevertheless, across all the previous, it will be the responsibility of the municipal authority, central and local, to lead and initiate the notion of public space, and help to promote this notion across the diversity of stakeholders and the society in total.

Consequently, for the urban authority to explore about the rationales and mechanisms standing behind the relative success of the Village Market, will be as significant as the attempt to transform the conceived, perceived and lived conditions associated with the Martyrs' Square in general, and the notion of public space. As well, leading and promoting a comprehensive notion of public space through the urban regulatory context and concerning various stakeholders will relatively serve to contribute towards

the transformation of the mode of governing from social into social market, as well as from the central into the more local approach.

Concerning the potential narrative of post-conflict, the previous aspects of shared responsibility and collaboration will help to intervene in the spatial environment through various strategies and tactics associated with the efforts of urban peacebuilding and peacemaking. These can be correlated with the engagement in equity planning that can address local root issues. On the other hand, the aspect of shared responsibility can be perceived as a potential mechanism capable of empowering marginalised sectors of society. Finally, the shared responsibility and the participatory approach to public space is capable of promoting and protecting the collective civic public sphere, if given a serious and proper opportunity (Bollens 2012: 236-251).

The act of religious endowment had previously been introduced and discussed throughout several chapters. Currently and due to the lack of documentation through the Department of Endowment in Lattakia, it is difficult to verify if all lands of endowments are oriented towards various religious aspects and building mosques in particular. Within the arguably secular Syrian Arabic Republic, the potential advocation of the notion of public space concerning the collective good of the society will ultimately aspire to perceive an act of endowment concerning any form of civic urban space.

The previous, although being utopian, will represent the ultimate transformation of the responsibility for the public space from a single governmental one, into a shared vision and collective civic responsibility oriented towards the diverse, yet collective public sphere.

To conclude, as opposed to the absence of the collective and comprehensive notion of public space and public life across various dimensions of the urban regulatory context and the city of Lattakia, on the other hand, assembling the notion of public space has attempted to set the scene for its potential existence. Through the context of this study, if the notion of public space is ever to exist, it will have to be signified with the multiplicity of forms, created through the multiplicity of processes, and most importantly conceived, perceived and lived by the multiplicity of the public. Assembling the scene for the possible existence of the comprehensive notion of public space progresses to recommend its narrative of construction.

9.3 Constructing the Notion of Public Space

Through cities of the global west, processes of reconsidering and reconstructing various notions of public space have been associated with its multiplicity of aspect and roles (Madanipour et al. 2014b). In return, these aspects and positions range from economic revival and social inclusion to environment care and urban governance (Ibid. 2014b). This thesis, on the other hand, narrates the lack of public life and civic realism as aspects that could be contested through products and processes of public space. The notion of contestation and segregation when correlated with the narrative of conflict and potential post-conflict mark the social aspiration and sensitive territory to be considered. In return, the emphasis on the role of central and local urban policies also signifies the embedded aspect of urban governance to be considered. Accordingly, it could be argued that the notion of public space to be recommended through this section will also be associated with the complexity and multiplicity of aspects, that are nonetheless encapsulated by the social dimension of urban design.

This thesis has been associated with declarations indicating the absence of the collective and comprehensive notion of public space and relatively public life. In return, this chapter has attempted to accumulate and assemble the fragments and limited notions of public space. As opposed to reconsidering and reconstructing the notion of public space, this section attempts to construct this notion upon the findings established along with the narrative of the thesis. The next three sections will attempt to guide the product, process and domain of the notion of public space to be constructed. Respectively, this section is associated with opportunities to be retrieved, as well as challenges to be confronted, and the narrative of construction will be presented and situated between idealised aspirations and tuned anticipations.

9.3.1 Constructing the product of public space

The Village Market taking place through a public park is as important as the symbolic and historical representation of the Martyrs' Square. Through the modern history of Lattakia, each of these places contributed towards shaping the public sphere of the city. However, as discussed through the findings of this chapter, the notion of public space was not limited to these two types of urban space. As a result, the general advocated notion of public space could encompass both of the Village Market and the Martyrs' Square, in addition to all shapes of space situated between them.

Respectively, the process of attempting to define, identify and sometimes create the abstract meaning of public space could be in return regarded as the critical first step to be later culminated with the conceived, perceived and lived public space. Enduring, as well as progressive definitions of public space, have already been established across various governmental, non-governmental, academic and professional settings of the global west, as well as the region associated with the context of this study. Consequently, future attempts to progressively construct the notion of public space should be associated with efforts to examine, explore, and adequately implement such establishments in relation and relevance to the urban contexts of Syria.

Public space should be celebrated as a place of opportunity for public life and civil society to take shape and then flourish. Through the previous, the entity of space can combine as well as progressing the physical, the social and the temporal dimensions of urbanism. Accordingly, the notion of public space should be regarded through various dimensions and aspects, even when they are situated at opposite extremes. As a result, the public space becomes a notion capable of being constructed both physically and abstractly.

Furthermore, constructing the notion of public space is, in return associated with various processes. These processes situate themselves through tangible and intangible settings that in return range between the scale of central government's urban space policies to the extent of a bench through a public garden. Each of the two is capable of shaping and contributing towards the construction of public space, and most importantly, each can influence the other. Understating the public bench as an opportunity for social interaction becomes as essential as the public policy-oriented towards creating the notion of public space.

The ideas of strategic and tactic through the spatial environment have been introduced repeatedly across various chapters of the thesis. Therefore, it can now be argued that both ideas are essential for understanding the complex relationship between public space and public life. While the former represents somewhat the strategic, the latter in return could stand for the tactic. Accordingly, this section emphasises the importance of the strategic aspect of planning the notion of public space, and in return, to allow as well as to anticipate the opportunity for the tactic to take place. However, this does not represent the end. Both strategic and tactical notions of public space and life should be regarded as sequential interrelated processes, that in return are constantly

redefining and reshaping each other. Consequently, the public space will also need to be reconsidered as a living organism that although is being conceived in particular ways, it is in return consistently being perceived and lived differently concerning the conditions of the everyday life through the spatial environment.

Constructing the product and notion of public space will not only demand the advocacy of the multiplicity of products of public space but will also require the understanding of these products as progressive organisms that are continually changing and evolving. As well, conceiving the strategic potential of public space will constantly need to be challenged and reshaped through the lived tactical experiences of its users concerning the changing conditions of the spatial environment encompassing them. Furthermore, if these strategic and tactic shared public spaces are to be associated with a narrative of post-conflict, they will need to be constructed both abstractly and physically as opposed to waiting for them to exist spontaneously.

Public life is there, and it is operating beyond the boundaries of socially absent public spaces. If the public life is to once again merge collectively with public space, constructing the notion of public space will require to:

- Identify the public space when it is ambiguous;
- Construct the public space abstractly and physically where it is absent;
- Revive the tangible and intangible aspects of the public space as they become close to extinction;
- Connect the public space as it stands alone;
- Most importantly, to continually observe and explore the potential public space and guide its relentless process of becoming.

This section attempted to recommend a collective and comprehensive notion of public space associated with the diversity of urban space types. However, it should be emphasised that this proposition is also associated with pragmatic challenges that range from economic factors to the lack of necessary social and comprehensive urban planning skills across the urban regulatory context of Lattakia. In return, initiating any form of research on the shared public space, central or marginal if public, could be perceived as an initial necessary step that can contribute towards the construction of the potential notion of public space.

9.3.2 Constructing the process of public space

Later to establish the rhetorical approach aimed at constructing and advocating the notion of public space, this section will attempt to articulate generally the process of implementing such an approach. It should be emphasised that the process of implementation is not meant to manage the physical transformation of the public space and in return, the public realm. However, it is oriented towards guiding and supporting all the phases leading to such a potential transformation of existing public spaces as well as advocating the possibility for new establishments of space.

So far through this study, the shifting urban and spatial conditions across the span of a single decade had indicated the inadequacy of general organisational plans. Through the context of Syria in general and Lattakia in particular, 20 years fixed, and singular vision masterplans were not capable of comprehending or dealing adequately with the spatial challenges associated with the everyday urban life. Furthermore, it was consistently indicated that the social dimension and its embedded public realm aspect was lacking if not being absent through most parts of the Syrian urban regulatory context. In return, transformation and area action plans were introduced as potential urban planning approaches and tools capable of transforming particular settings of the city concerning specific urban challenges. This section emphasises the urban public space separating contested societies as the setting for action. Also, the effort for urban peacemaking through the narrative of post-conflict could be regarded as the general theme and moment for such an action plan to initiate and then take shape.

The shared public space of post-conflict has been advocated repeatedly as a thorough notion that is yet associated with the multiplicity and connectivity of various types of urban space. However, it was also indicated that adopting a pragmatic approach will also require the realisation of the challenges associated with considering the city and its embedded potential public spaces comprehensively and as a whole. Both the Village Market and the Martyrs' Square were introduced as selected representations of either the public realm taking forms outside the direct guidance of the regulatory context or on the other hand; the falsely claimed square deprived of any societal value across the everyday life. As potential public spaces for action area plans, both spaces do not stand alone through the urban context of Lattakia. Various examples of false acclaimed public squares that yet have the potential to contribute to the public realm had been previously indicated through chapter 6 of the thesis. On the other hand, civic and public led initiatives across public spaces of the city do exist, but they are hidden

and require discovery. Most importantly, any form of public space if needed to strive concerning the significance of the multiplicity of mosques through the everyday life, will need to empower the opportunity for the public realm to take shape through the everyday life.

Accordingly, determining the area or space signifying the setting of action plans will be a challenging and complicated process that cannot be fully comprehended through this thesis nor this chapter. However, it is worth noting that marking the space or multiplicity of spaces for intervention will require the consideration of the following aspects:

- Potential significance concerning everyday life;
- Appropriate for weekly and seasonal activities;
- Location as being marginal or central to contested societies;
- Existing connections and possible new links to spaces of opportunity;
- Symbolic representation and the sensitivity to various sectors of the society;
- Opportunity to achieve short term tactics as well as long term strategies;
- Capability to represent the collective public sphere.

Through the current implementation of general and detailed organisational plans, public participation is perceived to take place only through the latest phases of establishing the masterplan. On the other hand, implementing transformation and action plans should allow the opportunity for early engagement of the public. In that respect, the significance of the space to be tackled will somewhat indicate the aspect of the public to participate in the construction of the process of public space.

The previous section has attempted to indicate the rhetoric approach to construct the public space as a product. However, in relation to the challenges of approaching the totality of the public space, it could be argued that constructing the product of space could also be associated with constructing the process. As a result, it could be argued that the process of identifying the setting for the action plan could, in return, be associated with the construction of the meaning and product of public space. If the Martyrs' Square is to be approached through an action plan, the final product could be allowed to be as much as a public park as it is a public square. The most critical issue will be to realise its potential as a public space associated with the previously discussed aspects, and most importantly, the public realm of everyday life.

9.3.3 Constructing the domain of public space

The previous two sections had so far attempted to establish the initial criteria for constructing the product and process of the public space. As well, this chapter had also advocated the significance of the shared responsibility and collaboration to initiate and implement such a product and process in correlation with central and local urban authorities. However, the various declarations associated with this thesis had also indicated the present inefficiencies and incapability of the urban regulatory context, and in return, its responsible urban authorities. Adding the aspect of conflict and the necessity to reconstruct different sectors and settings of Syria does not necessarily make the process easier. Furthermore, it was also argued that since the Syrian conflict, the global approach to reconstruct Syria of post-conflict had been associated with tangible and immediate necessities such as housing, education, electricity and waste management to name a few (UN-Habitat 2014).

Establishing and enabling the MAM programme across various regions of Syria was based on the realisation of the Syrian government to its limitations and incapability. As a result, when faced with the regional and local challenges of urban planning, the MAM programme could suggest some critical as well as appropriate recommendations and approaches - not necessarily concerned with public space - such as transformation plans, actions area plans, as well as private-public partnerships (PPP) between various stakeholders of urban planning. Consequently, the direct contribution of this thesis could be associated with indicating and emphasising the significance of public space as part of future urban planning approaches, mainly if these approaches are to be correlated with efforts of urban peacebuilding, physical and social reconstruction across Latakia and Syria. As well, it could also be argued, that the general recommendations constructed across this chapter are not necessarily associated with utopian and unrealistic visions but are assembled and embedded with established efforts oriented towards enhancing the products and processes of urban planning in Syria. Consequently, the recommendations associated with various aspects of the public space, public life and the public realm should not be considered as isolated efforts oriented towards aspects of urban design, but instead, they should be viewed as endeavours encompassed within a more extensive revitalised and post-conflict process of urban planning.

The regulatory and professional context of researching and practising various aspects of urban planning in Syria and Lattakia is currently limited to and embedded within the

Engineer's Syndicates as well as the Association for Architects across multiple cities of Syria (Krom 2015). On the other hand, the discipline - and multidiscipline - of urban design and planning is not currently associated with any particular institute or council. In this regard, the attempt to initiate the revitalised and the post-conflict process of urban planning will necessarily require the reconstruction of the practice and discipline of urban planning and urban design through the context of Syria. Through this ideal process of reconstruction, the narrative of post-conflict will also mark the significance of peacebuilding through the spatial environment. The previous will signify the time as well as the context to elevate the notion of the space of post-conflict into a comprehensive and extensive process of urban planning. Consequently, revitalising the entire process of urban planning as opposed to solely the process of public space, should critically signify the shared responsibility aspect assembled earlier in this chapter.

The final and most challenging recommendation of this, section, chapter and thesis will be to establish a special council for urban planning. Creating such an assembly will be capable of encompassing as well as extensively exploring and implementing most of the MAM approaches as well as the particular constructions and recommendations of this thesis. As such, urban design and planning in Syria could be encompassed through a regulatory domain capable of influencing its various products and procedures in correlation with both the Engineers Syndicate and the Architectural one. The scopes and mechanisms for constructing such a domain or regulatory body reside beyond the objectives of this thesis. Nevertheless, lessons could be learned from established urban design council or bodies existing within the vicinity of the geographical context being examined, in addition to contexts associated with efforts of post-conflict and urban peacemaking.

In deference to normalised urban context defining and identifying the existing such public bodies, the spatial narratives of conflict and potential post-conflict will be considered as the aspects defining immediate as well as more strategic challenges for such an urban planning council to confront. Though such narratives will indicate the necessity, as well as the timing for such an assembly to exist, the conclusion of a post-conflict, should not necessarily suggest the end to the process of urban planning. Mainly as the ideal means of urban planning through the narrative of this thesis is advocated as well as oriented towards advocating and establishing the physical and abstract shared public space of post-conflict, and most importantly the public realm beyond post-conflict.

9.4 The Presence of a People's Place

Through Part III from Context to Contest, this chapter has challenged the establishments and declarations associated with the narratives of conception, perception and discovery along with various parts, chapters and sections of the thesis.

