Internal Displacement as a Silent Crisis: Managing Urban Chaos and Hardship—Back to the Order

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Abstract
There has been a turning point in both urban morphology and typological features of architecture that have followed changes in urban lifestyles. These transformations in the urban realm have emerged as a result of the silent and non-observable processes of the constant movements from inside and outside the city, and it leads to apparent urban chaos and hardship. The article asks what it means to manage the urban chaos in the cities of the hardship. Individual or group displacements (internally displaced person) are no only made up of people from the country regions but also from inside the cities themselves; these are the individuals who live in informal settlements, traditional realms that are underdeveloped economically and technically, and the marginalized primitive regions. All this transformation and contradiction in urban styles leads to urban chaos. Moreover, this chaos may also be a result of shortcomings in the practice of architects, their education, or the application of urban legislation. This article focuses on the process of pathological architectural chaos as a basis to prevent hardships of living by using the guidelines of the professional practice of the art of the city discipline. This work concludes to that most of the current urban architecture needs: 1) A new theory to explore the chaos in the cities and regions, it leads to what might be called ‘back to the order’ theory. 2) Action plans perceive the interrelationships between everyday newcomers to the city and the nature of this city in its per se, which has a distinctiveness essence.

Keywords: Cities of Hardship, Geometric Order, Quality of life, Livability, Public Realm, Urban Displacement, Urban Chaos, Urban Design.

I. Community Dialogue
Concerning internally displaced person (IDPs)—whether from city residents themselves or the newcomers from inside or outside the city, there is a misconception among the city residents; (IDPs) Leads to urban chaos in the public realm. Sequentially, it creates a silent crisis that leads to what might be called ‘the cities of the hardship.’ This viewpoint is entirely wrong because it is based on the thinking or misconception about the nature of the city. Arguably, people should develop their understanding of the nature of the city to accommodate themselves according to its nature. Cities are integrated entities that have evolved over time by cooperating with others but do not change with the modification of its residents or visitors to provide a better living. City residents and visitors as users of the city have the same rights, taking into account whichever respective city granted them according to its self-culture, not according to the knowledge of its residents and visitors. There is an interactive relationship between the people and the city. This relationship between them is fateful; both of them try to change the other. Thus, it is not needed to make arguments about any point that starts this effect, whether from people or the city, because the intent focuses on understanding the human city relationship to provide a better living for both.

The previous discussion has taken its inspiration from the first assumption, that today in developing countries, many of the traditional cities can be described as cities of hardship. On the contrary, the status quo of the present reality is that livable cities do not exist. That means those cities either do not meet the objectives which measure liveability (the level of living) or preferentially, the subjective criteria which measure the nature of the quality of life. The previous discussion has taken its inspiration from the first assumption, that today in developing countries, many of the traditional cities can be described as cities of hardship. On the contrary, the status quo of the present reality is that livable cities do not exist. That means those cities either do not meet the objectives which measure liveability (the level of living) or preferentially, the subjective criteria which measure the nature of the quality of life. The second
assumption is that in some of the locations that represent the poorer and more underdeveloped cities and regions, hardship—but not that alone—leads to cases of silent internal displacement from and into the traditional cities: the old, historical and contemporary. Also, this action happens to have defined the cities themselves between the slums (underdeveloped and informal regions) and the other areas that possess the valid habitability attributes, which are simply the most prosperous and advanced (if any). As a result of these internal displacements, there have emerged several changes in the types of urban life. They can be defined by following the transformation in the structural characteristics, on the level of form and formation on one side, and the patterns of human behavior on the other side. Consequently, the third assumption is that those changes may have caused what is regarded as urban chaos: two considerations can monitor this: a) the geometric order of the city product at the level of entire urban components, b) the structure order that is controlling the chaos in the city due to legal or organizational aspects. This work adopts the assumption that the internally displaced persons (IDPs) are not necessarily the main participants in urban chaos, which seems extremely problematic.

