

## The Second Skin of the Heritage Cities, Old Mosul Second Skin

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### Abstract



The images of the heritage cities are the key of the conservation process that deals with the visible and invisible factors. The psychological effects of the image on the recipients' cognitive process can create an aesthetic value of the city. There are two types of skins, which are visible and invisible. The invisible skin is; the skin generated between the recipient's body and the skin of the place. The matching between these skins can create the second skin, which positively or negatively affects the image of the heritage cities. The study is to identify the second skin of the old Mosul city as in-depth documentation of the heritage elements that can create the matching of the two skins. The research question of the study is "What are the elements of the psychical second skin in the heritage city of Mosul". Therefore, the study used a mixed methodology (Qualitative and Quantitative) to reach the aim of the study. Survey technique used to find the answer from the users of the place, also interview with architectural and heritage experts. The primary results show that the second skin of the city depends on the intangible element more than tangible. Therefore, urban elements have a giant impact on the image of the place. The conservation processes should focus on the elements that can sustain the skin of the city as a heritage image and inherited a tangible and intangible culture.

**Keywords:** second Skin, psychical skin, tangible and intangible culture.

### 1. Introduction

The mental image of the heritage cities is the evaluator of those cities after the renewing, reconstructing, and conserving processes. The matching values between the mental and visual image are the tool of measuring the authenticity and integrity of the heritage cities. Therefore, the psychological effects of the image on the recipients' cognitive process can create an aesthetic value of the city. The heritage cities are not physical materials and elements, but also the

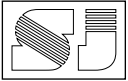
life and habits in these heritage sites, which is related to the tangible and intangible cultural heritage elements (Orbashi, 2002). The integrations between the tangible-intangible, visible- invisible are the key language of creating the second skin of these cities, where recipients can adapt with the image of the cities, this point will create the attraction and affects the recipient's mental image to update the image of the city negatively or positively.

There is two types of the skins, visible and invisible. The invisible skin is; the skin generated between the recipient's body and the skin of the place. The matching between these skins can create the second skin, which positively or negatively affects the image of the heritage cities. Realizing the heritage value depends on achieving second skin by achieving physiological and psychological needs. Second skin is the results of achieving these needs (Figure 1). The Image of the cities should preserve the second skin of the physical elements, by arranging on the identity of the place depending on the shapes and its relationships. This strategy linked to generating shape processes, which can address the users' minds by affecting the mental image store (Hassan, 2007).

The heritage city of Mosul is one of the unique traditional cities that contained a mixture of the original culture. Therefore, the heritage value in the old Mosul included tangible and intangible cultural heritage elements. The importance of the heritage culture in the old city of Mosul is related to the traditional architectural elements and sense of place. The city existed about 10 centuries before. Each religion and culture had added the visible and invisible touches to the physical appearance of the city. However, it is a mixture of the architectural styles and symbols, which can be considered a unique identity of the heritage city of Mosul.

The current paper conducted to identify the second skin of the old Mosul city as in-depth documentation to the heritage elements that can create the matching of the two skins. The variety of the architectural elements can create a sense of the place in the city, but what about the situation





of the heritage city nowadays after it destroyed during the liberation operation in 2017? (see figure 2). However, the current paper will find out the guideline to reconstruct the sense of the place depending on the second skin of the city.

## 2. Problem Statements

The importance of the heritage value of the old Mosul city imposes the urgent needs of documenting the original style of the second skin, which is the virtual skin created between the physical objects in the city and the psychological needs of the recipients. Therefore, the problem statement is the unclear and distortion of the original style of the heritage city in Mosul during the reconstruction of the building inside the heritage site, while will shift the identity of the place and changing the feelings of a second skin. The researcher reached the solution by creating a main research question, which is "What are the elements of the psychical second skin in the heritage city of Mosul". Therefore, the objects of the study concluded in two points, the first aim "To find out the most important elements that can enhance the sense of place". While, the second aim is "To identify the second skin of the old Mosul city, which can be considered by developer and organizations to re- built the old Mosul city. To achieve the aims of the study, secondary data were collected from the previous studies, as well as, second skin variables are identified due to the reviewing of these studies.

