The Concept of Home as Manifested in the Baghdad Houses in Iraq

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Abstract

Contemporary Iraqi houses and the Baghdadi houses in particular have suffered from different phenomena, especially after 2003. They suffer from the phenomena of division, modification, changing use, and others. During the rapid social, economic, and cultural changes in the world in general and Iraq in particular, the concept of home has become a significant concept in architecture.

This paper examines the concept of home and focuses on the meaning of home as it manifests for the Iraqi people. It examines the changes in the architectural styles of the Baghdadi houses during the 20th century and their effects on the concept of home for the Iraqis. The paper aims to clarify the components of the Iraqi sense of home and measure it through Maslow's hierarchy of human needs. The paper assumes that there is a shelter felt as a home and a house felt as a home, and the quality of the house or shelter as a home increases as we move from the top of Maslow's hierarchy closer to the personal and social aspects of the individuals.

The analysis is produced through five steps: first, a theoretical framework is constructed with the concept of home as the focus. Second, Maslow's theory of human needs and its relations with the concept of home is discussed. Third, the analysis of the theoretical framework and its relation with Maslow's theory are taken to lead to building a model out of the indicators extracted from the analysis. Thereafter, the indicators are tested through two parts which take a look at the historical view of the Baghdadi house from the 20th century until the time of the research.

Employing a questionnaire administered to a group of Iraqi users, the research compares the responses of them with the model of the theoretical framework, and the architectural style of the Baghdadi houses during the 20th century. The questions are built on the indicators that were given to the group of Iraqi users who lived in different houses designed and built during the 20th century until 2022.

The paper concludes that the ownership of the residential unit and its designed features relate to the personal needs of the users, but the feeling of belonging and childhood memories are more effective factors to create a sense of home in the house and the neighborhood. The paper finds that the decrease in social relationships between the family members and the neighbors after 2003 represents a decrease in the social sustainability of the Baghdadi neighborhoods. The research is the first step to create general indicators that can be used as a guideline for the architects and planners to build houses and neighborhoods to create a sense of home particular to the Iraqi people.

Keywords: House, Home, Iraqi house, Maslow theory, human needs.

Introduction

Human beings need places to live in and feel their existence. These places exist in different forms; they can be from simple shelters to different architectural styles of houses and palaces. These places of living are affected by the different social, cultural, and economic factors of the surroundings, and it could provide a sense of home. Residential architecture changes globally in response to the various conditions like economic, social, and cultural changes. This is also the case in Iraq. The intentions to create a sense of home remain a goal among the architects, due to their significance in the quality of life and the enhancement of a sense of belonging.

Studying the past architecture provides us with their social, cultural, and economic values related to each place and society. One can compare them with the user's cognitive characteristics and their effect on their thoughts such as the concept of home.

This paper aims to study the concept of home as manifested through the Iraqi houses built during the 20th century. The goals are to develop the significant indicators of sense of home in residential architecture as related to Maslow's theory and examine it through groups of Iraqi users living in different houses designed and built during the 20th century until 2022.

Literature Review

This review examines the architectural studies that have dealt with the concept of home in architecture. Many studies have discussed the term 'home' in different aspects of architecture such as the social, psychological, and geographical aspects. They indicate the wide range of the concept of home, which confirms the importance of the current research in trying to study the manifestation of sense of home in Iraqi architecture as a place.

There are several studies that examine the concept of home through the relations with human beings in social sciences. Lähdesmäki et.al (2021) explain the concept of home and its relationships with the feeling of sense of belonging through the analysis of artifacts made by children. They show the connection between the concept of home and the feeling of belonging, based on materiality, spaces, and social relations.

Samnan and Lenhard (2019) analyze the concepts of house and home too. They explain that homes focus on the subjective sentiments of belonging and residence while houses feature the normative, frequently material, and commonly repeated forms. This research has made extensive use of the temporal dimensions, from an idealized past to an imagined future. Therefore the research notices that a processual idea of home has also gained importance. Sense of home frequently functions as a type of organizing power without necessarily being restricted to localized areas of dwellings. Samnan and Lenhard (2019) explain that the process of homemaking transcends time and location, and even in the conspicuous absence of a physical house, it frequently continues to be a focal point of daily practice.

Atkinson & Jacobs (2017) explain the notion of home as related to the connections, interactions, routines, and manifestations in which our home, the dwelling we feel a feeling of connection to, is reconsidered. In contrast, Dekkers (2011) presents the phenomenon of home through phenomenological writings to demonstrate that the concept of home is related essentially to spatiality. Mallett (2004) points out that the question of "home" is related to a location, a space, a mood, a practice, or a state of being that is present in the world. Mallett (2004) argues that it all depends on the situations.

In the field of architecture, there are many studies that explain the concept of home from an architectural perspective. Cieraad (2021) examines the connections between the house and the self through three critical articles. He refers to the relationship between the physical structure of the living place and the self in a narrative style. The article shows how the author's perspective was changed according to these critical articles.

Al Tarazi (2021) provides a conceptual framework for the design of a building to create a sense of home based on the human needs that would enhance and advance the residents' psychological wellness. The findings of the quantitative survey of Al Tarazi show a connection between the satisfaction of people with their homes and their general level of satisfaction. The findings from the qualitative approach in this study recognized five main points that were

thought to influence how people feel about their homes: physical structure, memories associated with the home, safety, adaptability, and cultural preference.

Dossa & Golubovic (2019) have examined the phenomenon of the displaced people and how to make their homes again through two processes: memory and storytelling and textures of home. Floyd (2016) shows that a house becomes a home through its harmony with the social life of its inhabitants as a family and the relationship between these families and women and how these concepts have changed over several decades. The study draws our attention to the emphasis on harmonious relationship with the time dimension represented by the changes of the zeitgeist in the place and its reflection in the design of the house or in the technological tools and equipment that aim to make the dwelling more comfortable for the house wives.

According to Stoneham and Smith (2015), research findings have led to the conclusion that the physical characteristics of a house significantly influences how the residents perceive their connection to home. Therefore, it can be said that the architectural features of a dwelling may directly and immediately affect the psychological conditions of the inhabitants, thus defining whether a house is a home. Architectural techniques including contrast, stimulation, and security, as well as traditional vs. modern, scale, and a dwelling's relationship to Nature, have been examined.

Shidfar (2013) gives an overview of the ideas of dwelling and home, and discusses how they relate to human existence. He emphasizes disentangling and evaluating them. To put it another way, the research found that the concept of "dwelling" is more comprehensive than the concept of "home" and the first idea that comes to mind when catching the phrase is residence. The study found that the concept of home was restricted to its definition and the concept of dwelling offers a wider range of functions than a home.

Coolen & Meesters (2012) explore various facets of the notions of "house," "home," and "dwelling,". According to them, all the three concepts are intricate, multi-faceted, and multi-layered with many different meanings that are frequently employed interchangeably. They introduce a conceptual framework for understanding houses, homes, and dwellings based on the key differences between an environmental thing and the affordances related to it. Together, they show that the conceptual framework is a useful tool for deconstructing the ideas of house, home, and dwelling on its own merits. They offer a useful approach for a more systematic examination of the ideas of house, home, and dwelling.

Dayaratne & Kellett (2008) explain that building a home entails more than just providing proper shelter. It involves creating, fostering, and maintaining social interactions as well as combining areas, items, and components to symbolize and commemorate desired connections, occasions, and memories. This research investigates the processes of homemaking in low-income communities in depth using empirical data from Sri Lanka and Colombia. by concentrating on how individuals view their homes and by identifying important social and societal practices.

Rudolf (2000) traces the development of modern conceptions of home in the nineteenth century. He explores the variety of experiences that may be had at home, based on factors like the residents' gender or ethnicity. The questions concerning changes in future homes are raised as the volume comes to a close. Lawrence (1987) looks at the arrangement of spaces and activities, as well as the design, meaning, and the use of home interiors in connection with the reciprocal relationships among cultural, socio-demographic, and psychological characteristics to understand the complex nature of these dimensions. The research suggests using a dual historical perspective.