Through direct observation, it becomes very apparent that the transformations in the structural characteristics concerning form and formation of the urban region are incompatible at this moment with the multifariousness of the meanings and concepts of the terms ‘city’ and ‘architecture,’ which are diversified continuously. In another context, the change in the patterns of urban life in the urban region is also antagonistic on the human level to the meaning and concept of the variety of human experiences in the city. Thus, the monitoring of the architectural and behavioral transformations as proof that chaos exists in the city will be reconsidering with the understanding of three theoretical viewpoints: the concept of urban chaos, the essence of the city, and the nature of the geometric order. Besides, from the professional practice point of view, managing both the architectural products and the behavioral settings could help to control urban chaos.

II. Internally Displaced Person — A Silent Crisis

This article is totally aware that there are two basic conditions for the occurrence of urban displacement. The first condition is to have compulsion, required by legal, moral, or other rules, in an actual crisis circumstance in which there is no other choice for the IDPs except to get out immediately. The second is that the IDPs move within the boundaries of the state in which they reside. This work restrained his concerns dealing with IDPs to persons or groups of persons who have been forced or obliged to retreat or to leave their homes or places of habitual residence (the Commission on Human Rights and the General Assembly 1998) (Fielden 2008, 2). Thus, in context, this research indicates to IDPs as a result of or to avoid extreme poverty, they were deprived of access to living a decent life in their original places of residence. They could also be females who find themselves in lives without breadwinners and who could be described as homeless, displaced, or marginalized. They were brought up on the wayside, under overhead bridges, or in a tin shack in underdeveloped and poorer regions. Then they returned and made accommodations for themselves, but after being expelled, they were compelled or forced to find other places to stay. Understandably, it’s hard to classify poverty as a humanitarian disaster in itself—because it is fatalistic—but human decisions influence it—which leads to vulnerability when dealing with any disasters. However, poverty does not represent the only and decisive factor in the urban displacement processes. Due to aggravating the manifestation and notices of inequality and social exclusion, poverty pushes quite a few people to leave their communities in the environment that has had less than the level of urbanity with the worst of life’s hardships. These people not only financially incapable but also aspire to a better life. They tend to live in the major cities to get the best opportunities. Considerably, in some large cities, in developing countries, urban displacement happens from inside to outside, where life on the boundaries affords possibilities for better living. On the contrary, in the developed countries, the major cities retain not only their older characters but also the unique urban form, formation, lifestyle, architectural and geometric order, and the notification of economic entity. Moreover, it keeps wealthy individuals and influential and powerful people inside the city whereas incapable persons tend to live within the boundaries or outside the cities. Thus, the urban displacement can be confined to two aspects: a. Escape from the extreme poverty, and b. Move away to get rid of the severe living conditions, which can be described here in the cities of hardship.

IDPs arrive at the major cities—in the state of the current research, which is closely linked to the developing communities—with their tacit and explicit knowledge, based on their community cultural background. However, this knowledge is uncertain or insufficient and will be limited by the varying degrees of experience of the urban residents. IDPs refuse to relinquish their habits and behave in an unpleasant
manner as a result of the low level of cognition, because they arise from the low level of education, or due to ignoring their intellectual beliefs regarding the pattern of the previous lifestyle. It could be argued that such behavior does not imply that they are mistaken in their adherence to their customs. Also, it does not mean that cities should accept such usages, particularly if they are not convenient or do not fit with the city lifestyle. There is another issue, however: Those who come from various locations are not the poor, uneducated, and the illiterate solely. Many relocations between cities involve wealthy people or groups of individuals who belong to the middle class. They mostly believe that adhering to their traditions is a matter related to their social prestige. Hence, they aspire to change the nature of the city to conform with their desires. The third issue seems to relate to those in charge of an established education system, from which thousands of professionals graduate every year. Besides what these IDPs have gained of norms, traditions, and customs from their native land, the knowledge that they had already acquired from their native education system may not meet the needs of the professional market where they have relocated. This is particularly true when it comes to some of the knowledge that the newcomer acquired from other educational institutions in developing countries. The decision to distinguish between the overlap of the desires of these new arrivals (from all classes), the educational level (among all community groups), and the educational outcomes (traditional or advanced) should play a primary role in the follow-up, coordination, and decision-making for professionals. The first one is divided between two levels: a.) the experts in city management, b.) those responsible for the application of the established rules and the formulation of the laws governing the human behavioral response. The second one is those who qualified in the fields of art of the city. All of these helps to counter the urban chaos that can occur as a result of the insistence of some people to practice their habits and customs, which may be contrary to the nature of the city. Thus, the fourth assumption based on that there are two types of urban chaos in the public realm. I. due to deficiencies in access to education outcomes that was represented in the activation of geometric order in architecture on the level of the single block, in and around the context of this block, reached to the levels of city planning and design. And II. as a result of not following the ruling regimes for the behavior of all people, whether on the level of construction or human performance in the public realm.