## 3. Literature Review

In the current study, the previous studies reviewed in three main themes, each theme related to a single object of the study. The first theme presents the identification of the second skin as a contemporary term in the knowledge of the cognitive and sense of place subjects. The second theme presents the important elements in the heritage cities that enhanced the sense of place and recommended by the researchers. The last theme presenting the background of the case study (heritage zone of the old Mosul City).

### 3.1. Second Skin

The second skin is the relationship between the visible and invisible objects and meanings in the space, which can be activated if the existing and mental image matched. The visible skin is a materialise element covered and arranged by order in the space. Colour, textile, texture,

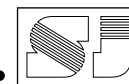
shapes, lights, objects, and overall facade are considered as the visible skin of the place (Ching & Binggeli, 2012; Lupton, 2002). The metaphor of the connotation of 'skin' represents the relationship between the unattached layer of interior structure and the user's body (Figure 3) (Weinthal, 2013).

While, invisible skin is the virtual skin, which encapsulates the user physiologically, psychologically, and emotionally. It is the virtual sensor to activate the relationship between the user and space (Caan, 2011). The skin of the space provides the tools to realise, understand, and feel the power and the meanings of the place (Chuang & Chiou, 2009; Horton, 2001) (Figure 3). The interaction point of the space skin and users is located between the user and physical surroundings. Physical factors affecting the user's perceiving and action. Users perceive the physical surroundings and reflect their understanding as a reaction of behaviours and feelings show the matching and adaptation value with the design and space (Hasan, 2007; Abdulqader, 2017).

Caan (2011) explained the elements and requirements of the second skin. Psychological and physiological needs are the most important elements to achieve a psychic value of the space. Designs of space should respond to human needs. The user should be adapted to space, to feel like part of space. Psychical skin is a virtual skin related to psychological feelings. It is a substantial part of the design chain to understand space perceptually and spiritually (Caan, 2011). The second skin is a container of the cultural values in the place; therefore, the second skin elements can be physical object, concept, meaning, symbol, or principles.

The design of the space should respond to basic human needs. The users should feel part of the space. The psychical skin is the virtual skin, which is related to the perception and sense process. The first skin, in which the user can sense the space, is done through five senses that are linked with the physical material. According to this process, designers can create second skin as the virtual skin. The user cannot feel through the psychic skin without achieving physical, psychological, and emotional needs. The sensory skin can feel it to make the ignition point of the recipient mind for cognitive processes that generate the second skin feel. The second skin is located between the first skin and the space element, which affects the perceiving of the sense of the space.

Caan (2011) explained the relationship between the space and users in terms of the materialising system and interpretation system. The physical material and ideas, which create the



surroundings, are psychologically, physiologically, and emotionally tangible by users. Primary feelings are collected through a sense of the physical environment element. After that, the brain interprets these feelings to a mental image and virtual feelings. Users formulate the reality of the space depends on the matching with the virtual environment, which can be reached by achieving the triangle of human needs. Research highlighted clearness and simplicity as a significant element for the sense the place, which is associated with the psychological language of the place and users. The design of the space should respond to the recipient's needs. Feeling part of the place is the reaction of the successful matching. (Caan, 2011). Weinthal (2013) indicated that the second skin is associated with space skin. The second skin is the virtual skin, which is located between the user's skin and the space skin. The researcher first mentioned the skin of the user and the third skin that is related to the space skin. The second skin of the user as a human is the layer of clothes and textile, which affected by the space in terms of style or colour. Weinthal (2013) mentioned that each element of the space contributes to the skin. However, that skin is a physical skin. Caan (2011) identified three elements to create the image of the place. The first one is physical, which can be realised by the five senses, and measured visually. Spatial is the second part, which is realised by metal processes that depend on the principles and relationships. The third part of the space is the hidden order of the meanings' system. This part depends on the first and second parts, which are the expression system of these meanings. Users could not reach this part without primary cognitive processes (Caan, 2011).