This chapter had initiated by synthesising the established fragments of the research's conceptual proposition and analytical framework represented by Part I, into relation to the declarations associated with the context and the case study's units of analysis denoted by Part II. As a result, this chapter was capable of confronting the conceived absence of public social space with the advocacy to establish its presence in correlation with the social dimension of urban design. As well, the conceived insignificance of public space as opposed to the established significance of the mosque through the hybridised city was in return confronted with deprived collective public realm across the everyday life of the city. After that, the efforts to rebuild the immediate effects of conflict and post-conflict along various regions of Syria was confronted by the necessity to emphasise the impact of more strategic and intangibles aspects associated with the condition of contested socio-cultural structures along with existing homogeneous societies of Syria.

Defying the perception of public space through the case the Martyrs' Square of Lattakia has resulted in destructing the falsely acclaimed labelling of the square into a traffic roundabout deprived of any social virtues. Furthermore, this has also marked the divorce between the conceived notion of public space through the urban regulatory context and framework, in comparison with its perception through the physical reality of the city. The perceived condition of the hybridised city represented by a falsely acclaimed public square and limited public realm associated with religious buildings was in return attributed to the limited approach of urban regulations towards the notion of public space and public life, in comparison with strategic central urban policies orientated towards the creation of supervised religious realms. Finally, defying the perception of the public space has marked the position of the Martyrs' Square as a boundary of segregation across potential homogeneous districts. Accordingly, the Martyrs' Square was perceived as the space which is relatively sustaining the notion of contestation. However, when associated with the pre-requisite standards of conflict, the condition of contestation could transform the Martyrs' Square into the frontier of problematic exchange through a new and potential narrative of conflict.

Realising a notion of public space was represented by the discovery of the Village Market as one precedent of the public space and life created and operated by the civil society. Nevertheless, the Village Market was limited in its capabilities to contribute to a collective notion of public space and the public sphere concerning the diversity of Lattakia's society. As opposed to the everyday exclusive public realm associated with the daily use of the mosque, the Village Market was related to the presence of a relatively inclusive notion of the public realm yet related to temporal opportunity rather than everyday capabilities. Finally, the Village Market was advocated as the soft type of urban space capable of responding tactically rather than strategically to the sensitive contested cultural, religious and sectarian identities of the contested society.

After synthesising the establishments of the research's concept in relation to the declarations of the explored context, this chapter was able to contest the fragments of public space. Accordingly, the section on assembling the notion of public space had advocated the public space through its multiplicity of shapes, forms, and roles. Respectively, it was narrated that understanding the role of the bench to enable the opportunity for social interaction and potential public life, was as important as the urban policy designated to create the abstract meaning of the public space. As well, the notion of public space was approached as a multiplicity of processes that extended beyond the remits and limits of 20 years organisational plans. Accordingly, established concepts of transformation and area action plans were advocated as possible and applicable methods aimed to develop the multiplicity of and collective notions of public space. Finally, the notion of public space was advocated as the shared responsibility associated with various stakeholders of the public space and urban planning. Nevertheless, this section had explicitly indicated that it was the strategic role and responsibility of the central and local government to initiate, lead and enable the multiplicity of products and processes of the public space, and then to explore and learn from the tactical lived space.

The role of the mosque and other religious buildings in sustaining exclusive notions of public realms across the everyday life of the city have been indicated across various parts of the research. Nevertheless, the examinations and intention of such an indication were never meant to deprive or limit the present active roles of such a third type of urban space. Instead, such an examination aspired to discover and construct the rationales marking the limitations and incapability of the existing civic notion of public space and public life in comparisons to advantages and capabilities of mosques, and other religious buildings. Accordingly, assembling the notion of public space has

in return concluded with the attempt to construct such an idea based on the capabilities and urban regulatory significance of the mosque, without necessarily nor explicitly refereeing to such a type of third place.

The chapter and thesis's final recommendation were associated with the attempt to construct the potential notion of public space. As the thesis was conducted and explored based on a context correlated with the narrative of conflict and potential post-conflict on the one hand, and sentimental idealisation of the past as opposed to facing the challenges of the future, on the other hand, the aspiration of this research was marked by the present condition of uncertainty. Accordingly, the construction of the notion of public space was advocated as the comprehensive and collective abstract and physical approach associated with multiple aspects and criteria. However, it was also recognised that any attempt to construct a singular notion of public space correlated with the effort to approach and advocate the civic public realm was to be perceived as a valid construct. As well, the process to construct the abstract and physical notion of the shared public space of post-conflict was advocated as an act to be declared and claimed as opposed to a reality to be anticipated.

Furthermore, the construction of the process through action and transformation plans was perceived to be embedded and associated with the attempt to construct, define and identify the abstract meaning of public space. Finally, constructing the products and processes of public space was realised and advocated as an emphasis encompassed by a more significant endeavour. The latter was intended to revitalise the total discipline of urban planning across the city of Lattakia and the nation of Syria. As a result, establishing an urban design council was foreseen as the ultimate aspiration of the thesis. Such a council was perceived to be established in relation to the challenges and impacts resulting from the narrative of conflict. However, the council was also encouraged to operate beyond the narrative of post-conflict, and through the narrative of improving the normalised, everyday public life.

The shared public space of post-conflict is a notion to be conceived, perceived and most importantly lived. This thesis's narrative of exploration and discovery concludes by declaring and claiming the beginning to construct such a notion. The notion of the shared public space of post-conflict and beyond starts in correlation with the thesis's attempt to contest the absence of people's place in order to conclude with establishing the potential presence of a people's place

Chapter 10 : Rethinking the Shared Public Space of Post-Conflict

The thesis began by captivating a truth through the snapshot of the narrative of the Arab Spring taking place across celebrated squares and mosques of the Arabic Middle East and North Africa. This research has argued that beyond the epic moment of physical contest, the normalised urban context of pre and post-Arab spring was associated with the significance of the mosque as opposed to the insignificance of the celebrated square concerning the public realm and everyday life.

The previous snapshot had established the ontological background correlated with the attempt to think critically about the potential of civic space across an urban context associated with the narrative of post-conflict. In this regard, the aim of the thesis was to hypothesis the civic role of public space as a valid concept capable of reforming and sustaining inclusive social patterns within the context of post-conflict associated with religious social patterns. However, the research's attempt to think is in return associated with a process of rethinking the various elements constructing the public space.

This chapter represents the attempt of rethinking associated with the process of exploration, examination, evaluation and possible intervention through notions of public space and public life across the hybridised context of post-conflict. The chapter addresses the research's questions and objectives to reflect critically on the thesis potential contribution to knowledge. As well, this chapter discusses the limitations of the research's construct, research's findings and research's recommendations in order to establish the path for future enquiry through a context associated with the general lack of exploration on subjects of urban design in general and the public space in particular.

10.1 The Exploration of the Shared Public Space of Post-Conflict

This research was structured around three thematic parts, which in return were associated with theory and concept, concept and context, and finally, context and contest. This section summarises the contributions, establishments and declarations related to each part.

10.1.1 Part I from theory to concept, revisited

The thesis started by constructing the conceptual proposition associated with shared public space of post-conflict through Arabic Middle East. As well as being regarded as the literature review concerning the various intellectual themes and subjects of the research, this part was also related to the research's first three objectives and was represented through three chapters. In this respect, part I was formulated upon the following subjects:

- The relation and interrelation of public space to public life.
- The concept of public-private spaces across the urban context of the Arab Mediterranean Middle East associated with Islam.
- The notion of conflict in the city and the position of public space across various narratives of conflict.

10.1.1.1 Public space and public life

This chapter examined the significance of public space in conceiving and shaping public life across multiple processes. Through objective one, the contemporary condition of both public life and public space were introduced and discussed. The public space was advocated in its multiplicity of forms and shapes in relation to the multiplicity and diversity of the society. Furthermore, the negotiation and the 'thrown-togetherness' of the multitude of bodies through every day public spaces were conceived as the process representing a notion of civility across the society and the urban physical and social representation to a form of democracy.

Most importantly, this chapter had indicated the product and process of the public space through the city as an opportunity rather than the absolute notion capable of creating and shaping public life through everyday life. Although this chapter had explored the possibility of public space through literature associated with the global north, the chapter had also advocated the ubiquitous human nature in relation to public life.

10.1.1.2 Private public spaces of an Arabic Islamic context

While the previous objective had explored public space and public life as a universal objective, the second objective, on the other hand, had initially established a more focused geographical and urban context of exploration.

In correlation with chapter three, objective two had generally explored and examined the historical and modern urban transformation of the Arabic Middle East associated with Islam. Still, the notion of public space - or a version of it - was at the core of this chapter and was contested between two main arguments. On the one hand, the sentimental and orientalist views had advocated a peculiar and relative concept of public-private space concerning various urban scales of what had been called the Arabic Islamic city. On the other hand, a more critical and scientific approach had narrated the context of exploration through various geopolitical and cultural patterns associated with a rapidly changing urban environment, where the role of religion had played a secondary role.

The contemporary concept of the dual or hybridised city was introduced. The urban context associated with the hybridised city was reconciled of pseudo-modern and faux-traditional forms of space. Through this changing context, the mosque was perceived as a physical urban form capable of existing across both traditional and modern urban environments. The chapter had respectively and sensitively examined and evaluated the mosque as a form of urban public space correlated with the concept of third place. The urban context of exploration was associated with two critical types of urban space and forms. On the one hand, existed the ineffective imported form and centrally located shape of public space, on the other side remained the mosque with its exclusive rather than inclusive notion of public life.

The chapter had concluded by arguing that historically and perhaps through the contemporary era - when regarded through the lens of everyday life - the mosque was capable of contributing to a form of public life through the socio-cultural patterns of the everyday life. Yet, the significance of the square through the epic narrative of the Arab Spring had also the potential to be implied across everyday life.

10.1.1.3 Conflict in the city and the contested space

After identifying the subject and urban context of this research, the objective of this chapter was associated with the attempt to draw a picture of the future, still while understanding the elements of the past. Exploring the notion of conflict in the city and the contested space was associated with the thesis fourth chapter and objective three of the research. Through this chapter, it was revealed that the urban environment plays a significant role in shaping the conflict, as well as being shaped by it. While the title of the research had indicated a futuristic timeframe associated with the period of

post-Arab Spring and post-conflict, understanding the significant characteristics of the urban environment across the narratives of pre-conflict and conflict was critical.

This chapter had introduced some of the pre-requisite's standards associated with the condition of the urban environment through the narrative of pre-conflict. These standards were derived from literature and cases of conflicts through multiple contexts of the word. Although it was noted that not all of these indicators are necessarily perceptible or applicable within a single city or case that has experienced conflict and later partition, they were still capable of consolidating the typical pathway development into a potential conflict and perhaps division.

Through the narrative of the conflict in the city, it was perceived that conflict could take social and physical shapes, leading to separation capable of penetrating squares, neighbourhoods, cities, regions and the nation. Furthermore, besides the narrative of the conflict itself, its impacts on the spatial environment were more significant. The effects of the conflict were capable of being perceived across intangible aspects, mainly when related to long-time harms.

Determining the end of the conflict was perceived as being a challenging process. However, the narrative of post-conflict was associated with the attempts to invest in the role of the urban environment across contexts signified by the impact of conflict. Accordingly, the section on the narrative of post-conflict had introduced some spatial strategies and tactics that have been used across various urban contexts of the globe correlated with conflict, contestation and division.

Concerning the subject of the shared public space, it was revealed that through the three narratives of conflict, public spaces were capable of transforming from frontiers of problematic exchanges, into boundaries of segregations and later potential borders of civic interchanges. Accordingly, it was the final state of public space, which marked the future aspiration of the research. Afterwards, the fourth chapter had attempted to briefly and relatively narrate the position of public space across the lens of the Arab Spring. Public space was perceived as being the strategic and tactical urban element of competing powers.

Finally, it was concluded that through the Arab Spring as a narrative of the conflict, the pseudo-modern square of the hybridised city was perceived as the everyday strategic

urban element sustaining the segregated and tactical public life across other spaces of the city.

In summary part I from theory to concept, was capable of constructing the conceptual proposition as well as the analytical framework of the research by establishing the following:

- The potential of public space to create and shape public life and civil society through various forms of social interactions, and the everyday conception, perception and management of public life through a multiplicity of urban space types.
- The evolution and transformation of the significance and insignificance of mosques and civic public spaces as urban space types through the Arabic Mediterranean city associated with Islamic social patterns and the presence of the hybridised city.
- Contestations through the city and the role of narratives of pre-conflict, conflict and most critically post-conflict in transforming the condition of the public space from frontiers of problematic exchanges, boundaries of segregations and into potential borders of civic interchanges.

10.1.2 Part II from concept to context, revisited

Part I had been associated with the conceptual proposition constructed upon theory and its aspects of critiques to the possible condition of urbanism. Part II, on the other hand, served to assemble the context of actual exploration and potential intervention. The conceptual proposition was further examined in correlation to a pragmatic approach of research enquiry. Part II began by constructing the research design to be explored through a bounded system. As a result, the methodology of enquiry was associated with a single case study embedded by three units of analysis. In return, the case study's units of enquiry were correlated with objectives 4, 5 and 6 of the research, and as follows:

- To conceive, as in to explore, examine and evaluate the contents of Syrian national and central urban policies that determine the characteristics of the civic public space as a process and a product.

- To perceive, as in to illustrate and evaluate the position of the Martyrs' square through Lattakia's general organisational plan associated with the narratives of pre-conflict, conflict and potential urban peacebuilding through the narrative of post-conflict.
- To discover, as in to assess and examine the innovative and civic uses of public space represented by the public led initiative of the Village Market.

The case study design had concluded by introducing the context of exploration through the central and urban regulatory setting of Syria, the public space through the city of Lattakia and its most recent general organisational plan, and finally, the lived public space led by the informal civic society.

10.1.2.1 Conceiving the public space of urban regulations

This chapter was associated with objective four of the research. As a part of the pragmatic field of enquiry, this chapter attempted to explore the position of public space as a product and process through the rhetoric of the urban regulatory context of Syria. Accordingly, this chapter began by exploring the notion of public space governance as a part of urban design governance. When related to the pyramidal model of governing in Syria, the previous was of importance. Notably, as it assisted in understanding the ways the public space is being conceived through the powers dominating the process of urban planning. In this regard, the chapter attempted to explore and identify the notion of public space and to examine and evaluate its significance - if any - concerning ideas of public life and the general social dimension of the city.

Exploring the urban regulatory setting has resulted in marking the relative absence of a comprehensive notion of public space, and in return marking the relative lack of its social dimensions. Instead, public space was conceived as a part of a positive equation of urban planning associated with the quantitative leftover of the process of organising, dividing and developing future urban parcels. Furthermore, it was also realised that the urban principles guiding the process of urban planning in Syria were associated with an absolute approach in correlation with 20 years of fixed visions organisational plans. Following the central mode of governing in Syria, the quantitative procedural notion of public space was centralised and applied equally across national and local scales of the urban environment. In comparison, religious buildings were located as the essential urban forms across all scales of urban planning. Finally, the notion of Arab Spring and conflict were absent through this chapter. However, through the process

of exploration across various legislation, regulations and laws, it was realised that any potential process for urban peacebuilding associated with the narrative of post-conflict was to be correlated with tangible dimensions of the urban environment. Across the previous, there was no evidence to suggest the significance of long-harm social impact concerning the narrative of post-conflict.