III. Hardship—Objective Indices for Measuring

The Intercity Hardship Index emerged as a term measuring the change through an index of social and economic indicators, hardship based on unemployment rates, the proportion of nonworking-age residents, educational attainment, income per person, poverty levels, and the extent of crowded housing (Montiel, Nathan and Wright 2007, 1,5-6). Urban hardship is mainly affected by population dependency—an exceptionally high proportion of youngsters to working adults—and rising unemployment (Montiel, Nathan and Wright 2007, 10). The hardships of the cities reflect some livable problems in the city according to “urban freight transport operations.” As Julian Allen and Michael Browne (2010) wrote, it causes “a range of negative social and environmental impacts,” such as “air pollution, noise, visual intrusion, physical intimidation (of pedestrians and cyclists), road safety and accidents, and road traffic congestion/disruption” in addition to “variations in urban freight transport policy measures in different urban areas or different parts of a single urban area” (Allen and Browne 2010, 285). Slagin Parakatil (2014), a senior researcher at Mercer, wrote, “[t]he Middle East and especially Africa remain one of the most challenging regions for multinational organizations and expatriates. Regional instability and disruptive political events, including civil unrest, lack of infrastructure and natural disasters such as flooding, keep the quality of living from improving in many of its cities.” (American Renaissance 2014)

Several objective evaluation indexes that help to find ways to define the term of the cities of the hardship. The first is the Mercer Index, which summarizes the living conditions in each city by grouping in 39 factors within ten main categories. The second is the Economist Intelligence Units's (EUI) Quality of life ranking (or the EIU-Liveability Index). It considers five dimensions; stability, Prevalence of petty crime, violent crime, threat of terror, the threat of military conflict, and a threat of civil unrest/conflict), healthcare, culture and environment, education, and infrastructure (Tan 2012, 92-93). The third is Melbourne Sustainable Society Institute. It identified indicators to fit within eleven policy areas, that are crime and safety, housing, education, employment and income, health and social services, transport, public open space, social cohesion and local democracy, leisure and culture, food and other local goods, and natural environment (Lowe, et al. May 2013, 16). While it can be classified some of the major urban cities as cities of hardship based on numerous scientific literature that restricted the characteristics of the cities of hardship regarding the provision and the infrastructure networks of public services and facilities,
as well as the environmental influences. (Nissel 2010, 68) (Myers and Jennifer 1995)

The other indexes noted the economic and political factors (Black 2001). Its standards are dealing with the indexes of a level of living that is concerned with physical comfort as providing goods from food, clothing, and essential services such as the care of education, health, social, cultural, recreational, and housing in addition to the existence of networks of facilities such as clean water supply, sanitation, waste disposal, transportation engineering, the traffic of the ways of transmission, and telecommunications and mobile networks. Whenever cities used benchmarks, they realized the highest rates, which indicate they are livable cities. In contrast, if they have lower value indicators, the life of the city is described as the hardship of the city, and those cities have challenges in living. Prominently, there is another concept that includes covering the elements of the non-material (subjective), such as freedom, tolerance, self-expression, and everything related to “Livability rankings measure standard of living, not the quality of life.” Adam Okulicz-Kozaryn (2013), quoted from MERCER to explain the differences between quality of life and livability “[O]ne may live in the highest ranked city in terms of quality of living [standards] and still have a very bad quality of life because of unfortunate personal circumstances (illness, unemployment or loneliness, etc.” (Okulicz-Kozaryn January 2013, 437)

Today, livability is thought to be “a subset of sustainability” (Lowe, et al. May 2013, 13).