Krushnelnicki (1988) takes readers into the mansions of Western European nobles and bourgeoisie, and finally those of North America in the 20th century. He imparts some knowledge about the significance of these dwellings to the people who had resided there, as well as the kind of possessions, settings, and connections those home owners cherished. He describes the idea of comfort as having many layers that were added over time, as well as how comfort is elusive because if a man were to take it apart and examine each layer individually, he would lose sight of the overall shape, even though the layers are still discernible one beneath

the other. These layers are made up of concepts like physical comfort, privacy or intimacy, and convenience. Without necessarily opposing what came before, each generation has contributed to the definition and has added a layer.

Proshansky and Fabian (1987) explains how social psychology has taught us that individuals, groups, and even larger group of people change in the patterning of their physical, biological, social, and cultural characteristics over time and how the "life-cycle" approach can be applied with equal success to the physical settings that define people's daily lives. According to the study, in order to conceptualize how physical environments change over long periods of time, an environmental psychologist must be extremely sensitive to and well-versed in the processes of human growth.

In the 'House as Symbol of the Self', Clare Cooper (1974) states that the ideas of the collective unconscious, the archetype, and the symbol are three of Carl Jung's most important contributions to understanding the human mind. The symbol is the means by which the archetype manifests in here and now of space and time, if we may conceive of it as a node of psychic energy inside the unconscious. Thus, a symbol always has a deep, profound, and only partially understandable meaning that indicates its roots in the archetype, even if it has objective apparent actuality. The deep core of our being, our soul, our individuality, or whichever we choose to characterize it, is what we call "self,". Although it is hard for the majority of us to identify or describe it, we are all aware that it exists. It brings to light, how the house is a material embodiment of ourselves, our ideas and our beliefs. The study's findings demonstrate that Jung understood that a symbol's inherent universality and constancy increased with more old and pervasive the archetype that gave rise to it was. Since the self must be an archetype that is as timeless and virtually antiquated as Man, universal symbolism of a house and the intense aversion of most individuals to any alteration of its fundamental structure may be explained with it. (Gieseking et.al, 2014)

Bachelard (1964) points out that the childhood home is a place of intimacy and conditioning of the imagination. When we move away from it, we try to regain its memory as well as a sense of protection and security. Bachelard points out that we live the sense of home through drawers, boxes, and safes, which he calls the home of things. Bachelard explains the idea of nests, snails, and corners, linking them to the idea of home.

As can be seen, the concept of home has different effective dimensions. However, there is insufficient knowledge on the concept of home as related to Maslow's theory of human needs.

Research Methodology

The research aims to achieve an objective method to measure the concept of sense of home among the Iraqi people by employing the Hierarchy of Maslow's human needs. To achieve this aim, it follows the following steps:

1. Sets out a theoretical framework for understanding the meaning of home through dictionary definitions, philosophers' thoughts, and scientific studies that explain the meaning of home.
2. Presents the Maslow's theory of human needs and its relationship with housing.
3. Creates the conceptual framework through the analysis of the previous thoughts based on the philosophers' thoughts and scientific studies and compares it with Maslow's hierarchy of needs in order to produce the indicators.
4. The practical study is conducted comprised of two sections.:
   A- provides a historical view of the development of the Baghdadi house from the 20th century until the time of preparing the research.
   B- examines the concept of home through a questionnaire for a group of Iraqi users by asking them a major question which is:

   "Between the many single-family units that you lived in throughout your life, which one among them do you feel as your home? Is it the nearest for you? Why do you feel it's your home?" The researchers listened to storytelling that users did, and analyzed it by decoding it.

The Theoretical Framework
The Linguistic Meanings of Home

The definition of the term home in the website of Merriam-webster dictionary is that it is a "residence place of a person: domicile. the social unit formed by a family living together. as usual or familiar setting: a suitable environment. an origin place, an institution providing care and residence for persons with private needs". The definition of the term home as a noun in the website of Cambridge English Dictionary is that it is "the apartment, house, etc., especially where you live with your family, a house, apartment, etc. When it is seen as being a piece of property, you may buy or sell. The family type you come from. A place where animals or persons live and are cared for by persons, whom they do not regard as family or owners. Home is a noun for someone's or something's place of origin or the place where a man feels they belong. Home as a noun (country) refers to your own country or your area.

It is noticed that the term home includes own area, place, house, apartment, shelter, or place where a person feels a sense of belonging, origin place, and a residential place. Most of the verbs related to the term home include, residence, live, care, belonging, or usual setting.

Therefore, it can be argued that a home is equal to a place with different forms of structures enabling the act of living, feeling, belonging, and caring.

Philosophical Thoughts of Home

Many philosophers have examined the idea of home (Heidegger, 1971; Norberg-Schulz , 1979; Bollnow, 1961;Bachelard, 1964;and Levinas, 1979). They have articulated the concepts of dwelling, house, and home, which are linked with each other. It can be noticed that some of the philosophers have linked the concept of dwelling with the concept of home.

Heidegger's Thoughts

Heidegger (1971) has mentioned that the main purpose of architecture is to create shelter for people protecting them from the external environment. A shelter provides a safe refuge from natural dangers. It is also a place of settlement and comfort. This need for safety and protection leads to the concept of home, which is connected to the concept of dwelling. As Heidegger has discussed, "to dwell is to shelter, to build". Heidegger explains how human beings live on the earth: "To be a human being means to be on the earth as a mortal. It means to dwell" (Heidegger,1971). According to Heidegger, the terms "on the earth" already means "under the sky" and both of them mean "remaining before the divinities" and "belonging to human beings alongside one another," respectively." (Heidegger,1971). Heidegger defines the concept of fourfold which means that four sides are one at the same time. The fourfold concept represents that the dwelling includes an activity amidst a material environment, as well as the existential and psycho-social dimensions of human existence: being human is dwelling, that is, staying with and among things. Finally, Heidegger (1971) says that the concept of home is closely connected to our existence on earth. Then, we are dwellers in our Nature, and that is the cause we build and create homes; to dwell (Al-Tarazi,2021).

Heidegger contends that our presence on earth is connected to the idea of "home." So the home is related to the dwelling, and both of them are related to the surroundings.

Norberg-Schulz's Thoughts

Norberg- Schulz says that a "place" refers to the area within which we dwell, within which we feel at home, and to dwell is to be situated in harmony with one's surroundings. He appreciates the concept of dwelling and place because the idea that our dwelling in place provides us an identity and a meaning that we would otherwise lack–ourselves are found in place, and to have found oneself is to dwell, to have found a suitable sense of oneself, and to have found a sense of belonging (Malpas,2014).

The concept of dwelling, according to Norberg-Schulz, is the manner to make a harmonious relationship with a person's surroundings (meaningful environments). This dwelling in the place gives us a sense of identity and meaning that we otherwise wouldn't have.

The idea of home according to Schulz holds meaning and experience within, and therefore it can be noticed that the idea of dwelling and home are related to each other.

Emmanuel Levinas Thoughts

The home, in Levinas' view, should not be viewed as merely a tool; rather, it has a special place. The home's special position doesn't mean the end of human activity, but its condition, in this sense, is its beginning. Levinas explains that being at home is an important status for living our lives in the outside world. Levinas believes that being at home is a pre-requisite for carrying out our daily activities outside of it. The beginning and the end of our existence in the world are both found at home. A human being "goes forth outside from an inwardness". Dwelling, according to Levinas, is "a recall, a returning to oneself, a retreat home with oneself as in a land of refuge, which responds to a hospitality, an expectation, a human welcome" (Dekker,2011)

What Dekker (2011) says is agreeable to Levinas in that the concept of home according to Levinas is our living condition, and it is the beginning to connect with the outside world for a living, and the dwelling is the building that helps us to return to our self–a home-to connect with the external world for a living.

Otto Friedrich Bollnow's Thoughts

Dekker (2011) discusses the concepts of Bollnow (1961) which refers to the inner and outer spaces and explains the concept of lived space. The lived place according to phenomenologists is the space in which the people move and is perceived, and that is different from the abstract space of mathematicians and scientists. The direction system based on the human body defines the lived space as "above and below, fore and aft, and right and left." In this condition, Bollnow asks Where is my true home?. To answer the question "Where is my true home?", Bollnow analyses the house which is defined as a spatial center of life for the person. As it is for Heidegger, dwelling is a key concept for Bollnow. He claims that a person who he refers to, as "a fugitive on earth" is able to stay by firmly anchoring himself to the ground with the sturdy walls of his house. Dwelling someplace is basic for human beings. To dwell is a determination for the human being and through it, they understand their true existence.