However, through the same context, it was acknowledged that before the years of the Arab Spring, the model of governance through the country was in the process of change. The attempts to transform the mode of governance was led by the central government and was correlated with the central government acknowledgement to its limitations and incapabilities. Embedded within the previous attempt for change, was also the process of urban governance, and correspondingly urban planning. Accordingly, the process of exploring and examining the notion of public space had persisted across the various contributions and recommendations of the MAM programmes.

Although the notion of public space as a product endured to be relatively absent, its potential process had been relatively marked through the recommendations of the MAM. Notably, these recommendations were oriented towards drastically transforming the mode of urban planning in Syria, while also advocating universal principles of social equity and cohesion, in addition, the programme encouraged the abolition of 20 years organisational plans, and instead endorsed the use of transformation and area action plans.

This chapter concluded by declaring the absence of the conceived dimension of public space and its social dimension across the establishments of the urban regulatory context. However, this chapter had also marked the promising role of transformation and action area plans in evoking a new process and potential products of public space.

10.1.2.2 Perceiving the Martyrs' Square of Lattakia

This chapter had been associated with objective five of the research and the case study' second unit of analysis. The chapter had narrowed the context and borders of the study to the scale of the city of Lattakia and its encompassed central square. Accordingly, Lattakia was used as an instrument to examine the implications of the declarations conceived through the previous objective into the perceived dimension of public space through Lattakia and its process of transformation.

The chapter had started by perceiving the snapshot of the narrative of the Arab Spring arriving at Lattakia. Through the events of Friday the 25th of March, Lattakia's central Martyrs' Square and surrounding mosques were perceived through positions of strategic and tactic use and re-use of the urban space, as well as aspects of the physical, political and social space of representations. Nevertheless, the perceptual dimension of the same event had concluded by marking the insignificance of the Martyrs' Square as opposite to the significances of surrounding mosques through the normalised, everyday life associated with the narrative of pre-conflict. Most importantly, perceiving the event had also marked the condition of the Martyrs' Square as the potential boundary of separation across a city signified by a transformation in its district identities through an uncertain narrative of conflict and post-conflict. The previous had established the condition of the city's central square across various immediate narratives. However, this current condition of the product of space was the result of a process associated with the historical morphological evolution of the city, as well as contemporary rationales and justifications correlated with the central and local urban regulatory setting.

The chapter examined the process of transformation associated with the Martyrs' Square across the modern history of the city. The biography of the square was introduced and had described the evolution of the square since its inception until the time signifying its present status. The previous was of particular importance as it has indicated that the transformation of the Martyrs' Square from an open space at the edge of the city, to a marginal public park, then a central public square, and finally a major traffic junction, was correlated with the transformation in the mode of governance, and its embedded model of urban planning. The present condition of the square was also associated with the notion of the hybridised city.

Establishing the relation between the transformation of the square and the model of urban planning associated with urban regulations was of importance, as it had also denoted the possible context for potential intervention and actual change. Accordingly, the chapter had moved to examine the position of the Martyr's Square across the local urban regulatory context and framework of Lattakia City Council.

As opposed to the representation of the Martyrs' Square through public life, the presentation of the same square was only signified through the instrument of Lattakia organisational plan, created and produced by Lattakia City Council and the various

stakeholders associated with the process of urban planning in Lattakia and across Syria. Accordingly, the chapter examined and evaluated the position of the square through Lattakia latest masterplan. It was discovered that the organisational plan was oriented towards conceiving the future expansion of the city for the next 20 years, while also focusing on aspects of housing, tourism and informal settlements at the regional's parts of the city. Although the studies associated with the organisational plan had started as early as 2004, announcing the official general organisational plan did not take place until 2016. Most importantly, there was no evidence capable of suggesting any considerations to the impacts of conflict and civil war around the city and across the nation.

Regarding the relative absent position of the Martyrs' Square across the general and strategic orientation of the masterplan, alternatively, the chapter explored and examined the square through various reports and data sheets associated with the city existing conditions and the planning programmes guiding potential future quantitative considerations. It was discovered that the conceived Martyrs' Square was listed and categorised as a public fountain, public park and traffic junction but never as an urban space or a square. Through the same process of exploration and examination, religious buildings, on the other hand, were located again as the essential urban elements associated with the basic needs of the local society. Concerning the previous, various events across the history of Lattakia and Syria have marked the role of the central government in establishing the condition of the city, the square and mosques. Most importantly, these establishments were indicated as opposite to the guidance and recommendations of planning programmes of organisational plans.

In regards to the representation of the space through public life, based on evidence derived from conducted interviews, it was apparent that through a nostalgic realm, *Al-Sheikh Daher* Square - instead of the Martyrs' Square - was still to some degree an urban space associated with a once was, and long to be public realm.

Respectively, the chapter had revealed that the condition of the Martyrs' Square could, to some degree, be generalised across other central urban spaces of the city. This was possible, by marking their perceived condition and present existence as traffic roundabouts deprived of any social value.

This chapter concluded by marking a divorce between the representation of space across the memory of Lattakia's society, and the presentation of space through the powerful urban regulatory setting of Lattakia. Consequently, with such a divorce, and the absence of an attempt to bridge public life into public space, the chapter had declared the absence of the perceived dimension of public space and its embedded social value.

10.1.2.3 Discovering one notion of public space

This chapter was associated with objective six of the research, and the case study's third and final unit of analysis. Through the borders of the urban context of Lattakia, the objective of this chapter was associated with the attempt to explore and assess a civic use of the public space led by society. Accordingly, the Village Market was introduced as one notion of the public realm, which in return, had been initiated by the informal civic society. Although the Village Market itself was not associated with the everyday urban life of Lattakia, the market was still capable of establishing a significant weekly presence along the west promenade of the city.

The exploration of the Village Market had marked the inception of the event concerning rationales not explicitly associated with urban planning policies of public participation and civic virtues. Instead, a simple - yet not simplistic - association with commercial activities was capable of establishing a weekly event, which was implicitly associated with urban space and public life. Furthermore, the event led by the public was perceived as the tactical public realm initiative that was incepted and had operated beyond the strategic establishments of central and local urban regulations across Syria and Lattakia.

In the light of the Arab Spring through Syria and Lattakia, the Village Market was evolving to incorporate new activities concerning the condition and circumstances of the city through conflict and the civil war. The previous, as was evident, had led to a noticeable '*thrown-togetherness'* and diversity of bodies across the urban space. However, it was critical to note that through the memory of Lattakia associated with the nostalgic representation of the public space, the Village Market was not necessarily perceived as the public space or the public realm associated with civic virtue. For some, the Village Market was simply a commercial market.

In respect to the previous, this chapter had concluded by declaring the significance of soft and marginal types of urban space when associated with the evident readiness and willingness of the civic informal and formal society. Accordingly, the chapter was capable of discovering one notion of a civil public realm, while still ascertaining the opportunity to realise more marginal opportunities, that could in return shape the way for the collective and comprehensive everyday civic public realm across everyday central public spaces.

To conclude, through part II from concept to context, the narrative of exploration associated with a single case study and its hierarchically and sequential units of analysis was in return capable of establishing the following declarations:

- Absence of the conceived public space as a product and a process, as well as the potential lack of public life through the Syrian central urban regulatory context. However, through the possible transformation of the model of urban planning, exists an opportunity to transform the position of public space from general organisational plans, and into transformation and action areas plans.

- Absence of the perceived public space and social dimension of public life through both the presentation and representation of public space across the central city of Lattakia and its general organisational plan. As once the central frontier of problematic exchange, the Martyr's Square continues to stand as the boundary of social segregation across the relatively contested city.

- Discovering one particular notion of the lived public space outside the rhetoric of central and local urban regulations and frameworks. The lived public space was signified by the tactic significance of the Village Market as one innovative and civic-led approach associated with urban space through the potential narrative of post-conflict.

10.1.3 Part III from context to contest, revisited

Part III began the process of contesting the declarations and establishments associated with the conceptual proposition constructed through part I and explored through part II.

10.1.3.1 Accumulating the fragments of public space

Through the chapter on contesting the absence of the people's place, the research had attempted to synthesise the realms of the possible and actual by engaging in a phase of critical analysis that had taken a thematic as well as a cross-case approach. Throughout the narrative of exploration associated with part II, the research had constantly declared the absence of a comprehensive notion of the civic public space across the various contexts of the thesis. More, importantly, the context of this study had marked the importance of claiming such a notion of the shared public space in the light of the conflict and its potential transformation to the permanent contest across the normalised everyday life. Accordingly, the chapter started the process of synthesising the declarations of the case study's units of analysis into the thematic establishments associated with the conceptual proposition.

In respect to the previous, the section on accumulating the fragments of the shared public space of post-conflict was capable of affirming some initial declarations and findings, as well as articulating some new insights and potential explanations; all of which were ready to be structured and articulated through the section on assembling the shared public space of post-conflict.

10.1.3.2 Assembling the notion of Public Space

Through this section, the chapter engaged in uniting the possible and actual by attempting to merge the conceived, perceived and the lived declaration through a comprehensive and evolving notion of public space. Accordingly, this section was capable of assembling the research's findings through three aspects.

- **Beyond a single notion of public space**

This aspect signified that the existence of the shared public space of post-conflict should be perceived through a multiplicity of urban spaces and forms, that are yet possibly connected, and are potentially used through everyday life. Most importantly, this notion of public space was still perceived as the strategic and initial establishment of the urban authority, that yet should be celebrating the tactic public life capable of taking shape and evolving when given the opportunity. Through the context of Lattakia, the notion of the shared public space is capable of encompassing the Martyrs' Square and the space of the Village Market, as well as all types of urban space situated in between them and connecting them.

- **Beyond a single process of public space**

This aspect indicated that due to the incomplete transformation of the present mode of governing in Syria, the urban regulatory context was perceived as the primary base of reference for any notion of public space to initiate and then evolve. When associated with the condition of conflict and permanent contestation, it was also indicated that the notion of the shared public space of post-conflict was an opportunity to be claimed and then won. When narrated in relation to the diversity of the society, the significant product of public space was advocated beyond a single notion, most importantly its process of conception, perception, as well as creation and production was certainly to be located beyond an absolute singular vision of 20 years organisational plan. As such, transformation and action area plans were advocated as potential mechanisms capable of transforming the process of creating the abstract and physical notion of public space.

- **Beyond a single responsibility of public space**

This aspect advocated the current role of the urban regulatory context as the provider for the main base of reference regarding the notion of the shared public space. However, the same regulatory setting was capable of leading and enabling a collaborative process, where various stakeholders can contribute to the conceptions, perceptions and experiences associated with the public space and the public realm. Through the previous, learning from the tactical public life operating beyond the realm of strategic urban maps of the regulatory framework was critical in contributing to the very conception of the shared public space of post-conflict.

To conclude, the section on assembling the notion of public space had set the scene for evaluating its presences through limited physical ruins. However, as such a notion was still comprehensively absent, this chapter had attempted to construct it.

10.1.3.3 Constructing the notion of public space

It could be argued that the research's findings had been associated with the process of marking the aspects and rationales signifying the relative absence of the notion of the shared public space, as well as the opportunities related to its limited and potential existence. With such a general approach to the actual and possible, the research had finally argued that through the spatial context of Syria, as opposed to develop and

transform, the comprehensive notion of the shared public space will have to be constructed.

Respectively, the research's final chapter was associated with opportunities to be realised, as well as challenges to be confronted. Accordingly, the narrative of construction was presented between idealised aspirations and pragmatic approaches.

- **Public space as a construct**

The product of public space is to be regarded as a living organism capable of taking a multiplicity of urban forms. Respectively, this construct had advocated that the process of attempting to define, identify and sometimes create the abstract meaning of public space could be in return regarded as the critical first step to later culminate with the conceived, perceived and lived public space. Furthermore, this construct emphasised the importance of the strategic aspect of planning the notion of public space, and in return, to allow as well as to anticipate the opportunity for the tactic to take place.

Finally, this section had insisted that instead of starting with the scale of the city, initiating any form of research on the shared public space, central or marginal as long as public, could be perceived as an original critical step that is capable of contributing towards the general construction of the potential notion of public space.

- **Public space as a process**

Instead of considering public space as the physical quantitative leftover of a 20 years organisational plan, public space could potentially become the centre of research through 5 to 8 years transformation and action area plans. Respectively, this construct emphasised that the urban public space separating contested societies could be the setting for an action that is not solely oriented towards the public space but instead can consider the public space as the instrument of urban design that is capable of connecting contested societies through a claimed narrative of urban peacebuilding. Whether it was marginal, the central or the comprehensive and total, adopting the notion of public space as the centre of the action plan was also capable of implying a relative level of civic participation related to the scale of intervention. As well, intervening in the small public garden of a residential cluster through a limited in time transformation plan was as important as advocating the significance of the central

square, particularly if the construction of public space was to be regarded through a multiplicity of processes and scales of processes.

Finally, constructing the process of public space was not considered as a succession to construct the product. Instead, constructing the products and processes of public space were viewed as interconnected actions.

- **Constructing the domain of public space**

This section had advocated that the domain of public space, public life and the public realm should not be considered as an isolated subject oriented towards particular aspects of urban design, but instead, should be viewed as an endeavour encompassed within the larger domain of urban planning, and through the time of urban peacebuilding. Accordingly, although the research had attempted to explore the public space its endeavours were oriented towards enriching and intervening in the general process of urban planning across Syria.

Furthermore, the subject of public space and the discipline of urban design, in general, were for an extended period encompassed through the agendas of engineers' syndicates across various cities of Syria. It was not until the last decade when central and local architectural associations had been established. Ultimately, constructing the domain of public space had advocated the establishment of a national urban design commission or assembly capable of bridging the gap between domains of regional planning, planning and architecture.

To conclude, this research attempted to think of and explore the shared public space of post-conflict. Respectively, the shared public space was regarded as a notion to be conceived, perceived and most importantly lived. This thesis's narrative of exploration and discovery concluded by declaring the beginning to construct such a notion.

As the narrative of post-conflict is an aspect to be claimed and won, this research claims the attempt to begin such a narrative by attempting to think about it, for the least, through the scope of the shared public space. However, the effort to win the shared public space of post-conflict will be in consequence associated with rethinking the research's contributions, limitations and potentials implications.

10.2 The Research Contribution to Knowledge

This section attempts to narrate and indicate how this thesis contributes to knowledge in general and the field of urban studies in particular. These contributions are structured and represented through three themes before concluding with the thesis contributions to knowledge.