It can be said that the wording of the outline of ‘the cities of the hardship’ relied on the audited review for both states of the ‘livable cities,’ and they are indicators of ‘the cities of the hardship.’ It describes what seems to be not fit for people to live in, where a livelihood is limited, and it is almost impossible to survive there because of the poor quality of life. That happens at all levels of planning, whether it is a region, city (rural or urban centers), a residential area, or neighborhood units. Prominently and overlaying with those levels as well, there is a lack of clarity in many of these plans. They are characterized by conspicuously ignoring the local communities and are neighborhoods units without respect for their value, giving a lower quality of life to urban spaces, which are cheerless and unwanted, unsafe, repellent, and not enjoyable. Besides, they are considered living places that are not clean and lack green spaces. A city is not even a family; it depends on individuality and fragmentation, and its interest is oriented to one class of residents, or even to several distinct communities of people that do not represent the majority. Its satisfaction for those people is the aspiration of the city. However, the rest of the individuals are just numbers in the area. Life is a unique experiment worth living, and one should enjoy living it. However, in cities of hardship, life can become disappointing, and for some, the hope of life being a satisfying experience has been lost.

In such cities, life itself does not follow a master plan illustrating the guidelines of the life-potentiating way. People who have lost hope do not follow a particular style of thinking, but rather a pattern whose features cannot be distinguished, even if one looks profoundly into the details, nor dealt with through a holistic view. Consequently, this city lacks appropriate planning, starting from ineffectiveness to deal with the existing problems, both in the short term or the long term, where the thought of achieving a better future is almost impossible. Also, it’s wasteful, a loss of resources, and does not meet the needs of the existing population or future generations. It leads to the social misery of the
absence of the values of justice and fairness, dignity and coexistence, participation and empowerment. Moreover, in all fields of the society appear the dominance of injustice, vileness, disrespect, selfishness, individuality, rejection, and lack of empowerment, vulgarity, artistic decadence, and cultural knowledge. Moreover, there is a lack of transparency, social and religious restrictions, a retreat in the levels of censorship on the market, and the spread of corruption and expired goods. There is a lack of ideas to get rid of trash, not to distort the walls, and the general dominance of kitsch, and particularly in the field of beautification of squares, plazas, and open spaces by using misshapen sculptures. Also, there is chaos and disorder of the bulletin boards Lack of the geometric order in the building’s facades. The city of the hardship does not supply affordable housing, and if it has appeared in diverse places in the city, it has not been distributed equitably for the people. This has led to the extension of the slums, which are vulnerable, unsafe, endangered, and informal areas, as well as increasing the rate of overcrowding in the whole of the residential areas and the rooms in its homes. The city ignores the methods of transportation, traffic systems, and it lacks choices, so easy and secure access to all activities are almost impossible, especially for children and the elderly. Therefore, it's hard to practice life without the use of the car, and when used, it becomes a matter which is humiliating, terrible, random, and unorganized, as well as limiting green spaces for public and private use, particularly for the young and the elderly who cannot find places to live well in the public realm. This city has trouble capturing ideas that are affecting economic development, where they become complicated, confusing, inflexible, and are not viable. They also do not heighten the multiplicity of economic opportunities nor do they support the effectiveness of investment policies, and they uphold monopoly. In context, the city is suffering from increased unemployment rates (the percentage of working-age people who do not work), low per capita income, and levels of poverty. Distinctly, it suffers from the complete absence of applying the concepts of social, health, and educational care, where the scientific attainment is very low and not in line with the requirements of the present era. Also, it lacks security and political mobilization, a point represented by the spread of small crimes and violence, the threat of terrorism, military conflict, and unrest and civil wars. It can be specified by managing the concept of the evanescent and the idiotic rather than of the concepts of sustainability and intelligence. As a result of its lack of what might be called the network society in the information age, it is characterized by slow technology and lacking communication via electronic systems. In the end, the city of hardship neglects the basis of the natural and ecological environment on one level and respects the resources and climatic impacts on another level; all of this leads to the climatic changes that are affecting the society among the physical and mental stress. Making precise, standardized measurements is not the only form of collecting objective data. Subjective and personal tools can help identify a person’s satisfaction or well-being and his or her quality of life. The necessity to rewrite the definition of hardship in the city from a human needs perspective relates to the notion of urban chaos. Chaos in this work means disorder in the buildings of a city and disturbance in its management that leads to the violation of laws and regulations. The concept of urban chaos should be revised taking into account that chaos can be based on satisfaction not only related sufficiency but also to quality. The contribution of this work focuses on two viewpoints. 1. Cities of hardship not only lack the characteristics that are previously mentioned, but it is also the cities where all the requirements of urbanization of integrated environments have been achieved but are still suffering from the urban chaos. 2. An approach which can through the control of the urban chaos focus on the concept of back to the order.

