

T.C.
BAHÇEŞEHİR UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
FACULTY OF ARCHITECTURE AND DESIGN

**THE CONCEPTUAL VALUE OF THE PUBLIC SPACES:
MARTYRS' SQUARE, TRIPOLI**

MASTER'S THESIS
AFAF ALI OMAR GENNIB

ISTANBUL, 2023

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ASST. PROF. DR. BELINDA TORUS

ISTANBUL, 2023

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ABSTRACT

THE CONCEPTUAL VALUE OF THE PUBLIC SPACES: MARTYRS' SQUARE, TRIPOLI

Afaf Gennib

Architecture Master Thesis

Thesis Supervisor: Asst. Prof. Dr. Belinda Torus

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Public squares carry conceptual values, shaped by the spatial practices of users, which are variable in their type and strength. This study came to understand the process of forming the conceptual values of the public squares, the interacting elements for their formation, and knowing the reasons that lead to the change of these values.

The conceptual framework of the thesis is determined by studying the literature of experts such as Lynch, Low, Madanipour, and others. The research begins by examining several international examples of public squares during several periods, reviewing the literature, and analyzing the images and drawings related to these examples. This is to understand the process of shaping the conceptual values of public spaces and the conditions causing their change. Martyrs Square in Tripoli was also chosen for field study through direct observation, questionnaires, and interviews. Qualitative and quantitative information was collected regarding the conceptual values of the square and the elements that influence the type and strength of these values, which were then discussed considering lessons learned from global examples.

This thesis concludes by identifying the elements influencing the strength and type of public practices that shape the conceptual values of public space. It also provides proposals on designing and developing public spaces, and others regarding Martyrs' Square. Furthermore, opening the way for other studies in the area of Martyrs Square in cooperation with the Tripoli General Planning Council and to benefit from its future vision for the region.

Keywords: Public squares, Conceptual values, Physical components, Spatial practices.

ÖZ

KAMUSAL ALANLARIN KAVRAMSAL DEGERI: SEHITLER MEYDANI, TRABLUS

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Kamusal meydanlar, kullanıcıların mekansal pratikleriyle şekillenen, türleri ve güçleri değişken olan kavramsal değerler taşır. Bu çalışmada, kamusal meydanların kavramsal değerlerinin oluşum süreci, bunların oluşumu için etkileşimli unsurlar ve bu değerlerin değişmesine neden olan sebepler anlaşılmıştır.

Araştırmanın kavramsal çerçevesi, Lynch, Low, Madanipour ve diğerleri gibi uzmanlar literatürü incelenerek belirlenir. Araştırma, çeşitli dönemlerde uluslararası meydan örneklerini inceleyerek, literatürü gözden geçirerek ve bu örneklerle ilgili resim ve çizimleri analiz ederek başlamaktadır. Bu, kamusal alanların kavramsal değerlerinin şekillenme sürecini ve bunların değişmesine neden olan koşulları anlamaktır. Trablus'taki Şehitler Meydanı da doğrudan gözlem, anketler ve görüşmeler yoluyla saha çalışması için seçildi. Meydanın kavramsal değerleri ve bu değerlerin türü ve gücünü etkileyen unsurlar hakkında nitel ve nicel bilgiler toplanmış ve küresel örneklerden alınan dersler dikkate alınarak tartışılmıştır.

Tez, kamusal alanın kavramsal değerlerini şekillendiren kamusal pratiklerin gücünü ve türünü etkileyen unsurları belirleyerek sona ermektedir. Ayrıca, Şehitler Meydanı ile ilgili kamusal alanların ve diğerlerinin tasarlanması ve geliştirilmesi konusunda öneriler sunar. Ayrıca Trablus Genel Planlama Konseyi ile işbirliği içinde Şehitler Meydanı alanında başka çalışmaların önünü açmak ve bölgeye yönelik gelecek vizyonundan yararlanmak.

Anahtar Kelimeler: Meydanlar, Kavramsal değerler, Fiziksel bileşenler, Mekânsal uygulamalar.



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Istanbul, 2023

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Chapter 1

Introduction

Public spaces in urban environments have multiple components that differ in their nature and classification. Some of them represent the physical dimension, whether it is tangible such as buildings, natural and architectural elements, or intangible such as open areas and traffic paths. Some components of space represent its practical dimension such as the practices of the space users through different activities (Montgomery 1998). Public spaces also carry a conceptual value that expresses it and its users, formed due to the spatial interactions between its components, and it varies between social, political, commercial, and cultural values (Carmona 2016, Low 2000, Carr et al. 1992). The more diverse values the space carries, the richer it is, as they form part of the stock of space that constitutes its general meaning (Hanzl 20013). One of the most important types of public space is public squares, as they are considered conceptual focal points in cities, due to the importance of their geographical and social location in relation to the city and life in it. (Lynch 1960, Buyuksahin, 2019 Zakariya et al. 2014). public squares usually include vital buildings within their borders, such as public and historical buildings (Alves 2017). They are also considered a place where the city's most critical activities occur (Mazroua 2021). Therefore, they were chosen as the subject of research and investigation in shaping the conceptual value of public space.

To understand the process of renewing the conceptual value of public squares, it is necessary to examine the process of forming the conceptual value of public squares in different historical periods by identifying the material components of the square and the extent of the effect of their differences in the formation process in each historical period. Also, studying public activities and practices interacting with the square's material components and how they produce a different value for the Square according to the conditions interacting within it. Martyrs' Square in Tripoli is one of the most important examples that illustrate the ability of the public Square to renew and retrieve conceptual values that may have been lost due to the weakness of the spatial interactions that make it up. Throughout history, Martyrs' Square witnessed a period in which it had strong and varied conceptual values (Ejroushi 2020, Saqr 2020).

However, in the era of dictatorial rule from 1996-2011, it witnessed a severe weakness in the public practices that formed its values (Saqr 2020). The result was the absence of most of the conceptual values from the Square, such as the social value the most important for public life, the Commercial, cultural, and religious values, with the existence of a monopoly of political value (Mozoghi et al. 2015). Martyrs' Square today is witnessing a return of the spatial practices with strength and diversity interacting with its material framework forming new values for the Square, making it a suitable case study to understand the process of retrieving the conceptual value of public squares.

1.1 Motivations Of the Study

Modern architects are more concerned with physical masses and their distribution in space than with space, which is the space of human life and experience. This has led to the creation of neglected spaces that people do not use, although they are endowed with aesthetic levels. The most affected are the public spaces in modern urban areas, which are more suitable for passage than staying and interacting. Gehl explained that he had recognized the weakness of this aspect in his architectural studies and therefore conducted several field studies in which he tried to understand the functioning of public space, which depends primarily on users and their interaction with it (2004). He also determined the success of planning and design based on the intensity with which people used the space. Those who follow the design and planning movement of public spaces in Libya, particularly the renovations and development work in the historic center of the city of Tripoli, which includes the Old City and Martyrs' Square, wonder if they are based on the modernist planning basis, that is interested in physical masses and aesthetics at the expense of comfort for users. From this point of view, the intention was to conduct an investigation involving a field study in the center of Tripoli to find out the quality of the public spaces and to what extent they meet the needs and comfort of the users. It also aimed to raise awareness of the new planning and design principles based on considering people as the main element by studying their behavior and understanding their needs.

Public squares play an important role in public life, and they are an indicator of its health, as the interactions that take place in public squares due to the different practices of the population form values that express the city and the people who inhabit it. Therefore, the study of the conceptual values of public squares provides information

about the degree of democracy, the strength of the economy, artistic and architectural development, and the degree of pluralism and integration of the different social groups in the city. Libyan country is experiencing a new historical era, which began with a revolution against the former dictatorial regime to achieve freedom. After that, the country went through different phases between stability and confusion until it reached the political and civil stability phase, characterized by new features, the most important of which are liberation and openness at all levels. Therefore, this study came to investigate the conceptual values that emerge from the public squares in the Libyan capital to determine the impact of the change that the country is experiencing in public life. The change can be seen in the practices of residents in public spaces as well as in the evolution of architecture and the planning of public spaces, the most important of which is Martyrs' Square, the main square of Tripoli.

1.2 Problem Statement

Public squares carry conceptual values that express the urban environment in which they are located, and the users who inhabit them, and these values are changing and renewing. For instance, the value of the public square may shift from a commercial center of the city to an administrative center. In other cases, it may lose its conceptual value and become neglected after it was a vital public space, such as Martyrs' Square in Tripoli, which lost its value and became a parking lot at a previous historical period after being the city's urban center. Therefore, this study came to understand the process of transformation in the conceptual value of public spaces, and to answer this question, the research adopts several questions that fall into the same goal, as the investigation includes the process of forming the conceptual value of public squares, what are the interactions leading to its formation? What are the elements involved in these interactions? And what factors affect these interactions, either positively or negatively? By answering these questions, the research identifies the changes and conditions that led to the difference in the conceptual value of public squares.

1.3 The Scope of The Study

The research aims to study public squares in urban environments, considered an example of public spaces. Therefore, the second chapter of the study is dedicated to understanding the nature and types of public spaces as an introduction to understanding the public squares to which they belong. The study then focuses on public squares,

their characteristics, their importance, and their role in the lives of individuals and society.

The main objective of this study is to investigate the values and concepts that public squares carry and that result from the practices of users and their interaction with the physical framework of the square. Through reviewing several anthropological studies, the study begins with defining the public square's socio-spatial components, including the physical components and the spatial practices, as well as the interactions that occur in public squares, which form the values and concepts characteristic of each square. This aims to determine a framework to analyze and study public squares and their values.

The thesis dedicated the third chapter to obtaining a general idea about forming the conceptual values of public squares and how they are changing and renewable over time through studying several global examples and analyzing their components and the spatial interactions that form their conceptual values through several historical phases, as well as extracting the main planning, designing and administrative elements that effect on the spatial interactions within public squares to draw lessons that can be adopted in studying and developing the case study and other public squares.

In the fourth chapter, Martyrs' Square in Tripoli, a Libyan city, was selected as a case study for conceptual value by conducting a field study to collect factual information on its current components and the interactions that occur within it. Analyzing and discussing it to understand how the conceptual value of the square is retrieved. The study concludes to make general recommendations about the design and development of public squares and proposals about the development of the case study.

1.4 Limitations Of the Study

In this study, examples of public squares in different historical phases were investigated, focusing on their physical components. And although the maps and diagrams in some cases were not clear and comprehensive of the required data. However, an attempt has been made to collect the required data about the components of public squares, such as border buildings and their functions, architectural elements within and within the boundaries of the squares, movement paths, and others, by reviewing the literature and analyzing the paintings and pictures that dealt with the intended examples.

In this study, direct interviews with users of Martyrs' Square were used as a means of collecting the required data. These interviews were conducted within a specific time, which may limit the expansion and comprehensiveness of the data collected. Therefore, conducting more interviews to include a broader research circle and addressing more details is one of its roles in enhancing the results and proposals of the study.

The study concluded with design and planning proposals for the development of Martyrs' Square in order to increase the intensity of its use and the diversity of spatial practices. These proposals could be more suitable for the future vision of the Martyrs' Square area, if it was done in cooperation with the General Planning Authority in the city of Tripoli, whose tasks are to develop future plans for the city of Tripoli.

1.5 Methods Of the Study

This study is concerned with the study of values and concepts. Therefore, it aims mainly at qualitative information, such as the nature of the material components of the public squares, the function of these components, the impact of these components on the square, the nature of the spatial practices in the public squares, the nature of the users and their needs, and the values that the squares carry. However, the research also aims to provide some quantitative information, such as the intensity of spatial practices, the level of services in the squares, and the strength of the conceptual values that the squares carry. The research is mainly qualitative, as it applies the methods of studying realistic cases of public squares to obtain the information needed to answer the research questions, and the following are the methods used in this research to collect data (Figure 1):

- To determine the conceptual framework adopted in this thesis for collecting and analysing information, this phase used the method of reviewing the literature of experts and their theories and conclusions in defining the elements of the study, such as the definition of public squares, the components of public squares that enter spatial interactions, the public square values, and others. In this phase, diagrams and tables were developed for the research elements used to analyse the studied examples of public squares.
- A study of examples of public squares during several historical periods, and in this phase, the literature that dealt with these examples, whether through

explanation and analysis or by listing general information about them, was reviewed. Maps, paintings, and images that illustrate the physical components of the selected examples and the events that take place in them were also examined. The extracted information was categorized and discussed based on the conceptual framework of this research: the physical components; the spatial practices; the elements that influence the interaction of the components of the square; and the values that the square carries.

- The Martyrs' Square in Tripoli case study was studied in several historical periods; for studying the previous historical periods, literature about the square was reviewed, and uses the same analyzing information method used in the global examples. The field study method was used for the study of Martyrs' Square at the present time. In this method, quantitative and qualitative information was collected using the following three methods: -
 - Direct observation of the study case, identifying the crucial points in the study area and then observing them at different periods to extract or verify information obtained from the questionnaire or interviews.
 - The questionnaire is aimed at the users of Martyrs' Square, ensuring that it includes all categories of users and that the number of participants is greater than 100 to obtain more effective results. The questionnaire aims to collect qualitative information about the activities in the square, the services available, and the obstacles they may face in accessing or staying in the square. also, collecting quantitative information, such as the number of visits to the square and the time they spent there, and determining the intensity of use and the strength of the values that the square carries by counting the number of interactants.
 - The interviews are addressed to the users of the square and its boundaries, include all categories of the users, and aim mainly at qualitative information, such as the types of activities that take place in the square, the needs of the users, the square's conceptual values from the users' point of view, and the users' suggestions for the development of the square. The information is provided in the form of tables and diagrams and discussed based on the conceptual framework of the

study and in light of lessons learned from global examples to answer the research question and make suggestions for the development of Martyrs' Square to meet the needs of users and improve spatial interactions in the square to strengthen the conceptual values it carries and provide a reference for the study and development of public squares.



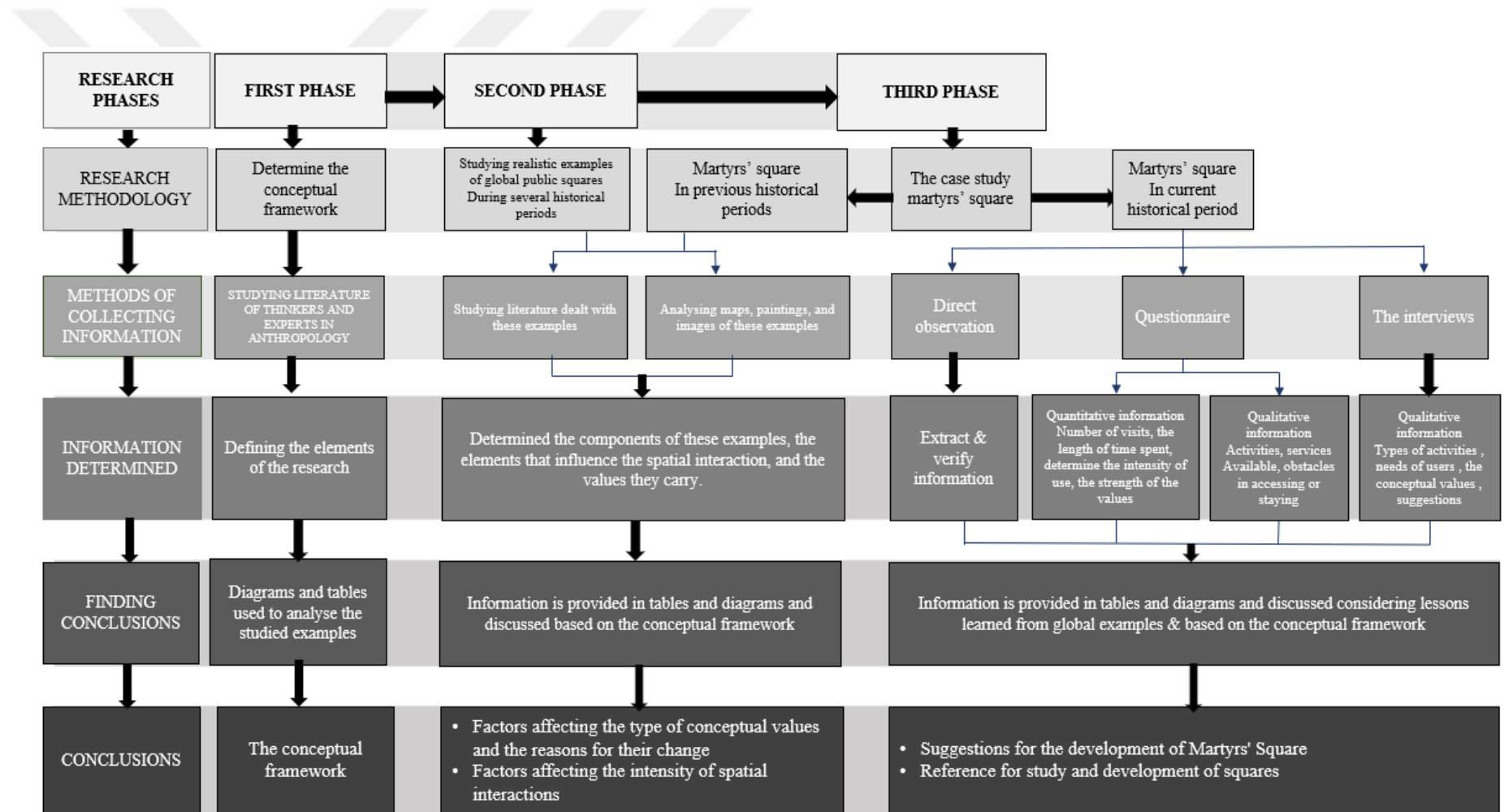


Figure 1. Research design and methodology

Chapter 2

Literature Review

2.1 Public Spaces

One of the greatest challenges in understanding and studying public space is to find a unified definition among professionals such as sociologists, geographers, architects, planners, urban designers, etc., so that communication among these disciplines becomes more effective in the study of public space (Madanipour 1995). In 1948, the Italian architect Bruno Zevi, in his famous book *Architecture as Space*, in which he examined the history of architecture in light of its nature as space, presented a definition of public space as a container whose walls are the facades of buildings and whose content is the space that is formed within them. As Zevi has shown, the physical boundaries of public space include design elements such as fountains, statues, and plants. These elements, whether boundary buildings or architectural elements, represent physical constraints on the continuity of spatial experience but architecturally, they are means to organize space in a meaningful form (Zevi 1957, p. 24).

With the end of the 19th century and the beginning of the modern architectural movements, the idea that space already exists and is unlimited was adopted, defining architectural space as a positive entity in which the traditional categories of tectonic form and surface emerged (Colquhoun 1989, p. 225). For the modernists, the definition of public space as a relationship between intertwined spaces became the essence of architecture (Madanipour 1995, p. 335). Since the emergence of the postmodern movements in the 1970s, the concept of public space has been criticized, with postmodernists presenting a new concept of space based on their interest in physical mass and its meanings, separating physical space from social space (Van de Ven 1993). In 1979, Krier presented a definition of public space that focused on the physical dimension of space, clarifying that public space is outdoor space and all types of spaces between buildings in cities and other places. Similarly, Kevin Lynch, in his 1960 book *The Image of the City*, first defines the city as a structure in space and then explains that public space is one of the formal types of material elements that make up the image of the city (1960, pp. 1-7).

One of the most prominent contemporary definitions of public space comes from Christine F. Miller, a researcher in the field of landscape architecture, who assumes that public space is a type of physical space and public spheres, and that physical space is important to public life, though the discourse of public space can extend to multiple areas of life (2007). Miller argues that the definitions of public space by designers, planners, and engineers are far from reality because they focus on the physical qualities of public space and ignore the immaterial qualities of space (2007). Therefore, Miller clarifies that public spaces do not exist as static physical entities but are constellations of thoughts, actions, and the environment (Miller, 2007, p. 11). Open public spaces are places where citizens can gather or walk around and where people can be social and festive. For Miller, public spaces are the core of urbanization, and without these living spaces, cities are just a bunch of buildings where there are no opportunities for positive interactions between friends and strangers (2007, p. 5).

Some thinkers focused their definition of public space on non-material dimensions and their importance in creating space, such as activities and social interactions. For example, Carr et al. (1992) "define public space" as a shared place where people practice functional and ritualistic rites that bind the community together, whether daily routines or periodic celebrations. Franco, too, defines public space as a place that people can access at any time without being bound by a schedule, record, or permit for movement or entry and that allows for a wide range of activities and uses, from commerce to celebration, explaining the dynamic spatial properties of space that give it vitality and foster spatial interactions among residents (2017). In other thinkers' definitions, it is a place that is open to the public and where communities define themselves through dialogue, action, and reflection as they participate side-by-side in various activities (Madanipour, 1996; Carr et al., 1992; Lynch 1972.).

After examining several definitions of public space, this research adopts the most comprehensive definition of public space, which shows that public space is the physical space with its other dimensions, the most important of which is the social dimension, that is, the dynamic concept that allows constant change and integration, and the value of space within this concept is realized by observing the emergence of space, whether in the creation or renewal of a space where all the processes of development and daily life intersect (Madanipour, 1996, p. 331). Thus, it is not only the physical conditions that constitute public space, but rather the crucible in which

the spatial interaction between the public, with all its backgrounds and needs, produces a public space with a conceptual value that reflects the spatial interactions that produced it. As Lynch clarifies, nothing in the city is experienced in isolation but always in relation to its surroundings and the sequences of events that led to them (1960). Lefebvre also emphasizes that space and society are intimately connected, and that public space is produced by society (1991).