10.2.1 The Arab Spring, radical change and pragmatism

This research began by signifying the ontology as in the element of truth associated with the Arab Spring and the position of both the square and mosques in building the physical '*thrown-togetherness'* of bodies. Both literature and this research had indicated that the narrative of the Arab Spring is to be perceived as the epic culmination of the event. The Arab Spring was associated with the readiness and will of the people to pursue a radical change in the face of injustice and the challenges of everyday life. Radical change and the break from the norm are problematic to achieve, and if ever achieved, is to be perceived through the political, the economic and the public sphere. However, the impact of radical change on the urban environment takes a long time to observe.

Through Syria, the narrative of the event did transform radically to be correlated with a national and regional civil war. In addition to the lack of democracy and the challenges of everyday life, the new event was also associated with complex layers of factors that have ranged from the different forms of identities to reach the realms of national and regional power struggles. Across the previous, challenges of everyday life through the city remain present. However, they are today overtaken by themes of surviving the conflict and the destruction of the built environment. Lattakia and many other cities remain signified with hope. Although Lattakia is associated with the present contest and the limited presence to negotiate the contest, the city was still capable of giving evidence for the opportunity through the normalised life of its society across the spaces of the city

The field of urban design and the subject of the shared public space could be perceived as possible products and processes capable of contributing to the general notion of democracy and ease the experience of everyday life. Through the shared public space of post-conflict, this research had arguably sustained the ideas encapsulated through the Arab Spring and transformed them into abstract constructions with potential

physical implications. Through the previous, change can be achieved but is expected to be pragmatic rather radical.

10.2.2 The mosque, the square and pragmatism

Besides the invalid orientalist views associated with the significance of religion in shaping the society and its spatial environment, the urban context of exploration had been critically associated with the hybridised city. This form of the city has encompassed two principle types of urban forms, the pseudo-modern and faux-traditional one. Across both traditional and the modern context was the mosque standing as the space capable of responding to some of the everyday needs of the society. Concerning the previous came the narrative of the Arab Spring, where the protest, although had concluded through the square, however, has had initially originated through the mosque. Accordingly, it may be argued that through the spatial context of this study, religion is still playing a significant role in shaping public life and in return, the spatial environment associated with public life.

However, this research had pragmatically and systematically revealed that - through the case of Syria and Lattakia – it was the intervention of the central government through local urban contexts that had in return shaped the urban environment with a multiplicity of religious buildings and mosques. Besides, establishing a noticeable quantity of religious buildings was marked by the ease of urban regulations when associated with the concept of the endowment. Moreover, it was explicitly the limitations and incapability of the urban regulatory setting in addressing contemporary aspects of public space, public life and the public realm, which in return have led to both the conceived and perceived absence of civic public space associated with social virtues.

In correlation with the arguably present secular mode of governing through Syria, one of the research contributions could be associated with the pragmatic marking of the limitations of urban regulations against products and processes of public space, public life and the public realm. Furthermore, marking the limitations of such a context was complemented by constructing the narrative of potential and possible intervention. Accordingly, the significant role of the religious space in comparison to the insignificance of the civic public square could be attributed to the limitations of the political sphere and its urban policies, rather than to narrate it through the superiority of the religious institutions.

10.2.3 Global north and the global south

It is needless to state that through the last decade, Syria has occupied an ample space of the production associated with the fourth estate, grey literature and academic publications. However, themes of such a cannon of production are perceived through fields of political science, economics, geography, archaeology and humanities. In that respect, rarely had Syria been approached through urban studies associated with the challenges of everyday normalised life. Understandably, when Syria was approached through the field of urban planning, emerging themes were associated with the destruction of cities, and the aftermath of legal rights, informal settlement and most importantly the internal displacement of people and its impacts on hosting urban environments.

By contrast, Lattakia and its urbanism are subjects that are undoubtedly[43] absent through all types of academic publications and research in general. Accordingly, one of the direct contributions of this research is associated with the attempt to add Lattakia to the map of research, while also exploring urban design and the public space throughout a new urban context and a timely urban subject.

However, the chapter on the discovery of the Village Market was associated with the informal civil society and its relation to public space. Most importantly, this part of society was capable of building a community and an evolving public realm based on global and contemporary subjects such as organic products, healthy food options and post-secular engagement, which are in return timely topics through the global north of the world. Consequently, one of the research contributions to knowledge can be perceived through ascertaining the ubiquitous interests of societies concerning the urban space across the global north and global south of the world while using the instruments of urban design and the public space in particular.

10.2.4 Contribution to the theory

Through part I, the thesis began exploring three intellectual themes associated with various aspects of urban design and the theorisation of public space across different geographical - and to some degree geopolitical - contexts of the globe. Public life and

[43] Ascertaining this position is relevant to the date and time of submitting this research study.

space have been theorised and discussed under a westernised influence associated with sociology, human geography, economy, political sciences and other social fields. As well, through the Arabic Middle East, the thesis has also pointed to the peculiar conception of the public space when associated with religious or spiritual aspects as well as the perception of the local society giving meaning to the notion of public space. Then, the narrative of conflict has examined the role of the public space in contributing to conflict and contestation, as well as the role of the same space in relatively overcoming conflict.

Research on public space while also combining the three previous intellectual themes have already been established, for example, Lopes de Souza and Lipietz (2011), Rabbat (2012), and Sharp and Panetta (2016). This field is still growing, particularly, when correlated with the significant impact of Arab's Spring on local regions and the globe (Henley 2016). Yet, due to various rationales ranging from security and safety to the condition of constant conflict, these subjects temped to be either affiliated with an aspect of generalised theory (Rabbat 2012) or were being limited to the particularities and context-dependent knowledge of spatial environments that had overcome conflict.

This thesis has argued across various chapters that it was not particularly attempting to create a new theory nor predominantly testing one. Accordingly, the thesis was neither endeavouring a notion of public space influenced from a westernised ideology of urbanism, nor it was introducing a new ideal of the public space based on the practices and interpretations associated with a precise context.

Yet, through the cases of the Martyrs' Square and the Village Market, and in correlation with central and local urban regulations, as well as the local practices of the society, this research has theoretically constructed a comprehensive notion of public space. This construction is considered to be both timely and relevant to the three intellectual themes creating the general concept of exploration.

The construction of the notion of the shared public space of post-conflict contributes to the three intellectual themes both individually and collectively as following:

- The public space is to be considered as a universal subject particularly when associated with the ubiquitous societal aspects it is capable to provide. However, the context's dependent practices and interpretations can provide

some new insights into the processes contributing to the theoretical and physical production of space.

- Established religious social patterns contribute to the everyday spatial experiences associated with the city, which are in return capable of ascertaining a precise representation or identity of the city. However, this identity of the city is often the result of a lack of representation by the secular civil society, associated in return with the lack - and to some degree absence - of public space and sometimes public life.

- The pre-conditional standards associated with contestation in the city and leading to the conflict are universally observed and established. However, each context is relatively independent and can provide new insights on the specific – local and geopolitical- processes accumulating with conflict. Understanding the specific local urban factors associated with conflict in the city is critical to initiate a process of urban peacemaking that is both relevant and effective.

The findings of this thesis were still capable of enriching the discussion on the shared public space of post-conflict, particularly when associated with the relatively new notion of the Arab's Spring. Accordingly, the explored case study and its findings were able to contribute to the general pre-conditional standards associated with contestation, as well as ascertaining some of the tactics and strategies adopted through processes of urban peacemaking. However, constructing the notion of the shared public space of post-conflict remains associated with the context's dependent knowledge and practices related to Syria and Lattakia. Attempting to generalise the findings of this study into theory will require the further exploration of the various urban contexts associated with Syria, and perhaps the Middle East, while still ascertaining the uniqueness of each setting.

10.3 Rethinking the Research Limitations

Notably, a thesis attempting to acquire a Doctor of Philosophy degree through a subject associated with the subfield of urban design should be limited and focused in its scope of enquiry. This thesis suggests no alternative; moreover, this research has been associated with a geographical and urban context signified by limitations. Respectively, the study attempted to address some of these limitations instantly and in correlation with various chapters of the literature and processes of exploration. This section discusses the limitations associated with the research's findings and potentially the boundaries of the rationales and aspects leading to these findings.

This research had been explored through a political and physical urban context signified by contestation, conflict and therefore, uncertainty. Consequently, there was an aspect of instant and constant change in the spatial condition defining the regional and local context of exploration. On the other hand, the powerful urban regulatory setting and framework was for the foreseeable future beyond the impact of such change and uncertainty; the same was not necessarily applied to the perceived and lived experience of the city and public space. Accordingly, the declarations correlated with the absence of the conceived and perceived public space across the regulatory setting remain a compelling proposition. On the other hand, the aspect of discovering a public life and a public space concerning the Village Market resides within the relative realms of the actual, possible and the potential.

Regarding the section on the contributions of this research, through the years before the narrative of the Arabs Spring, both of Syria and the city of Lattakia had been relatively excluded from the scope of research and academic publications, notably concerning the field of urban design. Adding the equation of the central model of governing and the relative authoritarian nature of the ruling regime, had in return marked significant levels of inaccessibility to data and evidence unless associated with prior knowledge and a right level of social capital. Furthermore, the notion of uncertainty, since associated with the aspect of the contest and the violent conflict, had shaped the methodology of the research through adopting a remote case study related to methods, that when overlapped and interrelated had attempted to ascertain an adequate level of triangulation.

It could be argued that the remote case study and its limited in number interviews may have resulted in partial and perhaps inadequate findings. However, this section argues

that any additional interview and potential field study could have enriched the quantity of data and evidence, and therefore might have resulted in more comprehensive findings. Nonetheless, the same would not have affected the presented quality and validity of conclusions nor suggested a rival narrative of explanation.

Respectively, this research is limited to the notion of the civic public space. However, it is the nature of the public space and urban design in general to be interdisciplinary and multidisciplinary fields. Accordingly, additional research through the various fields contributing to urban design and the public space will undoubtedly be capable of enriching the findings and their eventual means of construction and intervention.

10.4 The Research Potentials and Future Directions

Through Syria and Lattakia particular, ultimately, the research aims to establish the physical public space or the multiplicity of shared and connected civic spaces through a period associated with the normalised public life and based on guidance and support from the urban regulatory setting. This is to be established while also associating the diversity of stakeholders correlated with the process of creating public space. Towards this goal, the research potential and future directions are represented along with aspects of dissemination and implementations.

10.4.1 Dissemination

Between this research's findings complemented by constructions of public space and the ultimate research's aim, reside an unforeseen period and extensive work and progress to achieve. As mentioned previously, this research represents a start, a claim and a contest to the physical and abstract establishments associated with the urban, legal and social context of this study. The hope can be narrated concerning the years before the Arab Spring when themes of the process of urban planning and localisations – and not necessarily the public space – were on the top of the central government agendas through the collaborations and participation of various global NGOs and concerning various UN agencies. While the local and urban regulatory setting of Syria and Lattakia remain the powerful context to invest in, explore, develop and possibly implement the findings and recommendations of this research, NGOs, think tanks and the UN could be perceived as the instrumental and influential organisations capable of reaching and working with the Syrian regulatory setting.

Accordingly, sharing this research's process of exploration, findings, and most importantly, limitations with the academic institutions through Syria and Lattakia could be regarded as a necessary step. This could help to create new research subjects oriented towards exploring, examining and evaluating the local and national notions of public space. Most importantly, it will help to put the notion of public space through academic and professional realms of exploration and implementation. Also, the dissemination of this research will take the form of participation in local, regional and international conferences and discussions, and hopefully, the publication of some parts of this thesis through academic journals.

10.4.2 Implementation

Most of the undergraduate architectural courses through local public universities in Syria are associated with what is known as productive research camps. These camps typically take place during the last two academic breaks. At least through the local university of Tishreen in Lattakia, these forms of workshops had been usually related with tangible and physical activities such as documenting archaeological sites and monuments or refurbishing various parts of public buildings including schools to name a few. However, research related to both social and physical aspects of urban design and the city has never been encapsulated as a part of these workshops. In coordination with the local public university in Lattakia represented by Tishreen University and its department of architecture, it could be possible to examine the possibility to launch a special agenda directly associated with the aim of this research and its future potentials.

To start, this would take the form of documenting and classifying the various types of public spaces existing through the city, before investigating their potential social contributions to civic public life. Furthermore, the limitations of this research could also be conquered by launching a focused piece of research that is capable of benchmarking both of the Martyrs' Square and the Village Market following – but limited to – based on this research's methodology and methods. Exploring the public space and public life aspects of urban design through the city of Lattakia could represent a significant opportunity for students to gain a form of knowledge and insight into urbanism, that is not necessarily covered through the local academic agenda. Besides, this would provide the students with a chance to explore a timely topic directly associated with their experiences as residents of, and future contributors to the process of creating the built environment of the city through phases of post-conflict.

Finally, if the programme is to be associated with appropriate academic research methods, it could potentially conclude with some recommendations that are worth sharing with governmental institutions, as well as the broader academic and professional community associated with urban planning and design.

In addition to the previous programme, it could also be possible to launch an informal urban group. Such a group would aim to discuss timely, local and national topics related to various aspects of urbanism and the city, as well as to establish some potential agendas, strategies and action plans. While members of this group will include students, academic, and professionals of architecture and urban planning, it should be emphasised that such a group will also represent an opportunity for the general public and local society to provide their opinion and voice. As well, this informal group could establish a link between the local community and professionals of urbanism in the light of a process that is lacking both public participation and understanding of the local needs concerning public space and urban planning. Finally, if successful, such an informal urban group could be turned into precedent and formal agenda capable of being implemented through various cities and regions of Syria.

To conclude, the title of this research started with the term ‘Shared Public Space’. Consequently, sharing - to finish with implementing - various aspects of this research with the multiplicity of interests, agencies, organisations and institutions associated with the multiple fields correlated with urban planning is regarded as the initial and critical step to achieve the shared public space of what is hoped to be associated with post-conflict.

Bibliography

Abdeen, Y., Meyya, R. and Meyya, S. (2013) Contemporary Standards of Planning to Prepare Sustainable Master Plans for Cities: The Case of Latakia in Syria. *Tishreen University Journal for Research and Scientific Studies* 35 (8), 111 to 132.

Abourahme, N. and Jayyusi, M. (2011) The will to revolt and the spectre of the Real. *City* 15 (6), 625-630.

Abu-Lughob, J. (1987) The Islamic City: Historic Myths, Islamic Essence, and Contemporary Relevance *International Journal of Middle East Studies* 19 (2), 155 - 176.

Adams, D. and Tiesdell, S. (2013) *Shaping Places: Urban Planning, Design and Development.* London: Routledge.

Al-Hammad, M. A. (1987) A Review of "Arabic-Islamic Cities: Building and planning principles". *Cities* 4 (2), 182 - 183.

Akram, M. I. (2012) Does Public Space Create Social Capital? *International Journal of Sociology and Anthropology* 42 (2), 48 - 53.

Al-Anani, K. (2012) Islamist Parties Pos-Arab Spring. *Mediterranean Politics* 17 (3), 466 - 472.