### 3.2. Heritage Image

Culture is related to the society, in which lifestyle, habits, activities, traditions, customs, arts, and architecture, which are the elements of the creation the cultural identity. Culture can be realised by tangible and intangible factors. The inherited cultural elements are perceived in the real spaces, which present the culture through spaces and mass. The heritage buildings and the activities are a combination of all the cultural elements, including knowledge, beliefs, law, customs, and any others capacities and habits acquired by the members of a society (Rusalic, 2009; Karakul, 2011).

The word 'heritage' refers to the historical event, process, or artefacts, which took place in the past

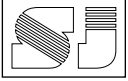
and established a unique meaning in the peoples' memory. Heritage is the full collection of inherited traditions, monuments, objects, and culture. Heritage exhibits more value than preserving, excavating, displaying, or restoring a collection of things that are related to the past, including both tangible and intangible elements. Historical buildings and archaeological sites are the samples of the heritage materials, which belong to the past, present and future of the place that combined these materials (Rusalic, 2009). The term 'cultural heritage', according to the United Nations Educational, Scientific, and Cultural Organization (UNESCO)'s definition, is defined as "the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations" (Shyllon, 2016, p. 55). It is the connection between physical and intangible elements, which gather in one place, building, city or object. From another perspective, cultural heritage is the relation between the body and the spirit of the place.

Accordingly, there was a certain classification of tangible heritage into immovable elements such as architectural works, monuments, and works of art. The movable elements include museum collections, libraries, books, etc (see figure 4). The intangible heritage includes all the cultural aspects of the community, which combine social values and traditions, customs, cultural habits, aesthetics, and language that distinguishes the society from others (Farahani, Aboali, & Mohamed, 2012; Bonn, et al, 2007; Mohamed, Aboali, & Omar, 2012; Alsoofe, Alkymakchy, & Ismaeel, 2012).

However, Kevin Lynch theory in the mental map can explain the main elements in the space that can influence the heritage image. Lynch (1960) compares three American cities by observing the people orientation in term of *Image-ability and Visibility*. Kevin Lynch theory identified five aspects that can include in the mental map process, which can create the image of the place. These aspects are Paths; Edges; Districts; Nodes; and Landmarks (Lynch, 1960).

### 3.3 .Area of Study

The area of study in the current research is the old zone in Mosul city, which is a container of harmonic mixed cultures, religions, architecture, and arts. Various periods came through Mosul construction which each period had added multi-effects on the identity of the city. The traditional architectural style in the Old Mosul has confirmed mixed cultural style, which made it one of the



unique heritage city. The city of Mosul is a nearly circular shape, bordered by the great wall of Mosul with the main seven gates (figure 5). Most of the important heritage buildings documented by students, researchers, organizations, and government offices. During the liberation operation in 2017, most of the city destroyed including the important heritage buildings. The physical objects in the city are easily to reconstruct, but what about the spirit of the city?. UNESCO (2018) listed the old City in Mosul in the tentative list of World Heritage Site according to criterion (iii), (v), and (vi), which show the importance of the traditional buildings and heritage image of the city. The report explains the city as integration images of culture, religion, and immovable built heritage (UNESCO, 2018). Most of the previous study highlighted the elements of the city individually, without including the invisible and intangible factors. Therefore, the spirit of the city can be shifted during the re-construction processes. The theoretical studies of the previous study cannot help the developers to re construct the spirit of the city without identifying a clear guideline. The second skin of old Mosul city can be identified depending on the uses needs in the creating of city image and heritage value.