2.2 Types Of Public Spaces

Public spaces take many forms and serve a variety of purposes. Although the definition of public space is not without controversy, there are several studies that distinguish a wide range of public spaces and base their classification on several basic concepts, including type of use, restrictions on use (exclusion) and ease of access. One such study was presented by Michael Walzer in 1986. In this study, public space was divided into two areas, with the classification based on the restriction of use of public space, namely closed-minded spaces and open-minded spaces.

- Close-minded spaces, which are intended for one type of use, and this type includes many modern urban spaces such as shopping centres, government complexes, and highways. This type of public space limits social mixing and political activity.
- Open-minded spaces, which are allowed diversity in use and users; for example, external public spaces that are associated with traditional cities, such as streets, squares and parks, and this type of space is open to political and civil activity.

Another study presented by Micek al el 2019 on the assessment and development of public spaces deals with the classification of public spaces. The study was also based on Goldf's classification of public spaces in terms of their general role in the city, which ranged from symbolic and religious role to recreational or purely functional role, and the classification is as follows:

- In representative spaces, it is often a square created as a symbol of the social relations formed between the inhabitants, in a memorable geometric form usually associated with objects of special significance.
- Traffic spaces, such as streets (vehicles and pedestrians' traffic areas).

- Commercial spaces, including spaces used for commercial purposes and bazaars.
- Ordinary spaces, which are spaces created for a purely functional need, usually for a variety of uses, such as residential areas.
- religious spaces, they are spaces for religious ceremonies, which are the spaces attached to religious buildings, such as the courtyard of the mosque or the church.
- Green spaces and recreational functions, such as parks,
- Town marketplaces, which are urban areas that are usually created when the city is built and sometimes before, in a various form.
- Recreational spaces, which are spaces for leisure purposes usually within a residential area such as squares.

The 2009 study by Colnizo et al. on public space illustrates the different models of public space tested by Kurt Iveson, who divided them into four models based on exclusion and access as follows:

- The ceremonial model, this type focuses on large-scale civic sites that are in public ownership, the most important of which are the public squares and plazas in the city, which are the places where people gather to celebrate important events in the life of the nation. Historically these spaces were the place where the state displayed its authority, which nowadays have become the main sites of political assembly and expression.
- The second type does not focus on private or publicly owned sites as much as it focuses on social mixing and a sense of community in spaces that are enhanced by traditional elements of urban design, such as high-density mixed use, and easy pedestrian access facilities, where public life traverses urban spaces owned by both the public and private sectors. This classification represents most of the central areas of ancient cities, especially North America and Europe, which were established before the advent of the car.
- The third model of public spaces is characterised by its ideal qualities, namely openness and accessibility. This model reflects the liberal concern for the right to participate in life and public affairs and emphasises the importance of public spaces where all residents are accepted without discrimination on a social basis. These fundamentals were the basis for many pre-World War II city plans and

the principle of the public parks movement in the late nineteenth and early twentieth centuries. The study by Colnizo et al. also mentions the opinion of the prominent designer Frederic Law that public gardens played a moral role by reassuring the industrial working class and promoting the virtues of rural life in the inner city.

- The fourth model of public spaces is distinguished in that it seeks to enable interaction between multiple audiences, where the real diversity of the public can be experienced, meaning that members of different groups can mix and overlap in common spaces without becoming homogeneous. This diversity requires relaxing zoning and discrimination of different land uses with regulatory controls on public spaces to allow for a wider range of social expression. These basics contradict most contemporary trends in the development and control of public spaces.

The research chooses the public square as one of the examples of public spaces, in order to be the subject of research and study, due to the importance of public squares and their vital role for the city and the population, where public squares are characterized by several characteristics that make them the most efficient in the urban structure and put them at the forefront of public spaces, such as robustness and openness, which makes them a centre for city events, where the dynamism is concentrated in a heavy site, thus, the dynamic relationships between the components of the square create the social opportunities that make the squares social nodes in urban life within cities (Buyuksahin, 2019., Zakariya et al, 2014).

2.2.1 Public Squares. Nodes, as Lynch calls them, are strategic points in the city that the observer can enter, and they are the intense foci from which the travellers start or end their journey (Lynch, 1960). Public squares may be joints or places where transportation stops, as they are a transit area or the confluence of tracks in their transformation from one structure to another (Lynch 1960). They may be mere concentrations that gain their importance from the intensification of uses or physical characteristics, such as a resting place on a street corner or an enclosed square, where some focus nodes represent the focus and summary of the region in which they are located and have an impact on it (Lynch 1960). The nodes are related to the concept of the region as they represent the centre of polarization, and their concept is also linked

to the concept of paths, being intersections and part of the paths and trip events (Lynch, 1960, p. 48).

Alves in his research, *The Traditional Urban Square*, defines two concepts of public squares; The traditional concept of the square, which is the result of buildings gathering around a space, and one of its characteristics is that it is a closed space; The modern concept, where the square is defined as a space within the city, and its specific elements are clear and visible from the inside, where the space confirms the feeling of presence more than any other area within the city (2017, p. 1). Regarding the elements surrounding the square, Alves argues that they are not defining the square but that the square is what gives them a sense of boundary and conformation (2017, p. 1).

One of the characteristics of squares is that they always guarantee a certain level of activity, even if it is a minimum, also inherently allow for control of the space (the ease of external access is in line with the minimal internal surface that is controlled) (Alves, 2017). Due to the symbolism of squares, they often display public buildings or parts of them in their general content, such as mosques, churches, monasteries, and others (Alves, 2017, p. 3). Another characteristic of the square is the enclosure, which means that the external widths do not overlap from any point in the square as well as close the entrances by adding brackets or thresholds and sometimes using buildings to close the entrances (Alves 2017, p. 4). The presence of public paths such as pedestrian and car paths is one of the indicators of the nature of the square (Alves 2017, pp. 3-4).

2.2.1.1 *The role of the public squares.* Public squares, by their nature and characteristics, attract large numbers of people to use them through a variety of activities. They are a place that promotes positive social interactions among residents, where one can meet other individuals and experience a variety of behaviors (Lynch, 1992). The public square is a place where people can express themselves, face difficulties and even take risks, and it may create a state of tension or relaxation, which is essential for psychological well-being (Lynch, 1992). Public squares are characterized by a variety of uses, where each public square can be used for a specific purpose, whether commercial, political, cultural, or recreational, or it can be a public square that serves multiple functions, and it is an asset in its use (Mazroua, 2021). Multiple uses of squares affect the city and urban life, including the image of the city and its aesthetic dimensions, sense of community, economy, comfort and user well-being (Mazroua, 2021).

2.2.1.1.1 The social role. Public squares, as well as public spaces, have one of their most important roles which is the possibility of bringing together the different spectrums of society within an open space, with the diversity of their categories, race, gender, and age, while providing the opportunity for interaction and communication (Madanipour, 1996). In other words, the main element in public spaces is the stimulation and making it possible to form a characteristic of a multi-class, multi-cultural and heterogeneous society (Carr et al., 1992). According to Jon Lang (2005), social activities such as interacting with others or observing people's activities provide socialization and help the personal growth of individuals. On the other hand, it clarifies social duties and obligations, as well as increases people's support for each other, and thus reduces the feeling of alienation from society in squares and public places where there is great social interaction.

2.2.1.1.2 The commercial role. The traditional role of public squares is to stimulate commercial activities, as there has always been a strong relationship between commercial activity and public squares to take advantage of their distinctive characteristics, as they are attractive areas for individuals, Such as the establishment of public markets and the distribution of commercial buildings within its borders (Thompson, 1998). The market in public squares is a ceremonial event that brings people together on a regular basis, creating an intimate atmosphere between sellers and visitors. (Suzann et al., 2009). Establishing markets in public squares lead to more movement and dynamism in the region and are beneficial to both business owners and the local economy through sales, taxes, and job increases (yang, 2015). In 2002, the pps project surveyed 800 customers from several groups of indoor and outdoor markets across the country, and the results were that 60% of market shoppers in the public square visited nearby stores on the same day (projects for public spaces, 2008). Festivals and celebrations that are held in public squares annually attract many people from around the world to come to visit the city, and this affects the general economy of the country (yang, 2015). Also, public squares, like all public spaces, have an impact on the economic value of the land they cover, due to the vital characteristics they have (Thompson, 1998).

2.2.1.1.3 The symbolic role . public squares are linked to the public image of the cities to which they belong and have special importance for the city through the

symbolism that they carry, they are contributing to a sense of continuity for one community and work to link community members together (Moughtin, 2003; Lynch, 1992). The inhabitants consider that their main square represents what is the most distinguished of their city, as the main square summarizes the unique identity of the city, where the unique character of each square results from the integration of regional differences through the architectural forms and materials of the square and the border buildings (Figure 2) (Suzann et al. 2009). Therefore, public squares increase the pride and identification of inhabitants with their cities, and as stated by Professor Mustafa Al-Yateem from the University of Tripoli, Libya, which is that squares play an important role in a person's memory of the city more than the buildings themselves (Suzann et al., 2009).



Figure 2. The unique character of different squares from different cities (Suzann et al., 2009)

2.2.1.1.4 The ecstatic role . The public square, with its unique characteristics, is considered a strategic location for the establishment of art exhibitions, where works of art are displayed inside the square to form distinct artistic installations through their integration with the landscape of the city, and thus enhance the aesthetic dimension of it (Nia et al., 2018). The spatial configurations (historic buildings, paintings, statues) for each square represent a public art that increases the feeling of joy and pleasure for the users, and thus reaching aesthetic satisfaction (Davari, 2014). Organizing public spaces to be positive spaces characterized by enclosure that provides an artistic dimension that results from the relationship of buildings with each other, as it can be sensed aesthetically and visually (Nia et al. 2018). Collin mentioned in his book *The Concise Townscape*, that the buildings that are seen collectively give an aesthetic sense

and visual immunity that are not available when seeing each building separately (1961).

2.2.1.1.5 The political role. Politics is the meaning synonymous with the word square for some, but in fact, politics represents part of the definition of the square. Since politics is concerned with the exercise of power and mediation in conflict, and the square is concerned with the exchange of ideas, the role of the political square is to allow individuals and institutions such as political parties, media, worker groups, think tanks, and others, by delivering their messages by participating in political activities within the public square, such as demonstrations, speeches, and others (Pennings, 2005). Public squares are considered the starting point for revolutions and rebellions against power through the gatherings held inside public squares. For example, the Italian public movements are called (*movimenti di piazza*), which means moving to the square, in a sign that public squares are the place of revolutions. This role is considered one of the most important symbols of the political meaning of the square (Turgut, 2020). Public squares sometimes impede and discourage public movements. The design of the square may frighten the demonstrators and work to normalize them, as happened in the Beijing demonstrations in Tiananmen Square 1989, which ended with the failure of the student revolution when the demonstrators expressed their feelings of fear and alienation during their presence in the square (Figure 3) (Faleh, 2018). On the other hand, the huge scale of public squares works to dwarf the individual and force people to feel subject to the authority of the state. An example of this is the Red Square in Moscow, which has always crossed the authority and hegemony of the state (Faleh, 2018). The square is a tool for expressing democracy when it is public and available to all segments of society, allowing them to go and participate in it without permission or permission and to express any reason (Turgut 2020).



Figure 3. Demonstrations in Tiananmen Square, Beijing, 1989
(<https://abcnews.go.com/International/tiananmen-square>)

This research is concerned with the functional role of the public square more than with the symbolic role and the identity it reflects. That is, the research looks at the activities and the spatial practices in the squares, their types, and the extent of their impact and being affected by the material settings of the square to create a specific conceptual value.

2.3 The Socio-Spatial Components of The Public Square

The public square is a complex juxtaposition of many modern urban artifacts, yet it is composed of the basic components of form, activity, and meaning (Montgomery, 1998; Punter, 1991) public square is an experience of physical conditions, activities, and concepts that revolve around them (Gosh et al., 2016). Public square exists geographically and has spatial dimensions which give way to the physical forms of the square, which include built forms, landscapes, cityscapes, and permeability (Gosh et al., 2016).

The physical elements of the square are linked together in a spatial form that is substantial and essential to the formation of the urban square, but the form alone is not sufficient, as a function also has a role in changing the form and concept of space (Gosh et al., 2016). Montgomery states that activity is one of the main components of the urban square, as the people and activities associated with them spatially determine the functional features of the square (1998). Gehl also categorized the activities associated with the physical environment of the square and which are part of the making of public squares into essential activities, optional activities, and social

activities (1987). Hence, it could be understood that form and activity constitute powerful components of the square.

To understand the public square and the process of its formation, fundamental axes have been identified that clarify and classify the components of public squares to study them and understand the relationships that bind them. This came in a study conducted by Yücesoy in 1999, which identified these axes as follows: -

- The formal axis, which includes all physical structures (built environment, topography, landscape elements, and others).
- The functional axis, which includes the various activities and uses of space.
- The axis of perception, which includes the behaviours of those who live in the city and use urban space, in addition to the characteristics of spatial communication in space.
- Fourth; the social axis, which consists of the social environment and the types of uses of space, where the concept of space for groups of people determines the understanding and use of space. (1999).

Thus, in order to examine public squares and understand how the conceptual values that revolve around them are formed, it is necessary to examine the components that make up the physical environment of the squares, as well as the activities that take place within them, which are divided into activities that relate to the people who use the squares and their needs, and activities that relate to the physical environment of the square. (Figure 4).

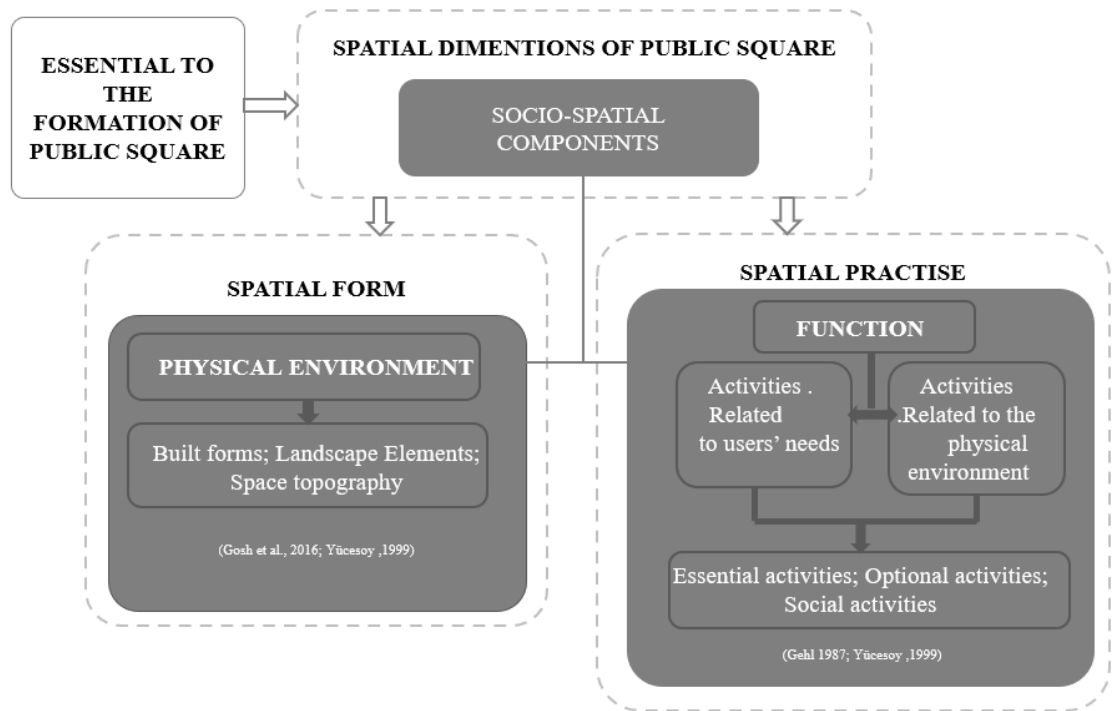


Figure 4: the socio-spatial components of the public square

2.3.1 The Physical Components. Some studies, which are concerned with the physical composition of the public squares, described the public square as being like a box, and the components of the box which are the edges, the base, and the roof, were linked to the components of the square, and explained that the edges represent the border buildings, and the base represents the floor of the square, with its natural or industrial settings, while the ceiling represents the sky, and what the square contains of artificial ceilings or shades (Bertrand 1984, p.30). In their study of the physical components of the public square,

In another study conducted in 2001 by Galibourgl et al., which adopted almost the same concept, which classifies the physical components of the square into three components, which are the base, the ceiling, and the distance between them, explaining that the ceiling often represents the sky, and it was referred to as the fourth dimension of space, as well as the artificial ceilings, which It responds to the climatic conditions of the region. The base, which represents the square itself and the preparations it includes, some of which are fixed, and some are variable, such as natural elements, for instance, the topography of the earth, and industrial elements for instance furnishings and paths. As for the physical distance that extends from the base to the sky, it was clarified that it includes all the border elements of the square such as buildings and

natural elements (river, sea, etc), It also includes the settings of the square such as vegetation or architectural elements for instance statues, fountains, arches, etc (Figure 5).

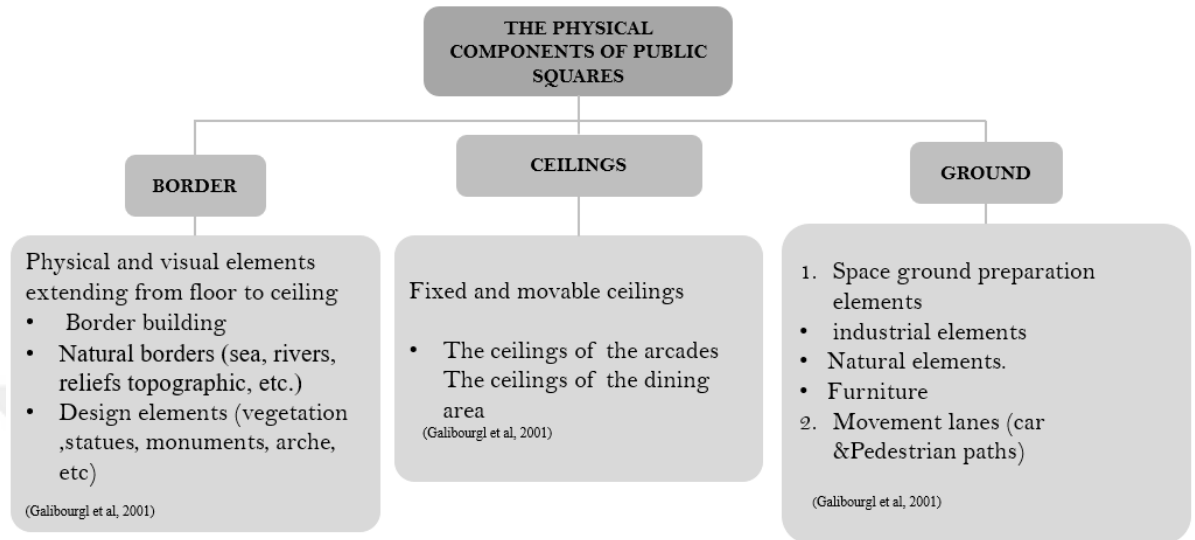


Figure 5. The physical features of the public squares

Public squares, like public spaces, are a vital fluid in the city and their forms are partly the result of the shape and appearance of the city (Sablet 1988, p.11, Lynch 1960). Therefore, to gain a deeper understanding of the public square, it needs to be studied from a dynamic perspective, as the square occupies multiple sites in the city, is associated with various spatial elements and structures, and is related to different constructions and uses in the city (Lynch, 1960). As Calibourg et al. explained in 2001, the main physical aspects that enable a dynamic study of the public square are the following: -

- The urban structure: since the public square is a moment of movement in the city, and as Lynch makes clear, the square has no specific boundaries, but fits into a larger structure that constitutes the spaces of the city (1960). Thus, the public square is understood through its relationship to what surrounds it and what follows it.
- Street: The square is closely linked to the street, as it determines its location and is the cause and beginning of its establishment in some cases. In addition, it facilitates access to the square and gives different images of the appearance

of the square and determines how open or closed it is based on the relationship between them.

The physical characteristics of public square are related to access, location and physiological comfort under different climatic conditions and include man-made elements such as monuments, stairs, ponds, and natural elements that encourage people to visit and interact in public space (Figure 6) (Whyte, 1980). White has shown in his study of public squares in 1980 that the spatial-physical units of public sphere are important and useful for understanding and interacting with space, which can be divided into two categories: -

- square preparations that are places to stop and stay, which include seating and focal areas such as playgrounds, traffic stations and eating areas. They also include circulation routes for vehicles and pedestrians, which are spatial connections and routes to guide people through space.
- Square boundaries, which include boundary buildings, aesthetic and functional architectural elements and visual and physical entrances that invite and allow access to space.