Al-Masri, I. (2010) Teaching Urban Planning in Syrian Universities: reality, indicators and alternatives *Damascus University Journal* 26 (2).

Al-Sayyad, N. (1991) *Cities and Caliphs: on the genesis of Arab Muslim urbanism.* New York: Greenwood Press.

Al-Sayyad, N. (1996) Islamic Architecture and Urbanism: Middle Eastern Perspectives. *Built Environment* 22 (2), 88 - 90.

Al-Sayyad, N. (2015) Medina; the "Islamic," " Arab," "Middle Eastern" City: Reflections on an Urban Concept. In Saliba, R. (editor) *Urban Design in the Arab World: Reconceptualizing Boundaries.* Burlington; Surrey: Ashgate. 17 - 25.

Alexander A, B. (2015) The Destruction of Heritage in Syria and Iraq and Its Implications. *International Journal of Cultural Property* 22 (1), 1-6.

Ali, C. (2013) Syrian Heritage under Threat. *Journal of Eastern Mediterranean Archaeology and Heritage Studies* 1 (4), 351-366.

AlSayyad, N. (2013) The Fundamentalist City, Medieval Modernity, and the Arab Spring. *Space and Polity* 17 (3), 270-283.

AlSayyad, N. and Guvenc, M. (2013) Virtual Uprisings: On the Interaction of New Social Media, Traditional Media Coverage and Urban Space during the 'Arab Spring'. *Urban Studies*.

Alsayyed, N. and Mejgan, M. (2011) *The Fundamentalist City? Religiosity and the Remaking of Urban Space.* New York: Routledge.

Amin, A. (2002) Ethnicity and the Multicultural City: Living with Diversity. *Environment and Planning A* 34 (6), 959 - 980.

Amin, A. (2008) Collective Culture and Urban Public Space. *City* 12 (1), 5 - 24.

Anastasiou , H. (2008) *The Broken Olive Branch: Nationalism, Ethnic Conflict and the Quest for Peace in Cyprus.* Vol. II. Syracuse & New York: Syracuse University Press.

Anderson, J. (2008) *From Empires to Ethno-National Conflicts: A framework for Studying 'Divided Cities' in 'Contested States' Part 1.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/WorkingPaper1_5.8.08.pdf* Accessed 10/March/2013.

Anderson, J. (2010) *Democracy, Territoriality and Ethno-National Conflict: A Framework for Studying Ethno-Nationally Divided Cities Part II.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/Working%20Paper18_2010.pdf* Accessed 10/March/2013.

Arendt, H. (1958) *The Human Condition.* Chicago: University of Chicago Press.

Bakshi, A. (2014) Urban Form and Memory Discourses: Spatial Practices in Contested Cities. *Journal of Urban Design* 19 (2), 189-210.

Balanche, F. (2000) *Les Alaouites, L'espace et le Pouvoire dans la Region Cotiere Syrienne: une integration nationale ambigue*. Doctorat. Tour: Universite Francois Rabelais.

Banerjee, T. (2001) The Future of Public Space: Beyond invented streets and reinvented places. *APA Journal* 67 (1), 9 -24.

Batatu, H. (1978) *The Old Social Classes and the Revolutionary Movements of Iraq: A Study of Iraq's Old Landed CLasses and Its Communists, Ba'thists and Free Officers.* Princeton: Princeton Unversity Press.

BBC (2011a) *Egypt unrest.* www.bbc.co.uk. *http://www.bbc.co.uk/news/world-middle-east-12386712* Accessed 17/May/2011.

BBC (2011b) *Syria unrest: Twelve killed in Latakia protest.* 27/March/2011. www.bbc.co.uk. *http://www.bbc.co.uk/news/world-middle-east-12873053* Accessed 09/April/2013.

Belkacem, Y. (1982) Bioclimate Patterns and Human Aspects of Urban Form in the Islamic City. In Serageldin, I., El-Sadek, S., and Herbert, R. (editors) *The Arab City: Its Character and Islamic Cultural Heritage.* Medina: The Arab Urban Development Institute.

Bender, B. (2001) Introduction. In Bender, B. and Winer, M. (editors) *Contested Landscape: Movement, Exile and Place* Oxford. New York: Berg.

Benvenisti, M. (1982) *Administring conflicts: Local government in Jerusalem and Belfast*. PhD Dissertation. Harvard University.

Berman, M. (1988) *All that is Solid Melts into the Air: The experience of Modernity.* New York: Penguin Press.

Bianca, S. (1982) Traditional Muslim Cities and Western Planning Ideology: an outline of structural conflicts. In Serageldin, I., El-Sadek, S., and Herbert, R. (editors) *The Arab City: Its Character and Islamic Culture Heritage.* Medina: The Arab Urban Development Institute.

Bianca, S. (2000) *Urban Form in the Arab World: Past and Present.* Zurich: ORL Institute

Björkdahl, A. (2013) Urban Peacebuilding. *Peacebuilding* 1 (2), 207 - 221.

Bollens, S. (2006) Urban Planning and Peace Building. *Progress in Planning* 66, 67 - 139.

Bollens, S. (2007) *Cities, Nationalism and Democratization (Questioning Cities).* New York: Routledge.

Bollens, S. (2012) *City and Soul in Divided Societies.* New York: Routledge

Botnick, K. and Raja, I. (2012) The unruly city: Signs, streets, and democratic spaces. *Thesis Eleven* 113 (1), 94 - 1111.

Bourdieu, P. (1986) The Forms of Capital. In Richardson, J. G. (editor) *Handbook of theory and research for the sociology of education / edited by John G. Richardson.* New York: Greenwood Press.

Bowen, J. (2013) *Surge in Arab sectarian violence after uprisings.* www.bbc.co.uk: BBC. *https://www.bbc.co.uk/news/av/world-middle-east-25465976/surge-in-arab-sectarian-violence-after-uprisings* Accessed 25/October/2014.

Brenner, N. (2009) What is critical urban theory? *City* 13 (2-3), 198-207.

Bridge, G. (2013) On Marxism, Pragmatism and Critical Urban Studies. *International Journal of Urban and Regional Research*.

Brill, M. (1989) Transformation, Nostalgia, and Illusion in Public Life and Public Place. In Altman, I. and Zube, E. (editors) *Public Places and Spaces.* New York: Plenum Press.

Brown, A. (2001) Counting farmers' markets. *The Geographical Review* 91 (4) (655).

Bryman, A. (1989) *Research Methods and Organization Studies.* London: Routledge.

Brynen, R., Moore, P. W., Salloukh, B. F. and Zahar, M.-J. (2013) Beyond the Arab Spring: Authoritarianism and Democratization in the Arab World.

Burns, R. (2000) *Introduction to Research Methods.* London: Sage.

CABE (2001) *The Value of Urban Design: A research project commisioned by CABE and DETR to examine the value added by good urban design.* London: Department of the Environment, Transport and the Regions.

Calame, J. and Charlesworth, E. (2009) *Divided Cities: Belfast, Beirut, Jerusalem, Mostar and Nicosia.* Philadelphia.: University of Pennsylvania Press.

Calame, J. and Pasic, A. (2009) *Post-conflict reconstruction in Mostar: Cart before the Horse.* www.conflictincities.org: Conflict in Cities *http://www.conflictincities.org/PDFs/WorkingPaper7_26.3.09.pdf* Accessed 10/March/2013.

Can, I. (2012) *In-Between Space and Social Interaction: A Case Study of Three Neighbourhoods in Izmir*. PhD. Nottingham: The University of Nottingham.

Cantacuzino, S. (1982) From Courtyard to Street: Recent Changes in the Patter of Arab Cities. In Serageldin, I., El-Sadek, S., and Herbert, R. R. (editors) *The Arab City: Its Character and Islamic Cultural Heritage.* Medina: The Arab Urban Development Institute.

Carmona, M. (2009) Design Coding and the Creative, Market and Regulatory Tyrannies of Practice. *Urban Studies* 46 (12), 2643-2667.

Carmona, M. (2010a) Contemporary Public Space, Part Two: Classification. *Journal of Urban Design* 15 (2), 157-173.

Carmona, M. (2010b) Contemporary Public Space: Critique and Classification, Part One: Critique. *Journal of Urban Design* 15 (1), 123-148.

Carmona, M. (2014a) Investigating Urban Design. In Carmona, M. (editor) *Explorations in Urban Design: An Urban Design Research Primer.* Surrey: Ashgate.

Carmona, M. (2014b) The Place-shaping Continuum: A Theory of Urban Design Process. *Journal of Urban Design* 19 (1), 2-36.

Carmona, M. (2016) Design governance: theorizing and urban design sub-field. *Journal of Urban Design* 21 (6), 705-730.

Carmona, M., Magalhães, C. and Hammond, L. (2008) *Public space: the management dimension.* Abingdon: Routledge.

Carmona, M., Tiesdell, S., Heath, T. and Oc, T. (2010) *Public Places Urban Spaces: The Dimensions of Urban Design.* London: Architectural Press.

Carr, S., Francis, M., Rivlin, L. and Stone, A. (1992) *Public Space.* Cambridge: Cambridge University Press.

Chase, J., Crawford, M. and Kaliski, J. (2008) *Everyday Urbanism / edited by John Chase, Margaret Crawford, and John Kaliski.* New York: Monacelli Press.

Chulov, M. (2018) *10M Syrians at risk of forfeiting homes under new property law.* www.theguardian.com: The Guardian. *https://www.theguardian.com/world/2018/apr/26/10m-syrians-at-risk-of-forfeiting-homes-under-new-property-law* Accessed 28/June/2018.

CinC (2012a) *Conflict and Religion - How Sacred and Secular Intersect in Contested Cities.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/newsandevents.html* Accessed 2/February/2013.

CinC (2012b) *Sharing Space in Divided City.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/Briefing%20Papers/Briefing%20Paper%204.pdf* Accessed 10/March/2013.

CinC (2012c) *Why Research Cities that Experience Ethno-National conflict?* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/newsandevents.html* Accessed 2/February/2013.

Crawford, M. (1995) Contesting the Public Realm: Struggles over Public. *Journal of Architectural Education* (29), 4 - 9.

Crawford, M. (1999) Blurring the boundaries: public space and private life. In Crowford, M. and Kaliski, J. (editors) *Everyday Urbanism.* New York: The Monacelli Press.

Crawford, M. (2008) Introduction In Chase, J., Crawford, M., and Kaliski, J. (editors) *Everyday Urbanism / edited by John Chase, Margaret Crawford, and John Kaliski.* New York: Monacelli Press.

Creswell, J. W. (1997) *Qualitative Inquiry and Research Design: Choosing Among Five Traditions.* Calif; London: Sage.

Davoudi, S. (2012) The Legacy of Positivism and the Emergence of Interpretive Tradition in Spatial Planning *Regional Studies* 46 (4), 429 - 441.

De Botton, A. (2012) *Religion for Atheists: A non-believer's guide to the uses of religion.* London: Penguin.

De Certeau, M. (1984) *The Practice of Everyday Life.* Translated Rendall, S. Berkeley & Los Angeles: University of California Press.

Deguilhem, R. (2008) The Waqf in the City. In Jayyusi, M. H., Renata. Petrucciolo, Antillio. Raymond, Andre. (editor) *The City in the Islamic World.* Vol. 2. Leiden: Brill.

Demarest, G. (1995) Geopolitics and Urban Armed Conflict in Latin America. *Small Wars and Insurgencies* 6 (1), 44 - 76.

Derrida, J. (1996) Remarks on Deconstruction and Pragmatism. In Mouffe, C. (editor) *Deconstruction and Pragmatism.* London: Routledge. 77 - 88.

Dewey, J. (1916) *Democracy and Education: An Introduction to the Philosophy of Education.* New York: Macmillan.

Dewey, J. (1933[1986]) Imperative need. A new radical party. In Boydston, A. (editor) *John Dewey. The later works 1925-53.* Vol. 9. Carbondale, IL: Southern Illinois University.

Di Masso, A. (2012) Grounding Citizenship: Toward a Political Psychology of Public Space. *Political Psychology* 33 (1), 123-143.

Di Masso, A., Dixon, J. and Pol, E. (2011) On the Contested Nature of Place: 'Figuera's Well', 'The Hole of Shame'

and the ideological struggle over public space in Barcelona. *Journal of Environmental Psychology* 31, 231 - 244.

Dines, N. (2002) Urban renewal, immigration, and contested claims to public space: The case of

Piazza Garibaldi in Naples. *GeoJournal* 58, 177 - 188.

Dines, N. and Cattell, V. (2006) *Public Spaces, Social Relations and Well-Being in East London.* Bristol: The Policy Press.

Donati, C. (2013) The Economics of Authoritarian Upgrading in Syria: Liberalization and the Reconfiguration of Economic Networks. In Heydemann, S. and Leenders, R. (editors) *Middle East Authoritarianisms: Governance, Contestation and Regime Resilience in Syrian and Iran.* Stanford: Stanford University Press.

Ecochard, M. (1982) Damascus. In Serageldin, I., El-Sadek, S., and Herbert, R. (editors) *The Arab City: Its Character and Islamic Cultural Heritage,.* Medina: The Arab Urban Development Institute.

Egercioğlu, Y. and Özdemir, S. (2007) Changing Dynamics of Urban Transformation Process in Turkey: Izmir and Ankara Cases. *Izmir Institue of Technology*.

Ehlers, E. (1992) The City of the Islamic Middle East. In Ehlers, E. (editor) *Modelling the City: Cross-Cultural Perspectives.* Bonn: F. Dummlers.

Elfiqi, K. (2016) *Then and now: Cairo's Tahrir Square.* www.latimes.com: Los Angeles Times. *https://www.latimes.com/world/middleeast/la-fg-then-and-now-cairo-tahrir-square-slider-20160125-htmlstory.html* Accessed 15/June/2019.

Ellin, N. (1996) *Postmodern Urbanism.* Oxford: Blackwell.

Ephgrave, O. (2011) *Middle East public space debated at London's RIBA.* 20 June 2013. www.designmena.com. *http://www.designmena.com/insight/middle-east-public-space-debated-londons-riba* Accessed 12/December/2012.

Eposito De-Vita, G. (2014) Exploring the Role of Public Spaces Reconnecting Divided Societies In Madanipour, A., Knierbein, S., and Degros, A. (editors) *Public Space and the Challenges of Urban Transformation in Europe* London: Routledge.

Fawaz, L. and Ilbert, R. (2008) Political Relations Between City and State in the Colonial Period. In Sluglett, P. (editor) *The Urban Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press. 141 - 153.

Fernandes, E. (2008) *Informal Settlements in Syria: A general framework for understanding and confronting the phenomenon* Damascus Ministry of Local Administration & Environment

Fisher, K. and Stewart, R. (2014) *Transitional Justice and the Arab spring.* London: Routledge.

Flyvbjerg, B. (2001) *Making Social Science Matter.* Cambridge: Cambridge University Press.

Foucault, M. (1977) *Discipline and Punish: The Birth of the Prison.* New York: Vintage.