#### 4. Methodology

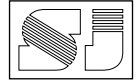
Reaching the objectives of the study mixed methodology used (Qualitative and Quantitative). The research design used the survey technique to find the answered from the recipients in the site of the old Mosul, which type of direct questioner with a structured interview with people. The population of the study is the residents of old Mosul city. The sampling criteria are included two main points. The first point is should be **Local**, while, the second condition is **original residents** in old Mosul city (more than 5 years), therefore the sampling type is the random purposeful type. The sample size is 84 surveys were collected after three site visits. The original residents in the area of study are mostly moved to another area of Mosul, because of the war and the situation of the city after the liberation of Mosul. The survey included 4 main direct questions and one open end question as shown in table no.1. The questions designed to be understood by the people in the city in the Arabic language. The questions designed depending on the variables highlighted in the previous studies, multi-choices with one open-end question. In addition, general information about the users, which is included in the survey sheet. These data analysis statically

for question (1-4), while, Question (5) analyses by qualitative techniques with phenomenon analysis. The qualitative method was used to validate the survey data and enhance the results of the survey. In-depth interview with experts in the architectural engineering department-engineering college- University of Mosul were collected (4 experts). The interview was recorded and analyses by the content analysis method to collect the maximum data from the experts. The questions were in one theme, which is about the spirit of the heritage cities and old Mosul city through the re-construction process. The methodology of the current research used to reach the two objectives of the study and answering the research question, which will be discussed in the next paragraph.

#### 5. Results and Discussion

The second skin of the old Mosul city identified by the results of the survey, open-end question, and in-depth interviews. However, the results of the survey show that users select the important elements to enhance the image of the place which are; 24% traditional doors, 26% traditional windows, 18% Ornaments, and details of the houses such as the courtyard (10%) and Iron work (11%) as shown in figure 6. The results of the second question were 64% of the users select the facades and street elements as important elements of creating the spirit of the place as figure 7 shows. Most of the users when asked about which way will select to move through the city?. 51 (62%) users selected the long-way to move through the city, which attracts the users and create the feeling of belonging to the place (see figure 8). The users also select abstracting the elements (60%) when they reconstruct the houses (see figure 9), which abstracting details will partially affect the image but the mental image will recover the negative physical appearance.

The open-end question was answered by the users with a positive image about what will the old Mosul city be after reconstruction. The majority of the users were sure that if the reconstruction process of the old Mosul city depends on the tangible and intangible factors, which will lead to reconstruct the spirit of the place with including modern services in which increased the livability of the city. The users of the old Mosul city have a hope to conserve the heritage values of the city, which made this city unique in term of the verity in architectural style and cultural heritage elements.



The experts confirm the results of the survey, where most of the experts mentioned that the architectural elements and not work without the cultural value. Moreover, the value of the heritage buildings should be reconstructed in line with the spirit of the space. The experts highlighted the elements of the second skin, which is in the case of old Mosul city are more to the cultural skin, which users try to fine the matching between their needs ( physiological, psychological, and emotional). One of the experts, who is experts in the heritage and Islamic history (Dr Ahmad Abdulwahed) confirm that with his words.

*“it is not possible to re-built without including the spirit of the Old Mosul, as a culture, religion, or style. The old Mosul included Masjids, churched, and other religious building, and also houses, which most of the worker were formed different religion, here is the uniqueness.”(Interview No.2, Dr Ahmad Abdulwahed)*

Another expert who is a researcher in the Islamic architecture and traditional style of old Mosul city suggested reconstructing part of the city as a model of the whole city, which is more practical if we need to conserve the identity during the random constructing of the building the city.

*“if we do part of the traditional city is better than all, because the focusing will be more in the details and can apply all the methods in small place, better to lose or change the style of all the city.”(Interview No. 4. Mr Ibrahim)*

However, the results show the outline of the second skin of the old Mosul city, which is represented in two main points. The integration between the movable and immovable cultural heritage elements, which the facades and street elements are one of these elements. The city was documented by the users in their mental image store, where each detail described as mine element in the overall image. The second skin of the old Mosul city is not related to the stone and visible materials, but also habits and life style. The mixture of culture in the city reflects the heritage culture of the city.

The residents of the city have a view on the importance of the details of the city image. However, the architectural details of the streets and interior space of the buildings are mentioned

as an original element that can be reconstructed and conserved to preserve the image of the city.