The distinction between inner and exterior space is connected to the characteristics of the house. Man creates a unique and private space out of the universal space by building a house. The separation between the inside and the outside space is symbolized by the walls of a house. The outer space is distinguished by "openness, of danger and abandonment," in contrast to the space of the home, which provides a hidden and protected area,"(Bollnow, 1961).

The boundary between the outer and inner space is movable. Human beings need a connection between the outer and inner space, that is, wall openings of the house: windows and doors. The threshold phenomenon is a basic element in the analysis of the connection between the outer and inner spaces.

The concept of dwelling according to Bollnow, is a central idea and through it, human beings understand their true existence. By building a house as a spatial center, Man creates a private and special space. The walls of the house represent the boundary between the outer and inner spaces, which is necessary for the relationship with each other for the needs of the human beings. Thus it represents the concept of lived space, while home according to Bollnow, is related to the inner space that provides the person with a hidden and protected area. The connection between inner and outer spaces is necessary for human beings.

Gaston Bachelard's Thoughts

Bachelard writes: "A house is primarily a geometrical thing, which we are drawn to rationally analyze. Its primary reality is built of precisely hewn solids and a well-fitting framework, making it visible and palpable (Dekker,2011). Bachelard defined the concept of home as an inner space and location. Concerning its outside, its interior space gets meaning, street and alley, river, farm, hamlet, city, sea, earth, sky, Nature, whole globe, and finally the

entire cosmos. A home gives us a peaceful place to unwind and let our dreams take us over (Shidfar, 2013).

Bachelard's phenomenology of the house is centered on the relevance of each area in a house, from the kitchen to the bedroom and from drawers to cabinets. The verticality of the house is one illustration. Verticality is the antagonism of the cellar's irrationality to the roof's logic, as well as the polarity of the attic and the cellar. He claims that verticality is one of the key themes that a phenomenology of the house may provide us with (Dekker,2011).

The concept of house according to Bachelard, is primarily a geometrical thing, tangible and visible. It consists of different spaces like a kitchen, bedroom, and others, and one of the basic phenomenological thoughts of the house according to Bachelard, is its vertical direction. While the concept of home according to him, consists of inner space and its locations.

It is thus concluded that the concept of home according to Heidegger and Schiltz are related to dwellings as a manner of living in a place and has a meaningful environment, while Bllonow explains that the concept of home is related to the inner space that provides a hidden and protective area, and this inner space is necessary to connect with the outer space to make the lived space for the human beings. According to Bachlard, the concept of home is the inner space and its location. According to Levinas, being at home is a necessary requirement for carrying out our daily activities in the outer world.

Therefore, it is noticed from the philosophical thoughts that the home as a place is the active living of Man and his relationship with the surroundings and their meaning for him.

The Thoughts in Different Studies on Home

Sixsmith (1986) explains that there are three aspects of home, which are personal, social, and physical aspects. Somerville (1992) says that according to Watson and Austerberry (1986), there are many diverse definitions of home, encompassing things like adequate living circumstances and standards, physical and mental health, loving and caring social connections, control over one's environment and privacy, and a place to just live and sleep.

According to Rapport (2009), a home is defined as, an institution, in the first place, not a structure for complicated matters. Regarding cultural issues, it is influenced by culture. The idea of home hasn't been a completely functional space. Man made his first home on account of his ritualistic cultural concerns and beliefs (Shidfar,2013).

Mallett (2004) mentions many definitions of home depending on many studies. Mallet (2004) defines the concept of home as "home is more than bricks and mortar; it is where the heart resides,". The house's actual construction is only one component of home.

Gram & Bech-Danielsen (2004) explains that the concept of home according to Jørgensen (1994), is that it is a phenomenon created by its inhabitants, whereas a house is a component of the physical structure created by the society. A house is a physical structure for its occupants, but the occupants also mark the house and give it a specific significance via their daily activities, the way they furnish, utilize, and maintain it, as well as through their social interactions within the house and in the neighborhood. These activities and connections are what transforms a house into a home.

Dekker (2011) says that the concept of home is related to different concepts like house, family, roots, dwelling, environment, protection, privacy, familiarity, safety, sacredness, paradise, and comfort. Coolen & Meesters (2012) defines the term 'home' as a complex, multi-layered, and multi-faceted concept whose various meanings are often used simultaneously and/or interchangeably.

Shidfar (2013) explains the concept of home through many studies. Pirniya describes it as a place where its users feel comfortable. Additionally, the lady of the house and her kids spend time together in it, and shouldn't feel tired of it. Moore says that the concept of home represents the center of the world to its users. Then Shidfar (2013) points out that when we step inside our home, which is positioned as an architectural structure in the surroundings, we discover peace and security as well as a sense of identity. We discover things we are familiar with and cherish at home. They are a part of our world, so we bring them in from the outside and live alongside them.

Feng & Breitung (2018) mentions that the idea of "home" according to Blunt & Varley (2004) is usually associated with feelings, experiences, and relationships. Nowicka (2007) says that it may be seen as a series of interactions between people and locations as well as among persons in these places, rather than just a bounded location. Finally, Feng & Breitung (2018) shows that both the mobile and sedentary features of the home should be considered together while conceptualizing it.

Samanani and Lenhard (2019) explain the concept through several studies. Carsten (1997) puts the hearth at the center of the house of Malay domestic life, where the family gathers, food is cooked, and kinship is formed via the transformation and sharing of materials. Houses serve as both physical shelters and as places for rituals (Carsten, 2003). Sharing meals creates and spreads kinship (many Malays express the two concepts as being like siblings). Domestic life's physical and symbolic components cannot be easily distinguished in this context. Instead, as other scholars have also suggested, it is the physical representation of family bonds, as well as their actual participation in providing care and sustenance that gives these relations weight and realism and invests them with memory and emotion.

Al-Tarazi (2021) explains the concept of home through many studies like the ideas of Stretton, (1976) who clarified that the significance of home is in its meaning and emotional impact, as well as in being the place where most people's goals are accomplished and where most people's lives are produced, and human reproduction happens there. All social skills and values are developed and directly affect how people act in the outside world, social life, and working places. It all begins at home.

It can thus be concluded that:

1- The notion of home includes a wide range of physical and non-physical concepts such as place, process, relationships, meanings, emotions, or other measured or non-measured concepts. Some studies emphasize their overlapping and each other's influence. The idea of home can be understood as a set of relationships between the individuals themselves or individuals and the places of the others, or it may be linked to feelings, personal experiences and the meanings generated from them. The concept of home changes the term according to cultural circumstances, individuals and their experiences, and different social, economic, and cultural variables.

2- The concept of home has a relationship with the surrounding. Therefore, the research finds that the concept of home according to previous thoughts of philosophers and previous studies is that:

Home as a place is the experience of our living in a significant place. It is the activities and relationships made by the person in his environment according to his motivations and needs as the act of living in this place. As the result of this, the living experience and relationships with it, the person will have an architectural or an urban space loaded with meanings and feelings for him to represent the home.

Maslow's Hierarchy of Needs and the Concept of Home

The architects have the capacity to decide how spaces are organized appropriately in the light of the end users' requirements. The relationship between human motivation components and house design has been initially studied by architectural scientists in the 1980s. However, their numerous investigations are insufficient. For example, Norberg-Schulz (1985) emphasized that the requirements of inhabitants, particularly in terms of the figural quality and spatial imagery, cannot be fully satisfied by contemporary housing. Bachelard explained a lack of meaningful shapes in contemporary houses. Rapoport (2000) pointed out that culture is a determinant of an inhabitant's housing desires and choices. Oliver (2006) emphasized the significance of vernacular architecture that includes local culture in designing houses. Juan (2010) believed that person-environment congruence (PEC) was crucial for fostering a sense of home (Ozdemir,2015)

This paper takes that position that Maslow's hierarchy of needs could be used in the house design process, in accordance with the research by Zavei and Jusan (2012) on the effects

of disregarding human motivational aspects in housing provision. The absence of consideration of human motives in the house-providing process has been cited by the authors as a significant psycho-pathological consequence of modern living styles and associated social realities known as "uprootedness." According to Zavei and Jusan (2012), houses have evolved into commercial commodities, and the humanistic elements of living areas and the surroundings are now less frequently taken into account. Fig 1 shows some of the justifications for the lack of attention to these elements in built environmental design, as well as their outcomes (Zavei & Jusan, 2012).