Francis, M. and Griffith, M. (2011) The Meaning and Design of Farmers' Markets as Public Space: An Issue-Based Case Study. *Landscape Journal* 30 (2), 261-279.

Freedman, R. O. (2009) *Contemporary Israel : domestic politics, foreign policy, and security challenges.* Boulder, CO: Westview Press.

Gaffikin, F., McEldowney, M. and Sterrett, K. (2010) Creating Shared Public Space in the Contested City: The Role of Urban Design. *Journal of Urban Design* 15 (4), 493-513.

Gaffikin, F., McEldowney, M., Rafferty, G. & Strrett, K. (2008) *Public Space for a Shared Belfast.* Belfast:

Gans, H. J. (1968) *People and Planning: Essays on Urban Problems and Solutions.* London: Penguin.

Gehl, J. (2006) *Life Between the Buildings: Using Public Space.* Copenhagen: Danish Architectural Press.

Gehl, J. (2010) *Cities for People.* Washington; London: Island Press.

Gehl, J. and Gemozoe, L. (2001) *New City Spaces.* Copenhagen: The Danish Architectural Press.

GIbb, H. and Harold, B. (1969) *Islamic Society and the West: A study of the Impact of Western Civilization in the Near East.* 2nd edition. London: Oxford University Press.

Gifford, R. (1987) *Environmental psychology: Principles and practice.* Boston: Allyn and Bacon.

Girouard, M. (1985) *Cities and People.* New Haven: Yale University Press.

Goffman, E. (1983) The Interaction Order. *American Sociological Review* 48 (February), 1 - 17.

Gomm, R., Hammersley, M. and Foster, P. (2000) *Case Study Method.* London: Sage.

Google Earth (2018a) 7.1.5.1557, *Lattakia, Syria*, Eye alt 16KM, 35°31'16.32"N 35°46'49.44"E, 23/03/2018 Accessed 02/06/2019.

Google Earth (2018b) 7.1.5.1557, *Syria*, Eye alt 900KM, 34°45'29.84"N 39°05'53.50"E, 23/03/2018 Accessed 02/06/2019.

GPCTSC (2008) *Progress Report on the General and Detailed Organisational Plans for the City of Latakia.* Latakia:

Grabar, O. (1969) The Architecture of the Middle Eastern City from past to present: The Case of the Mosque. In Lapidus, I. (editor) *Middle Eastern Cities: A*

Symposium on Ancient, Islamic, and Contemporary Middle Eastern Urbanism. Berekely; Los Angeles; London: University of California Press. 26 - 46.

GTZ (2007) *WHAT IS UPD?* www.upd.syria.org: Urban Development Programme. *http://www.udp-syria.org/* Accessed 15/June/2018.

Habermas, J. (1962) *The Structural Transformation of the Public Sphere: An Inquiry into the Category of Bourgeois Society.* Cambridge, MA: MIT Press.

Hall, E. T. (1966) *The Hidden Dimension.* New York: Doubleday.

Hall, P. and Imrie, R. (1999) Architectural Practices and Disabling Design in the Built Environment *Environment & Planning B: Planning & Design* (26), 409 - 425.

Hallaj, O. (2015) The Cultural Discourse: On regionalism in Urban Design and the Role of the Aga Khan Award for Architecture. In Saliba, R. (editor) *Urban Design in the Arab World: Reconceptualizing Boundaries.* Burlington; Surrey: Ashgate. 29 - 37.

Halpern, D. (2005) *Social capital.* Cambridge: Polity.

Hanna, E. and Harastani, N. (2018) *Property Law no.10 and its implications on Syrian cities.* www.chathamhouse.org: Chatham House. *https://syria.chathamhouse.org/research/property-law-no-10-and-its-implications-on-syrian-cities* Accessed 28/June/2018.

Harvey, D. (2003) The Right to the City. *International Journal of Urban and Regional Research* 27 (4), 939 - 941.

Harvey, D. (2006) The Political Economy of Public Space. In Low, S. and Smith, N. (editors) *The Politics of Public Space.* London; New York: Routledge.

Harvey, D. (2012) *Rebel Cities: from the right to the city to the urban revolution* London: Verso.

Hasan, S. (2012) *Civil Society Participation in Urban Development in Syria*. Doctor of Philosophy. Heriot-Watt University.

Henley, A. (2016) *How Sectarian Conflicts Overtook the Arab Spring*. Georgetown University, Centre for Contemporary Arab Studies.

Herman, A., Beaumont, J., Clocke, P. and Walliser, A. (2012) Spaces of Postsecular Engagement in Cities. In Beaumont, J. and Clocke, P. (editors) *Faith-based Oganizations and Exclusion in European Cities.* Bristol: The Policy Press.

Heydemann, S. and Leenders, R. (2013) Authoritarian Governance in Syira and Iran: Challended, Reconfiguring, and Resilient. In Heydemann, S. and Leenders, R. (editors) *Middle East Authoritarianisms: Governance, Contestation and Regime Resilience in Syrian and Iran.* Stanford: Stanford University Press.

Holston, J. (1996) Spaces of Insurgent Citizenship. *Architectural Design* November/December (66).

Hourcade, B. (2008) The Demography of Cities and the Expansion of Urban Space. In Sluglett, P. (editor) *The Urban Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press. 154 - 181.

Hudson, L. (2006) Late Ottoman Damascus: Investment in Public Space and the Emergence of Popular Sovereignty. *Critique: Critical Middle Eastern Studies* 15 (2), 151 - 169.

Issawi, C. (1969) Economic Change and Urbanization in the Middle East. In Lapidus, I. (editor) *Middle Eastern Cities: A Symposium on Ancient, Islamic, and Contemporary Middle Eastern Urbanism.* Berekely; Los Angeles; London: University of California Press. 102 - 121.

Iveson, K. (2007) *Publics and the City.* Malden; MA; Oxford: Blackwell.

Jacobs, A. (1993) *Great Streets.* Cambridge, MA: MIT Press.

Jacobs, J. (2011) *The Death and Life of Great American Cities.* 50th Anniversary Edition edition. New York: Modern Library.

Jenkins, P. and Wilkinson, P. (2002) Assessing the Gowing Impact of Global Economy on Urban Development in Southern African Cities; Case Studies in Maputo and Cape Town. *Cities* 19 (1), 33-47.

JICA (2010) *The Project for Urban Planning and Development in Damascus Metropolitan Area in the Syrian Arab Republic: PROJECT PROGRESS REPORT 1* Damascus: Damascus Governorate.

Joya, A. (2012) Syria and the Arab Spring: The Evolution of the Conflict and the Role of the Domestic and External Factors. *Middle Eastern Studies Journal of Politics and International Relations* 4 (1), 27-52.

Karaman, O. and Islam, T. (2012) On the dual nature of intra-urban borders: The case of a Romani neighbourhood in Istanbul. *Cities* 29 (234 - 243).

Karp, D., Stone, G. and Yoels, W. (1991) *Being Urban: A Sociology of City Life.* New York: Praeger.

Kavuri Bauer, S. (2011) Monumental Matters: The Power, Subjectivity, and Space of India's Mughal Architecture. *The American Historical Review* 117 (5), 1575-1576.

Kerr, M. (2009) *Power Sharing and Research in Divided Societies: A Rough Guide to Collecting Evidence in Belfast and Beirut* www.conflictincities.org: Conflict in Cities. Accessed 10/March/2013.

Khalaf, S. and Khoury, P. (1993) *Recovering Beirut: Urban Design and Post-War Reconstruction.* Leiden: Brill.

Khatib, L. (2011) *Islamic Revivalism in Syria: The Rise and Fall of Ba'thist Secularism.* London: Routledge.

Kilian, T. (1998) Public and Private, Power and Space. In Light, A. and Smith, J. M. (editors) *Philosophy and Geography II: The Production of Public Space.* Lanham: Rowman & Littlefield. 115 - 134.

Kohn, M. (2004) *Brave New Neighbourhoods, The Privatisation of Public Space.* New York: Routledge.

Komarova, M. (2008) *Shared Space in Belfast and the Limits of a Shared Future.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/WorkingPaper3rev_11.3.10.pdf* Accessed 10/March/2013.

Kramer, G. (2008) Moving Out of Place: Minorities in Middle Eastern Urban Societies. In Sluglett, P. (editor) *The Urban Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press. 182 - 223.

Kraul, C. (2006) Columbian City makes a U-turn. *Los Angeles Times*,

Krom, Y. (2015) *The Association of Architects working hard to improve the urban landscape.* www.sana.sy: Syrian Arab News Agency. *https://www.sana.sy/?p=213375* Accessed 03/June/2019.

Laborie Iglesias, M. (2013) *Syria: War, Sectariansim and Chaos.* Madrid: Spanish Institute of Strategic Studies.

Lang, J. (2005) *Urban Design: a typology of procedures and products* Oxford: Architectural Press.

Langer, A. and Brown, G. K. (2008) Cultural Status Inequalities: An Important Dimension of Group Mobilization. In Stewart, F. (editor) *Horizontal Inequalities and Conflict: Understanding Group Violence in Multiethnic Societies.* Hampshire: Palgrave Macmillan. 41 - 53.

Lapan, S. D. and Armfield, S. W. J. (2009) Case Study research. In Lapan, S. D. and Quartaroli, M. T. (editors) *Research Essentials: An introduction to designs and practices.* San Francisco: Jossey-Bass. 165 - 180.

Lapidus, I. (1967) *Muslim Cities in the Later Middle Ages* Cambridge; MA: Harvard University Press.

Lapidus, I. (1969) Muslim Cities and Islamic Societies In Lapidus, I. (editor) *Middle Eastern Cities: A Symposium on Ancient, Islamic, and Contemporary Middle Eastern Urbanism.* Berekely; Los Angeles; London: University of California Press. 47 - 79.

Larkin, C. (2008) *Reconstructing and Deconstructing Beirut: Space, Memory and Lebanese Youth.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/WorkingPaper8_21.5.09.pdf* Accessed 10/March/2013.

Lattakia City Council (2004a) *Draft of the General and Detailed Organisational Plan for the City of Lattakia: The Planning Programme for the City of Lattakia until 2025.* Council, L. C. Lattakia: The General Public Company for Technical Studies and Consultancies.

Lattakia City Council (2004b) *Draft of the General and Detailed Organisational Plan for the City of Lattakia: The Special Report on the Organisational Studies Associated with the City.* Council, L. C. Lattakia: The General Public Company for Technical Studies and Consultancies.

Lattakia City Council (2004c) *Lattakia City Organizational Map and Detailed Plans: Report on the organizational study plan.* Lattakia: Lattakia City Council.

Lattakia City Council (2016) *Announcing the General Organisational Plan for the City of Lattakia.* www.Latakia.sy: Lattakia City Council. *http://latakia.sy/ar/view/368#.XD5B3Fz7TbY* Accessed 19/January/2018.

Lattakian S, E. (2013) *The influence of the Eras to the Arabian Lattakia: A Manuscript.* Beirut: Dar-Alfarabi.

Le-Corbusier (1927) *Towards a New Architecture* 1970 edition. London: Architectural Press.

Lee, A. (2013) Introduction: Post-conflict Belfast *City* 17 (4), 523 - 525.

Lee, N. (2009) How is a Political Public Space Made? The Birth of Tiananmen Square and the May Fourth Movement. *Political Geography* 28, 32 - 43.

Lefebvre, H. (1991a) *Critique of Everyday Life.* London: Verso.

Lefebvre, H. (1991b) *The production of space.* Production de l'espace. English. Translated Nicholson-Smith, D. London: Blackwell.

LoC (2005) *Country Profile: Syria*. Library of Congress - Federal Research Division.

Lofland, L. H. (1998) *The Public Realm: Exploring the city's quintessential social territory.* Hawthorne, N.Y: Aldine de Gruyter.

Lopes de Souza, M. and Lipietz, B. (2011) The 'Arab Spring' and the city. *City* 15 (6), 618-624.

Loukaitou-Sideris, A. (1996) Cracks in the City: addressing the constraints and potentials of urban design. *Journal of Urban Design* 1 (1), 91 - 103.

Loukaitou-Sideris, A. and Banerjee, T. (1998) *Urban Design Downtown: Poetics and Politics of Form.* Berkeley, CA: University of California Press.

Low, S. M. and Smith, N. (editors) (2006) *The Politics of Public Space* Routledge.

Lynch, K. and Carr, S. (1990) Open space: Freedom and Control. In Banerjee, T. and Southworth, M. (editors) *City sense and city design : writings and projects of Kevin Lynch.* Cambridge MA: MIT Press.

Madanipour, A. (1996) *Design of Urban Space: an inquiry into a socio-spatial process.* Chichester: John Wiley.

Madanipour, A. (2006) Roles and Challenges of Urban Design. *Journal of Urban Design* 11 (2), 173-193.

Madanipour, A., Knierbein, S. and Degros, A. (2014a) Multiple Roles of Public Space. In Madanipour, A., Knierbein, S., and Degros, A. (editors) *Public Space and the Challenges of Urban Transformation in Europe* London: Routledge.

Madanipour, A., Knierbein, S. and Degros, A. (2014b) *Public space and the Challenges of Urban Transformation in Europe.* Oxford: Routledge.

Maia, S. (2014) *Developing the Methodology of Preparing Organizational Plans as a Basic Tool for the Development of Syrian Cities: The Case of Lattakia*. Ph.D. Damascus: The University of Damascus.

MAM (2008a) *The Compilation of Urban Laws and Regulations* Urban Planning & Informal Settlements. Damascus: Ministry of Local Administartion

MAM (2008b) *Draft Law Local Administration.* Municipal Administration Modernisation Project. http://www.mam-sy.org/userfiles/file/AP1/Law-Local-Admin-eng.pdf Accessed 28/February/2013.

MAM (2008c) *Issues and Options Paper: Towards an Urban Transformation Law.* Damascus: Ministry of Local Administration. http://www.mam-sy.org/userfiles/file/AP9/Urban%20Transformation%20&%20Regeneration%20Law%20review.pdf

MAM (2008d) *On Urban Planning in Syria: an overview with suggestions for reform.* Damascus: Ministry of Local Administration and Environment

MAM (2008e) *Positive Planning: A New Approach to Urban Planning Law in Syria.* Damascus Ministry of Local Administration & Environment

Marcais, G. (1940) L'Urbansim Musulmane. *Congrès de la Federation des Socieses Savantes de l'Afrique du Nord.* Algiers: 31 - 48.

Marcais, G. (1945) La conception des villes dans l'Islam. *Revue d'Alger* 2, 517 - 533.

Marcais, W. (1928) L'Islamisme et la Vie Urbaine. *L'Academie des inscriptions et belles-lettres: Comptes Rendus.* Paris: 27 - 60.

Mark, R. (1996) *Research Made Simple: A handbook for human services.* Thousand Oaks, CA Sage.

Marshall, S. (editor) (2011) *Urban Coding and Planing.* London: Routledge.

Maslow, A. (1968) *Toward a Psychology of Being.* New York: Van Nostrand.