## 6. Conclusion

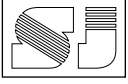
In conclusion, the urban and architectural elements have a giant impact on the image of the place, which is part of the skin of the city. The conservation processes should focus on the elements that can sustain the skin of the city as a heritage image and inherited tangible and intangible culture. The second skin of the place should be matched with the human needs to achieve the sense of the place. The heritage cities are not objects and stones only, but also culture, habits, lifestyle and activities. Without the cultural value, the cities will be the Museum of statues, where no life. The developers should reconstruct the spirit before the shape, the smile of the past before cleaning the site. The importance of second skin is to preserve the original identity of the places, where visible and invisible factors are integrated to create the image of the city.

## 7. Acknowledgement

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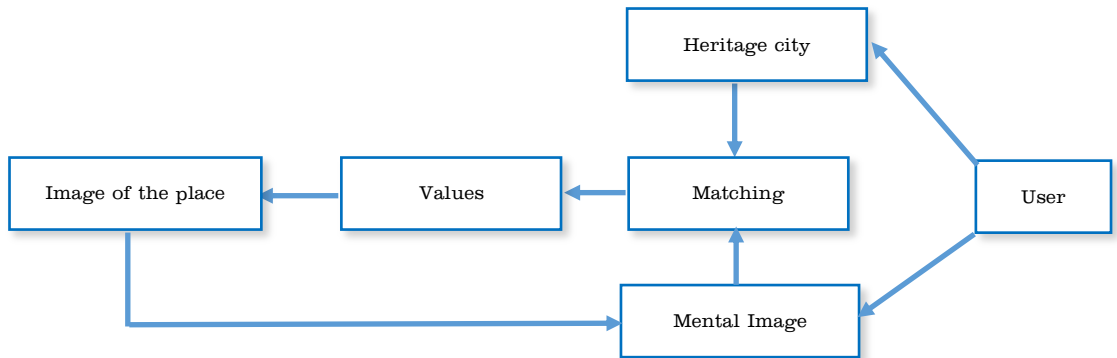
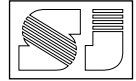
## الجلد الثاني للمدن التراثية الجلد الثاني لمدينة الموصل القديمة

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### المستخلص

تعد المشاهد والصور للمدن التراثية المفتاح لعملية الحفاظ التي ترتبط بالعوامل المرئية وغير مرئية للمدينة. القيمة الجمالية للمدينة هي نتيجة التأثيرات السايكولوجية لمشاهد المدينة على العملية الإدراكية للمتلقين. الجلد المرئي والغير المرئي هما نوعان من الجلد الثاني للمدينة والمباني التراثية. الجلد الغير مرئي هي الطبقة الواقعة بين جسد المتلقي وقشرة المكان والتطابق الناتج بينهم هو العامل الاساسي لتكوين الجلد الثاني (النفسي) والذي يمكن ان يؤثر ايجابيا او سلبيا على صورة المدن التراثية. الهدف من الدراسة هو تحديد عناصر الجلد الثاني لمدينة الموصل القديمة والذي يهدف لتوثيق العناصر التراثية التي تؤثر في التطابق بين حاجات المتلقي والمكان. البحث هو اجابة لسؤال البحث "ما هي عناصر الجلد النفسي الثاني في مدينة الموصل التراثية". لذلك فان منهجية البحث هي منهجية مزدوجة ( كمية ونوعية ) للوصول الى هدف البحث. تم استخدام ادوات الدراسة الاستقصائية لاجاد جواب سؤال البحث والتي تستهدف بها المستخدمين للمكان ( مدينة الموصل القديمة )، كذلك تم استخدام طريقة المقابلة المسجلة مع خبراء بالعمارة والتراث. النتائج الاولية اظهرت ان الجلد الثاني للمدينة يعتمد على العناصر الغير ملموسة اكثر من اعتماده على العناصر الملموسة من التراث الثقافي للمدينة. ان عناصر المشهد الحضري تتسم باهمية وتأثير مباشر على صورة المكان والاحساس به. عمليات الاحياء والحفاظ يجب ان تركز على العناصر التي تؤثر على استدامة الجلد الثاني للمدينة والذي يضم العناصر الثقافية الموروثة الملموسة وغير الملموسة والتي بمجمعتها تشكل صورة المدينة التراثية.