Maslow's hierarchy of needs includes five levels of needs, from cognitive needs, physiological needs, safety needs, belongingness and love needs, esteem needs, and the need for self- actualization. He also proposes two connected levels of self-actualization needs: the first is the level of conative needs, which he called the need to know, and the second is the level of both cognitive and conative needs, which he called the aesthetic needs. He believes that a person who is properly satisfied in terms of these fundamental needs in equal measure is a person who is ideal and healthy. Maslow thinks that despite their outward variations, all humanistic issues share a common origin and that these fundamental needs are the source of all other humanistic issues. Due to the outside influences imposed by the built and natural environments, these fundamental needs are vulnerable to change their order. It might be claimed that recognizing these fundamental needs is essential when it comes to housing provision. If choices are made in the light of a users' various levels of needs, the entire process of creating a living environment—from planning and designing through the operating stages—could be more relevant to their expectations (Zavei & Jusan, 2012).
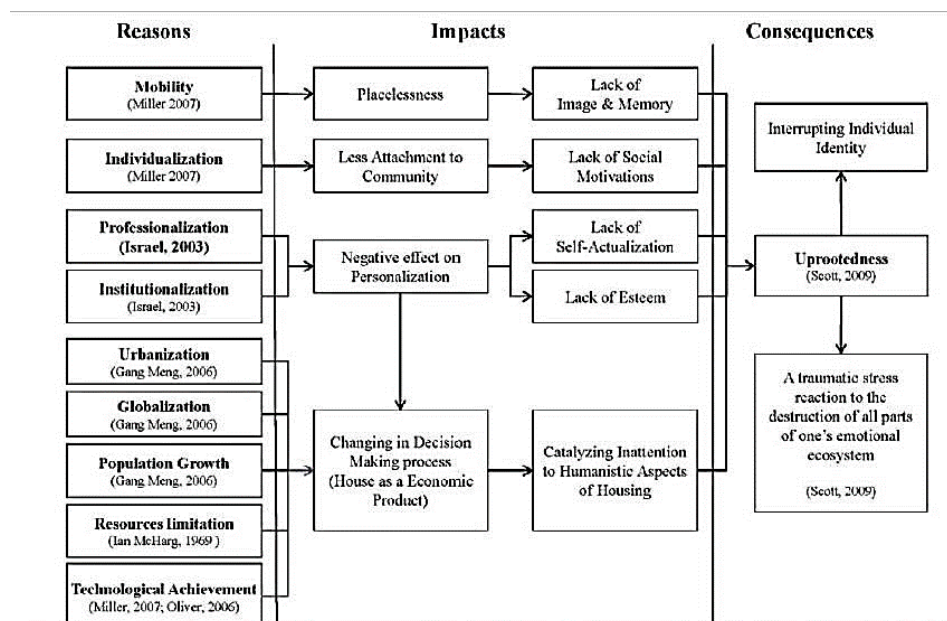

Fig. 1: The reasons behind lack of attention to human motivational factors and the consequences
Source: Zavei & Jusan, 2012

Several types of research in the field of housing show that building houses are to accommodate varying levels of expectations. Miller (2007) and Oliver (2006) advocate classifying residential areas into three categories: shelter, house, and home. Unlike a house, a home is more than a physical structure. A shelter protects people, whereas a home shows the deep social structures. Oliver (2006) explains that a 'house' is a denotative notion, which is a 'small residence' which refers to a building's physical structure, whereas a 'home' is a connotative notion. Home is a representation of the lives spent within it, which means that it is connotative of the deep structures of a social system and how these are reflected in the relationships of the family to the residential space it occupies (Zavei & Jusan, 2012). Indeed, a shelter provides just a place for sleeping and eating, while a house, as a living place spending, furthermore has to provide security and functionality for daily activities. Home, as a symbol of

the habitation of the owner, shows the identity of the owner and the community status. Thus, these residential space levels correlate to the levels of Maslow's pyramid of needs structure that can classify it simply into three levels: physiological needs, safety and belonging needs, and esteem and self-actualization needs (Ozdemir,2015). This is shown in the table 1.

Bachelard (1964) indicated that there are personal factors affecting the construction of a home, familiarity, memories, imagination, and daydreams. A house, in Bachelard's opinion, is a person's first universe and a 'big cradle'. In support to this theory, Schulz (1985) said that a dwelling serves as a location where people come together to exchange goods, thoughts, and sentiments, come to an understanding with one another, adopt a set of shared values, as well as to be themselves. A dwelling is the little personal environment that an individual has selected for themselves. This method emphasizes the necessity for a living environment to directly engage with and involve its residents to reflect their unique requirements. Physiological needs, as well as the desire for safety and security cannot be satisfactorily met if connectedness and participation in the construction of a house are not encouraged. The given living space will therefore be unable to satisfy a users' more fundamental demands (Zavei & Jusan, 2012).

Table 1: Levels of cognitive needs and Levels of residential spaces.
Source: Ozdemir,2015

Level of cognitive needs		Level of residential spaces
Self-actualization	(morality, creativity, spontaneity, problem solving, lack of prejudice, acceptance of facts)	**Home** Symbol of success
Esteem	Self-esteem, confidence, achievement, respect of others, respect by others)	Abstract Identity (luxury, elite, renovation)
Love/ belonging	(friendship, family, sexual intimacy)	**House**
safety	(security of body, of employment, of resources, of morality, of family, of health, of propriety)	Comfort, practice, family wellbeing, (western-style, cosmetic renovation)
Physiological needs	(breathing-food-water-sex-sleep-homeostasis excretion)	**Dwelling (shelter)** Survival necessity (studio, standard)

Al-Tarazi (2021) suggests a theoretical model of an architectural design for creating a home's dependance on the human needs to encourage and support the psychological well-being of the dwellers. The results of the qualitative stage indicate five main themes which were viewed to influence the experience of home; physical structure, memories embodied in the home, security, transformability, and cultural preference. Fig.2 and the Table 2 show the themes of the qualitative phase analysis.
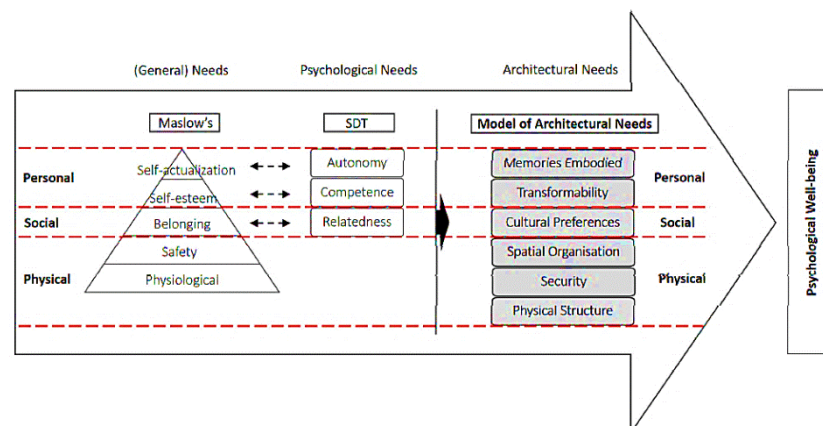

Fig. 2: Model of the Architectural Needs
Source: Al-Tarazi,2021

Table 2: Themes of the Qualitative Phase Analysis
Source: Al-Tarazi,2021

Themes	Sub-themes
Memories embodied in the home	• Personal effort in creating the home • The house as a personal history
Security	• Permanency • Comfort
Transformability	•Personalization • Choice of change • Problem solving and changing the use of space • Perception of the house size changes with age • Practicality
Spatial	• Light • Warmth • Ventilation • High ceilings • Feels spacious • Views • Sound insulation and privacy • Distribution of space • Storage
Cultural preferences	• Old houses • Kitchen as a family space • Welcoming and social • Unique features • Outdoor connection

The Conceptual Framework

1-Through the linguistic meanings of the terms home and the philosophical thoughts of the phenomenological philosophers who discussed it, as well as the different studies and the analysis mentioned by the researchers previously, the basic ideas for the term home can be summed up as follows.