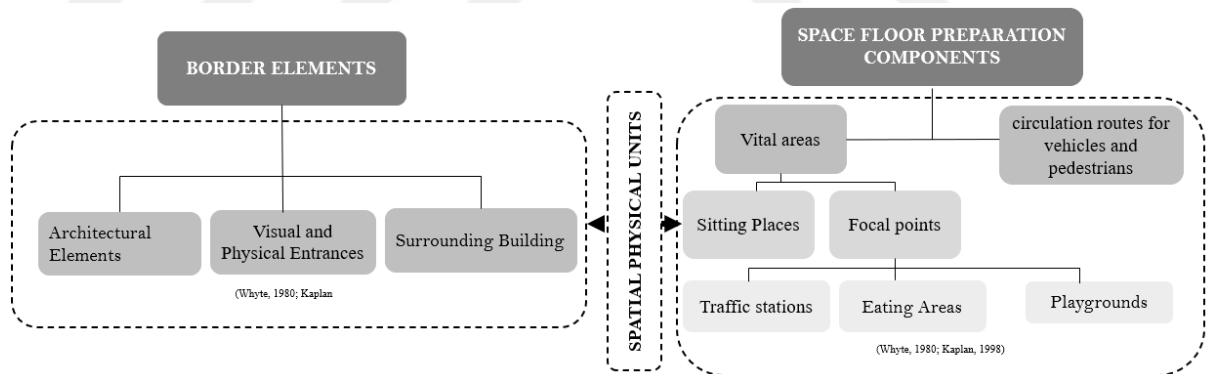


Figure 6. The spatial physical units of the public squares

2.3.2 The Spatial Practices. Oldenburg explains the human need for a place where one can escape the daily routine of moving between home and work, namely recreational space, which acts as a mediator between the activities of living and working (1999 p.159). Public squares, which include cafés, bars, libraries, hair salons, and others, represent a dynamic program integrated within the urban fabric and serve as a platform for the emergence of dialogue through the demographic characteristics of the space (Oldenburg, 1999, p.169). The multi-layered daily life

that takes place in the public square through spatial practices that are identical, repetitive, overlapping, or adjacent to social relations of a different kind is what constitutes the public square and forms its meaning (Figure 7) (Batuman, 2015). Activities within a public square may include physical exertion or movement, such as walking, eating, shopping, or even conversation, and this type is referred to as positive activity (Carr et al., 1992). Another type of activity in public squares, that does not involve physical exertion, such as sitting and enjoying the public environment and its aesthetic sights, or physical activity for other users of the square, is called passive activity. (Carr et al., 1992).

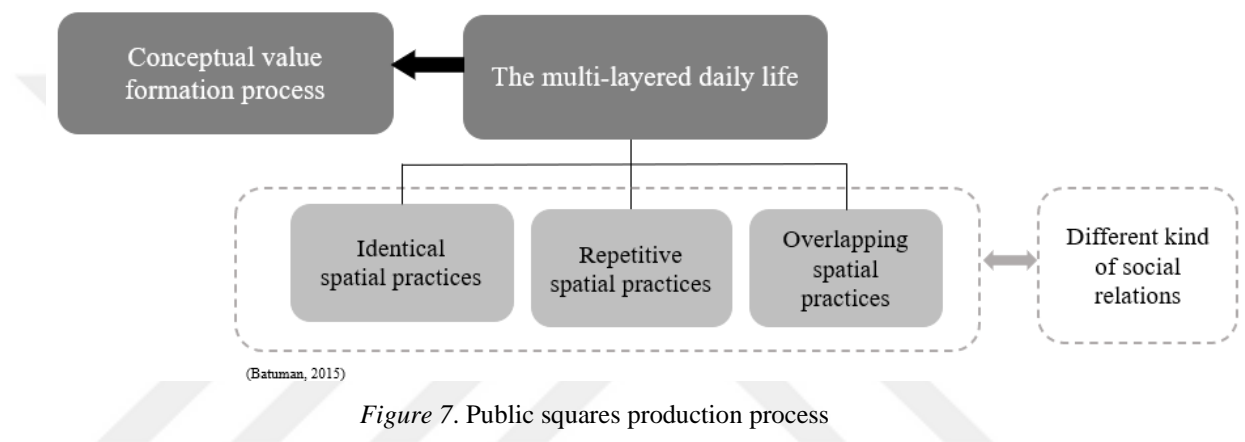


Figure 7. Public squares production process

Activity is an important element for the vitality of the public square and for its visual appeal (Moughtin, 2007, p.87). In his book *Life between Buildings*, Gehl classified the activities in the public space into three categories (Figure 8): -

- Necessary activities are activities that a person performs under any circumstances, such as going to school or work, shopping for necessity, etc., which are based on physical activity such as walking.
- Secondly, optional activities, which are non-urgent and depend on the person's desire, increase when the appropriate circumstance is available, such as the quality of the weather or the quality of the physical environment, and include walking, sitting, and playing outside.
- social activities, include physical or passive contact and occur when people gather in the same space; they are spontaneous, occur in a variety of settings, and can occur in parallel to the previous two types.

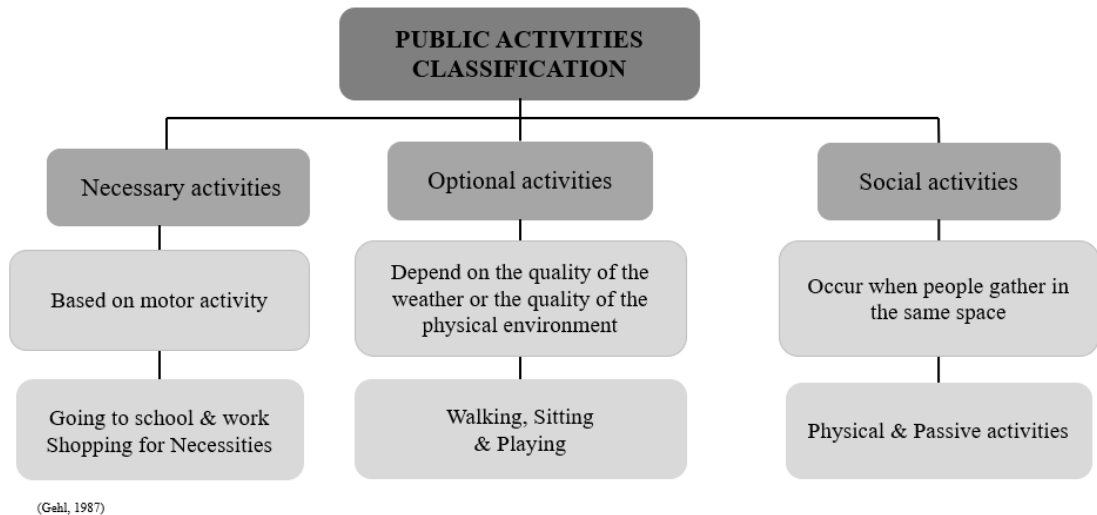


Figure 8. Classification of the public activities

The diverse activities that take place in the inner spaces of the square and its periphery define the public square (Abbassi, 2016, p.9). These activities reflect social life and its demands within cities (Chubuk, 1991). Public activities differ in their classification according to the function of the square and the buildings adjacent to it, and they vary between religious, cultural, commercial, and social; the square may contain one type of these activities or more, or all of them together (Jubuk, 1991). Public squares today are venues for major ceremonial events; spaces for entertainment around buildings such as theatres, cinemas, restaurants, and cafes; spaces for shopping; spaces around which administrative offices gather; places associated with urban traffic intersections; Some squares are spaces that serve overlapping functions (Moughtin, 2007, p.88). Public activities, in their interaction with the physical structures of the public square, transform it into urban focal points and symbolic components within the city and, together with other components, constitute the conceptual values of the public square (Figure 9) (Kostoff, 1999).

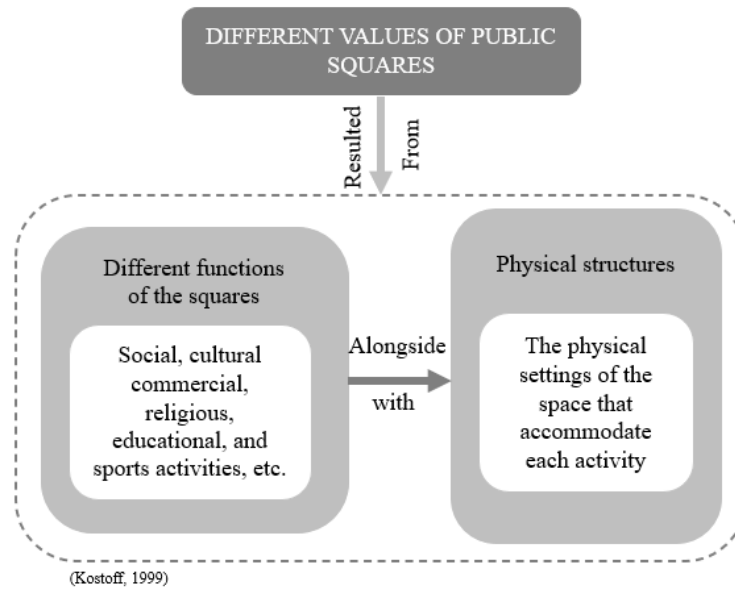


Figure 9: The formation process of the squares' conceptual value

2.4 The Role of Socio-Spatial Components in Forming Public Squares

Small spatial interactions and daily routines in public squares create a degree of intimacy, these social interactions transform everyday locations such as markets and cafés into familiar spaces shaped by the action of the crowd (Hall 2015). Spatial interactions in public squares through space-making practices extend their scope by capturing broader sets of transactions that occur in the public sphere of the city whether economic, social, political, or otherwise (Vaughan 2015). Arendt asserts that the public square does not exist except through the performance of social actors, as the production of public square requires the repetition of spatial practices (1958). Studies show that spatial interactions that include the physical dimension and social interactions affect the overall meaning of square (Peters, 2011; Dempsey, 2009; David, Garcia-Ramon et al., 2004; Enric 2002). The built environment, for example, has several functions that can influence human decisions in the non-built environment. As Lynch explains, nothing in the city can be defined or experienced alone but is always known through its relationship to the environment and the chain events that lead to it (1960). The functional features of the public square are the main factors that drive people to interact within these places, and the presence of seating areas and spaces for events in the space encourages the emergence of activities that connect people and improve spatial interactions (Whyte, 1980, p. 94).

The two driving forces that make up the public square, one of them is ephemeral and performative and is represented at the practical level of the square, and the other works on stability and cohesion and is represented at the physical level. The formation of the public square comes from a joint performance work that produces a space that carries the spirit of the audience through its permanent form, which is expressed by the spatiality of the space that connects it to the audience (Arendt, 1958; Canter, 1975).

2.5 The Conceptual Value of Public Square

The public square is not only a physical space, whether spatial or geographical, but also includes social, political, cultural, commercial, informational, religious, and ethical content and values (Ben Gharbia, 2018). The public square stimulates discussions and interactions and uses the exchange of opinions and ideas in addition to raising and solving problems and issues of common interest (Ben Gharbia, 2018). Public squares are closely linked to the general social dynamics of society (Ben Gharbia, 2018, p. 257). The Public square represents different meanings that can be built from knowledge of space and its experience through social encounters, working conditions, political activities, and memories, as the public squares are closely related to the dynamic patterns of user groups (Carmona, 2010; Low, 2000; Carr et al., 1992). This social production of the meanings of the public square includes the physical dimension and the usage of the space (Low, 2000). Through different experiences, people make connections with public squares and form conceptual values that, in their entirety, form meanings that vary according to the functional conditions of the space (Hanzl, 2013).

The production of public squares and the formation of their meaning takes place in a relational way that combines several elements and components of space (Figure 10) (Massey, 1984, 1991). The way people adopt, use, and shape squares throughout the city determine their meaning, and this urban process allows for the continuous production and reconfiguration of new meanings for public squares (Cruz et al., 2018). Transformation and continuous change are the main features of public squares because although the physical form (design and planning) of the space is commensurate with its functions and activities that occur in it, practices in public squares change due to the changing needs and requirements of the population (Jan, 2010, p. 14).

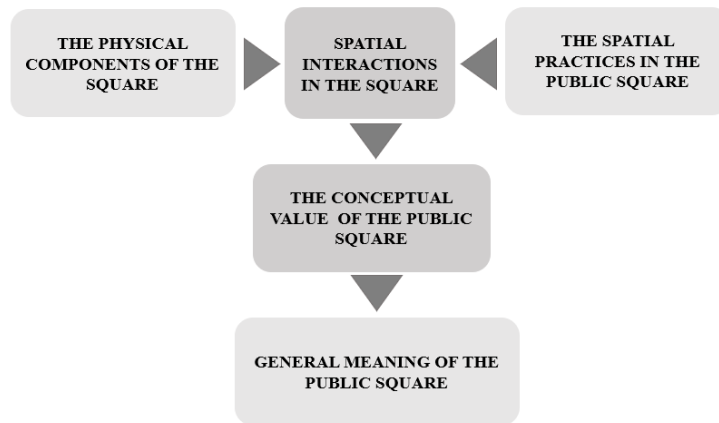


Figure 10. the process of forming the meaning of the public square

2.6 Conclusion

To examine the conceptual values expressed in public squares, it is necessary to study and analyze the spatial interactions that shape them. These interactions result from two main forces, one of which is ephemeral and performative and represented by the practical dimension of the square, while the other is stabilizing and cohesive and represented by the physical level of the square. The physical dimension of the square includes the boundary elements such as buildings, architectural elements, and natural elements. It also includes the ground of the square with all its natural and industrial features, the most important of which are movement paths, seating areas and focal points. The practical level includes the activities that take place in the square, including those that arise from the function and the value of the physical environment of the square and which arise from the needs of the square's users. The multi-layered daily life that takes place in the public square, expressed in spatial practices that are identical, repetitive, overlapping, or adjacent to social relations of a different kind, is among the most important forces shaping the public square and its meaning. Moreover, the built environment of the square has many functions that can influence human decisions in the square. Thus, the production of the public square and its conceptual values occurs in a relational manner between its performance components and its stable components, which enables the continuous production of the public square and the reproduction of new values and meanings for it.

Chapter 3

Global Examples of Public Squares

In this chapter, several global examples of public squares with different environments, components and concepts have been selected for analysis and study to achieve a deeper and more realistic understanding of the process of forming conceptual values for public squares, and the process of transformation and renewal of these values over time. Also, to identify the elements affecting the intensity of spatial interactions within the squares, such as design, services, management, and benefit from them in developing recommendations and proposals for the development of Martyrs' Square and public squares. Examples from Italy are selected because they are among the most important squares known throughout history and chosen by experts as suitable examples for conducting anthropological studies. This tradition began in the seventeenth century when the British sent young architects from among the sons of the rich to study Italian towns and squares; Inigo Jones (Mckinsty, 2013) was one of the most influential architects. This tradition continued into the nineteenth century, and one of the most notable explorers to travel to Italy was Camillo Sette in 1889, whose analysis of Italian squares outlined technical principles which he applied to town planning (McQuillan). Which is why the most important representatives of modern urban planning, Kevin Lynch, and Jean Gill, travelled to Italy to observe and study Italian cities and their historical squares (Serrano, 2019; Ditommaso, 2015). The result was numerous publications and research that helped lay the foundations for modern urban planning (Serrano, 2019; Ditommaso, 2015). The journey of being guided by Italian squares in the foundations of modern urban planning continues to the present day, and one of the most important institutions to embrace this is the Gehl Studio (Ditommaso, 2015). The study of Italian public squares is also considered an important and relevant introduction to understanding the case study, Martyrs' Square in Tripoli, which was the subject of Italian design and planning that encompassed the city of Tripoli during the period of the Italian mandate for Tripoli and which followed the same planning and design principles to which historical Italian squares were subjected (Segre, 1972). Martyrs' Square, however, has retained almost the same planning and material components to this day. Therefore, it was valuable to study and understand

the historic Italian squares and derive the elements of strength in their planning that can be adopted for the development of the case study.

Another example of public squares with an environment, components and concepts that differ from the Italian examples is the Jemaa El Fnaa square in the Moroccan city of Marrakech. This city represents an image of the planning of Islamic cities, where the mosque, the castle and the market are the basic material components of their public squares and most public activities revolve around them (Wilbaux, 2001, p. 263). The study of Jemaa El Fnaa Square is important to understand one of the most important stages in the formation of Martyrs' Square, the stage that marked the beginning of the physical emergence of Martyrs' Square, which was the main square of the Islamic city of Tripoli during Ottoman rule (De Mathuisieulx, 1903). Martyrs' Square, like other Islamic squares, was distinguished by its material components, which are represented in the castle, the castle of al-Saraya al-Hamra, which exists within its physical boundaries to this day, and the Islamic Centre and Market, which have disappeared from the square's components (Mughrawi, 2022). Thus, the study of Jemaa El-Fnaa Square served to understand the conceptual value formation of squares in Islamic cities and to develop some planning principles that can be adopted to revive some of the concepts that were missing from Martyrs' Square.

Another global example in this section is Red Square in the Russian city of Moscow, because it is representative of a different kind of public square. Red Square was famous for being a tool of power to show off and rule, characterized by its huge area and the size of its material components (Voyce, 154, pp. 93-100). Red Square is one of the best examples for studying the impact of political activities on the concept of public squares and is considered a starting point for understanding the historical phase that Martyrs' Square went through during Muammar Gaddafi's rule, in which it was an instrument of power (Mozoghi et al., 2015). The planning of Red Square and its impact on the strength of spatial interactions is also explored, which can be used in analyzing the planning of Martyrs' Square and identifying some planning principles that increase the strength of spatial interactions in public squares.

All selected examples are examined in different historical periods, namely the Middle Ages, the Renaissance, the Industrial Revolution or the 19th century, the 20th century, and the present day. Moreover, the historical periods in which each square is

studied are determined based on the radical changes in conceptual value that each square experiences. The squares are analyzed based on the conceptual framework defined in chapter two. This includes examining the physical components of the squares, i.e., the boundary buildings and architectural elements, and their impact on the activities and spatial interactions in each square, examining the general practices in the squares in terms of type and strength, examining the conceptual values of each square, and identifying the factors that influence spatial interactions in squares, be it the planning of the square, the type of services provided. The reasons for the changes in the conceptual values of the squares are also identified in each period.

3.1 Italian Public Squares

The word square in Italian corresponds to the word *piazza*, which usually refers to open spaces in a central location in the city (Vocabulary. Com) . Public squares have existed in Italy since the Middle Ages and have had different functions and uses throughout history, but they have always been an important urban space to create a sense of community (Ibarcena 2021). In the Middle Ages, there were three types of public squares. The most important, influential, and widespread was the religious square. This was a small area surrounded by buildings of low height, usually with a cathedral or a church, which in its dominant size was the main peripheral component that defined the square, the square was characterized by the difficulty of access and the intersection of streets with the space without intersecting with it, and the Practices in the square were mostly related to the cathedral, such as religious processions and popular ceremonies; The second type was the civic square, which was linked both physically and by practices to the public palace. The third type, the commercial square, which was the slowest to establish itself as a type of public square in the fabric of the city, were small squares separated from and close to the main squares, such as the market square in the Italian city of Florence, which was close to the main square della Signoria (Piccnato 1935).

In the Renaissance, the tripartite division of public squares was no longer as clear as it was in previous centuries, however, the square retained some of its principles and character, such as maintaining the enclosed environment, although in some examples traffic crosses the square instead of displaying it, an example of this Piazza Palma Nova (Piccnato, 1935). Public squares in the renaissance era were the central space for hosting markets and related economic activities, along with the church and the palace

within the physical boundaries of the same space, with the presence of political and religious activities, such as holding political meetings and religious ceremonies (Eamonn, 2008, pp.100-185; Fusch, 1994). The religious square lost its calm and simplicity, and the civil square turned into an aesthetic element serving the palace after it was in the time of the municipalities a gathering hall for people in front of the public building (Piccnato, 1935). On the other hand, the squares became full of design and aesthetic elements such as fountains, benches and monuments, an example of that piazza S. Ignazio, Roma (Piccnato, 1935). Furthermore, Squares began to accommodate recreational activities such as visual art presentation and performance and were also used as social spaces where people gather to meet family and friends (Fusch, 1994).

In the modern era, the form and role of public squares in Italy changed. While open markets were one of the most crucial elements that defined them, they are now considered rare because the needs and activities of the inhabitants have changed and the need for shopping has become the satisfaction of necessary needs (Fusch, 1994). Italian squares were more diverse in their use and activities in the past, being a place for markets, religious and public services, etc., but today many of them have become specialized (Fusch, 1994; Rami, 2017). Religious activities still characterize public squares in Italy, despite its slow pace, as there is more than one religious center in the city that is not connected to public squares, which means that public squares are no longer visited for this purpose (Fusch, 1994). Public squares in Italy today are famous for their cultural value, being used as open theatres for concerts and galleries for works of art, as many Italian artists have become famous for their performances in public squares, such as Andrea Bocelli (Ibarcena, 2021). One of the most important material and aesthetic components that make up Italian squares today are the historic buildings and monuments that are the physical boundaries of most Italian squares (Ibarcena, 2021). All this richness, whether historical, architectural or at the level of practices, has added another dimension to Italian squares, namely the tourist dimension, as Italy and its public squares have become a tourist destination for a large part of the world's population, and this new value of squares in Italy has been accompanied by many activities that are public performances, such as dancing, painting and many different shows (Eparcina, 2021).

Two examples were selected from the Italian squares, one of which is Republic Square in Florence, to study the effect of the material change of the square on the conceptual value it expresses, and therefore the meaning it carries. The other example is the Venice Square in Rome, which witnessed many changes on the physical and functional levels, and its expression of many conceptual values during various historical stages.