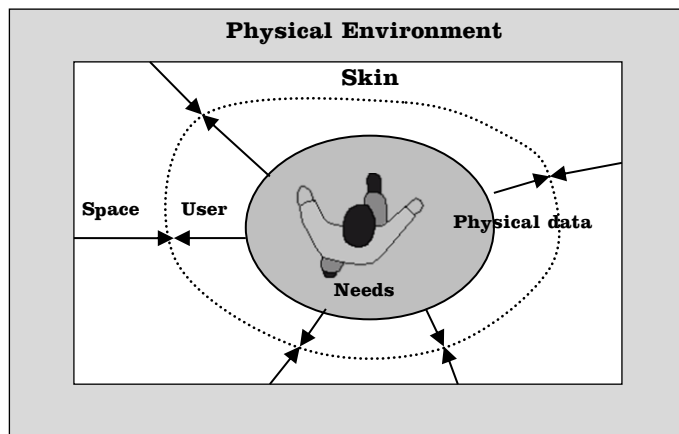
**الكلمات المفتاحية:** الجلد الثاني، الجلد السايكولوجي، العناصر الثقافية الملموسة وغير الملموسة.



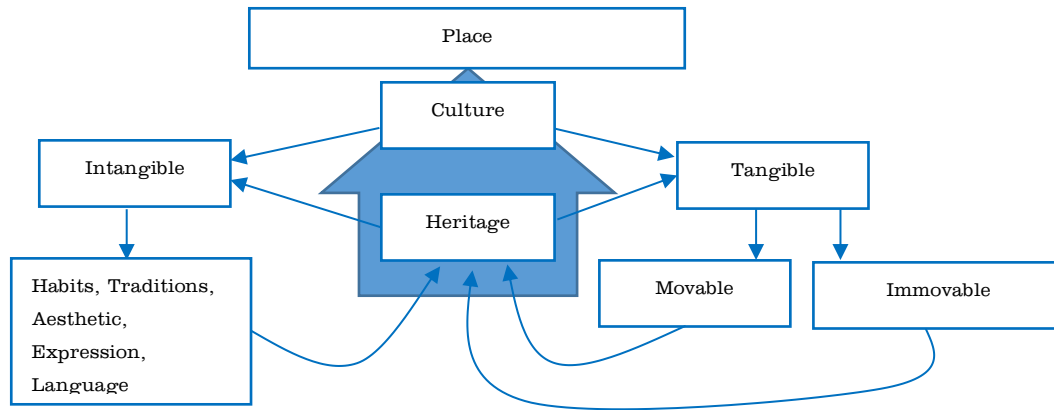
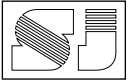
**Figure 1:** Cognitive process elements & mechanism to achieve the second Skin.  
 Source: Adopted from Hassan (2007); Jirjees (2008).



**Figure 2:** The front view of the Old City from the Left Bank of the river after the war.  
 Source: Captured by the researcher



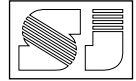
**Figure 3 :** Achieving the second skin in the space  
 Source: Adopted from Caan, (2011) and Weinthal, (2013), Abdulqader (2017)



**Figure 4:** The conclusion from the cultural heritage elements.

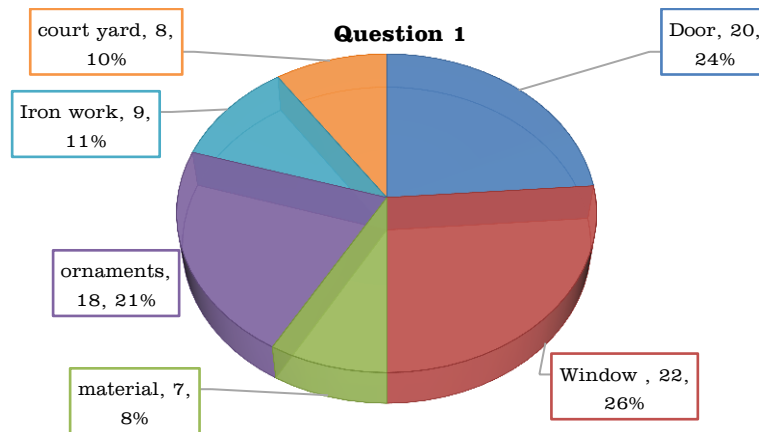


**Figure 5:** The satellite image of the old Mosul City.  
Source: Adopted from (Google Earth), (Alchalabi, Aldabagh, & Saad, 2009)