Home (as a place) is the experience of our living in the place; it is the activities and relationships that were made by the person in his environment according to his motivations and needs as the act of living in this place. As the result of this living experience and relationships with it, the person will have an architectural or an urban space loaded with meanings and feelings for him to represent it as a home, a place.
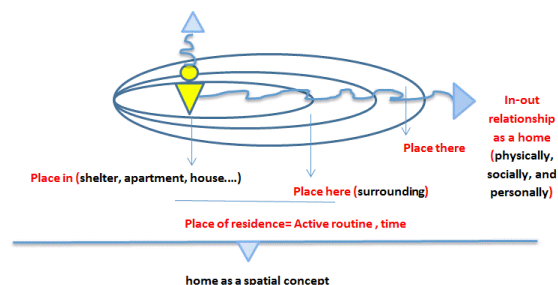
This is shown in Fig. 3.

Fig. 3: The model of the concept of home as a place
Source: Authors

According to the concept of home from the references mentioned above, the research will establish its relations with Maslow's theory of human needs as shown in the table 3 below.

Table 3: Comparison between the ideas of home and Maslow's Hierarchy of Needs.
Source: Authors

Reference	The concept of home	The concept of (home) through the comparison with human needs according to authors
Heidegger's thoughts	Safety-protection-settlement–comfort-our existence on earth.	It starts with physiological needs as a place to provide settlement and protection and continue to self-actualization by the relations with our existence on earth.
Schulz 's thoughts	Meaningful environments that provide us an identity and a meaning.	It relates to the esteem needs and self-actualization.
Rapport's thoughts	It is a place influenced by culture.	It relates to belonging to a certain group and its culture.
Levina's thoughts	It is our living condition.	It relates to our life, so it starts with the physiological needs as a place and continues to self-actualization.
Bachelard's thoughts	It consists of the inner space and its locations. It involves personal factors affecting the establishment of a home namely, intimacy, daydreams, imagination, and memories.	It relates to safety needs and continues to self-actualization.
Stretton, (1976)	He clarified that the significance of home is in its meaning and emotional impact, as well as in being the place where most people's goals are accomplished and where most people's lives are produced. Human reproduction happens there, and all social skills and values are developed and directly affect how people act in the outside world, social life, and working places.	It starts with the physiological needs as a place and continues to self-actualization
Watson and Austerberry (1986)	It relates to adequate living circumstances and standards, physical and mental health, loving and caring social connections, control over one's environment and privacy, and a place to just live and sleep.	It starts with the physiological needs and continues to self-actualization.
Peter Somerville (1992)	Home is more than bricks and mortar; it is where the heart resides.	It starts with the physiological needs as a place and continues to self-actualization.
Samananl and , Lenenhard (2019)	It is the physical representation of family bonds, as well as their actual participation in providing care and sustenance that gives these relations weight and realism and invests them with memory and emotion.	It starts with the physiological needs as a place and continues to belongingness and love needs.
(Blunt & Varley (2004)	Home is usually associated with feelings, experiences, and relationships.	It starts with safety feelings and reaches belongingness and love needs to self-actualization.
Nowicka, (2007)	It may be seen as a series of interactions between people and locations as well as among persons in these places, rather than just a bounded location.	It starts with the physiological needs as a place and continues to self- actualization.
Dekker (2011)	house, family, roots, dwelling, environment, protection, privacy, familiarity, safety, sacredness, paradise and comfort	It starts with the physiological needs as a place and continues to self-actualization.

3: Through the analysis of the concepts of home with Maslow's hierarchy of needs, it is noticed that the concept of home is related to comfortable feelings that can be found in a place that provides physical comforts through its physical structure which is built through the standard as a shelter. The concept of home continues through the hierarchy of human needs to see it through the safety needs by the concept of protection. It continues to belonging and love

needs through relationships with others and reaches esteem and self-actualization through the meaning of identity and roots. Al-Taraze (2021) has introduced a theoretical model of factors that affect the experience of home through Maslow's hierarchy of needs.

4: According to the division of the residential space to shelter, house, and home according to Maslow's hierarchy (Ozdemir,2015) and according to the analysis that the concept of home can appear with physiological needs, the research suggests that there is a shelter as a home and house as a home and the quality of the house as a home increases as we move from the top of Maslow's hierarchy.

5: Finally, According to Ozdemir (2015), Al-Taraze (2021) and the analysis, a theoretical indicators for the model is shown in the table 4 as suggested. According to Al-Taraze (2021), the security indicator includes permanency and comfort, and according to Ozdemir (2015), one of the criteria of the house is comfort. According to the analysis of this research, a shelter can be comfortable for some persons, and therefore a shelter can be a home, and the shelter becomes a home starting with the physical needs and safety.

The level of the house as a home starts with safety, and according to Ozdemir (2015), one of the house criteria is western-style. Thus the indicator of the spatial organization as a physiological need (Al-Taraze, 2021) is related to the house as a home and may be or may not be with a shelter as a home. This is the physical structure which may be out of standard sometimes, and therefore exists at the level of house as a home. It starts with safety and spatial organization and the quality of the house or the shelter as a home increases as we move from the top of Maslow's hierarchy. Fig. 4 and the table 4 shows this.
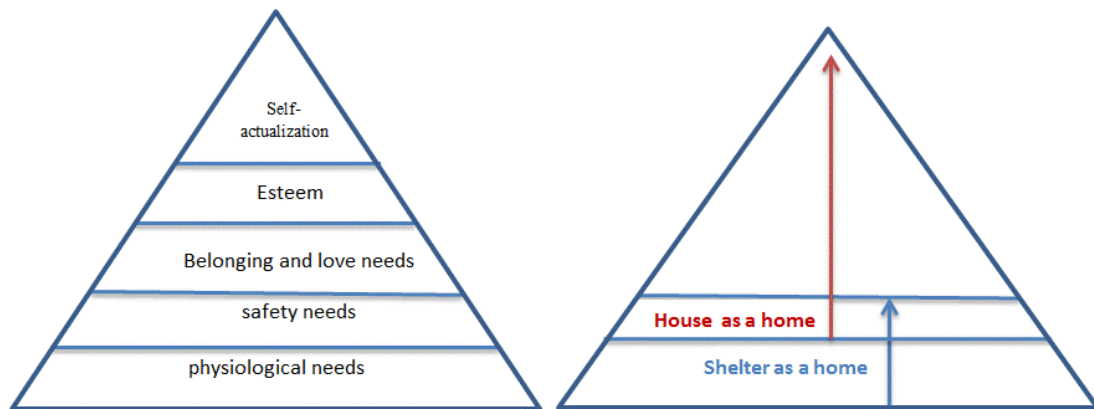

Fig. 4: The model of house and shelter as a home through Maslow's hierarchy needs
Source: Authors

Table 4: Indicators of the Theoretical Framework.
Source: Authors; Ozdemir,2015 and Al-Taraze, 2021

The basic needs	The details of needs (Ozdemir,2015)	Level of residential space (Ozdemir,2015)	A model of the architectural needs (Al-Taraze, 2021)	The levels of home through human needs. Source: Authors
Physiological needs	Breathing-food-water-sex-sleep-homeostasis excretion.	**Dwelling** (shelter) Survival necessity (studio, standard)	Physical structure Security	**Shelter as a home is:** • Physical structure • Security
safety	Security of the body, of employment, of resources, of morality, of family, of	**House** Comfort, practice, family wellbeing, western-style,	Spatial organization	**House as a home is:** • Security • Spatial organization

	health, and of propriety.	cosmetic renovation.		• Cultural preference • Transformability
Love/ belonging	Friendship, family and sexual intimacy		Cultural preference.	• Memories embodied in the home. (the quality of the house as a home increases as we move from the top of Maslow's hierarchy)
Self- Esteem	Confidence, achievement, respect of others, and respect by others	**Home** Symbol of success	Transformability	
Self-actualization	Morality, creativity, spontaneity, problem solving, lack of prejudice, and acceptance of facts.	Abstract Identity (luxury, elite, renovation)	Memories embodied in the home	

The Case Study
The Development of the Baghdadi House through the 20th Century

Many local studies have investigated the Baghdadi house and its relationship with the spatial factors like social, economic, and cultural factors that affect the architectural changes and developments of the Iraqi house type and style before and after 2003.