3.1.1 The Republic Square, Florence. The physical appearance of the Republic Square witnessed several changes throughout the ages, beginning with the Roman era when the square was the centre of the city and the site of the Roman Forum, the square was distinguished at that time by its strategic location, as it was located at the intersection of the two most important streets in the Roman city, namely *Cardo* Street and *Decumanus* Street, up to its modern form that took shape since the Renaissance, and which has remained with the same components until the present time (Figure 11) (Cesati, 2007). These changes in the physical features of the square, whether the layout of the square or its boundary buildings, was followed by a difference in the functions and uses of the square, and thus the conceptual value it carries (Bargellini, 1998). The following is an analytical study of Republic Square during three historical periods, namely the medieval period, the Renaissance period, and the modern era period. At each stage, the components that enter the spatial interactions and the conceptual values resulting from them are identified, as well as the changes and the causes that led to the change in the conceptual values of the square in each historical period.

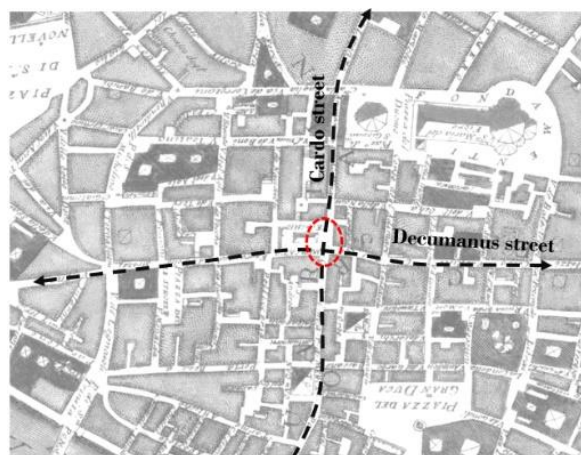


Figure 11. The location of the Republic square (The museum of Florence, Hidden Italy).
Illustration provided by the Researcher.

3.1.1.1 Republic Square During the Middle Ages. In the Middle Ages, Florence became one of the largest European cities, with the city's population increasing to 90,000 inhabitants (Cesati, 2007). In line with this increase the built environment increased alarmingly to the point where there was no longer a park or public space in the city (Horner et al., 2018). The impact of this change appeared in Republic Square, where its area shrunk dramatically, and the square area was filled with buildings, as it extended horizontally and vertically, and what is known as medieval towers appeared among the physical boundary of the square (Figure 12) (Cesati, 2007). The number of streets leading to the square also increased and became twisted and forked like a maze, which made Republic Square characterized by crowding and complexity (Cesati, 2007).



Figure 12. Mercato Vecchio (The old Market in the Republic square, Florence), 1860 -1882. (Florence, Modern Art Gallery).

Florence in the Middle Ages was considered a world trade centre, and therefore many trade guilds spread in its built environment, such as the Craftsmen's Guild and the Manufacturers' Guild, which were based in the border buildings and towers of the Republic Square (Horner et al., 2018). Also, among the components of the physical square, the craftsmen's headquarters appeared, which were low-rise and small buildings that represented the workplace and residence of the craftsmen (Horner et al., 2018). These buildings increased the crowding of the square physically and at the level of practices and activities (Horner et al., 2018). The most important physical component of the physical square was the market, which extended in an oval longitudinally around the square, and consisted of adjacent booths covered with an extended suspended ceiling to accommodate the movement of customers (Bargellini, 1998). The function of these physical components generated commercial activities

within the space of Republic Square, making it the commercial centre and the beating heart of Florence (Table 3.1) (Bargellini, 1998). The other effect of the physical dimension of the Republic Square, which is the overcrowding and bifurcation in the movement paths, led to the emergence of illegal activities such as theft and suspicious acts, which had a clear impact on the value of the square, which was known as the notorious square (Table 1) (Bargellini, 1998).

Table 1
Republic square production factors during Middle Ages

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | | THE SPECIAL PRACTISES IN THE SQUARE | | FACTORS AFFECTING THE SPATIAL INTERACTIONS | | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|---|------------------------|--|---|--|---|---|
| | Border Buildings | Architectural Elements | Activities Not Related To The Physical Settings | Activities Related To The Physical Settings | The Climate | Movement Paths | |
| MIDDLE AGES | <ul style="list-style-type: none"> • Towers • churches • Corporate seats • Artisans' shops + dwellings • Contiguous kiosks | Suspended ceiling | Meeting | Trades activities | Sunny whether (activities more intense under the covered areas) | A great number of roads intersect in the square | <ul style="list-style-type: none"> • The heart of the city • City commercial centre |
| | | | | | | | Narrow & twisty roads |

3.1.1.2 Republic square during Renaissance era. With the beginning of the Renaissance, a few merchants took control of the government, and thus minority rule appeared in Florence (Cesati, 2007). That period in the history of Florence was a period of artistic prosperity, when the princes attached great importance to art, architecture, and planning (Cesati, 2007). Thus, a new era of planning and renewal of the city's structure began, which included Removing random construction, expanding, and adding public spaces Within the built environment of the city of Florence, the road network connecting parts of the city was also developed, which was characterized by the presence of a large pedestrian area (Horner et al., 2018. Cesati, 2007). Republic Square was one of the most important areas covered by the renovation, as many buildings that interact with the square through use and practice were demolished, the most important of which are the market area, the residences of artisans, the guilds of artisans and manufacturers, and the seats of companies (Cesati, 2007).



Figure 13. The square shape of the Republic square
(Bargellini, P. How Florence was 100 years ago,
Florence 1998)



Figure 14. The covered arcades in the republic square
(Bargellini, P. How Florence was 100 years ago,
Florence 1998)

In the Renaissance era, a new phase of formation and production began for the Republic Square, where new physical borders were added to it, which are luxury hotels, shops, and elegant cafes, and the emergence of palaces of princes and nobles within the borders of the square, which was a result of the dominance of palaces (of the ruling minority) over the fabric of the city in the Renaissance (Horner et al., 2018). The Republic Square took the form of a square, and covered arcades were added around it, to activate movement and interaction under it (whether it is a pedestrian movement or an extension of the activities of border buildings such as cafes and shops) (Figure 13, 14) (Bargellini, 1998). As a result, the square became a meeting place, where people gather in the cafes located on the borders of the square; Some of those coffeehouses functioned as cinemas, and some became meeting places for famous

artists and scholars. The intensity of the activities increases within the covered arcades within the boundaries of the Square and the spatial interactions occur among the components of the square producing a new concept for the Republic Square, which is considered as the city lounge that gathers residents (Table 2) (Horner et al., 2018).

Table 2

Republic square production factors during the Renaissance era

| TIME PERIOD | THE PHYSICAL COMPONENTS OF THE SQUARE | THE SPATIAL PRACTISES | | FACTORS AFFECTING THE SPATIAL INTERACTIONS | | THE CONCEPTUAL VALUE OF THE SQUARE |
|-----------------|--|--|---|---|---|---|
| | | Activities not related to the physical settings | Activities related to the physical settings | Architecture elements | Movement paths | |
| RENAISSANCE ERA | <ul style="list-style-type: none"> • High-end palaces • Luxurious hotels • Shops • Elegant cafes | Walking and wandering | <ul style="list-style-type: none"> • Meeting • attending shows & seminars | Covered arcades (Increase the interactions) | <ul style="list-style-type: none"> • Roads with great Pedestrian path • City movement path Extend to the square | <ul style="list-style-type: none"> • A lounge for the town • A strong cultural & social value |

3.1.1.3 The Republic square in the present era. Since the period of expansion that the square witnessed between the end of the eighteenth and the beginning of the nineteenth century, and until the present time, the square has not witnessed any radical changes in its physical form. On the other hand, some design elements were added in the square, which act as vital attractions in the space, such as furniture, a play area, and artificial ceilings extended in front of Cafés and restaurants (Figure 15) (Cesati, 2007). The activities that emerged from the usage of some buildings adjacent to the square have continued since the Renaissance until the modern era, and they are activities associated with the cafes, which were considered meeting and interaction points for people in the square and which became extended to the space of the square to become part of it (Figure 16) (Cesati, 2007). The types of activities in the square include activities that are not related to the physical settings of the site, such as artistic performances and street vendors (Bargellini, 1998). The other types are activities that arise from the function of the buildings adjacent to the square, such as concerts held by the cafes; the well-known one is the Hard Rock Café (Bargellini, 1998).



Figure 15: vital attraction points in the republic square (Orgad, N. 2011. Alamy Stoc photo).



Figure 16: The extension of the activities of food places to the Republic Square Klaos, Y. 2022 (Republic Square, Florence (Piazza della Repubblica), with carousel, arch, column of Plenty and Fish loggia. *Life-globe*).

The square carries a high social value, which is supported by the vital points in the space of the square to increase the opportunities for meeting and gathering (Table 3). A cultural value has also been added to the square, whether through the activities of concerts or street performers (Table 3). The spatial interactions in the square, which formed the values of the Republic Square, were supported by several points that increased the strength of interaction, the covered arcades in the square, which provided a suitable climate for being in the square during sunny time, the extension of pedestrian movement from the vital paths in the city into the square (Figure 3.7), the characteristic of the enclosure that Distinguish the square, provide a safe and calm atmosphere for visitors (Table 3).

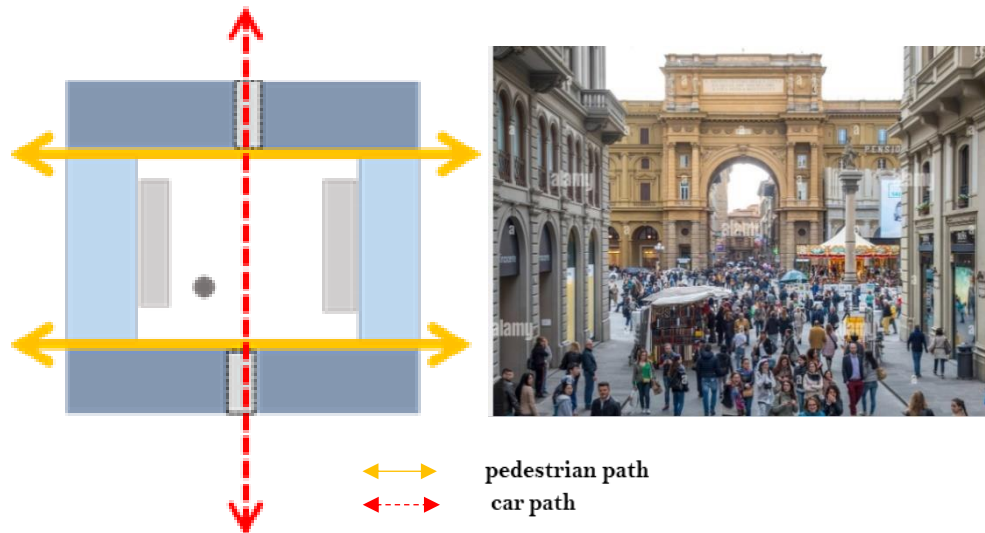


Figure 17. The extension of pedestrian movement in the republic square

Table 3

Republic square production factors, present era

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | THE SPATIAL PRACTISES | | FACTORS AFFECTING THE SPATIAL INTERACTIONS | | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|--|---|---|--|---|--|
| | | Activities not related to the physical settings | Activities related to the physical settings | Architectural elements | Movement paths | |
| PRESENT ERA | <ul style="list-style-type: none"> • Cafes • Hotels • Small number of shops | <ul style="list-style-type: none"> • Artistic performances • Street vendors | <ul style="list-style-type: none"> • Meeting • Attending concerts | <ul style="list-style-type: none"> • Seating area • Play area • Arcades | <ul style="list-style-type: none"> • Roads do not intersect with the square (enclosure) • City movement path extend to the square | <ul style="list-style-type: none"> • A strong cultural and social value |

3.1.1.4 Conclusion. The Republic Square did not witness many changes in the conceptual values that it carried throughout history, as it began as a commercial centre for the city of Florence when the commercial activities that formed the value of the square were created from the function of its border buildings. The square also acquired an immoral value, and it was called a notorious square because of the development of immoral activities inside it because of the crowded and random design that encourage such activities (Figure 3.8). After that, during the eighteenth century, the square went through a phase in which its conceptual values changed radically, and this was due to the radical change in the material components of the square, as its physical borders acquired public and cultural function, with the availability of focal points within the borders of the square, as well as the closed design that distinguished to the square. All this gave the square a strong cultural and social value, and it was

known as the meeting point in the city (Figure 18). After that period, the arena did not witness any clear changes in its conceptual values, due to the stability of the material components of the arena with the same values and functions, and the square also retained the same design as the square still known as a meeting point for the city and has strong cultural and social value (Figure 18).

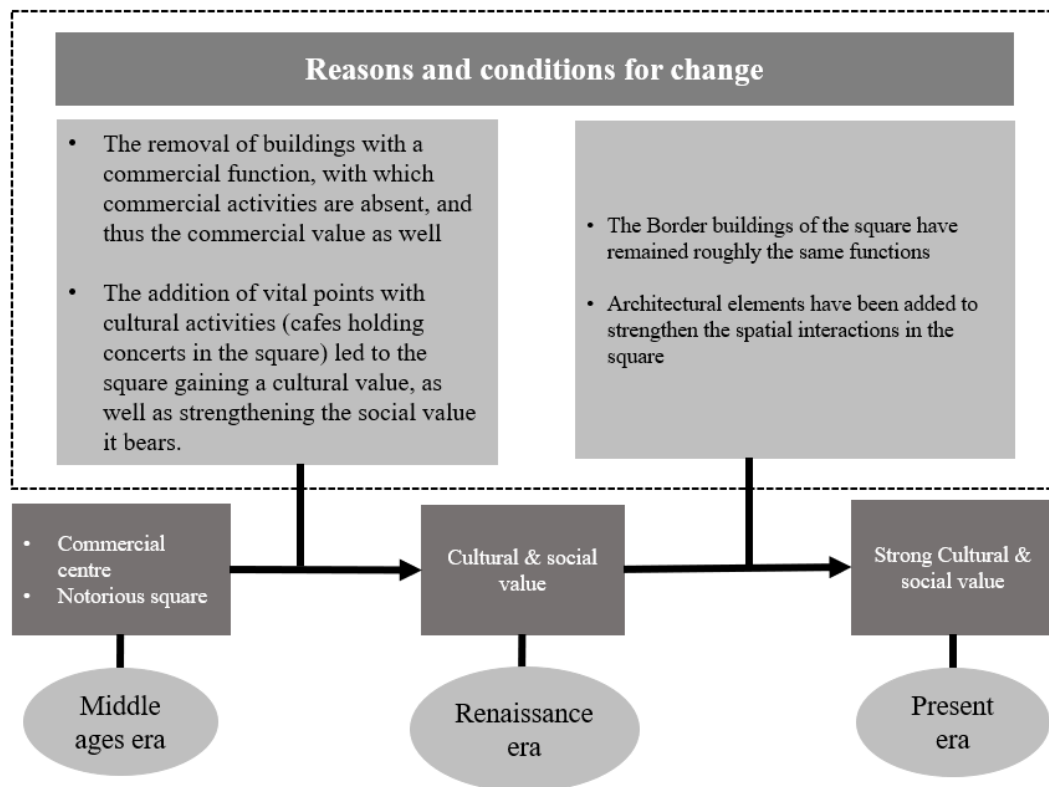


Figure 18. Analysis of the reasons for the change in the conceptual value of Republic Square

3.1.2 Venezia Square, Roma. Piazza Venezia is one of the most important public squares in Rome with its importance dating back to the Middle Ages when it was the intersection of the city’s most vital trade routes. Throughout history, Piazza Venezia remained the beating heart of Rome due to the importance and vitality of the surrounding buildings (Vannelli, 1998, pp. 13- 81). What increased its importance is its strategic location, which represents the geometric centre of the city, where the main streets begin and spread radially within the city’s fabric (Vannelli, 1998, pp. 13- 81). The material components and practices in the Venetian square have also undergone many changes throughout history due to a change in the regime or because of the changing needs of users. In this chapter, these changes, and their impact on the

conceptual values of the square during the different historical phases are studied. These phases include the medieval era, the period of Italian unification (under King Emmanuel onwards), the fascist regime, and the present era.

3.1.2.1 The Beginning of Venezia Square. Venezia square took its first definition in the fifteenth century during the reign of the popes, when the Venetian palace was built as the residence of the Venetian cardinal who later became Pope Paul II (Figure 20) (Vannelli, 1998, pp.13- 81). The area opposite the palace was expanded into Venezia Square by demolishing the private residence that occupied the area (Figure 19) (Vannelli, 1998,13- 81). Later, other palaces were built for popes to form the boundaries of Venezia Square (Vannelli, 1998, pp.13- 81). The location of the palace and square was chosen at the foot of the Roman Capitol and on the site of the Roman Colosseum, so it represents a continuity of Roman culture and history in the region, starting from the Roman Colosseum in the south to the Vatican in the north (Vannelli, 1998, pp. 13-18).

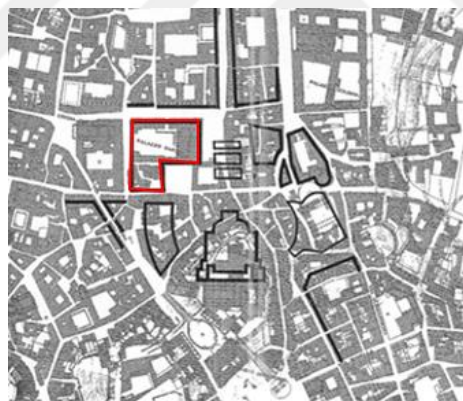


Figure 19. Venice Palace before the construction of the square (Kostof, S. 1973. The third Rome).

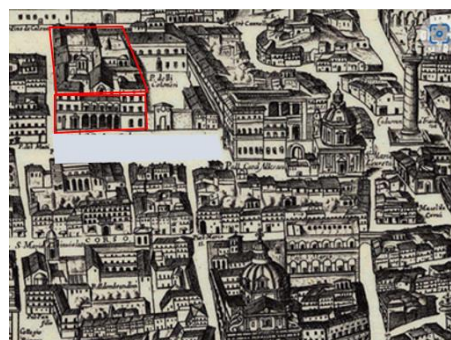


Figure 20. Venice Palace & Venice Square (Sarti Library)

Pope Paul II was a lover of festivals and celebrations and so he ordered the site of the Roman Carnival to be moved from Testaccio to Piazza Venezia (Mooney, 1988, pp. 247-252). The celebrations were represented by a horse race leading from Via Del Corso to Piazza Venezia, where the terminus is located (Figure 21) (Mooney, 1988, pp. 247-252). The square is decorated with hanging red plates during the carnival ceremony and the winner of the race is determined who hit these plates first (Mooney, 1988 pp. 247-252). People gather on both sides of the street the racetrack and in the square during the celebration to watch, cheer and celebrate the winners (Figure 21) (Mooney, 1988 pp. 247-252).



Figure 21. Carneval ceremony in the Venezia square (The forgotten carnival of Rome. *ITERTOURE*, 2017)

The location of the Piazza Venezia was close to the ruins of the ancient Roman Empire and indicated the beginning of a new era for the city of Rome in the fifteenth and sixteenth centuries. This is confirmed by the type of buildings that mark the physical boundaries of the square, namely the palaces of the popes (the ruling power) (Vannelli, 1998, pp. 13- 81). Activities took place in the Piazza Venezia to increase its centrality and importance that were not actually related to the function of the buildings adjacent to the square, such as the carnival celebration (Vannelli, 1998, pp. 13- 81; Mooney, 1988). The transfer of this ceremony to the Piazza Venezia increased its importance as the new centre of Rome at that time. These spatial interactions shaped several conceptual values of the square, namely the cultural and recreational value and the symbolic value related to power (Table 4).

Table 4

Venezia square production factors during 15c-18c

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | | THE SPATIAL PRACTISES IN THE SQUARE | | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|---|--|---|---|--|
| | Border Elements | Location | Activities not related to the physical settings | Activities related to the physical settings | |
| 15-18 C | <ul style="list-style-type: none"> palaces | <ul style="list-style-type: none"> Surrounded by many important historical sites the intersection of important roads | <ul style="list-style-type: none"> Carnival ceremony | <ul style="list-style-type: none"> Processions of the princesses | <ul style="list-style-type: none"> symbol of power. Cultural value |

3.1.2.2 The Venice Square during the Nineteenth century, At the beginning of the nineteenth century and the end of the papal rule, Venice Square experienced major changes. The most significant of these changes is the transformation of the square's border buildings from being a seat of power to buildings that serve a public function. The most significant example of this transformation is the Venetian palace, which became an embassy, cutting off its relationship with the square which had worked as private property or a means of displaying the authority of the palace (Ciaffaroni, 2014; Vannelli, 1998, pp. 13- 81). The most important activities that had defined the square of Venice, which are the activities of the carnival, were also stopped by the order of King Emmanuel (Ciaffaroni, 2014). Later, a railway line was added to the main movement path that passes through the open side of the square, which is characterized by being closed on the other side. The train journey was displaying the square and its contents, which became livelier because of being affected by the movement of travellers and visitors to the area from neighbouring cities (Figure 22) (Figure 23) (Ciaffaroni, 2014). Also, cafes and shops appeared within the physical borders of Venice Square, as a result, the square turned into an active urban area in which spatial interaction increased and added a social dimension to the square (Table 5) (Vannelli, 1998, pp. 13- 81)

Table 5

Venezia square production factors during 19 c (First phase)

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | | THE SPATIALL PRACTISES IN THE SQUARE | | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|--------------------|--|--|---|---|--|--|
| | Border Elements | Location | Activities not related to the physical settings | Activities related to the physical settings | Movement paths | |
| 19 C (First phase) | <ul style="list-style-type: none"> General government headquarters Cafés and shops | <ul style="list-style-type: none"> Adjacent to the railway station It display by the trine journey | <ul style="list-style-type: none"> Meeting | <ul style="list-style-type: none"> Trad activity | <ul style="list-style-type: none"> The square is display by the roads from just two sides | <ul style="list-style-type: none"> Urban centre Social value Commercial value |



Figure 22. Enclosure illustration in Venezia square (Piperno, R. *Rome in the Footsteps of an XVIIIth Century Traveller*). Illustration provided by the researcher.