IV. The Urban Chaos

In the discipline of architecture of a city, particularly in the public realm of urban regions, the following discussion revolves around the validity of using the term “urban chaos” through three successive issues. Is it possible to consider that this term can be logically used as an expression about what happens concerning: A) the change in the properties in the form of individual buildings, as well as about the buildings which are located in different groups? B) the change in patterns and features of an urban tissue in any local urban communities? C) the change in human behavior in open regions and urban spaces in all city regions?

Conversely, it is necessary to come as an expression of all these changes. This situation requires reviewing the definition of chaos and how the revelations can be monitored in the regions of natural sciences and humanities generally, and in the field of architecture of the city based on the concept of urban planning and design disciplines. Consequently, the early beginnings of understanding urban chaos will be in determining the rules that controlled the system of each phenomenon and investigating its relevant information for this system. Since the first decade of the twentieth century
and until the end of the seventies, chaos theory comes to collect between two ideas, order and chaos together, where it was showing that what seems like chaos in appearance, in fact, possesses dominant order characteristics. The mission of chaosology endures in meditatation of the ordinary experiences of human beings, which aim at an interpretation of the complex and unexpected outcomes that exist of the systems regarding its beginnings. Some of the things that we see mixed and uncorrelated may be organized and proceeded according to a specified pattern, contrary to what it seems. The movements that are seemingly random, in fact, follow non-linear paths, which are repeated and interfere with the unsymmetric particular pattern entirely but are very organized. It looks back to an appropriate attraction point after that moved away. The principles that could be acquired from chaos theory in the field of the architecture of the city are presented in four principles are order emerges out of chaos (Prigogine and stengers 1984, 312), everything in nature tends to stability, order and chaos are product of time, and less is the past every event evolving with time, and the future is related precisely to the past.

At present, in developing countries, some traditional and ancient cities are characterized by distinct characteristics acquired over time, and there are architectural features that make them classified as economical and attractive cultural centers. During the silent processes of cities’ growth, IDPs who are forced to leave their homes came from different cultural locations to live and work in those cities. The recurrence of this situation of leaving the homeland and settling in a new place creates the desire to normalize the city according to one's knowledge and level of understanding. Abruptly, something should occur in the architectural appearance on one side and in the relationships between people in the public realm on the other side. Some commenters tend to describe this issue from the perspective of architectural and city design based on the changes, which can be described in many cases as urban chaos.

During the present era, in some cities, there is a notable and tangible perplexity among residents and IDPs regarding the extent of acceptance or judgment on the transformations of urban form, the visual appearance of the city, and character-induced behavioral changes. That perplexity can reach to the extent that managing the city will encounter an unanticipated socio-cultural and economic dilemma. This dilemma implicitly was established on various views, and where someone believes that urban chaos causes the problem; while others have guessed that the problem focuses on a misunderstanding by both parties (the residents/IDPs) to the nature of the city. Also, perplexity is varying from one individual to another; either the individual was a resident for living there for a permanent time or was visiting the city for a short or long time. A few of residents believe that urban chaos is due to internally displaced people, and where the majority is unaware of the real reasons for the urban chaos. From the other side, the majority of displaced people see that there is a misunderstanding in the relationship about the nature of the city from the permanent residents, and they are ignorant of the rights of other individuals in the city. Surprisingly, there are quite a few that consider that there is no urban chaos; it is the nature of great cities.