The traditional Baghdadi house was a basic feature in residential urban fabric with its inward-looking character and the spatial organization. The plan of the traditional Baghdadi house comprises a central courtyard, which represents the vital heart of the house, socially and functionally. The other house spaces are distributed around the central courtyard on two floors overlooking this central courtyard. This house usually overlooks the alley (Salih,2016).

Fig. 5: examples of traditional Baghdadi house
Source: Al-Galabi & Al-Assadi, 2018

Towards the end of the 1920s, and as a result of the social and cultural changes in the Iraqi society, there were no laws related to urban planning. However, some new neighborhoods were planned according to the new western planning patterns with regular planning. These consisted of regular plots of land in square or rectangular shapes, such as the areas of Al-Waziriyah in the North, Al-Saadoun in the South, Al-Salihiya, and Karadat Maryam in the Western bank of the Tigris River. As a result of the urban changes at the end of the 1920s, the features of the houses were reflected in two patterns. They continued either according to the traditional style of the Baghdadi traditional house, or was planned according to the new style, whose first signs appeared in the new residential neighborhoods (Al-Bayrouti, 1992). The new type of houses in this period represented the beginning of the emergence of row housing (Salih,2016).
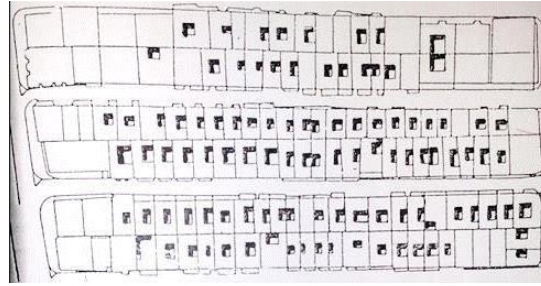
Fig. 6: Row houses in Baghdad
Source: Al-Bayrouti, 1992

According to Al-Sultaniy (2014), the major changes in the design of the Baghdadi house happened according to the Municipalities Resolution No. 84 of 1931, and the Roads and Buildings law No. 44 of 1935. The land areas have been sorted according to the Roads and Buildings Law, with areas ranging from 100 square meters - more than 2000 square meters, according to the urban area. These legislative changes have led to the emergence of a new architectural style in that the residential block of the house is in the middle of the residential plot surrounded by the external spaces, which represented the beginning of the emergence of the outer space (the garden), and thus the beginning of the orientation towards the outside.
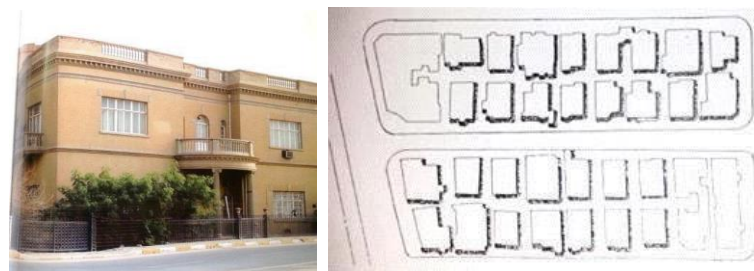

Fig. 7: Baghdadi houses in Baghdad designed in 1930s
Source: The Sultany,2014; Al-Bayrouti,1992.

In the 1940s, the architectural designs of the Iraqi houses did not change according to the law of roads and buildings. However, the projects of the Council of Reconstruction that were implemented in the fifties made many urban changes in Baghdad. In 1958, Doxiade's plan was suggested, and the planning details for several new neighborhoods represented poor housing neighborhoods. The designs were also prepared for the cities in Yarmouk and Zayouna neighborhoods, as well as for the Al-Sadder city (previously known as al-Thawra) to accomodatre the immigrants. In the 1950s, the single-family houses did not differ from the 1940s with the continuity of openness towards the outside and the abolition of the internal orientation with the presence of the garden space in the front part of the residential plot. The emphasis was on simplicity and the reduction in the architectural treatments of the facades. (Salih,2016; Khasir and Nasser, 2010)
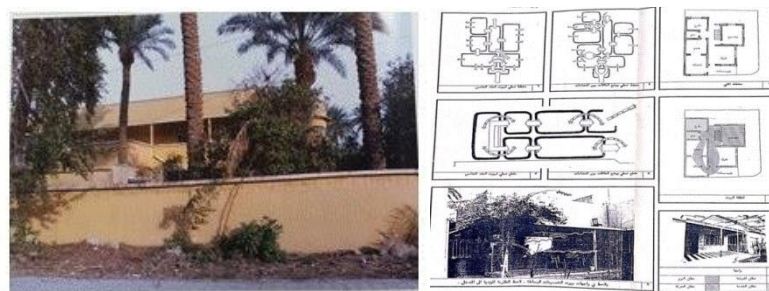

Fig. 8: example of Baghdadi house elevation and plans 1950s
Source: Al-Sultaniy (2014)and Al-Bayrouti (1992)

Baghdad also witnessed urban growth at another level in the 1960s. leading to social and cultural changes. In addition to designing the neighborhoods and suburbs for the poor people, Baghdad witnessed the emergence of new residential neighborhoods based on professional groups. In fact, new exclusive neighborhoods were established for teachers, engineers, doctors, pharmacists, and police officers. Architecture of these along with the design and planning treatments followed stereo types creating distinct differences from one neighborhood to another. They reflected the social and cultural aspects of each of the social groups.(Mulla Howish,1988). The Baghdadi house in the 1960s and 1970s continued to be designed according to the modern style with local effects.
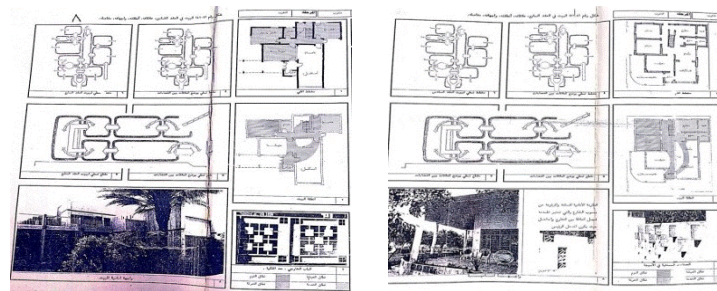

Fig. 9: examples of Baghdadi house plan in 1960s and 1970s
Source: Al-Bayrouti,1992

In the second half of the 1970s, the vertical housing law was issued, and the state adopted the principle of vertical housing in 1973. To face the worsening housing crisis in the country, the Capital Municipality carried out a wide range of major housing projects, especially from 1980-1985. There were approximately 5,000 housing units implemented by the Municipality and approximately 14,000 housing units implemented by the Ministry of Housing and Construction Such as Al-Salihiya, Haifa Street and Zayouna housing projects. In terms of housing division, the issuance of Law 850 in 1979, which refers to the possibility of re-sorting residential plots within the residential areas specified the basic design of the city into residential plots with an average area of 120 square meters for each piece in the provincial centers and 100 square meters in the districts around the center of the city (Salih, 2016).

The main features of the design style of the single residential houses in Baghdad in the 1980s were almost like the seventies, with the stable mass being in the back of the residential plot with the presence of the front garden. However, due to the economic conditions that Iraq witnessed as a result of the Iraq-Iran war, its effects began to appear in the second half of the eighties. Local studies have found the emergence of a transformational phenomenon in the single residential houses, which was represented in the modification of the facades. There was a desire to imitate and show off the ideal that represents the palaces of the leaders and the presidential staff during this period.