- Roads
- Trine path
- Venezia palace

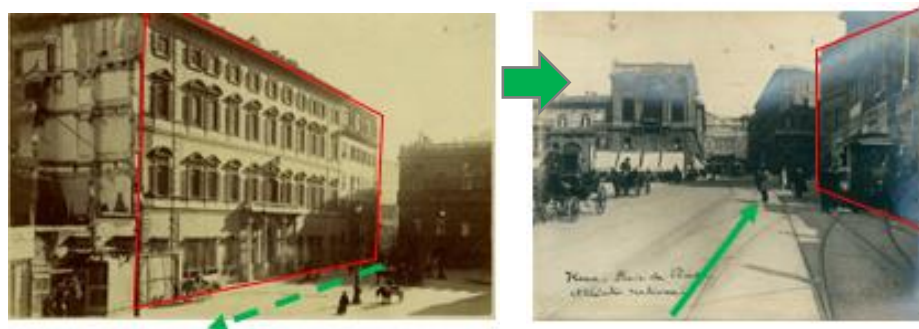


Figure 23. The impact of the railway on the vitality of the square (BNCR central national library of Rome). Illustration provided by the researcher.

- Torlonia palace
- Train path

Venice Square witnessed another phase of renovations during the nineteenth century, which included the physical environment of the square and had an impact on

the activities and spatial interactions in it. One of the most important of these changes is the addition of the monument building to King Victor Emmanuel, the unifier of Italy. This monument carried a high national value that had an impact on the activities inside the square, as national celebrations began to appear in the square, which constituted a national value for the square (Figure 24) (Atkinson et al., 1998). The other change is the expansion of the square while providing more space for pedestrians in the center and the edges of the square, by demolishing the Torlonia Palace located to the right of the Victor Emmanuel monument, and rebuilding it at a distance farther from its previous location, which provided more space for activities and interactions inside the square and thus enhancing the values. The conceptual arena, the most important of which is the national and social value (Figure 25) (Table 6) (Catering et al., 2019, P. 167).



Figure 24. National celebrating in the piazza Venezia (The national ww II museum)

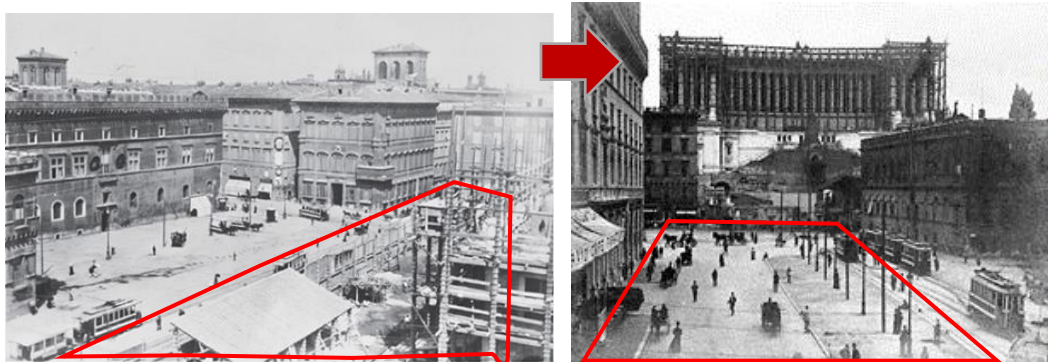


Figure 25: The demolition of the Torlonia palace and the expansion of Piazza Venezia (Uriya, 2017. Facts about Rome's piazza Venezia. *Rolling Rome*).

Table 6

The changes witnessed by the Venezia square during the 19 c (second phase)

| 19 C (Second Phase) | THE PHYSICAL SETTINGS OF THE SQUARE | THE SPATIAL PRACTISES IN THE SQUARE | MOVEMENT PATHS | THE CONCEPTUAL VALUE OF THE SQUARE |
|------------------------|---|---|---|---|
| | <ul style="list-style-type: none"> • Adding a national monument to the boundaries • Increase the square's area • Cafés and shops | <ul style="list-style-type: none"> • National celebrations • Meeting & walking around | <ul style="list-style-type: none"> • Adding pedestrian area • Adding vehicular path | <ul style="list-style-type: none"> • National value • Urban centre • Commercial & social value |

3.1.2.3 Venezia Square during fascist rule. During 1922-1945, Rome was under fascist rule headed by Mussolini, who was interested in planning and architecture because he considered it as a tool of the ruler and used it to glorify his person and brag about his accomplishments (Turro, 2012). These ideas influenced the material components and practices within the Piazza Venezia, and the conceptual values that the square bears (Gautheret, 2022). Mussolini took from Venice square the most important square in Rome a stage to present his ideas, thus, he turned the Venetian palace, the most important material element of the Piazza Venezia, into the seat of his rule (Minkenber, 2014, p. 158, Gabrielli, 2020). The practices related to the Venetian palace, the seat of power, transformed the Venetian square into a meeting hall where people gathered to listen to Mussolini's speeches from the balcony of his office in the Venetian palace (Figure 26) (Gabrielli, 2020).

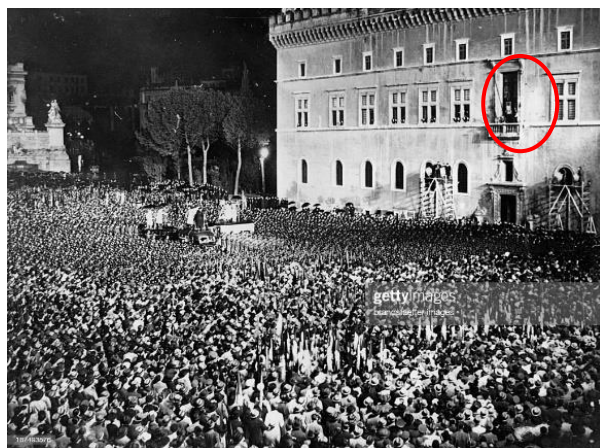


Figure 26: Venezia Square turned into a Convention Hall (Hulton Archive. Retrieved 23\ 11\2022)

Mussolini used aesthetics and massiveness in construction and planning to show off, so green spaces were added in the vicinity of the Venice Square, and the old roads leading to the square were widened with the construction of new ones characterized

by massiveness and aesthetic elements (Gautheret, 2022; Agnew, 1998). He also ordered the demolition of old buildings within the physical boundaries of Piazza Venezia and ordered the removal of the railway tracks that occupied a large part of the square, as this achieved an increase in the size of the square area (Figure 27) (Gautheret, 2022). Furthermore, the pedestrian area in the centre of the square became a platform for military parades, and to celebrate the victories of Mussolini and his government (Figure 28) (Agnew, 1998). These changes constituted a high political value for the Venetian square, which resulted from the intensity of political practices in the square, which were encouraged by the material components of the square, whether through planning or through function (Table 7).

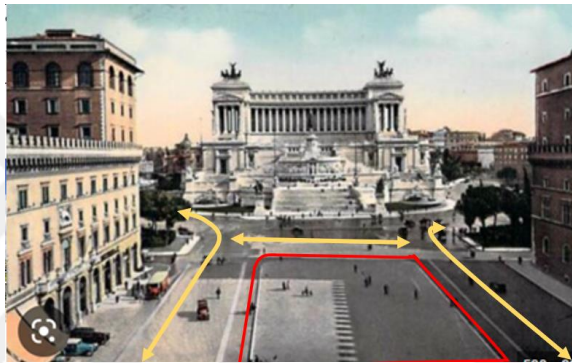


Figure 27. The 20c plan of Venezia square (S,V., A. Alvaris. 2019. Victorian: history and urban transformation, *Trastevere app*).

- Pedestrians' area
- ↔ vehicle path



Figure 28. military parades in the Venezia Square (S,V., A. Alvaris. 2019. Victorian: history and urban transformation, *Trastevere app*).

Table 7

The changes witnessed by the Venezia square during the fascist rule

| | THE PHYSICAL SETTINGS OF THE SQUARE | | THE SPATIAL PRACTISES IN THE SQUARE | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-----------------------------------|---|---|--|---|---|
| | BORDER ELEMENTS | DESIGN ELEMENTS | | MOVEMENT PATHS | |
| The additions in the fascist rule | <ul style="list-style-type: none"> • The seat of the ruler • Increase the square's area | <ul style="list-style-type: none"> • Adding aesthetic elements | <ul style="list-style-type: none"> • Gathering to hear political speeches • Military parades • Celebrating government victories | <ul style="list-style-type: none"> • Adding large pedestrian space • Removing The railway lines • Widening the roads & Establishing new vital once | <ul style="list-style-type: none"> • A centre of the city • high political value • A showcasing tool of the government |

3.1.2.4 The Venezia Square in the present time. Venice Square in the present era has witnessed several changes in the material and practice level from what it was in previous eras. First, the Venice Palace, the main identifier of the square, has turned into a cultural building, as it has become a national historical museum visited by Italians, and mostly by tourists from all over the world (Noveni, 2022). Second, the monument of Victor Emmanuel and the Unknown Soldier, which the Italians consider a national symbol, despite their lack of love for its shape, which they consider huge and crowded and does not belong to the neighbouring structure, has been turned into a historical museum that also attracts tourists from around the world who come to Venice Square to see it and wander inside it (Noveni, 2022). On the other hand, the monument has been separated from the square by an iron fence, to become an isolated area from the square in terms of activity (Figure 3.19). Third, the square's ground, the pedestrian area has been reduced to a small green island that functions as a traffic roundabout, and the square itself represents an intersection of the most important roads in Rome (Figure 29).



Figure 29. Square occupied by car path.
(Galleria Zavijavah 2009).

- ▭ Movement flow separator
- Small Pedestrian area

The activities that interact in the square are intertwined between the locals and the tourists, the most important of them is the national celebrations associated with the Emanuele Monument, where the Italians gather in the square in front of the monument, to attend shows, including airline shows, which consider the attracting ones that bring a people to the square (Figure 30) (Wanted in Rome, 2022). Also, the heavy tourist movement in the square transformed the square and its archaeological palaces (Venice Palace, Napoleon Bonaparte Palace, and Michael Angelo's Palace) into an open museum (Albeck, 1969). The activity of tourists does not include sitting in the square because the square lacks public seats, restaurants, and cafes associated with it (Figure 29) (Marta, 2022). As a result of these spatial interactions, the arena has become a multi-conceptual value such as the national value, the cultural value, the historical and tourist value, and a social value that is not characterized by strength (Table 8).



Figure 30: Activity related to local events in Venezia square. (Bhaumik, G. 2023, Italian Republic Day: Italy's national holiday. *Expatica*). (In Italian)

Table 8

Venezia square and the production factors, present era

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | | THE SPATIAL PRACTISES IN THE SQUARE | | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|---|---|--|---|---|---|
| | BORDER ELEMENTS | DESIGN ELEMENTS | TOURIST ACTIVITIES | LOCAL ACTIVITIES | MOVEMENT PATHS | |
| present era | <ul style="list-style-type: none"> • Cultural building (museums) • Historical buildings with cultural function • National monument | <ul style="list-style-type: none"> • Green spaces • Fence stopped the movement flow | <ul style="list-style-type: none"> • Wandering & passing (doesn't include sitting) | <ul style="list-style-type: none"> • National celebrations | <ul style="list-style-type: none"> • Small pedestrian area | <ul style="list-style-type: none"> • National value • Historical value & tourist value • the cultural value • Weak social value |

3.1.2.5 Conclusion. Venice Square carried various and changing conceptual values throughout history. These values were the result of various interactions, some of which resulted from the spatial practices arising from the function of the boundary buildings, some from the practices arising from the symbolic values carried by some of the material components of the square, and some from the practices arising from the needs of the users. In the Middle Ages, the square had value as a symbol of power because of its physical connection with the seat of the ruling, and had a cultural value, resulting from the practices that arose from the needs of the users, namely carnival activities that had nothing to do with the boundary buildings. From the nineteenth century to the present day, the square also had a national symbolic value due to its association with the national landmark Vitor Emmanuel and the Tomb of the Unknown Soldier and emphasized by the ceremonial practices related to this symbolic value of the border building. In the period of fascist rule, the square had a strong political value, resulting from the political practices that arose from the function of the neighbouring buildings, which were platforms for holding political speeches. However, in the present time, the square has a high tourist value, which is mainly related to the value of the border buildings that carried a strong historical value.

As for the causes and circumstances of the change in the conceptual values of Venice Square in the selected historical phases, a diagram has been made showing the important points that have caused the weakening, strengthening, absence, or appearance of some conceptual values (Figure 31).

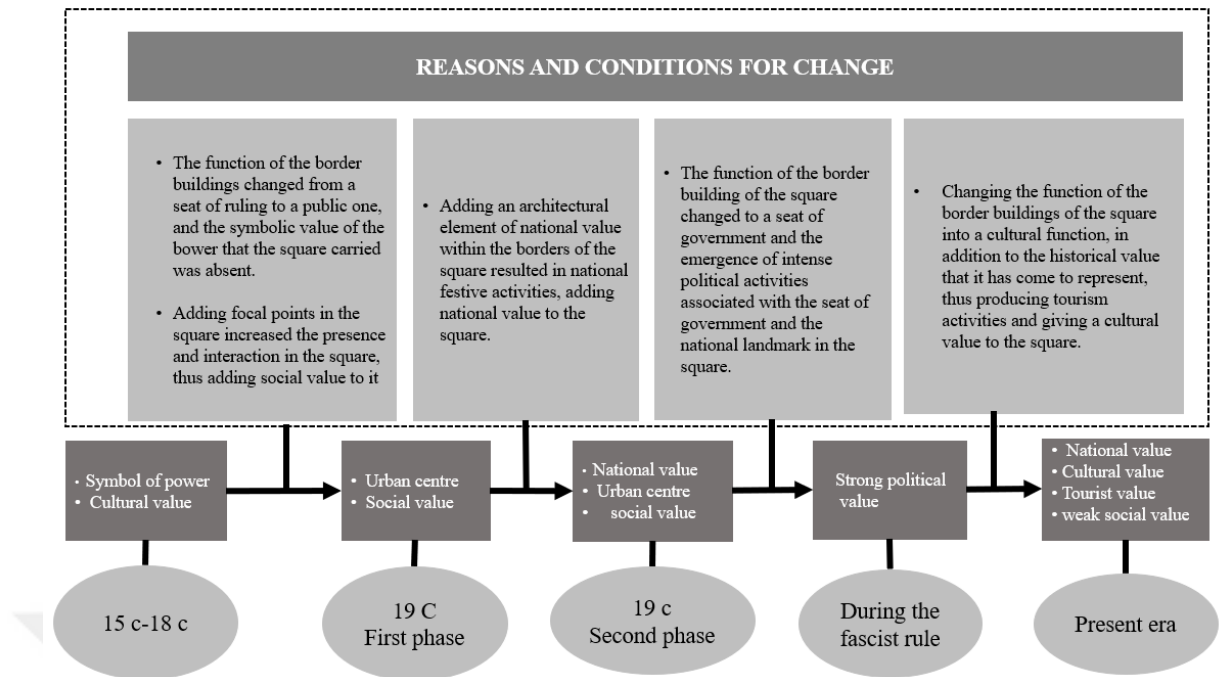


Figure 31. Analysis of the reasons for the change in the conceptual value of Venezia Square

3.2 Jemaa El Fnaa Square, Marrakech, Morocco

Jemaa El Fnaa Square is the most important component of the Moroccan city of Marrakesh, as it is a symbol of the city and its defining component (Al-Jazzy 2016). El Fnaa Square has been formed since the founding of Marrakesh in the eleventh century (Deverdun 1959). The square has witnessed many changes, whether in use or in physical settings since its formation until the present time (Deverdun 1959). Some of the primary components of the square have continued to the present time, and some of them remain in the memory of the square, which was expressed by the historical buildings surrounding the square, such as the Koutoubia Mosque, as well as the El-Fnaa Mosque, whose name was given to the square and whose area became the square's ground and its remains are among the most important physical border of the square (Al-Kansousi 2020, pp. 6-7). The square is famous for its intangible dimensions represented in the daily practices that are the essence of the Jemaa El Fnaa square and its attractions (Al-Kansousi 2020, pp.6-7). Despite the development and urban expansion, the Jemaa Fnaa Square has retained the same physical form since the seventeenth century thanks to the efforts of many thinkers, the most important of whom is Juan Goytisolo, who stood against a building project that would obliterate the features of the square (Dharif 2011).

3.2.1 The Beginning of Jemaa El Fnaa Square. In the first part of the twelfth century and the period of Islamic rule (Almoravids), the Jemaa El Fnaa Square area was the centre of the city of Marrakesh and the starting point for building and expanding the city (Wilbaux, 2001, pp. 212-220). Therefore, the area was the site for the construction of important public buildings, such as the Al Hajjar Palace (the seat of government) and the Friday Mosque, which is a major mosque in the city and a gathering place for religious ceremonies (Figure 32) (Al-Touki, 2022; Wilbaux, 2001, P.212-220). The road connecting the mosque and the palace was the main axis of the city, and on the outskirts of this axis the commercial shops spread, and on one of the ends of this axis from the side of the palace, there was an open square in which seasonal and weekly markets were held, and it was called Al-Rahba (the initial definition of Jemaa El Fnaa Square) (Wilbaux, 2001, p. 212-220). The main defining activity of the Jemaa El Fnaa square, was commercial activity, and the square also carried a social value, because it was in the centre of the city and near the vital points and the main axis in it, and as part of the central area of the city, the square was a place for residents to meet and also to tour within (Al-Touki, 2022).

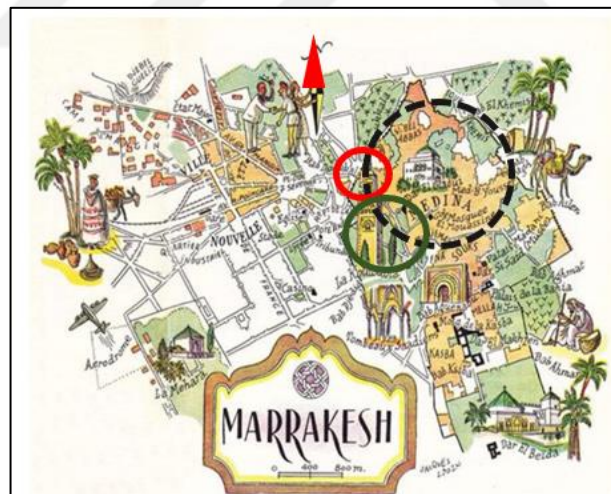


Figure 32. The location of Jemaa El Fnaa Square, 12 c
(A pictorial map by Jacques Liozu, 1946. *Etsy*).
Illustration provided by the researcher.

- Jemaa El Fnaa Square
- Hajjar Palace
- The location of Friday Mosque & Ali bin Youssef's palace

In the middle of the twelfth century, the meaning of Jemaa El Fnaa Square, being a commercial market and a social meeting place, acquired another value, and this began when a new physical element was added to the borders of the square from the south, which was Prince Ali bin Youssef Palace (Figure 32) (Deverdun, 1959, p.91-94). The activities resulting from the political function of the palace had a clear impact on the concept of the square, through the palace gate area, which became a focus and vital area within the square that link the palace to the square physically and through activities (Deverdun, 1959, p.91-94). The king's throne was moved to the palace gate area to deliver speeches and to communicate with the people, just as crowds of people in the square used to come to hear the king's speeches and to hear the issuance of judgments and follow up on their implementation (Deverdun, 1959 p.91-94). The square also became a place for holding military parades for the army and a place for public celebrations (Deverdun, 1959, p.91-94). Thus, the conceptual value of the square became more diverse, as these activities added a high political value to the square in addition to the previous values.

At the end of the twelfth century, the Jemaa El Fnaa square lost much of its value, after changing the ruling regimes from the Almoravids to the Almohads (another Islamic group), where the palace of Prince Ali bin Yusuf, which was the product of many political activities in the square, was demolished, and in return, a government headquarters was built away from the square, as a result, the political activity that characterizes the El Fnaa square stopped and that caused the weakness of the political value that the square carries (Wilbaux, 2001; Deverdun, 1959). As for the religious value of the square, it was reinforced by the construction of a new mosque at the southern end of the square (in the place of Prince Ali bin Yusuf's palace) called the Koutoubia Mosque, and through the activities that revolve around the mosque, such as religious ceremonies and social meetings, thus, the social value has been enhanced in addition to the commercial value of the square which has not stopped since the establishment of the square (Figure 33) (Skounti et al., 2006, p.25-27; Wilbaux, 2001; Deverdun, 1959).



Figure 33. Variety of practices in Jemaa El Fnaa square(Photo from the square, 2022. Canal blog). (In French).