Massey, D. (2005) *For Space.* London: Sage.

Matthiesen, T. (2013) *Sectarian Gulf: Bahrain, Saudi Arabia, and the Arab Spring That Wasn't.* Stanford, CA: Stanford University Press.

McLoughlin, S. (2005) Mosques and the Public Space: Conflict and Cooperation in Bradford. *Journal of Ethnic and Migration Studies* 31 (6), 1045-1066.

Mehta, V. (2013) *The Street: a Quintessential Social Public Space.* London: Routledge.

Mele, C., Ng, M. and Bo Chim, M. (2015) Urban markets as a 'corrective' to advanced urbanism: The social space of wet markets in contemporary Singapore. *Urban Studies* 52 (1), 103-120.

Merriam, S. B. (1998) *Qualitative Research and Case Study Applications in Education.* San Francisco: Jossey-Bass.

Meyya, R. (2010) Urban Planning in Syria and the Contemporary Directions Towards Sustainable Urban Development. *Damascus University Journal of Engineering Sciences* 6 (1).

Ministry of Justice (2012) *The Constitution of The Syrian Arab Republic.* www.moj.gov.sy: Ministry of Justice. *http://www.moj.gov.sy/index.php?option=com_content&view=article&id=36:2014-05-24-12-2116&catid=2:syrianlegislation&Itemid=3* Accessed 12/November/2018.

Minton, A. (2006) *What Kind of World Are We Building? The Privatisation of Public Space.* London: RICS.

Mitchell, A. and Kelly, L. (2010) *'Walking' with de Certeau in North Belfast: Agency and Resistance in a Conflicted City.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/Working%20paper%2017.pdf* Accessed 10/March/2013.

Mitchell, D. (1995) The End of Public Space? People's Park, Definition of the public, and Democracy. *Annals of the Association of American Geographers* 1 (85), 108 - 133.

Mitchell, D. (2003) *The Right to the City: social justice and the fight for public space.* New York; London: Guilford Press.

Moore, T. S., Lapan, S. D. and Quartaroli, M. T. (2012) Chapter 10: Case study research. In Lapan, S. D., Quartaroli, M. T., and Riemer, F. J. (editors) *Qualitative research: an introduction to methods and designs / Stephen D. Lapan, MaryLynn T. Quartaroli, Frances Julia Riemer (editors).* San Francisco & Calif: Jossey-Bass.

Moughtin, C. (1999) *Urban Design: street and square.* 2nd edition. Oxford: Architectural Press.

Moustafa, A. (1999) *Transformation in the Urban Experience: Public life in private places.* Unpublished PhD Dissertation: Univerisity of South Califonia.

Mumford, L. (1961) *The City in History: Its Origins, Its Transformation.* New York: Harcourt Brace and World.

Murtagh, B. (2011) Ethno - Religious Segregation in Post-Conflict Belfast. *Built Environment* 37 (2).

Nagle, J. (2009) The right to Belfast City Centre: From ethnocracy to liberal multiculturalism? *Political Geography* 28 (2), 132-141.

Nasr, J. (2002) A Review of "Urban Form in the Arab World: Past and Present". *Planning Perspectives* 17 (2), 185 - 188.

Neep, D. (2012) *Occupying Syria under the French Mandate: Insurgency, Space and State Formation.* Cambridge: Cambridge University Press.

Nuttgens, P. (1997) *The Story of Architecture.* 2nd edition. New York: Phaidon.

O'Dowd, L. and Kamarova, M. (2013) Three Narratives in Search of a City: Researching Belfast's 'post-conflict' transitions. *City* 17 (4), 526 - 546.

O'Dowd, L. and McKnight, M. (2013) Religion, Violence and Cities: An Introduction. *Space and Polity* 17 (3), 261 - 269.

Oldenburg, R. (1989) *The Great Good Place: Cafes, Coffe Shops, Community Centers, Beauty Parlor, General Stores, Bars, Hangouts, and How They get you through the day.* New York: Paragon House.

Oldenburg, R. (2000) *Celebrating the Third Place: Inspiring Stories about the "Great Good Places" at the Heart of Our Communities.* New York: Marlowe & Company.

Orwell, G. (1949) *Nineteen eighty-four.* Complete works of George Orwell; v.9. London: Secker & Warburg

Özaloglu, S. and Gürel, Ö. M. (2011) Designing Mosques for Secular Congregations: Transformations of the Mosque as a Social Space in Turkey. *Journal of Architectural and Planning Research* 28 (4), 336 - 358.

Parkinson, J. (2012) *Democracy and Public Space: The Physical Site of Democratic Performance.* Oxford; New York: Oxford University Press.

Patton, M. (1990) *Qualitative Evaluation and Research Methods.* 2nd edition. Newbury Park, CA: Sage.

Phillips, C. (2015) Sectarianism and conflict in Syria. *Third World Quarterly* 36 (2), 357-376.

Pierre, J. (1999) Models of Urban Governance: The institutional Dimension of Urban Politics. *Urban Affairs Review* 34 (3), 372 -396.

Pollan, M. (2008) *In Defense of Food.* Vol. New York. Penguin.

Pullan, W. (2011) Frontier urbanism: the periphery at the centre of contested cities. *The Journal of Architecture* 16 (1), 15-35.

Punter, J. (2007) Developing Urban Design as Public Policy: Best Practice Principles for Design Review and Development Management. *Journal of Urban Design* 12 (2), 167-202.

Punter, J., Carmona, M. and Platts, A. (1994) The Design Content of Development Plans. *Planning Practice and Research* 9 (3), 199 - 220.

Putnam, R. (2000) *Bowling Alone: The Collapse and Revival of*

American Community. New York: Simon and Schuster.

Rabbat, N. (2012) The Arab Revolution Takes Back the Public Space. *Critical Inquiry* 39 (1), 198 - 208.

Ragab, T. (2011) The crisis of cultural identity in rehabilitating historic Beirut-downtown. *Cities* 28 (1), 107 - 114.

Rapoport, A. (1990) *History and precedent in environmental design* New York: Plenum Press.

Romero, S. (2007) *Medellin's nonconfront mayor turns blight to beautty*

Routledge, P. (2010) Introduction: Cities, Justice and Conflict *Urban Studies* 47 (6), 1165 - 1177.

Rowe, P. G. (1999) *Civic Realism.* Cambridge, MA: MIT.

Rubin, H. and Rubin, I. (1995) *Qualitative Interviewing: The Art of Hearing Data.* London: Sage.

Rummel, R. J. (1976a) *Conflict.* The University of Hawai'i. *http://www.hawaii.edu/powerkills/TCH.CHAP26.HTM* Accessed 17/June/2013.

Rummel, R. J. (1976b) *Social Behavior and Interaction.* The University of Hawai'i. *http://www.hawaii.edu/powerkills/TCH.CHAP9.HTM* Accessed 21/August/2017.

Saade, G. (1984) *The Manual in the History of Latakia.* Latakia:

Said, E. W. (1979) *Orientalism* New York: Vintage Books.

Saliba, R. (2015) *Urban Design in the Arab World: Reconceptualizing Boundaries.* Burlington; Surrey: Ashgate.

Sanburn, J. (2011) *Square Roots: How Public Spaces Helped Mold the Arab Spring.* www.Time.com. *http://www.time.com/time/world/article/0,8599,2071404,00.html* Accessed 15/June/2011.

Sary, Y. (1992) *Pages from the History of Lattakia.* Our Nation. Vol. 2. Damascus: Ministry of Culture.

Schwartz-Shea, P. and Yanow, D. (2012) *Interpretive Research Design: Concepts and Processes.* Oxford & New York: Routledge.

Seale, P. (1988) *Asad of Syria: the struggle for the Middle East.* London: Tauris.

Sennett, R. (1977) *The Fall of the Public Man.* New York: Alfred A. Knopf.

Sennett, R. (1993) Introduction In Khalaf, S. and Khoury, P. (editors) *Recovering Beirut: Urban Design and Post-War Reconstruction.* Leiden: Brill. 1 - 10.

Sennett, R. (1994) *Flesh and Stone.* London: Faber & Faber.

Shaftoe, H. (2008) *Convival Urban Spaces: Creating Effective Public Places.* London: Earthscan.

Sharp, D. and Panetta, C. (editors) (2016) *Beyond the Square: Urbanism and the Arab Uprisings.* New York: Terreform.

Shields, R. (1994) Fancy Footwork: Walter Benjamin's Notes on Flanerie. In Tester, K. (editor) *The Flãaneur* New York: Routledge.

Sluglett, P. (2008) *The Urban Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press.

Sluglett, P. and Burke III, E. (2008) Introduction. In Sluglett, P. (editor) *The Uran Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press. 1 - 42.

Smyth, L. (2012) *Gender and Public Space in Divided Cities: Dynamics of Everyday Urban Life.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/Briefing%20Papers/Briefing%20Paper%204.pdf* Accessed 10/March/2013.

Smyth, L. and McKnight, M. (2010) *The Everyday Dynamics of Belfast's 'Neutral' City Centre: Maternal Perspectives.* www.conflictincities.org: Conflict in Cities. *http://www.conflictincities.org/PDFs/WorkingPaper15rev_11.3.10.pdf* Accessed 10/March/2013.

Sorkin, M. (1992) *Variations on a theme park: the new American city and the end of public space / Michael Sorkin, editor.* Hill and Wang.

Southworth, M., Cranz, G., Lindsay, G. and Morhayim, L. (2012) People in the Design of Urban Places. *Journal of Urban Design* 17 (4), 461-465.

SPC (2005) *The Five Year Plan (2006-2010).* www.planning.gov.sy: State Planning Commission. *http://www.planning.gov.sy/index.php?page_id=24* Accessed 12/June/2017.

Stake, R. (1995) *The Art of Case Study Research.* Californina Sage.

Stengle, R. (1996) *Bowling Together: Civic engagement in America isn't disappearing but reinventing itself*.

Stewart, F. (2008) Horizontal Inequalities and Conflict: An Introduction and some Hypotheses. In Stewart, F. (editor) *Horizontal Inequalities and Conflict: Understanding Group Violence in Multiethnic Societies.* Hampshire: Palgrave Macmillan. 3 - 24.

Syrian History (2013) *Lattakia the year 1940.* www.syrianhistory.com: Haykal Media. *http://syrianhistory.com/ar/photos/2851?search=%D8%A7%D9%84%D9%84%D8%A7%D8%B0%D9%82%D9%8A%D8%A9* Accessed 05/June/2016.

Tangiers, H. (2003) *Public Markets and Civic Culture.* 19th Century America. Baltimore, MD: Johns Hopkins University Press.

The Village Market (2019) *Souq El Dayaa.* Facebook Social Group: *https://www.facebook.com/SouqElDayaa/* Accessed 02/June/2019.

Theodoropoulou, K. (2012) A Different Struggle for Syria: Becoming Young in the Middle East. *Mediterranean Politics* 17 (1), 59 - 76.

Thomas, G. (2011) *How to do Your Case Study: A Guide for Students and Researchers.* London: Sage.

Thomas, M. (1991) *The Demise of Public Space.* Source Unknown:

Turner, J. (1988) *A Theory of Social Interaction.* Stanford, CA: Stanford University Press.

UN-Habitat (1996) *The Habitat Agenda and the Global Plan of Action.* Nairobi:

UN-Habitat (2014) *City Profile: Latakia Multi-Sector Assessment.* Damascus: UN-Habitat Syria Office.

UN-Habitat (2016) *Country Profile: Syria.* Damascus: UN-Habitat Syria Office.

Varna, G. and Tiesdell, S. (2010) Assessing the Publicness of Public Space: The Star Model of Publicness. *Journal of Urban Design* 15 (4), 575-598.

Vigier, F. and Serageldin, M. (1982) Urban Needs of Modernizing Societies: New directions in Planning. In Serageldin, I., El-Sadek, S., and Herbert, R. R. (editors) *The Arab City: Its Character and Islamic Cultural Heritage.* Medina: The Arab Urban Development Institute.

Walliman, N. (2005) *Your Research Project.* 2nd edition. London: Sage.

Wallin, L. (1998) Stranger on the Green. In Light, A. and Smith, J. M. (editors) *Philosophy and Geography II: The Production of Public Space.* Lanham: Rowman & Littlefield.

Walzer, M. (1986) Pleasure and Costs of Urbanity. *Dissent* 33 (4), 470 - 475.

Watson, S. (2006) *City Publics: the (dis)enchantments of urban encounters.* London: Routledge.

Watson, S. (2009) The Magic of the Marketplace: Sociality in a Neglected Public Space. *Urban Studies* 46 (8), 1577-1591.

Weber, M. (1958) *The City.* Translated Neuwirth, D. Glencoe: Free Press.

Whyte, W. H. (1980) *The Social Life of Small Urban Spaces.* Project for Public Space.

Whyte, W. H. (1988) *City: Rediscovering the Center.* New York: Doubleday.

Wikimedia (2008) 3 November 2012. www.wikipedia.com. *http://commons.wikimedia.org/wiki/File:Syria_location_map2.svg* Accessed 03/May/2013.

Wilson, J. and Kelling, G. (1982) Broken Windows. *Atlantic Monthly* March, 29 - 36.

Wolch, J. R. and Dear, M. J. (1988) How Territory Shapes Social Life. In Wolch, J. R. and Dear, M. J. (editors) *The power of geography: how territory shapes social life / edited by Jennifer Wolch, Michael Dear.* Boston: Unwin Hyman.

Yin, K. R. (2009) *Case Study Research: Design and Methods.* 4th edition. Thousand Oaks CA & London: Sage.

Yin, K. R. (2014) *Case Study Research: Design and Methods.* 5th edition. Thousand Oaks CA, London, New Delhi and Singapore: Sage.

Zubaida, S. (2008) Urban Social Movements 1750 - 1950. In Sluglett, P. (editor) *The Urban Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press.

Zukin, S. (1991) *Landscapes of Powers: From Detroit to Disney World.* Berkeley: University of California Press.

Appendices

Appendix 1: Ethical Approval

Ethics Committee Reviewer Decision

This form must be completed by each reviewer. Each application will be reviewed by two members of the ethics committee. Reviews may be completed electronically and sent to the Faculty ethics administrator (Jo Deeley) from a University of Nottingham email address, or may be completed in paper form and delivered to the Faculty of Engineering Research Office.

Applicant full name Yamen Badr

Reviewed by:

Name Robert Houghton

Signature (paper based only) By email.

Date 28/2/17

- ■ Approval awarded - no changes required
- ☐ Approval awarded - subject to required changes (see comments below)
- ☐ Approval pending - further information & resubmission required (see comments)
- ☐ Approval declined – reasons given below

Comments:

Thank you for the clear clarifications.

.....
.....
.....
.....
.....
.....
.....

Please note:

1. The approval only covers the participants and trials specified on the form and further approval must be requested for any repetition or extension to the investigation.
2. The approval covers the ethical requirements for the techniques and procedures described in the protocol but does not replace a safety or risk assessment.
3. Approval is not intended to convey any judgement on the quality of the research, experimental design or techniques.
4. Normally, all queries raised by reviewers should be addressed. In the case of conflicting or incomplete views, the ethics committee chair will review the comments and relay these to the applicant via email. All email correspondence related to the application must be copied to the Faculty research ethics administrator.