Kuba and Al-silq (2011) have investigated the impact of the social changes the Iraqi families witnessed during the last 50 years of the twentieth century and their impact on the design modification the Iraqi house has witnessed.

In the 1990s and according to social, cultural, and economic changes by the wars and the economic blockade support of the social groups were witnessed. The decline of the middle class, in Iraq led to the emergence of a new social class of merchants and beneficiaries of the state. Indeed, Baghdad witnessed a new constructive phenomena. This was manifested in the large-sized houses with exaggerated luxury and an abundance of materials and details of various styles. Deviating from the human scale and adding an exaggerated character by paying attention to the fences of the houses. There was also the emergence of the double-height residential floors (Ashour,2002).

Fig. 10: Houses in Baghdad in 1990s
Source: Ashour (2002)

After 2003, the Baghdadi house suffered from many phenomena like the division of the houses into more than two units or its modification to other functions. Al-Sadkhan and Aladdin (2011) have studied the houses during the first decade of the 21st century and comparing with the houses of the last decade of the twentieth century in the city of Adhamiya as a model. Dhumad and Khaza'al (2017) have also investigated the impact of social, economic, religious, legislative, political and technical variables and their impact on the identity of residential construction, while Salih and Al Slik (2017) have studied the phenomenon of division and modification of the individual houses in Baghdad after 2003 and their impact on the emergence of different models of the houses. The divisions differ according to the different residential neighborhoods and their societal variables. The impact of these phenomena on the planning of the city of Baghdad and the level of services in it is tremendous. Salih (2019) has mentioned that after 2003, the decorations of Iraqi architecture was heavily influenced by two styles of ornamentations: rhythmic and geometric. These were significant façade components. Iraqi architecture suffered from the alienation phenomenon as mentioned by Al-Assadi et.al (2022), as well as, Ali and ALKindy (2021) who have investigated the adaptation and reuse in Baghdadi houses to other functions.
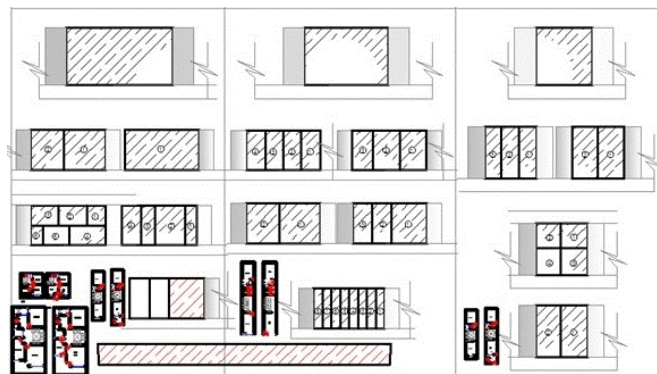

Fig. 11: The types of house divisions in the different Baghdad neighborhoods
Source: Salih,2016

Fig. 12: The elevations of house divisions in different Baghdad neighborhoods
Source: Salih,2016

Fig. 13: The spatial arrangement of house divisions in different Baghdad neighborhoods
Source: Salih, 2016

According to our concept about home, the traditional Baghdadi house is a home because it is a place of intimacy and cohesion. Its design features are consistent with the requirements of the Baghdadi family and its privacy. The inner courtyard is the center of events and life in the house. The social relations of the family extend with the alleys and neighbors as a traditional urban fabric. The connection between the house and its surroundings physically and socially represents a spatial home and reinforces the feelings of belonging.

The modern Baghdadi house which appeared at the end of the 1920s and continued to appear until 2003 is a home through the planning of modern neighborhoods with similar social and cultural levels, which enhances the feeling of belonging between the house and its physical and social surroundings. The physical characteristics of the modern house, where the spaces are in harmony with the needs of the family, the presence of the garden, and the various design characteristics according to the spirit of the times has contributed to enhancing the feeling of home.

The Baghdadi house built after 2003, is a house built outside the legal standards, as it is a shelter for its occupants, but it is also a home. Because of the housing crisis in Iraq and the expensive rent, it made the pursuit of owning these shelters to provide economic security as a basic need according to Maslow's hierarchy. Salih (2016) and Salih and Al Slik (2017) found different designed patterns for these shelters in line with the social, economic, and cultural levels of their occupants. According to Dayaratne & Kellett (2008), a number of such fused motivations can be identified which throw light on the processes of making home.

1. The desire to own through the acquisition of a piece of ground.
2. The desire to obtain and follow prevailing norms and images.
3. The desire for social respect, personal dignity, and acceptance.
4. The desire to order and orchestrate space to fulfill household needs.
5. The desire to establish a community.

This is what makes a home a human value that makes a shelter as home or house as a home.

The Questionnaire

This study administered a questionnaires. 34 users as a group of selected people of Iraq society responded. They were more than 25 years old, married and had new families. They were from the middle class, and had different education levels. The sample comprised of 56% females, 44 % male. 25-40 years were 56%, 41-63 years were 35%, and above 63 years old were 9%. The respondents had different academic backgrounds.

The major question of the questionnaire was: between the many single-family units that you lived in throughout your life, which one among them do you feel is your home? is it the nearest for you? Why do you feel it's your home?

The questionnaire aims to divulge the features of the Iraqi houses and compare them with the Maslow's theory of human needs. It was intended to help planners and architects as to what the Iraqi people want and how they perceived the houses and neighborhoods as a home.

The results data were produced in two tables. The table 5 indicates the house that represents a home for the respondents, which can be divided into several types of homes:

1- The childhood house as a home: it is all the Baghdadi houses that were built during the 20th century.
2- The family house as a home: it is all the Baghdadi houses that are lived by family now and are built before 2003. The area was 200m² and more than it.
3- The personal house: The house that was built before 2003, and they live in it now.
4- The personal shelter as a home: all the Baghdadi houses which were built after 2003, out of the Iraqi law standard, have an area of less than 200 m² and are used currently as houses for the new families, which can be classified as studios.
5- Some houses that most users lived in.

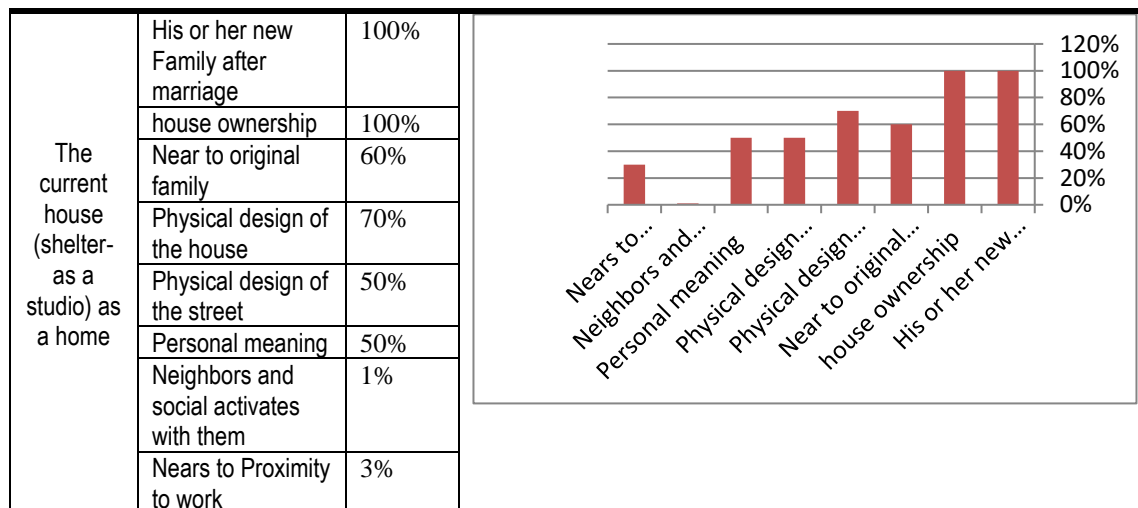**Table 5:** The houses that represent a home for the Iraqi people.
Source: Authors