Table 9

Jemaa El Fnaa square and the production factors in the 12c

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | THE SPATIAL PRACTISES IN THE SQUARE | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------------|---|---|---|---|
| Beginning of 12 c | <ul style="list-style-type: none"> Palace (the seat of government) Mosque (the Friday mosque) Shops The main axis of the city | <ul style="list-style-type: none"> Seasonal and weekly markets | <ul style="list-style-type: none"> The central location of the square | <ul style="list-style-type: none"> Commercial value Social value |
| Middle of 12 c | Adding to the previous elements: <ul style="list-style-type: none"> Prince Ali Bin Youssef's palace | <ul style="list-style-type: none"> Military parades Celebrating public events People gathered to follow up: <ul style="list-style-type: none"> - executing judgments - To hear & meet the prince Public events Social meetings Commercial activity | <ul style="list-style-type: none"> The palace gate that contains the prince's throne | <ul style="list-style-type: none"> Political value Commercial value Social value |
| End of 12 c | <ul style="list-style-type: none"> Building a new mosque (Koutoubia mosque) | <ul style="list-style-type: none"> Religious celebrations Public events Social meetings Commercial activity | <ul style="list-style-type: none"> Demolishing Prince Ali bin Youssef's palace | <ul style="list-style-type: none"> Religious value Social value Commercial value |

3.2.2 Jemaa El Fnaa Square During the Middle Ages

During the eighteenth century, the density of buildings around the square increased, and thus the space of the square, the place of interaction, decreased. One of the most important buildings that had an impact on the activity inside the square is the Sultan Al-Saadi Mosque, which was built in the northern area of Al-Fnaa Square, as its location cut off the main road in the city and its traffic artery (Wilbaux, 2001, p.263) (Figure 34). The Saadi Mosque was not completed and remained deserted, and it was called Jemaa El Fnaa later, from where the square derives its name (Bouayadi, 2020, Deverdun, 1959, pp. 590-593). Religious, Social, and commercial activities continued in the square, such as markets and public celebrations, so that Jemaa El Fnaa Square continued as a central public square in the city of Marrakesh until the twentieth century (Skounti et al., 2006, pp. 25-27).

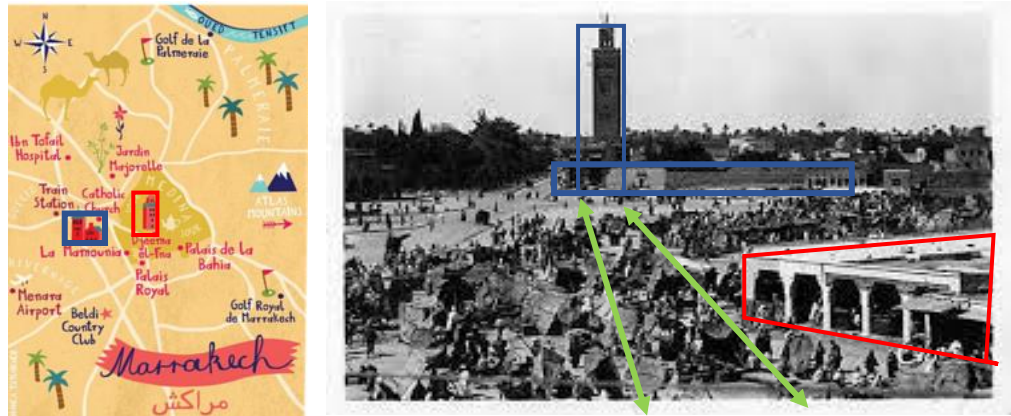


Figure 34. The location of The Saadi Mosque in the Ei Fnaa square (Illustrated map by Bianca Tschaikner), (Yassin, A. 2022. Jemaa El-Fnaa square valuation project. *Desert Newspaper*). Illustration provided by the researcher.

- The Saadi (El Fnaa) Mosque
- Koutoubia mosque
- ↔ The Maine axis in the city

3.2.3 Jemaa El Fnaa Square in the present time. The Jemaa El-Fnaa square, since its establishment until the present time, continued to bear commercial value, as markets continued to be established within the square, but the type of commercial activities at the present time has changed, as there have become permanent shops within the physical boundaries of the square, some of which took the abandoned Saadi Mosque as shops, and some of them were in the form of booths in the center of the square (Wilbaux, 2001, p.263; Deverdun, 1959, p. 590-593). In addition, the square included places for eating, which are distributed in the middle of the square in the form of kiosks with shaded seating areas (Figure 35) (Al-Rajhi, 2022). These focal points added a social dimension to the conceptual value of the square and worked to increase the intensity of spatial interactions in it that has a positive impact on the overall conceptual values it carries.



Figure 35. The Places of food and places of trade in Jemaa El Fnaa Square (Basgelen., N, 2017. Port of one thousand colors Morocco. *Data Tur*)

Within the Jemaa El Fnaa square, various types of new activities appeared, which are not related to the physical components of the square or its functions, but rather emanating from the desires and needs of people (Figure 36). These activities included artistic and literary cultural performances, such as theatrical performances, musical performances, and acrobatic performances (Bergin et al., 2014). They are characterized by their intensity and the strength of their impact on the conceptual value of the square, as the square became known for its intangible cultural and heritage value (Al-Rajhi, 2022).



Figures 36. The cultural activities and the spatial interactions in the Jemaa El Fnaa square (Ben Ismaïl., A, 2008. Cultural space of Jemaa el-Fnaa Square. *UNESCO*).

The square is frequented by locals and local and foreign tourists, and strong interactions occur in the square between the performers and the audience, and between the audience themselves (local and foreign), which enhances the social and cultural value of the square (Al-Rajhi, 2022). As for the border buildings of the square, such as the Koutoubia Mosque and the remnants of the palaces of previous eras, they have become historical landmarks that generate cultural and tourism activities such as tourist tours, whether from locals or foreigners, to visit the square (Wilbaux, 2001, p.263, Deverdun, 1959, p. 590-593). The square today witnesses the weakening of religious and political values due to the absence of activities related to these values, due to the change in the functions of the border buildings that used to produce these activities. On the other hand, Jemaa El Fnaa Square witnesses the strengthening of the social, commercial, and cultural aspects (Table 10).

Table 10

Jemaa El Fnaa square and the production factors in the 19 c -present era

| TIME PERIOD | THE PHYSICAL SETTINGS | THE SPATIALL PRACTISES IN THE SQUARE | CATEGORIES INVOLVED IN SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE |
|-----------------------|--|--|--|--|
| FROM 19 C PRESENT ERA | <ul style="list-style-type: none"> • Shops • Kiosks • Eating places • Historical buildings | <ul style="list-style-type: none"> • Artistic and literary performances • Commercial activity • Tours | <ul style="list-style-type: none"> • Residents • Local tourists • International tourist • Performers | <ul style="list-style-type: none"> • Social value • Commercial value • Cultural & tourist value |

3.2.4 Conclusion. Jemaa El-Fnaa Square carried many values that were formed from the spatial interactions between the material components of the square and its visitors, through various activities, some of which resulted from the function of the border buildings of the square, and some resulted from the needs of users. In the twelfth century and the beginning of the formation of Jemaa El Fnaa square, the vital functions of the buildings adjacent to the square affected the activities that formed the conceptual value of the square, such as the market, palaces, and mosques, so the square carried a political, religious, and commercial value (Figure 37). From the Middle Ages until the beginning of the twentieth century, the square lost some of the values that it used to carry, such as political and religious values, due to the abolition of the function of the buildings that generate the activities that constitute these values. However, the commercial value of the square continued from its inception until the present time due to the continuation of the activities generating this value, which was initially caused by the needs of users, but later it became supported by the function of the boundary buildings of the square (Figure 37). Over the centuries, the square remained known as a social meeting point, although it was oscillating between strength in the twelfth century and the present time and weak in the Middle Ages due to the neglect witnessed by the square as the percentage of the construction in the square increased with the neglect of its functions. At the beginning of the twentieth century, cultural and artistic activities appeared in the square that did not arise from the function or the value of its material components, but rather from the needs and desires of the square's users (Figure 37). These activities gave a high cultural value to the square. The square also carried a tourist value resulting from the activities which was linked to the historical value carried by the material components of the square and reinforced by the cultural activities in the square.

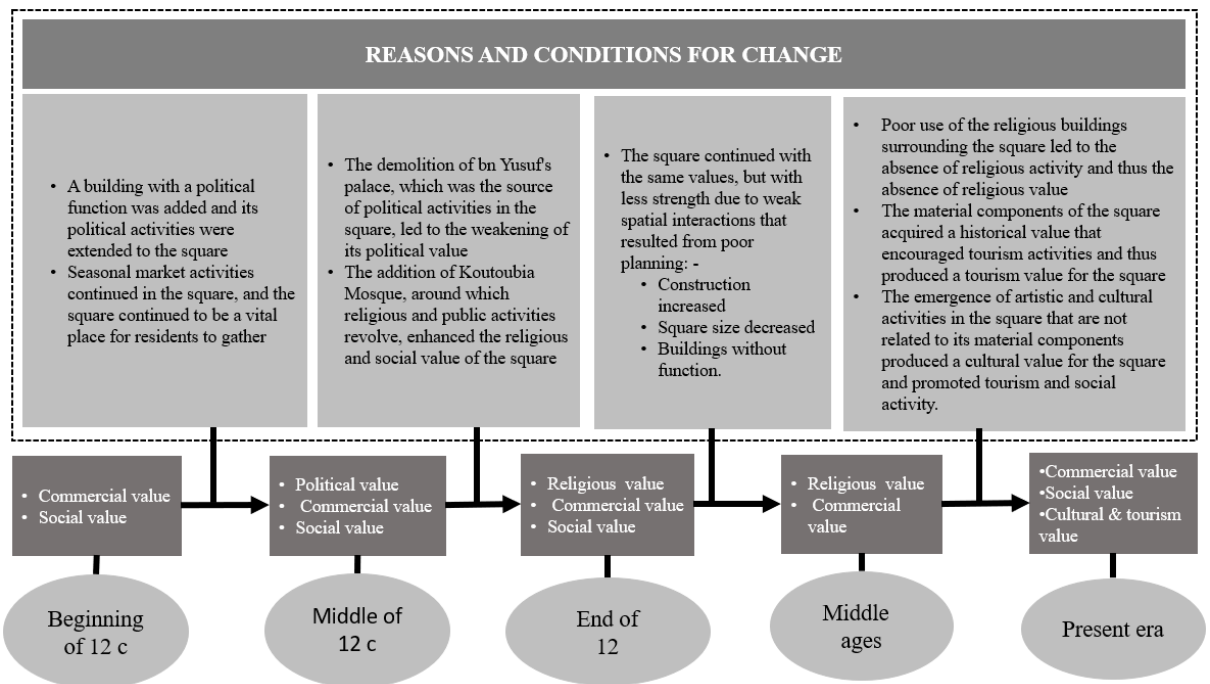


Figure 37. Analysis of the reasons for the change in the conceptual value of Jemaa El Fnaa Square

3.3 The Red Square, Moscow, Russia

The Red Square in Moscow, since its formation in the fourteenth century, was a symbol of state power (Voyce, 1954, pp. 93-100). It was established by royal order to meet the military and political needs of the state and it was linked physically and through practices to the seat of government (the Kremlin) (Voyce, 1954, pp.93-100). With time, the Red Square acquired other dimensions such as commercial, religious, and social values, due to the activities that were generated within it from the influence of the functions of the border buildings of the square, such as Markets and churches (Voyce, 1954, pp. 93-100). The Red Square went through a phase in which its political value weakened, and that was in the eighteenth century due to a change in the function of the buildings associated with the square, as the Kremlin turned from a seat of government into a seat for public celebrations (UNESCO, 1990).

The square reached its peak political value during the period of communist rule in the nineteenth century when the activities in the square consisted of political celebrations, military parades, and political speeches (Wreglesworth, 2014). Architectural elements were also added that strength the square's political value, such as shrines and memorials for political figures (Gritsai et al., 200). On the other hand, the social and commercial value of the square continued weakly, with the absence of

a religious value (Nord, 2022). Today, the Red Square is still a symbol of the state and politics, as it is linked to the seat of government physically and through activities (Davis, 2023; Wreglesworth, 2014).

3.3.1 The Beginning of The Red Square. The Kremlin (The seat of government in Moscow that contains palaces and churches, and in addition to its political functions, it carries religious functions as well), was the first physical component with which the Red Square was associated, and it was the reason for the beginning of its establishment (Figure 38) (UNESCO, 1990). In the fourteenth century, when Moscow was facing military attacks from neighbouring countries, Prince Ivan the third ordered the evacuation of the eastern region adjacent to the Kremlin from the residences and made it an open area to facilitate shooting at the enemy when attacking the Kremlin castle, and this open square was the beginning of the formation of the Red Square (Onion et al., 2011). The square was separated from the Kremlin by a moat, part of which was filled with water and part of which was intended to keep animals that were used for entertainment (Chen. C. P., 2017) After the end of the wars in Moscow, the square became the seat of trade, as it was filled with commercial stalls, the number of which reached 700, and it also became an area crowded with visitors, residents, and merchants, and it also became a point of attraction for social meetings among the population (Onion et al., 2011). These spatial interactions gave commercial and social value to the square.



Figure 38. The beginning of the Red square
(Nature / Alamy Stock Photo, 2019).

In the sixteenth century, the Basil's Church was added to the southern part of the Red Square, and thus the square became a place for religious practices and ceremonies

associated with the Church (Figure 40) (UNESCO, 1990). A stone platform was also added in the square and near Basil's Church, which was the place from which the king delivered speeches, and the place where orders and judgments were recited to the public, and near this platform judgments and penalties were executed on criminals and opponents, accompanied by the audience gathering in the square (Figure 39) (UNESCO, 1990). The square has also become a place for public celebrations related to the state or entertainment ceremonies such as donkey racing in which princes participate (Onion et al., 2011). Thus, the square was transformed into a central public space, not only physically, but also a focal point of public life in Moscow in all its religious, social, political, and commercial dimensions (Table 11).



Figure 39: Execution in the red square, 16 c (Kislitsyna., K, 2018. Vasily Surikov. *Gazeta.Ru*). (In Russian)



Figure 40: Procession leaving Saint Basil for Kremlin in the 17c (Schwarz., V, 2002. The Yorck Project. *DIRECTMEDIA*). (In German)

Table 11

The production process of the Red square during 14-17 C

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | THE SPATIAL PRACTISES IN TH SQUARE | CATEGORIES INVOLVED IN SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|---------------------|--|---|---|---|
| FROM THE 14 C- 17 C | <ul style="list-style-type: none"> • The Kremlin (with political & religious function) • commercial booths • Basil's Church • Platform for political activity | <ul style="list-style-type: none"> • Commercial activity • social meetings • religious practices • Political practices • public celebrations | <ul style="list-style-type: none"> • Global visitors, local, and merchants | <ul style="list-style-type: none"> • focal point with its religious, social, political, and commercial value |

3.3.2 Red Square During the Eighteenth Century. During the eighteenth century, the Red Square witnessed a radical change in its conceptual value, that when the function of the Kremlin as the seat of government was abolished and the seat of government and the capital was transferred to another city (St. Petersburg), So that the Kremlin, with all its halls, remains a place for public celebrations (Table 12) (UNESCO, 1990). This functional transformation of the most important physical component with which the Red Square was associated affected the activities contained in the square, as all political and national activities such as national ceremonies, political speeches, parades, and others disappeared, thus the square lost its political value (Figure 41) (UNESCO 1990).

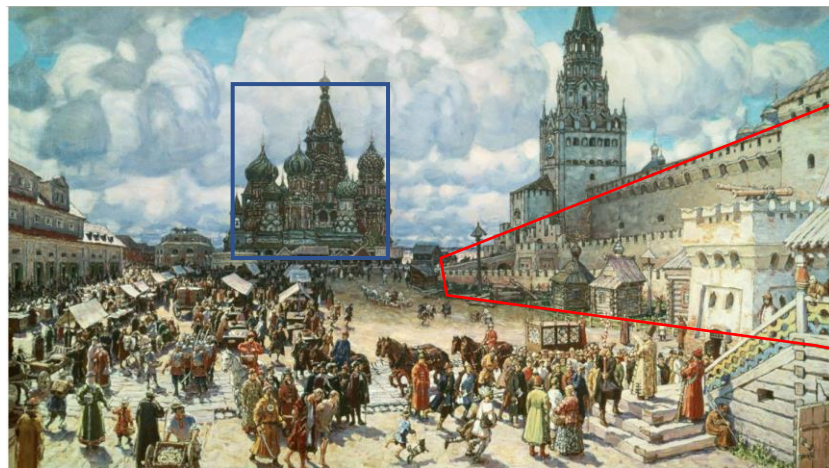


Figure 41. The Red Square with its commercial and social dimensions, 18 c (History of military parades on Red Square, 2013 .MILITARY REVIEW)

- Basil's Cathedral
- The Kremlin

The new functional aspect of the Kremlin had an impact on increasing the public and entertainment activities within the boundaries of the Red Square, and thus the

social value of the Red Square was enhanced, where it became the destination for the inhabitants to meet and gather more than before, which was reinforced by the entertainment shows in the square and the surrounding buildings (Figure 42) (UNESCO, 1990). The Red Square continued to express the religious value it carries, through activities inspired by the churches that are located within the physical boundaries of the square, whether inside or outside the Kremlin building, such as the Kazan Church, the Church of the Domes, the Church of the Resurrection Gate and Basil's Cathedral (Figure 43) (Onion et al., 2011). In the late eighteenth century, the Historical Museum building was added to the north of the Red Square, adding cultural value, and enhancing the social value of the square, through frequent visits to the square for the purpose of viewing and learning about history (Figure 3.33).

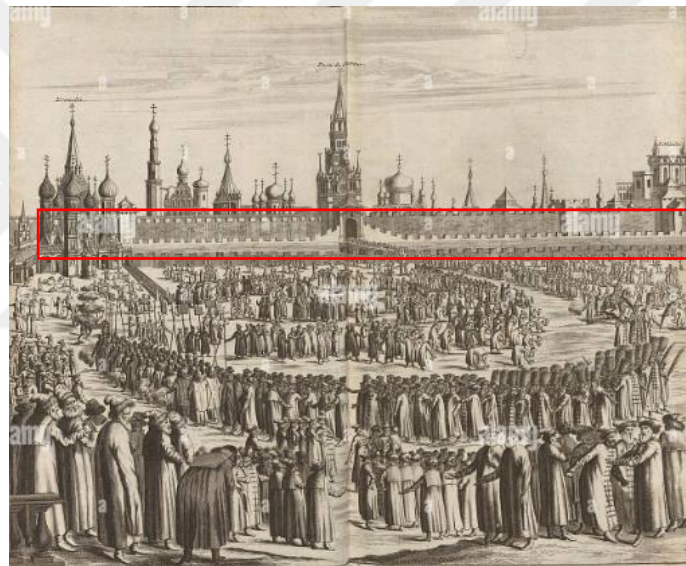


Figure 42. Celebration of Easter in the Red Square in the 18 C (<http://www.shapero.com/images/stock/8/original/80548d.jpg>)

The Kremlin



Figure 43. The historical museum & the activities (Author unknown., 1909–1917. Main Archive of Moscow)

Table 12

The production process of the Red square during the 18 C

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | THE SPATIAL PRACTISES IN THE SQUARE | CATEGORIES INVOLVED IN SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|---------------------|--|---|---|---|
| FROM THE 14 C- 17 C | <ul style="list-style-type: none"> The Kremlin (with political & religious function) commercial booths Basil's Church Platform for political activity | <ul style="list-style-type: none"> Commercial activity social meetings religious practices Political practices public celebrations | <ul style="list-style-type: none"> Global visitors, local, and merchants | <ul style="list-style-type: none"> focal point with its religious, social, political, and commercial value |

3.3.3 Red Square During the Nineteenth & Twentieth century. With the beginning of the nineteenth century, a new physical component was added at the eastern borders of the Red Square, which is a huge luxury commercial centre (GUM), it was more for the elite than for the public, as it included boutiques of expensive brands Manufactured by the suppliers of the imperial court (Figure 44) (Revzin, 2016). The design of the mall included an internal corridor for movement that made the commercial activity that takes place inside the centre separate from the Red Square (Revzin, 2016). In return, the random kiosks that used to occupy the open space of the Red Square disappeared, leaving a huge open space of 800,000 square feet available for spatial interactions (Voyce, 1954, pp. 93-100).

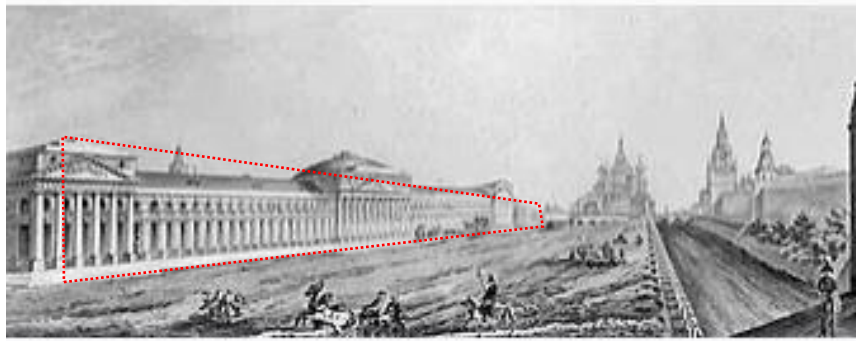


Figure 44. The commercial centre GUM in the eastern side of the Red square (<http://www.moskvagorod.ru/redsquare/>)

During the period of Soviet rule in Moscow, the square changed dramatically, as it returned to the fore as the most important public space in the city in terms of the activities and interactions that it contained. The most important event that had an impact on the Red Square is the return of the seat of government to the Kremlin building, and thus the political activities generated by the Kremlin function returned to occupy the Red Square again (Gritsai et al., 200). During the Soviet rule, the square witnessed an abundance of political activities such as military parades, national celebrations, and delivering political speeches (Gritsai et al., 200). The activities under the ideas of Soviet rule included the inclusion of masses in large numbers in all its activities, and the huge area of the Red Square also helped in that (Figure 45) (Gritsai et al., 200). Thus, the political value of the square has become more powerful than any previous stage.