If we already accept undisputedly that urban chaos hammered the city, what are the features of this chaos, where are the locations, and what are the reasons? Does it exist in all regions of the city, or in informal and slums regions, or in the public realm of the city? Is it due to the irregular morphological relationships between the components of the city or the visual confusion of the building block due to non-applying the geometrical order? Is it as a result of human behavior in the public realm of the city due to non-applying the latest administration systems? Is it a result of IDPs from inside and outside the city? Thus, if urban chaos occurred due to one or more reasons, then how can we deal with the city as a practitioner to accommodate all of these cases, whatever the actions and desires of the people? Urban chaos due to the order/system disappearance. This work supposes that the order/system is moving between two points: the first is the geometric order, represented by a.) The patterns and forms of the buildings; b.) The formation and configuration of the urban fabric through the relations between the buildings and urban spaces of the city. The second is the legal system that means the political issues, which make the people respect the system in the public realm, it is comprised of two aspects; a) Building codes and regulations; b.) The general rules of human behavior, even if they conflict with the intellectual beliefs.

V. A field survey

The idea of this work was based on the outcomes that could be gathered from remarkable statements regarding urban chaos. It focused on five types of categories of the residents who have a relationship with the city: 1. The residents whose roots belong to the city; 2. the residents whose roots do not belong to the city but who have

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lived there for a very long time and have the same rights and obligations as the permanent residents; 3. the residents whose roots belong to the city and who move between different places in the city to their livelihoods; 4. permanent visitors whose roots are not in the city and who are moving between different places of the city to their livelihoods; 5. non-permanent visitors whose roots are not in the city and who are moving between different places of the city to their livelihoods.

In September 2016, the outcomes of this survey were recorded as follows: 1. a considerable number of the permanent and nonpermanent residents and whose roots belong to the city (categories one and two), more than 80 percent of the survey sample, have an own impression on the same issue. A significant part of urban chaos started with a displaced person from rural to urban regions. It is entirely manifested in the emergence of used several terms such as the Ruralization of urban regions, Urban Chaos, and visual or spatial chaos. 2. the rest of the sample believes that the transmission of the movement has taken places to the suburbs and new communities. Suddenly, these places were replaced by the other urban inhabitants whose coming from the lowest civilized and least developed regions, and they were bringing with them what brought of the native culture, then the chaos happened. 3. fifty percent of respondents has high-level of a social class and great level of educational believe that the problem inherent in the management of the city. Which representative in the absence of laws and legislation governing building on one side of implementation, and unethical conduct in another side. 4. A large number of specialists in the fields of architecture, urban planning, and design believe that chaos has ensued due to the lowest degree of the aesthetic appreciation. As a result of what happened in some architectural academy, fewer professionals are applying the considerations that line up with the essential principles of planning and design. It has occurred at the design level of individual blocks in relation to the perceptual dimensions, expressly in the visual viewpoints. Also, they were ignoring the right connections between blocks and urban spaces at the morphological level of design. 5. The rest of the respondents believe that there is no chaos in the city, that there is as much chaos as already exists in the cities they come from, and that no one keeps it in mind during the development process. Some of them who have a high level of education and knowledge may benefit from going to developed countries. Then, they will understand that it is not chaos but the lack of order in design and the absence of laws coming out of the accounting system in the public realm. 6. Arguably, it is worth mentioning that the third category of the residents whose roots belong to the city and who move between different places in the city to their livelihoods, particularly among young men and women who are between 16 and 40 years old. They see that the problem is not in the chaos of the city, but in the difficulty of how to earn the money for living, so they are moving between some locations for one purpose, which is a settlement for subsistence. Also, these poorest categories believe that the summit of the city in the richest districts does not suffer from something, but slum regions where they are living not only suffer from chaos but also nobody can describe or explain what happens in this places; it is only positioned to spend their worthless lives. 7. Conceivably, in the current field survey, it should be mentioned that not only street children, homeless people, and vendors cannot understand what does a word ‘chaos’ means, but also an infinite number of the city’ residents were seemingly looking truthfully for the intended without obtaining answers. The unusual is that amongst some educated and owners supreme who do not see that there is a real mess concerning the building blocks, and these buildings designed with the latest styles. Thus, from their viewpoint, not only in the public realm but also in all places in the city, the problems simply happen due to the constant obstruction, crowding, and jam, as well as they, caused as a result of the non-application of building and traffic regulations.