The residential unit that represent the home	Percent %	The chart
The childhood house as a home	68%	
The family house as a home	6%	
The personal house as a home	12%	
The personal shelter as a home	29%	
Some houses that users lived in it during their life	9%	

The reasons for making the sense of home for the people were as follows:

Table 6: The reasons for making the sense of home for the Iraqi people.
Source: Authors

	The reasons	Percent %	Notes
The childhood house, The family house, and personal house and a house he lived in during his life.	Memories embodied in the home (family and childhood)	62%	
	Neighbors and social activates with them	68%	
	Physical design of the house	59%	
	Physical design of the street	38%	
	Personal meaning	26%	
	house ownership	47%	

The current house (shelter- as a studio) as a home	His or her new Family after marriage	100%	
	house ownership	100%	
	Near to original family	60%	
	Physical design of the house	70%	
	Physical design of the street	50%	
	Personal meaning	50%	
	Neighbors and social activates with them	1%	
	Nears to Proximity to work	3%	

Discussion and the Analysis of the Results

The research results of this sample of Iraqi users gives us the following basic information:

The majority of Iraqi users (68%) indicate that their Childhood house is a home for them, where they belong. The childhood house was preferred by the users according to their memories about their childhood, their families, and the activities that were shared with their neighbors and friends. Most of them when they speak about them, they speak about the physical features of these houses as the area, garden, services, unique features in these houses, and the architectural style. Some of them speak about the physical characteristics of the street and the neighborhood as its plan, focal points in the street, and the services.

The ownership of the childhood house doesn't appear as a major reason for them, because some users preferred an apartment, or the house of their grandfather, where they lived with their uncles and aunts.

Some users preferred some houses they lived in, previously. These houses were not their own, but when they spoke about these houses, they focused on their physical features.

The current place they live in is a personal house (the area is more than 200 square meters and it was built before 2003) or the personal shelter, which they live in now, and (the area is less than 200 m^2 and it was built after 2003) has appeared as a home too.

Shelter as a home (the area is less than 200 m^2 and it was built after 2003, in accordance with the Iraqi standard) appeared as a home to 29% of the users, and all of them were young. These dwellings as a shelter were preferred as homes according to their ownership and the place they lived in with their families after being married. They preferred these shelters as homes according to their physical planning (70%). They had been designed by architects. When the users had participated in the planning decisions, there was a high level of personalization.

60% of these shelters as homes were preferred according to the closeness to their original families before their marriage because they feel safe. We notice that the relationship between these shelters as homes and their neighborhoods appeared in the majority according to the physical features and services of the neighborhoods, while the relationships with Neighbors took less than 1%.

Personal houses built before 2003, were preferred as homes by some of the users according to their physical features and social factors as their families. Then came the physical features of the neighborhood and the social characters of the neighbors. There was no mention of any social activities share with their neighbors.

The houses, which were built before 2003 were preferred as homes according to their neighbors and social activities by 68% of the respondents. Then came the physical features of the houses and then the neighborhood. This research indicates that the basic characters of Baghdadi neighborhoods are the relationship with the neighbors and the social activities that

the residents share with the neighborhood. These have decreased after 2003, and it represents a decrease in the social sustainability of Baghdadi neighborhoods.

It is noticed that 10 respondents of 34 prefer their shelter as a home according to ownership of a house, physical design of house, near to the original family, physical design of street, and the personal meaning for the respondents. These are mentioned in the table 5.

It is noticed that 2 respondents of 34 prefer the traditional Baghdadi house as a home according to architectural features of the house: physical design of street, and the social activities with neighbors.

It is noticed that 20 respondents of 34 prefer the modern Baghdadi house as a home according to architectural features of these houses, physical design of street and neighborhood, the social activities with neighbors, as well as the memories related with these houses.

The results show that the concept of the home appears in different houses in Baghdad according for different reasons, but the modern Baghdadi house is a major house that reflects the concept of the home for Iraqi users.

It is noted that the major points related with the concept of home in Iraq are:
1- The ownership of the house or the shelter for Iraqi users is a very important factor because it provides them a sense of economic security, as well as the ability to make the change in the future according to the family needs.
2- The relationship with the neighbors changed after 2003. It is noticed that the childhood house is preferred for many personal and social reasons, but most of them have the common social activities shared with their neighbors previously. After 2003, the preference for some neighborhoods is related with the physical features of the neighborhood. The social features of the neighbors like being quiet, same educational and economic levels, and others were preferred.
3- Personalization is an important factor related to Iraqi users making their homes. This aspect appeared in making the shelters homes by means of participating in their design decision for their personal needs, or through the ownership of the residential units to make the modifications they need according to their needs and changes.

According to Maslow's hierarchy of needs, the physiological needs appeared in the physical structure of modern Baghdadi houses and shelters and the spatial organization of the spaces in these houses and shelters. Safety as a human need appeared in the ownership of the residential unit as an economic safety and the nearness of the original family and relatives as a social safety. Belonging and love needs appear in the social relationship of families with neighbors as well as the physical characteristics of the neighborhood to increase the belonging feelings. Esteem according to Maslow's hierarchy of needs appeared in the personalization and choice of change, while self-actualization appeared through personal meaning and childhood memories.

Conclusions

The relationship between the dwellings and their users is a very important aspect to make homes. The major points to make the Iraqi dwelling a home for their users from the most important to the least important are:
1. The ownership of the residential unit and it's designed features that relate to the personal needs of the users.
2. The social relationships like the private family and the social activities that are shared with the neighbor. After 2003, according to a decrease in the relationship with the neighbors, appeared the proximity of the original family, which indicates the importance of social in-out relationships to make the Iraqi house as a home.
3. The memories of their childhood.
4. The physical characters of the neighborhood as the architectural style and services.
5. The personal meaning of the users.

6. The cultural preference.

It can be noticed that both Baghdadi houses and the shelters which are built after 2003 have a good sense of home, and the quality of the sense of home increases as we move from the top of Maslow's need hierarchy. Some shelters according to some users have personalization through the participation of the users in design making, as well as having a personal meaning. We can classify it to:
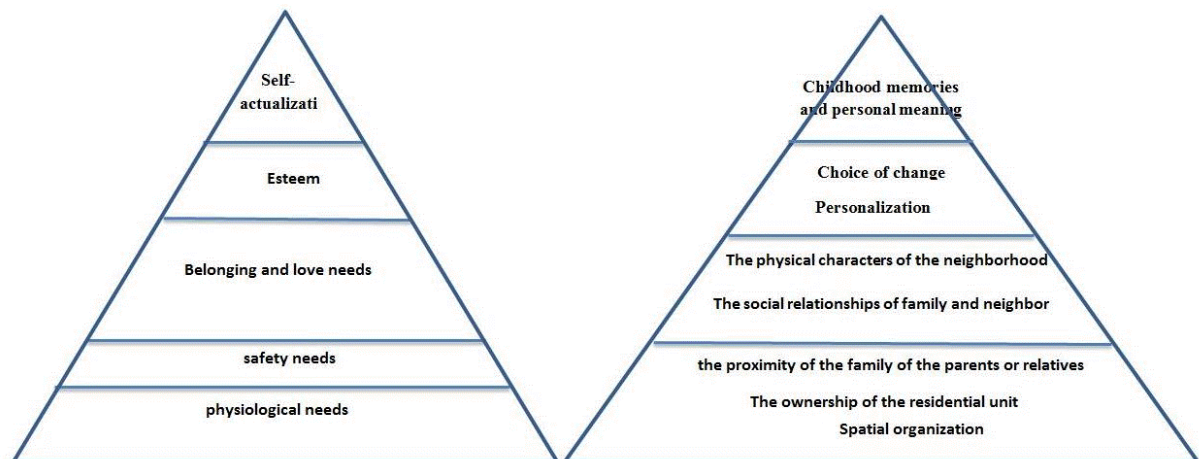

Fig. 14: The needs for Iraqi users to create the sense of home according to Maslow's hierarchy needs
Source: Authors

The research finds that a decrease in social relationships between family members and neighbors after 2003 represents a decrease in the social sustainability of Baghdadi neighborhoods.

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