Figure 45: Political activity involve large masses (Encyclopedia Britannica, 2016)

In the twentieth century and during Soviet rule, new physical components were added to the Red Square, which had a role in revitalizing spatial interactions within

the square, such as shrines and memorials to the leaders of the Soviet regime (Lenin's mausoleum, Minin, and Pozharskys' Monuments) (Kattago, 2017). These architectural components supported the square's political dimension, as national celebrations in the square revolved around these architectural elements, such as Labour Day (Kattago, 2017) (Figure 46). Under the Soviet regime, religious symbols were neglected, represented in the cathedrals scattered around the Red Square, either by demolishing some of them or weakening the use of others and neglecting them (Table 13) (Nord, 2022). The effect of this was evident in the meaning of the square, as religious activities were absent from the interactions that shaped the conceptual value of Red Square in the twentieth century.



Figure 46. National celebrations associated with Lenin's Mausoleum (The day the Nazis were defeated by the class's red banne, 2002. TOPLUMSAL TV).

Table 13

The production process of the Red square during the 19-20 C

| TIME PERIOD | THE PHYSICAL SETTINGS OF THE SQUARE | THE SPATIAL PRACTISES IN TH SQUARE | CATEGORIES INVOLVED IN SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|----------------------|--|---|--|---|
| FROM THE 19 C - 20 c | <ul style="list-style-type: none"> The kremlin with political function. Commercial centre not linked to the square. Shrines and memorials Negligence and destruction of churches | <ul style="list-style-type: none"> Strong political activity (inclusion of a big number of masses) | <ul style="list-style-type: none"> Global visitors & locals | <ul style="list-style-type: none"> Strong political value Social value (not strong) |

3.3.4 The Red Square in The Present Time. The Red Square still carries almost the same physical settings since the twentieth century, which have the same functional role, the most important of which is the Kremlin building, as it is still the seat of the government in Moscow, and many political activities have been associated

with it within the square, which formed the political value of the square (Table 14) (Davis, 2023; Wreglesworth, 2014). Historical buildings within the borders of the Red Square, such as Basil's Church, the Historical Museum, monuments, and shrines, constituted historical landmarks that generated tourism activities, so the square became crowded with tourists who come to the square to spend time and tour the square and learn about its history (Figure 47) (Onion et al., 2011). The Red Square is characterized by a large area with the absence of places to sit, and the commercial centre, which represents its eastern border, opens to the interior, all these conditions led to a weakening of the social aspect of the square, as visitors to the square do not stay there for long, but rather move after their wandering in the square to places to sit away from the square (Table 14) (Yakushkin, 2019). Nevertheless, the square carries a seasonal social value associated with some holidays, such as Christmas, where the square is filled with commercial stalls, places to play, and temporary seats, which invite people to gather, roam, and stay inside the square (Figure 48).



Figure 47. Crowded of tourist in the Red square (Yakushkin, 2019)



Figure 48. Seasonal social value (<https://kudago.com>)

Table 14

The production process of the Red square in the present time

| TIME PERIOD | THE PHYSICAL SITTINGS OF THE SQUARE | Factors affecting the spatial interactions | THE SPECIAL PRACTISES IN THE SQUARE | CATEGORIES INVOLVED IN SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|--|--|---|--|--|
| PRESENT | <ul style="list-style-type: none"> • The kremlin with political function • Historical buildings (church, museum, monuments, and shrines) | <ul style="list-style-type: none"> • Space with large area & absence of seats | <ul style="list-style-type: none"> • Political activity • Seasonal public events • Tours | <ul style="list-style-type: none"> • Tourists & residents | <ul style="list-style-type: none"> • Political value • social value (not strong) • Historical & tourism value |

3.3.5 Conclusion. One of the most dominant conceptual values on Red Square was and still is the political value, which reached its climax during the Soviet Union period. This value was shaped by the political practices whose origin was the Kremlin, the border building that represents the seat of government and the symbol of power in Moscow. What confirms this connection between the political value of the square and the function of the Kremlin is that when its function as a seat of government was abolished in the eighteenth century, the square was no longer a place for political interactions, and therefore it no longer carried any political value (Figure 49). Also, architectural elements of political value, such as shrines and statues, had a role in enhancing the political value of the square, as some political activities in the square were related to the value of these elements (Figure 49). What also confirms the role of the activities resulting from the function of the border buildings in the formation of the conceptual values of the square is the religious and commercial values that disappeared from the square when the border buildings that were producing the activities associated with them were removed in the square, whether the commercial kiosks that were removed at the beginning of the nineteenth century or the churches that it was demolished during the Soviet Union (Figure 49).

Regarding the strength of the conceptual values expressed by the square, there are several elements that had an impact on the strength of spatial interactions in the Red Square, the most important of which is the planning and design of the square. The Red Square, after its evacuation from the stalls at the end of the nineteenth century, became of a huge area, and this is considered a positive element in terms of political value, as the square represented a stage for huge military shows and expressed the power and prestige of the state (Figure 49). But on the other hand, the huge space was considered a negative element in relation to the social value that it carries, as it lost the

square the element of enclosure that encourages social interaction (Figure 49). With the absence of appropriate furniture and the absence of focal points in the vicinity of the square, the square did not carry a strong social value. In the next diagram, a detailed explanation of the reasons for the change in the conceptual value of the Red Square in each historical era and the conditions leading to that change (Figure 49).

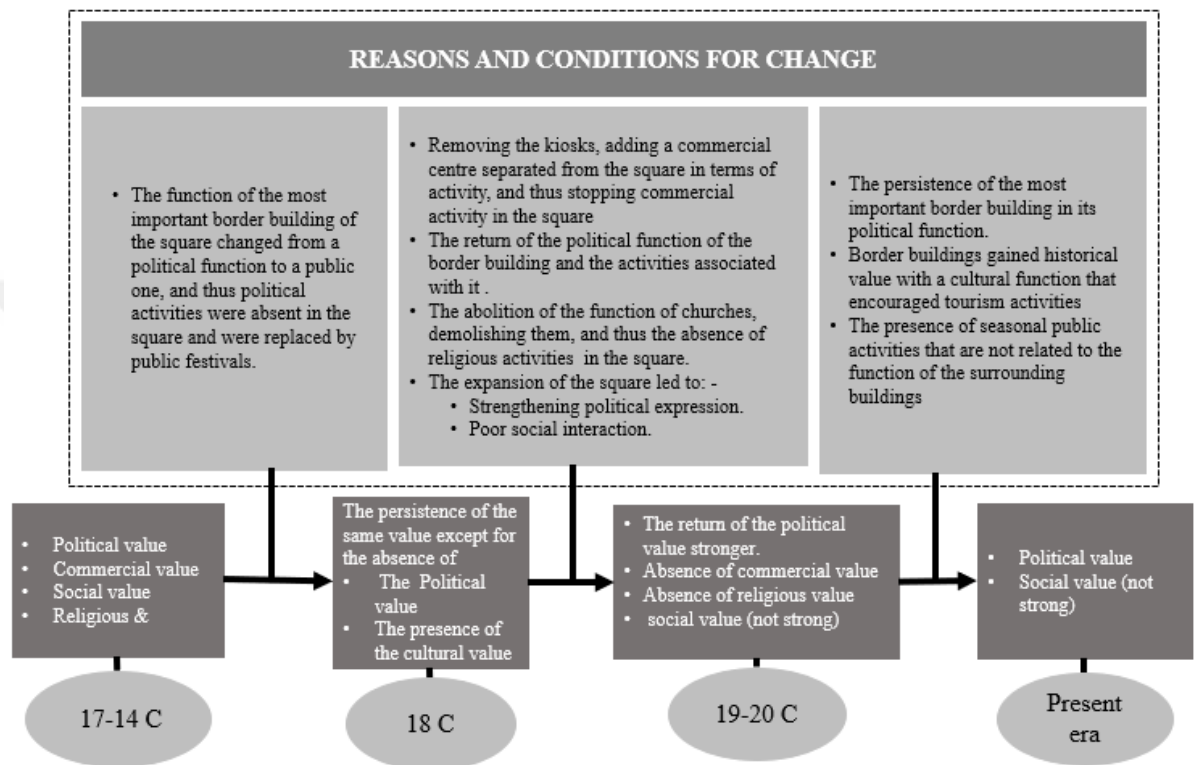


Figure 49. Analysis of the reasons for the change in the conceptual value of the Red Square

Chapter 4

Martyrs' Square , Tripoli, Libya

Martyrs Square is in the heart of Tripoli, which is a coastal city located on the Mediterranean Sea and the capital of Libya (Elmenghawi, 2023). Martyrs Square is the most important public space in Tripoli, its importance comes from the fact that it carries a dense historical stock and carries in its memory the most important events that the city of Tripoli has gone through since its founding (Elmenghawi, 2023). Martyrs Square was known as a public space even before it was physically formed, when it was a point of gathering and exchange at one of the gates of the ancient Tripoli city since it was formed by the Phoenician travellers in the year 146 BC (Bin Sassi, 2021). The beginning of the formation of Martyrs Square was physically at the beginning of the eighteenth century, when the square was the focus of expansion and extension of the old city of Tripoli (De Mathuisieulx, 1903). The expansion of urbanization outside the walls of the old city formed the physical borders of Martyrs' Square, and the development and change continued in the square at the level of its form and the activities that it accommodated, forming conceptual values that distinguish each historical period and the needs of its contemporaries.

Martyrs' Square is chosen as a case study to examine the process of change and renewal in the conceptual value of public squares. What distinguishes Martyrs' Square is that it is rich with historical events, as it witnessed several historical periods, namely the period of Roman rule, the period of Ottoman rule, the period of Italian occupation, the period of the monarchy, the period of the dictatorial regime, the current period, which is the period of liberation revolutions and political changes. Martyrs' Square is also currently undergoing many changes, whether physical, such as the expansion of Martyrs' Square to include more areas, or in terms of changing the movement routes around the square. Or changes in the practical dimension of the square, such as the restoration of daily and seasonal activities that revitalize the square after it lost its definition as a public space.

The case study of Martyrs Square goes through two phases. The first phase is about examining the process of formation and transformation of the conceptual value of the square through the previous historical phases, from 146 BC, the beginning of the

formation of Martyrs Square, to 2011, the end of the Gaddafi era and the beginning of the present era, and this phase is followed a literature review method. The second phase is a field study of Martyrs' Square to investigate and analyses the spatial interactions that led to the restoration of the conceptual value of the square as a public space. It includes examining the physical components, activities, and elements that affect the spatial interactions in the square.

4.1 The Beginning of Martyrs' Square,146 Bc-18 C

Martyrs' Square, before its physical formation, was the area adjacent to the Al-Mansheya Gate. This gate is the southern gate of the walled city of Tripoli, and the area adjacent to it was characterized as a gathering and meeting point for travelers (the merchants coming to the Tripoli city) and the residents of Tripoli, as Al-Mansheya gate is considered the point of supply and export of the city (Table 15) (Figure 50) (Bin Sassi 2021; Tully, 1918, p. 7). In the eighteenth century, the city of Tripoli witnessed a period of prosperity and interest in construction and planning, one of its aspects was an extension of the urban structure and activities outside the boundaries of the city's wall. The point of expansion was the Al-Mansheya Gate and the adjacent area (Figure 51) (Wright, 2012). The beginning of the expansion was the extension of one of Tripoli's main paths, it extended from the Al-Manshiya Gate to end in an open area outside the city called Bread Market Square, which was allocated to the public for commercial activities (Figure 51) (Bin Sassi et al., 2021; De Mathuisieulx 1903). Parallel to the Al-Manshiya Gate's path from the northeast side, and adjacent to the Tripoli castle, another path extends outside Al-Khandaq Gate and ends in another open area that takes the same gate's name, which is Al-Khandaq Square and was reserved for the royal family and the local elite (Bin Sassi et al., 2021). Al-Khandaq Square and the Bread Market Square are in the same area, but they are separated by a row of adjoining buildings (Figure 51).



Figure 50. The Mansheya Gate (Archive of the Centre of Islamic History Tripoli. McClure, 1913).

- Old Tripoli's wall
- ▲ The Mansheya Gate

Table 15

The features of the area adjacent to the Al-Mansheya Gate during 146 BC-18 C

| TIME PERIOD | THE PHYSICAL COMPONENTS OF THE SQUARE | THE SPATIAL PRACTISES IN THE SQUARE | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|--|---|---|--|
| Before 18 C | <ul style="list-style-type: none"> • The wall of the old Tripoli • The Mansheya Gate | <ul style="list-style-type: none"> • Gathering and meeting of the residence and travellers | <ul style="list-style-type: none"> • The role of the gate as a direct supply and export access | <ul style="list-style-type: none"> • Meeting point with social & commercial value |

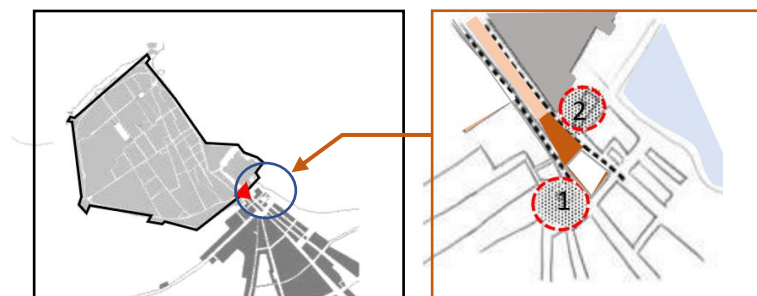


Figure 51. Extension of the city of Tripoli outside the walls

- ▼ The extension point.
- ① The bred market square
- ② Al-Khandaq Square
- ... The two paths extended out the walled Tripoli.

The bred market square at the beginning of its formation was used by the public, both locals whose activity ended with sunset when the gates of the old Tripoli city closed and strangers (the backpackers) who stayed in the square all the time (Todd,

1912, p. 137). The activities that were taking place in the bread square are daily commercial activities such as selling bread by locals and selling imported goods by backpackers (Amoura, 1993, p. 59). On the physical borders of the bread market square, which separates it from the Al-Khandaq square, there is an Ottoman shrine that people come to visit, and some religious rituals arise around it (Figure 52). One of the architectural components in the space of the square, which had a great impact on the spatial interactions in the market square, is the Ottoman fountain, around which people gather, whether local or foreign, to supply water (Todd, 1912, p. 26) (Figure 53). And in order to strengthen the integration between the old city and its extension, shops and cafes were added, all of which are owned by the residents of the old Tripoli city, making the residents of the old city relate to the new areas through activities, whether commercial or otherwise, such as religious processions that take place in the bread market square and then move through the squares located inside the old city (Figure 52) (Amoura, 1993, p.59). The diversity and intensity of activities within the boundaries of the bread market square and the diversity of the interactions between locals and strangers made it a new centre for the city of Tripoli, whether in the old part or the new part that extends outside it (Table 16) (Bin Sassi et al., 2021).

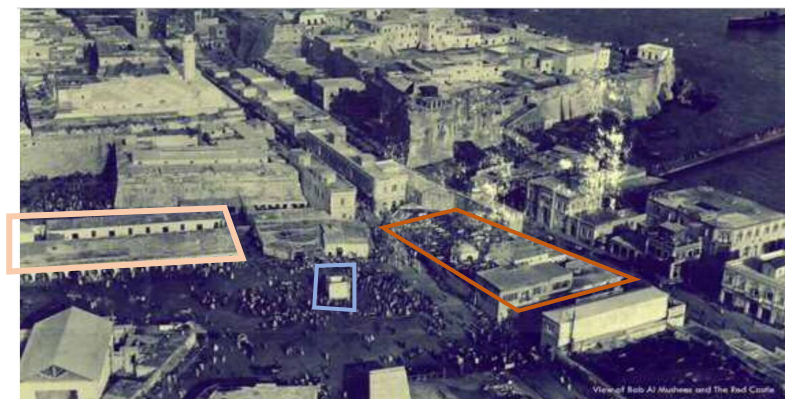


Figure 52. Ottoman shrine in the bread Market square (The National Archives of Libya. Red Castle, Tripoli).

- Ottoman shrine
- Ottoman fountain
- Shops owned by locals



Figure 53. The Ottoman fountain in the bread Market square (Archive of Professor Osama Warith).

Table 16

The production process of the **bread market square** during the 18 C.

| TIME PERIOD | THE PHYSICAL COMPONENTS OF THE SQUARE | | THE SPATIAL PRACTISES IN THE SQUARE | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|--|--|---|--|--|
| | BORDER ELEMENTS | ARCHITECTURAL ELEMENTS | | | |
| 18 C | <ul style="list-style-type: none"> Al- Mansheya Gate The ottoman shrine Small shops and coffees | <ul style="list-style-type: none"> Ottoman fountain | <ul style="list-style-type: none"> Trad activities Gathering and meeting Religious processions | <ul style="list-style-type: none"> The location of the square as a link between the old and the new area of Tripoli | Urban centre with commercial, religious & social value |

Al-Khandaq Square, which represents the northeast area of the current Martyrs' Square, was reserved for the ruling family, the army, and the local elites allowed by the ruling family (McLaren, 2006, p. 65). The physical borders of the square were Tripoli castle (the residence of the ruling family), the moat that separates the castle from the sea, and the Ottoman fountain, which is the architectural component that revived the square, which was working as a landmark that welcomed the visitor and as a water supply for the elite and the army (Ejrroushi, 2020, p. 124; Saqr, 2020) (Figure 54). The conceptual value of Al-Khandaq Square was as a meeting and gathering place for the elite, a display, and an entrance to the castle, and it represents the state of social discrimination experienced by Libyan society during Ottoman rule (Figure 55).



Figure 54. Al-Khandaq Square



Figure 55. Al-Khandaq Square (Management of the historical cities' authority. Tripoli)

Table 17

The production process of Al-Khandaq Square during the 18 C

| TIME PERIOD | THE PHYSICAL COMPONENTS OF THE SQUARE | | THE SPATIAL PRACTISES IN THE SQUARE | THE USERS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|--|--|---|---|--|
| | BORDER ELEMENTS | ARCHITECTURAL ELEMENTS | | | |
| 18 C | <ul style="list-style-type: none"> • The castle • The moat | <ul style="list-style-type: none"> • The Ottoman fountain | <ul style="list-style-type: none"> • Gathering and meeting • supplying with water | <ul style="list-style-type: none"> • The ruling family, the army, and the local elites | <ul style="list-style-type: none"> • Meeting and gathering place • A display and an entrance to the castle • Representing social discrimination |

4.2 Martyrs' Square in The Colonial Period, 1911-1951

The urban sprawl outside the boundaries of the old city of Tripoli witnessed urban development and prosperity during the Italian occupation of Libya (Ejroushi,

2020, p. 126). This urban extension has been surrounded by a new wall with seven gates, each connected to a main traffic path, and they all intersect at a central space, which is the Bread Market Square (Figure 56) (Henneberg, 1996, p. 391). Thus, the area of the bread market square and the Al-Khandaq square became the center of the new city of Tripoli, which was reserved for the Italians and their loyal elite from the local population, on the other hand, Libyan residents were prevented from using most of the public spaces in Tripoli, except for some spaces within the Old City (McLaren, 2006, p. 65, Henneberg, 1996, p. 391).

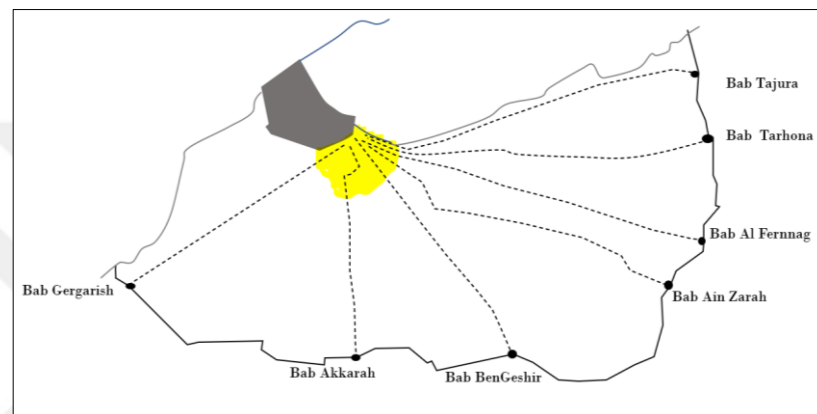


Figure 56. The new city of Tripoli

- The old Tripoli.
- The central area of the new Tripoli (The area of the bread market square and Al-Khandaq square)
- The new gates.

The most important urban planning features of the new city of Tripoli during the Italian colonial period were:

- The Italians dealt with architecture and planning as a political matter (Allum, 2003, pp. 500-527).
- The Italians used the public squares to reinforce the Italian city (the new city of Tripoli).
- The Italians created a kind of representation between the public squares in the city of Tripoli and the public squares in Italy (Ejroushi, 2019).
- The public squares of Tripoli, particularly during Mussolini's reign, were clear buildings around an urban landmark (Henneberg, 1996, pp. 373–395; Kirk, 2004).

- There was a distinction between the colonial Italians and the natives, as they were prevented from entering some public squares (McLaren, 2006, p. 65).