In the present era in the public realm of some cities of the developing world, there is no incertitude that there is confusion in the level of the individual life; is it urban or non-urban life. It can be perceived through the direct observation of two levels: a. Multiplicity and diversity of building types that are incompatible or heterogeneous in type, style, scale, color, and texture make the viewer feel some visual disturbance. b. Many different patterns of human behavior often seem a far cry from the behavior of the inhabitants of the urban regions in addition to the excesses that cause dissatisfaction with the place in terms of the right utilization and personal comfort. In both of them, the specialist is calling it a defect in order, while the non-specialist uses the word chaos. It is accepted today that chaos and order are like two sides of the same coin. A vocational specialist traces urban chaos in the public realm of the city through the seven dimensions of urban design—functional, morphological, perceptual, behavioral, temporal, environmental, and socio-cultural dimensions—through several overlapping concepts, including human experience, sense of place, and the geometrical order. The non-specialist only used the perceptual dimension.
to determine the chaos through two concepts, which are the human experience and the meanings that are reflected by buildings and people. Mostly, the problem of chaos is limited for non-specialists to what the surrounding context reflects, and they can use their senses, which reflect the culture of the user and the maturity of his personal experience, with a priority on the sense of sight. Thus, this research has limited the dimensions of chaos to two aspects related to the reactions of users in the public realm: a) chaos in the building facades that overlook urban spaces as a result of a defect in the geometric order due to professional and educational problems; and b) repercussions out of controlling behavior due to administrative and organizational problems. Both problems are linked the users and the designer of the place, but this research will focus on measuring the level of satisfaction with the place in terms of comfort and appeal.

VI. Back to the Order: Establishing the Theory

The current work proposes a substantive theory that explains a phenomenon called “back to the order,” it focuses on various readings to create the theory.


Arguably, the city serves in the whole entity as a composite structural system, and this system performs according to the underlying smaller order, which makes it puzzling to predict its behavior in the future. A ruler measurement that enables the estimate of the nature of the city concerning the concept of order and disorder does not exist, and the city is continuously transformed and changed over time. Apparently, in the city, a quantitative exchange occurs at varying rates over time. Whenever the systems become sophisticated, the chaos prediction becomes much harder. Frequently, predicting the future values is based on the present values (which are mostly approximations), then the present values cannot be enabled to what could be happening in the future. Also, it’s well-known that chaos emerges due to the collapse of the smallest internal systems, frequently in the beginning, and subsequent during an indeterminate period, the whole system will collapse. The proposed theory helps on two levels: the first level, which deals the smallest internal order in the basic planning and design units, starting from the individual buildings, to the city centers, through the blocks that overlook open regions or urban places, clusters, and neighborhood units; and the second level is related to the whole structural system passing through recognizing the planning grid that is a constituent to the small and medium units of land plots or lots. Those two levels promote discovering the underlying, most minor order in two aspects: the physical and human structure inside the whole structural system. Indelibly, the utmost of the experts who works in the field of nature sciences perpetually wonder which came first, order or chaos? In fact, during the last era, this perplexity has been dominated, and the marvelous answer was order and chaos are two sides of the same coin. The meaning is each of them is related to the other, tightly and centrally, and cannot be separated. It is making sure that there is a separation between chaos when it contains one order or is more anarchic, almost losing the features of a particular order, and the randomness which does not follow any order. In order, not to get into the depths of confusion, I will leave the scientific things by which the relationship between chaos and order was settled between them and randomness on one side as well as the matters relating to philosophical thought, including literature and art on the other side. We shall confine ourselves to providing the perspective of the observer who specializes in architecture away from the details of the chaos theory used in the fields of natural science.