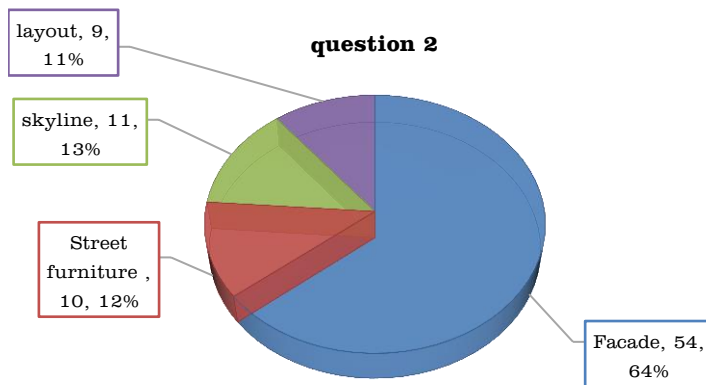
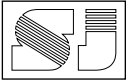


**Table 1:** The survey sheet of the current study.

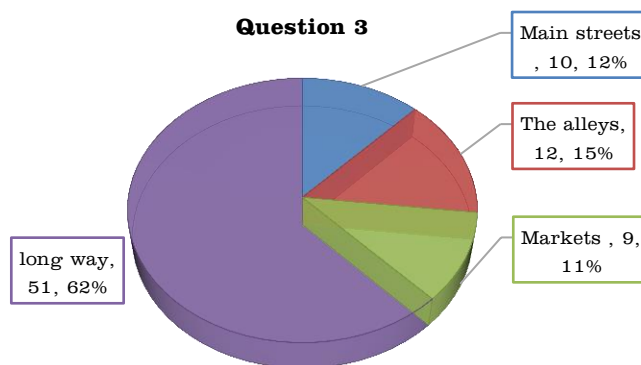
Survey No.:	Name:	Age:
Affiliation:	Gender:	
Questions:		
Q1	What are the main elements that you think have a role in enhancing the image of the old Mosul city? (select one or more)	
	Door      Window      material      ornaments      Ironwork      Other.....	
Q2	What is the element of the street that impacts your perceiving of the place as a heritage place in the old Mosul city? (select one only)	
	Facade      Street furniture      skyline      Other.....	
Q3	What do you prefer to take when you are walking through the old city? (select one only)	
	Main streets      The alleys      Markets      Others.....	
Q4	What do you prefer if you want to reconstruct your destroyed houses? (select one only)	
	Same as past      Adding new elements      Abstract the elements      Modern design	
Q5	To what extent do you think reconstruct of the old Mosul city will reconstruct the spirit of the place?	



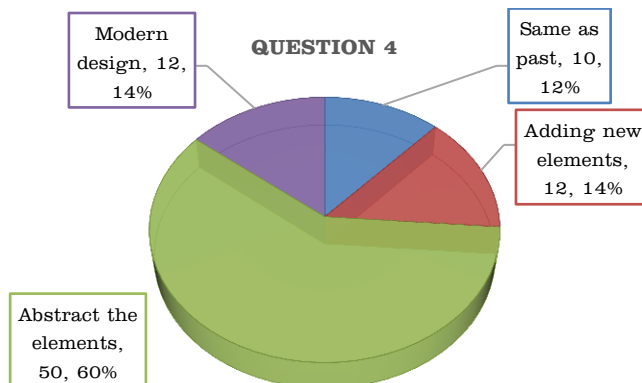
**Figure 6:** The static analysis of question 1 of the survey.



**Figure 7:** The static analysis of question 2 of the survey.



**Figure 8:** The static analysis of question 3 of the survey.



**Figure 9:** The static analysis of question 4 of the survey.