Any problems which arise during the course of the investigation must be reported to the Faculty Research Ethics Committee

Appendix 2: Participants Information Sheet – English

Research Information Sheet

Project title: **The Shared Public Space of Post Conflict:** Researching the characteristics signifying the absence of civic public spaces in Latakia, Syria.

Researcher's name: Yamen Badr

Supervisor's name: Prof. Tim Heath

1- What is the purpose of the study?

The aim of this study is to claim the civic role of public space as a valid concept capable of reforming and sustaining inclusive social patterns within the context of post-conflict associated with religious social patterns. This study attempts to research the characteristics that signify the absence and possible existence of the concept of public space within the urban regulatory context in Syria.

This research is organised through three parts and seven objectives, where the participants are invited to be interviewed in relation to the first six objectives. This study objectives' are listed as per the following:

PART I: From theory to concept

Objective 1: To review the civic role of public space in terms of public life and social interaction

Objective 2: To critically examine and evaluate the role of the mosque as a place of gathering

Objective 3 To review the position of civic public space through the stage of post-conflict

PART II: From concept to context

Objective 4: To explore, examine and evaluate the contents of national and local urban policies which determine the characteristics of civic public space as a process and product (conceiving)

Objective 5: To explore, examine and evaluate the position of the Martyr square through Latakia general organisational plan through pre-conflict and possible post-conflict (perceiving)

Objective 6: To assess innovative and civic uses of public space led by the public

1

(challenging)

PART III: From context to conflict

Objective 7: To analyse and synthesize the considerations which should characterize the formulation of the civic public space in the Arabic Middle East of post-conflict and to make recommendations on improving the current local and national policies.

2- Who will be conducting the research?

Yamen Badr, a PhD researcher at the Department of Architecture and Built Environment, The University of Nottingham, will conduct the research.

3- Who is sponsoring the study and what are the terms of the sponsor?

This research is not sponsored by any official or non-official organisation. The data will be kept and protected by the researcher during the study time and will be destroyed in the phase of post research.

4- What is the nature, purpose and duration of the study?

The participant will be asked to respond to a number of questions and issues in the form of an audio-recorded semi-structured interview, the aim and objectives of the study are highlighted in first page of this document. Further information could be provided if needed (see the contact details at the end of the document). The duration of the interview will be between 30 to 60 minutes. The interviews will be conducted using Skype or over the phone, based on the preference of the interviewee.

5- Why have I been asked to participate in the study?

The interview aims to collect data from different stakeholders involved in the establishment, management, use and the government of public space. By obtaining data through the interviews, the research attempts to highlight facts and opinions in relation to the perception of the concept of public space and the lived experience within the physical public space.

6- Do I have to take part? And what benefits (payments, expenses etc.) are attached to the study?

Taking part in this study is voluntary; it is up to you to decide, there is no payment or expenses associated with taking part in the research. The study is going to be described in this information sheet, and you will be asked to sign on a consent form to show you have agreed to take part; a copy of the consent form will be given to you. In addition, you have the freedom to withdraw from the study at any time without giving a reason.

7- What are the possible benefits of taking part?

The data collected will help to formulate a better understanding of the characteristics signifying the absence of contemporary civic public spaces in the context of the study, which in return could help establishing the criteria for formulating the urban policies related to the concept of public space through the phase of post conflict and urban peace building.

8- What procedures will be employed to maintain confidentiality and anonymity?

In regards to anonymity, within the PhD thesis the name and position of the participant will be indicated with an option to be anonymous or not.

In terms of data handling, the study data from participants (audio records and transcripts) will be stored on an external hard drive and will be secured and protected by a password in accordance with date protection section 4 of the "Code of research conduct and research ethics version 6 2016" of the University of Nottingham.

Contact:

Yamen Badr
PhD Researcher
Department of Architecture and Built Environment
Environment, People and Design Research Group
Faculty of Engineering
University of Nottingham

Email: laxyb3@nottingham.ac.uk

Supervisors:

Prof. Tim Heath

Email: Tim.heath@exmail.nottingham.ac.uk

Appendix 3: Interview Questions – English

The Shared Public Space of Post Conflict:
Researching the characteristics signifying the absence of civic public spaces in Latakia, Syria.

1. Background

The last six years have seen riots and revolutions demanding better ways life within the streets and monumental spaces of the Arab world, these events were associated with what is now called the Arab Spring. Around the World, academia and the media celebrated the Arab Spring as a re-taking and re-using of long forgotten public spaces (BBC, 2011, Sanburn, 2011, Rabbat, 2012, Abourahme and Jayyusi, 2011, Parkinson, 2012, Joya, 2012), and back again in history socio-political movements within the central public space were no longer the privilege of the "Global North" (Lopes de Souza and Lipietz, 2011:619)[1]. However, a fast examination of the unlimited production of the fourth state should indicate the position of celebrated roundabouts and monumental spaces as places created in memory of the big brother (Orwell, 1949 p12), spaces of representation (Lefebvre, 1991), and strategic spaces re-used tactically within the narrative of revolution (De Certeau, 1984), Figure 1.

Figure 1: Tahrir Square in Cairo on 12 April 2011



Source: (Elfiqi, 2011)

[1] Social movements have already existed in the Arabic Middle East, however what signify the Arab Spring is the success of those new socio-political movements in restoring the power from authoritarian regimes, see ZUBAIDA, S. 2008. Urban Social Movements 1750 - 1950. *In:* SLUGLETT, P. (ed.) *The Urban Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press. And RABBAT, N. 2012. The Arab Revolution Takes Back the Public Space. *Critical Inquiry*, 39, 198 - 208.

To some extent, the Arab spring could be perceived as a conflict between people and the central government, through this conflict both of mosques and the central public space were associated systematically in creating a collective behaviour to face the lack of justice, therefore signifying the use of different types of space as true physical realms of democracy in lieu of virtual ones (Parkinson, 2012), and again signifying the right to the city (Mitchell, 2003, Harvey, 2012, Di Masso, 2012). However, through post Arab Spring the everyday life in relation to civic public space is still absent, as celebrated spaces of events are still functioning as traffic roundabouts through the everyday life.

Though the conflict has ended in Tunisia, Egypt and Libya, today much of the Arabic cities are witnessing a new conflict and contestation signified by the rise in fundamental ideologies nurtured by the everyday use of religious spaces on the one hand, and the absence of inclusive civic public spaces capable of supporting a collective civic realism on the other hand. This contestation signifies a transition in the narrative of event from a vertical conflict (people against government) to a more horizontal one across sectarian lines, through both of horizontal and vertical conflicts these contestation have been experienced in central public spaces in the form of physical clashes between security forces and people on the one hand, and between religious masses and more secular one on the other hand. These clashes indicate the socio-political nature of central public spaces, particularly when used as fault lines and frontier of complicated exchange forced by diverse ideologies. Furthermore this conflict is capable of becoming a nation scale civil war as in the case of Lebanon previously and Syria currently.

Through the Arabic Spring, a new reality had been revealed, the public space did exist through the early narrative of revolution, this reality forms the ontological background for this research. Today however, the phase of post Arabic Spring indicates the existence of this space without a civic virtue, furthermore it indicates a transition from peaceful contest to armed conflict. This research attempts to reveal the characteristics behind the absence of civic public space, in order to establish a portrait for its possible existence through the phase of post conflict and the process of urban peace making.

2. The aim of the study

The aim of this study is to claim the civic role of public space as a valid concept capable of reforming and sustaining inclusive social patterns within the context of post-conflict associated with religious social patterns.

This study attempts to research the characteristics that signify the absence and possible existence of the concept of public space within the urban regulatory context in Syria.

3. The Study Objectives'

The study objectives' are organised in three parts, where the participants will be interviewed in relation to the first two parts, which in return tackle six objectives.

3.1 Part I: From theory to concept

- Objective 1: To review the civic role of public space in terms of public life and social interaction.
- Objective 2: To critically examine and evaluate the role of the mosque as a place of gathering.
- Objective 3: To review the position of civic public space through the stage of post-conflict.

3.2 Part II: From concept to context

- Objective 4: To explore, examine and evaluate the contents of national and local urban policies which determine the characteristics of civic public space as a process and product (conceiving).
- Objective 5: To explore, examine and evaluate the position of the Martyr square through Latakia general organisational plan through pre-conflict and possible post-conflict (perceiving).
- Objective 6: To assess innovative and civic uses of public space led by the public (challenging).

3.3 Part III: From context to contest

- Objective 7: To analyse and synthesize the considerations which should characterize the formulation of the civic public space in the Arabic Middle East of Post conflict and to make recommendations on improving the current local and national policies.

4. Study Interview Questions'

4.1 Objective 1: To review the civic role of public space in terms of public life and social interaction

- Can you define the meaning of public spaces?
- Can you please give example of what you think are public spaces?
- Can you please identify the role of a public space?
- Do you think that a public space has a social role?
- How do you think that this social role happens?
- Do you think that the role of a public space functions on the scale of neighbourhood, district, city or national? Can you please elaborate?

4.2 Objective 2: To critically examine and evaluate the role of the mosque as a place of gathering

- Through the historical city of the Arabian Middle East, can you identify the different forms of public spaces through the city?
- Do you think that these forms of public spaces still exist today, or have they evolved to take different forms?
- Do you consider mosques or other religious spaces to be forms of public spaces?
- Do you think that mosques or other religious spaces have social roles similar to the role of public space? Are these roles exclusive or inclusive?
- Do think that mosques or other religious spaces interest attendees for reasons which are not religious? Are there social reasons?

4.3 objective 3: To review the position of civic public space through the stage of post-conflict

- Within the context of Syria and Latakia in particular and through the phase of pre-conflict:
- Did the public spaces in the city function as places of gathering?
- Were these public spaces connecting different parts of the city or were they central within each part?
- Did public spaces function as nodes of exchange between different parts of the city or borders identifying the boundaries of each part of the city?

- Within the context of Syria and Latakia in particular and through the phase of conflict:
- Did the public spaces in the city function as places of gathering?
- Were these public spaces connecting different parts of the city or were they central within each part?
- Did these public spaces function as nodes of exchange between different parts of the city or did they become borders identifying the boundaries of each part of the city?

- Within the context of Syria and Latakia in particular and through the phase of post-conflict:

- As public spaces have a social role, do you think they can play a role in the stage of post conflict?

4.4 Objective 4: To explore, examine and evaluate the contents of national and local urban policies which determine the characteristics of civic public space as a process and product (conceiving)

- Based on your own knowledge, can terms related to public space be located within the content of both national and local urban policies?
- Are there established identifications to the meaning of public space?
- Do these identifications hold any social or civic characteristics?
- Have these identifications evolved in relation to the urban history of the Arabian Middle east or have they been imported from different urban regulatory contexts'?
- Within both national and local urban policies, are public spaces addressed on their own right or are they the leftover of organizational plans (master plans)?
- Are sidewalks, squares and traffic roundabouts equally considered through urban policies?
- Can public spaces be established through development plans which are separated from larger and long-time established organizational plans?

4.5 Objective 5: To explore, examine and evaluate the position of the Martyr square through Latakia general organisational plan through pre-conflict and possible post-conflict (perceiving)

- Are you familiar with the Martyr Square in Latakia?
- Are you familiar with Al-Sheikh Daher Square in Latakia?
- Through the modern history, have the Martyr or Al-Sheikh Daher Square had a civic role?
- Currently, do you relate the Martyr Square to a civic square or a traffic junction (roundabout)?
- Is the Martyr square addressed through the different organizational plans of Latakia?
- Through these organizational plans, was the Martyr Square considered as a civic square or a traffic junction?
- In your own opinion, does the Martyr Square have civic or social characteristics?
- In your own opinion, does the Martyr Square have the potential to become a civic square with social and civic characteristics'?
- How do you think that this/these could be achieved?
- Can you identify different public spaces which have the same conditions and potential as the Martyr Square?

4.6 Objective 6: To assess innovative and civic uses of public space led by the public (challenging)

- Within the city of Latakia, are you aware or familiar with any civic uses of public spaces?
- If so, do you or did you participate in any of these civic uses of public spaces?
- Are you familiar with the weekly Village Market?
- Have you ever visited the Village Market? (Either pre-conflict or recently?)
- Did you visit it by coincidence or did you specifically go to the Village Market?
- Do you have ideas about different civic functions or uses that could take place in the public spaces of Latakia?

- Do you think that these uses or functions should take place daily, weekly or seasonally?

References

ABOURAHME, N. & JAYYUSI, M. 2011. The will to revolt and the spectre of the Real. *City,* 15**,** 625-630.

BBC. 2011. *Egypt unrest* [Online]. www.bbc.co.uk. Available: http://www.bbc.co.uk/news/world-middle-east-12386712 [Accessed 17 May 2011].

DE CERTEAU, M. 1984. *The Practice of Everyday Life,* Berkeley & Los Angeles, University of California Press.

DI MASSO, A. 2012. Grounding Citizenship: Toward a Political Psychology of Public Space. *Political Psychology,* 33**,** 123-143.

ELFIQI, K. 2011. *Clashes in Tahrir square* [Online]. www.corbisimages.com. Available: http://www.corbisimages.com/stock-photo/rights-managed/42-28146992/clashes-in-tahrir-square?popup=1 [Accessed 15 April 2013].

HARVEY, D. 2012. *Rebel cities: from the right to the city to the urban revolution* London, Verso.

JOYA, A. 2012. Syria and the Arab Spring: The Evolution of the Conflict and the Role of the Domestic and External Factors. *Middle Eastern Studies Journal of Politics and International Relations,* 4**,** 27-52.

LEFEBVRE, H. 1991. *Critique of Everyday Life,* London, Verso.

LOPES DE SOUZA, M. & LIPIETZ, B. 2011. The 'Arab Spring' and the city. *City,* 15**,** 618-624.

MITCHELL, D. 2003. *The right to the city: social justice and the fight for public space.,* New York; London, Guilford Press.

ORWELL, G. 1949. *Nineteen eighty-four,* London, Secker & Warburg

PARKINSON, J. 2012. *Democracy and Public Space: The Physical Site of Democratic Performance,* Oxford; New York, Oxford University Press.

RABBAT, N. 2012. The Arab Revolution Takes Back the Public Space. *Critical Inquiry,* 39**,** 198 - 208.

SANBURN, J. 2011. *Square Roots: How Public Spaces Helped Mold the Arab Spring* [Online]. www.Time.com. Available: http://www.time.com/time/world/article/0,8599,2071404,00.html [Accessed 15 June 2011].

ZUBAIDA, S. 2008. Urban Social Movements 1750 - 1950. *In:* SLUGLETT, P. (ed.) *The Urban Social History of the Middle East 1750 - 1950.* Syracuse and New York: Syracuse University Press.