The theory of Back to the order (Figure 1) displays the eight principles that revolves around how to manage the order, as follow: context is an order, order disappearance means randomness, the order is not spontaneous, towards good order, the order is derived from past experiences, the order is conviction, not renewed but an original generation, and the broken of the order generates modifications.
### VII. Lessons Learned

- Regarding the discipline of the architecture of a city, two levels are involved in order to understand the whole system of the city. The first is “structure order,” which includes numerous orders that work independently. The second covers the internal relationships affecting the separate orders, and this is known as “geometric order.” According to the design stages, one should take care concerning two approaches. The first is the typological approach to studying the form of the individual buildings on one level. The second is the morphological approach associated with the thorough understanding of the relationships between the physical components of the whole city. Also, it is essential to establish the level of professionals in the regions of experimentation achievements and implementation and to be aware of what occurs in real situations. Through educational methods and professional practice, the previous subjects need to be encouraged in their efforts, which are related to the notion of the relationship between chaos and order. It is imperative to deal with this issues under the considerations of urban planning because design is based on the notion of transdisciplinary approach concerning its methods and techniques.

- In the theoretical and practical aspects, in the public realm of human settlements, whether concerning building form and formation or the human behavior, the appearance of the desire to measure the degree of chaos revealed that chaos does not match regardless of differences in its shape, except in very limited cases. In many scientific fields, at the beginning of the emergence of chaos, it is difficult to monitor the changes, except by using computer programs. Often, these changes cannot be monitored as a result of their small size, and their recurrence quickly transpires. It is known that chaos does not exist except through repeated manifestations, and this occurrence is a phenomenon. This circumstance makes the chaos theory—in its precise shape—unsuitable for use in the discipline of architecture. In this field, each phenomenon at the level of the city and its elements relative to building construction or humanistic perspectives is recurring in one way or another. Thus, it cannot be

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**Figure 1: the 8 principles of back to the order theory**

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<thead>
<tr>
<th>Principle</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Context is an Order.</td>
<td>Related to a particular context.</td>
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<tr>
<td>3. The Order is not Spontaneous.</td>
<td>An external stimulation.</td>
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<tr>
<td>5. The Order is Derived from</td>
<td>The previous experiences.</td>
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<tr>
<td>6. The Order is a Conviction.</td>
<td>Human ideas.</td>
</tr>
<tr>
<td>7. Not Renewed but an Original Generation.</td>
<td>Expecting the chance of succeeding or failing.</td>
</tr>
<tr>
<td>8. The Broken of the Order Generates Modifications.</td>
<td>A person who:</td>
</tr>
</tbody>
</table>

- Possesses the talent, |
- Has the ability to read and analyze the facts, |
- Has the potential to choose between outcomes to create a new product, |
- May be a stakeholder or beneficiary. |

- Ideologies of the communities, |
- Attraction & Flexibility. |
judged as chaotic phenomenon, but is called chaos. Nevertheless, based on the idea of “chaos out of order,” we can say that all the architectural phenomena contain order. Moreover, every order needs to estimate its efficiency—even if this is in order, some of its parts are fragmented. However, to judge the suitability of any order will be to explore the extent of enforcement of the guiding principles and rules. In particular, this refers to the engineering principles under the name of “geometric order” and the rules that related to human behavior when dealing with “the management of the city system.

In the discipline of architecture, as a result of the emergence of particular events, is the accordance of the transformations of nature in the city have occurred — trivial or unremarkable — it should define the circumstances and causes that instantly led to this changes. These changes were limited in the beginning but will lead to extreme and unexpected results in the end. In particular, these changes are observed by exploring whatever causes the launch of a series of events, which increase the importance of the elongation of the chain. This matter matches with the belief that calls our attention to the facts of history. It also does not prevent with those who follow the principle of absolute freedom, given that the minor changes that occur cannot be immediately handled or monitored when they occur. Thus, the fundamental question revolving around what's going on inside the community of any city is as follows: Instead of does it can be described by using the principles of the chaos correlated with the characteristics of nonlinear dynamical systems theory or not? The answer will be as follows: Conducting field surveys to measure the chaos degrees may be valid to get to know their attitudes and needs in an independent manner by tracking people's opinions, while considering some of the other related issues: Has chaos occurred or not? Are the DPIs the reason for the chaos? It needs to distinct scientific research related to the chaos theory is needed.

The proposed action plan revolves around how the cities of the hardship can be transformed to become the cities of differentiation via the realization of the essence of the relationship between order and chaos through four phases, as shown in (Figure 2).
Works Cited