The central area of the new city of Tripoli, which includes the bread market square and the Al-Khandaq square and the buildings separating them, has witnessed development according to Italian planning principles (Figure 56) (Ejroushi, 2020, p. 126). The most important building in this area, which is the mausoleum and the Ottoman shrine, was removed, and so that the locals would not revolt against the decision, a new Islamic centre was allocated in the southeast of the Bread Market Square. This removal provided a visual and physical connection between the Bread Market Square and Al-Khandaq Square (Ejroushi, 2020, p. 126) (Figure 57). The Ottoman fountains were also removed from the squares and replaced with Italian-designed fountains with a different function than the Ottoman ones; while the Ottoman fountains were to meet the necessary needs, the Italian fountains have an aesthetic and symbolic function as they symbolize urbanization and modernity (Figure 59) (Ejroushi, 2020, p. 126).

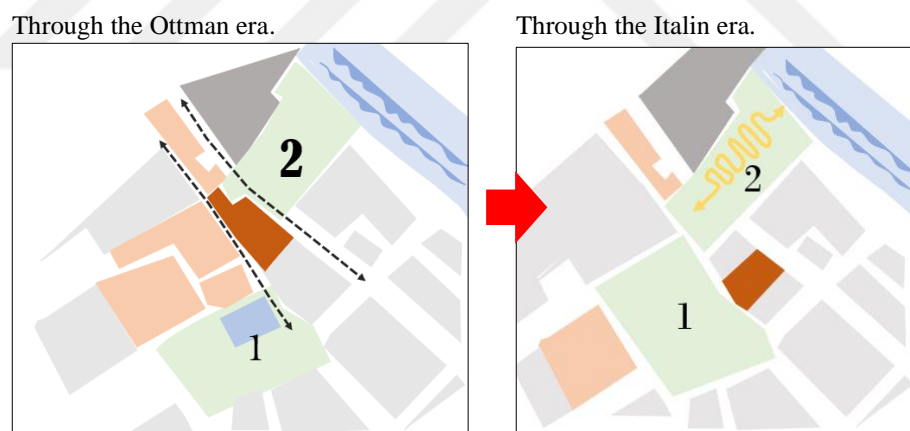


Figure 57. The development of the central area of the new Tripoli

- | | |
|----------------------|----------------------|
| 1 Italian square | 2 Al- khandaq square |
| Commercial buildings | Water fountains |
| Religious buildings | The castle |

During the Italian colonial period, Al-Khandaq Square turned into the Castle Square, and the point of connection of the square with the sea became a seaport, where it receives visitors from other countries, especially Italy (Table 18) (Ejroushi, 2019). The port gave Al-Khandaq Square a character of city entrance (Figure 58). Another

physical component of Castle Square is the entrance to the Old Tripoli City, which represents a physical boundary between the area used by locals (the Old City spaces) and the area used by Italians and foreigners (the Castle Square) (Henneberg, 1996, p. 391).

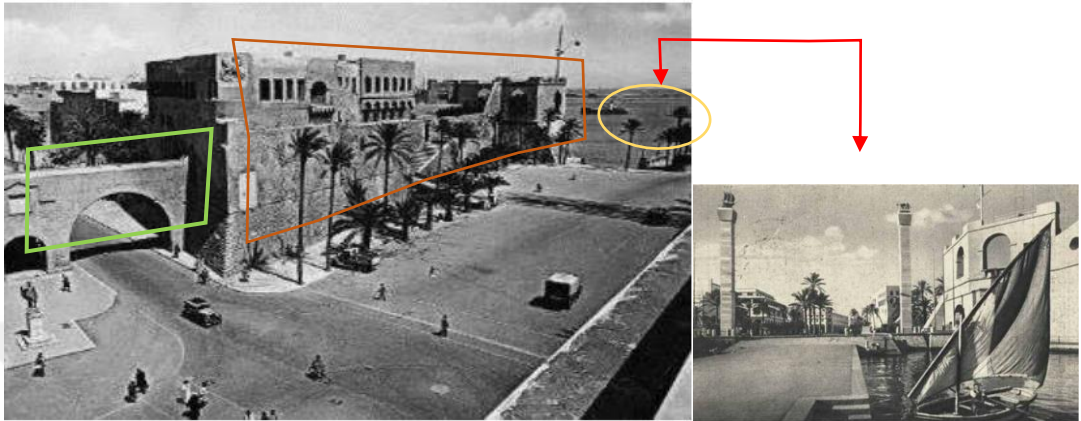


Figure 58. The castle square (Hamed.S.A. & Ghanem. A., 2012. In the vicinity of Tripoli and Tunis. Almirath Newspaper)

- The renovated entrance of the old city.
- The castle
- The port (the water entrance of the city)

As for the Bread Market Square, it turned into the Italy Square, where several public and semi-public buildings were added within its physical boundaries, turning it into an administrative centre for the new Tripoli (Fuller, 2007) (Figure 59). These buildings, such as the Italian Bank building and the AIN building, were distinguished by their distinctive design, which includes arcades along their facades, making them work to activate the movement and direct it to the public square (Fuller, 2007). The Italians cancelled the bread market that takes place in the square and thus stopped the daily activity in it, and the movement and use of the square became restricted to the Italians and the local elites (Micara, 2021, pp. 107-118; Ejroushi, 2020). As mentioned, the main paths of the New Tripoli end at the Italy Square, which made it act as a central node for the Tripoli city (Table 19) (Ejroushi, 2020, p. 124).

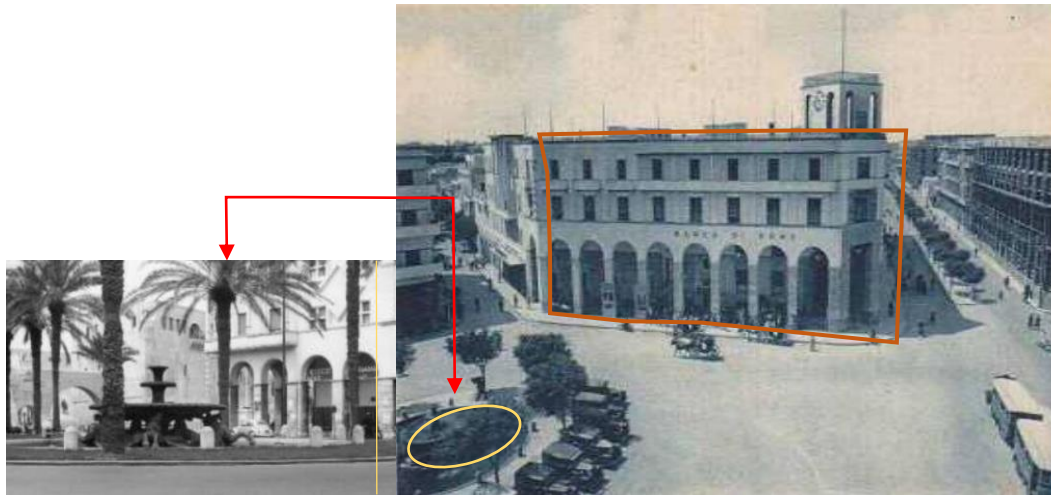


Figure 59: The Italy square (Saqr, 2020)

- Italian fountain
- The Italian Bank building.

Italian colonialism used public squares, including Italy Square and Castle Square, in its propaganda campaigns to attract Italians to settle in Tripoli, as well as to attract tourists to visit it. As written by an Italian journalist, colonizers transformed the bread market square from a mere sandbox into an attraction area that reflects development and modernity (Table 4.3) (McLaren, 2006, p. 66). The Castle Square served as an entry and reception point for those coming to the city, and it also worked with Italy Square as a gathering area for settlers and tourists to start their journey to visit and explore Tripoli (Figure 60) (Table 4.2., 4.3) (Segré, 1972, p. 51).



Figure 60. Italian settlers gathering in the castle square (Archival collection of the Library of Al-Saraia al-Hamra Museum, Tripoli, LUCE)

Table 18

The production process of the Castle square at the beginning of the 20 C

| TIME PERIOD | THE PHYSICAL COMPONENTS OF THE SQUARE | THE SPATIAL PRACTISES IN THE SQUARE | THE USERS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------------|--|-------------------------------------|--|---|
| Beginning of 20 C | <ul style="list-style-type: none"> The port The renovated entrance old city's gate The castle | People gathering | Italians , foreign visitors & local elites | <ul style="list-style-type: none"> An entry &reception point Gathering area |

Table 19

The production process of Italian square at the beginning of the 20 C

| TIME PERIOD | THE PHYSICAL COMPONENTS OF THE SQUARE | | THE SPATIAL PRACTISES IN THE SQUARE | THE USERS | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------------|--|--|--|---|---|---|
| | BORDER ELEMENTS | ARCHITECTURAL ELEMENTS | | | | |
| Beginning of 20 C | <ul style="list-style-type: none"> several public and semi-public buildings | <ul style="list-style-type: none"> Italian fountain | <ul style="list-style-type: none"> Tourist & settlers gathering Users meeting Traffic paths intersect | <ul style="list-style-type: none"> Italians , local elites & Tourist | <ul style="list-style-type: none"> arcades along the adjacent buildings (<i>strengthen the interaction</i>) cancelled the bread market (<i>Weaken the interactions</i>) | <ul style="list-style-type: none"> Administrative centre Central node of the city. Gathering hall A reflection of modernity |

In Conclusion, at this historical stage, the central area of the new Tripoli city witnessed a remarkable development at the level of the general meaning, where the merger between Italy Square and the Castle Square began and the beginning of forming one common square out of them. The merger between the two squares occurred on two levels, the physical and the sensory, by removing the physical blocks separating the two squares and by introducing spatial practices that unite the two squares. Among these activities is the gathering and moving of the users between the two squares, which makes them one unit. As for the values reflected by both squares, some are similar and some are different, such as the fact that both squares were places for meetings and gatherings, while each square has unique values related to its physical form and its distinctive characteristics. For example, the value of the Italy Square as a central node of Tripoli and the value of the Castle Square as an entrance and a sea gate of Tripoli.

4.3 Martyrs' Square During the Post Colony Period (1951-1969)

In the period that followed the Italian colonial phase, important events occurred that changed the urban composition of the city of Tripoli and its public spaces. One of

these events was the Second World War, whose effects were the destruction of some public buildings, the most important of which is the Miramar theater building located within the eastern borders of the castle square, as well as the destruction of the port, which is the water entrance of the city of Tripoli (Figure 61) (Battistelli 2013., p. 29).

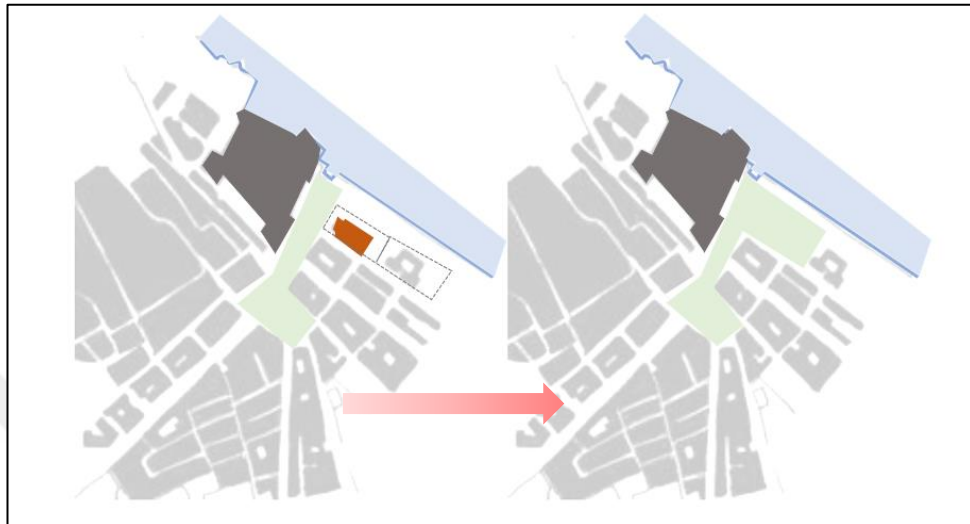


Figure 61. The effect of demolishing Miramar theatre on the castle square

- The Miramar theatre.
- The castle & the Italy square.
- The ancient castle

This stage was followed by the stage of independence and royal rule, which lasted for only ten years. Among the most important urban changes in this period in the central area of Tripoli, public squares became available to all Libyans after they had been forbidden to them and reserved for the Italians (Villard et al., 1956) (Figure 62). Also, the castle square and the Italy square were considered one square, and it was called Martyrs Square to commemorate the Libyan Mujahideen who were executed by the Italians in the square (Villard et al., 1956).



Figure 62. Libyan celebration of the independent day in the Martyrs Square (Poster Print by Granger Collection).

4.4 Martyrs' Square During the Gaddafi Regime (1969 -2011)

Under the rule of Gaddafi, the city of Tripoli witnessed clear urban changes in which the main driver was the personal views of Muammar Gaddafi through his intervention in urban politics; however, these changes lacked logical explanation and clear reasons (Al Faqih, 2011). Among these changes, which had an impact on Martyrs' Square physically and sensibly, was the filling of the port of Tripoli and the abolition of the port that gave the status of the city's entrance to Martyrs' Square (Figure 63) (Al Faqih, 2011). A dense road network was also extended around the square, which separated it from the surrounding area, especially the old Tripoli city and the sea (Ejroushi, 2019, P. 130) (Figure 65). A very large garden was established in the dump area of the port, and this garden was neglected in terms of equipment and maintenance. The Islamic Centre, which was designated for Muslims by Italians after the Ottoman mausoleum the former Hammouda center was demolished, leaving a neglected space, caused the loss of the physical borders of the square (Ejroushi, 2019, p. 131) (Figure 64).



Figure 63. The urban changing of the Martyrs square

- The old border of the square
- The dumped area of the port
- The new shape of the square after demol
- Some buildings



- Martyrs' square
- Open spaces

Figure 64. The loss of a clear borders of Martyrs' Square



Figure 65. The dense road network in Martyrs' square

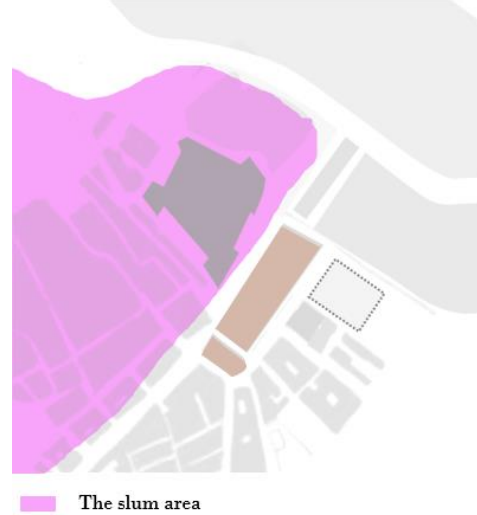


Figure 66. The old Tripoli turning into a slum area

The neglect of the old city of Tripoli and its transformation into a slum area led to the abolition of the foundation from which Martyrs Square and New Tripoli extended (Figure 66) (Belagsem 2005, p. 5). On the other hand, the Martyrs' Square

was free of gatherings of people and their wandering in the square except for the purpose of passing only, and the reason behind this was that the Martyrs' Square, like all public places in Tripoli, was monitored by television circuits and secret agents because the Gaddafi dictatorial regime was curbing freedoms and preventing public practices. Due to the absence of spatial interactions in Martyrs' Square, whether social meetings or cultural or religious events, Martyrs' Square has turned into a public car park for people coming for administrative transactions in public buildings adjacent to the square (Figure 67) (Saqr, 2020). Martyrs' Square was a place for celebrations of the political events of Gaddafi's regime, the most influential of which was the anniversary of the hanging of students opposed to the Gaddafi regime; it was also a place for Gaddafi's speeches to the crowds of his followers (Figure 68) (Mozoghi et al., 2015). Gaddafi also changed the name of Martyrs' Square to Green Square because of his association with this color, as he changed the flag of Libya to green and replaced the constitution with a book he wrote called The Green Book (Mozoghi et al., 2015, Abbas 2011).



Figure 67. The absence of the spatial interactions in the Martyrs square (Al Eunwan newsletter, 2018. [Online], <https://www.addresslibya.com/2018/>).



Figure 68. Martyrs square as a tool of governor (Celebration of the Feasts of Fatih 2009. 2022. abdfg69, [online], (https://www.youtube.com/watch?v=A4hd_OTbCGM)

The conceptual value of Martyrs' Square during the Gaddafi era was limited and not diversified. The religious value was absent from the square after the destruction of the Islamic Centre, with which some religious manifestations were associated that flourished during the Ottoman era and returned with the beginning of independence. The social value was also absent from the square, which was the most important value that the square reflects since its inception, even if it was during the era of Italian colonialism characterized by discrimination, but it remained strong in its intensity. As for the commercial side, it has been excluded from the square since the period of urban development that the square witnessed at the hands of Italian planners and its transformation into an administrative center. The square is still linked to the administrative buildings, which demarcate its physical boundaries, with no presence inside the square of any practices related to these buildings, except to turn it into a car park for the visitors of such buildings (Table 4.4). The strong value that the square expresses remain the political value associated with Gaddafi and his rule and the intimidation he carries, which is represented by military parades and his dictatorial speeches that turned the square into a tool of governance rather than a public space shaped by people's practices (Table 20).

Table 20

the production process of the Martyrs' square under Gaddafi's regime

| TIME PERIOD | THE PHYSICAL COMPONENTS OF THE SQUARE | | THE SPATIAL PRACTISES IN THE SQUARE | FACTORS AFFECTING THE SPATIAL INTERACTIONS | THE CONCEPTUAL VALUE OF THE SQUARE |
|-------------|---|--|--|---|---|
| | BORDER ELEMENTS | THE LOCATION | | | |
| 1969 -2011 | <ul style="list-style-type: none"> Administration buildings Neglected open spaces Walled slum area | <ul style="list-style-type: none"> The square has blurred borders | <ul style="list-style-type: none"> Seasonal political events & Speeches It is used for parking | <ul style="list-style-type: none"> The square under government monitoring A dense road network isolate the square | <ul style="list-style-type: none"> A tool of governor A care park reflecting oppression and intimidation |

4.5 Martyrs' Square in The Present Time, The Case Study

To examine the conditions and elements available in Martyrs' Square today that produce its current conceptual values, field research was carried out. It starts by determining the area from which the information about the components of the square is field collected. To obtain more accurate information, site visits of up to fifteen were carried out, and the methods of collecting information were diversified, which are the

questionnaire that included more than a hundred users; followed by many interviews with the users of the square and the study area, the interviews were divided into three categories, each of which was targeting a specific component of the square. The information obtained was then discussed, following the same conceptual framework used in analysing the examples of this research. The study concluded by making recommendations and proposals to develop the square and strengthen the spatial interactions within it in a manner commensurate with the needs of the users and the data of the site. These recommendations were developed based on the opinions of the square's users and the lessons learned from the study of global examples of public squares in the third chapter of this research.

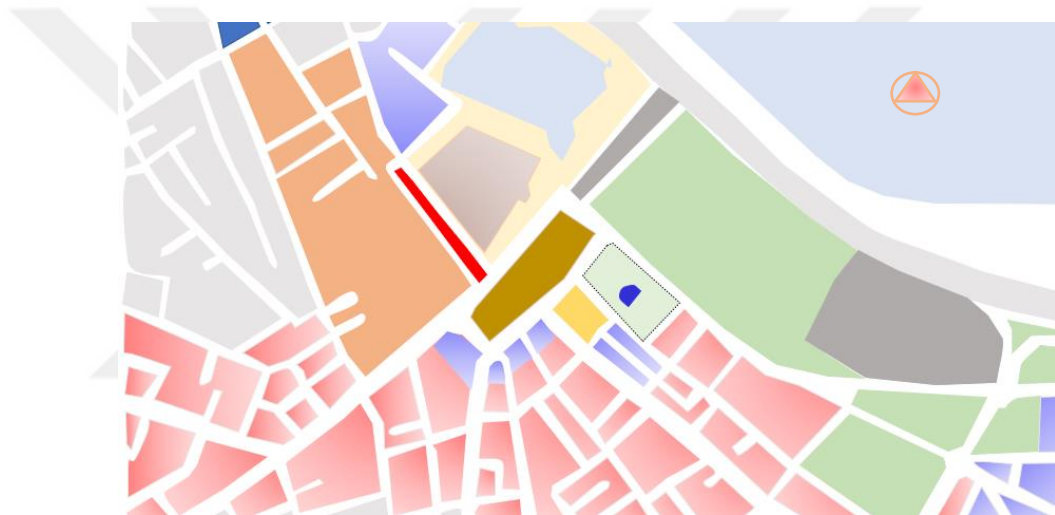


Figure 69. Allocation of the area around Martyrs' Square

- | | | |
|--|------------------------|-------------------|
| ■ Cultural commercial. | ■ Commercial | ■ Parking |
| ■ Administrative | ■ Food places. | ■ Green areas |
| ■ (Administrative-commercial-Food places). | ■ Residential | ■ Martyrs' square |
| Old city wall | semi-public area | ■ public area |
| | | ■ cultural |

4.5.1 The Field Study Area. It is important first to define the area covered by the field study, which is here indicated by an oval shape that includes Martyrs' Square and its adjacent area, about 200 meters away, in which the researcher can move on foot to collect accurate information (Figure 4.21). It also included other vital areas that are close to the square and have an impact on the spatial practices within it, such as the coastal garden area, the parking area, the commercial market area within

the old Tripoli city, and some commercial streets southeast of Martyrs Square (Figure 70).

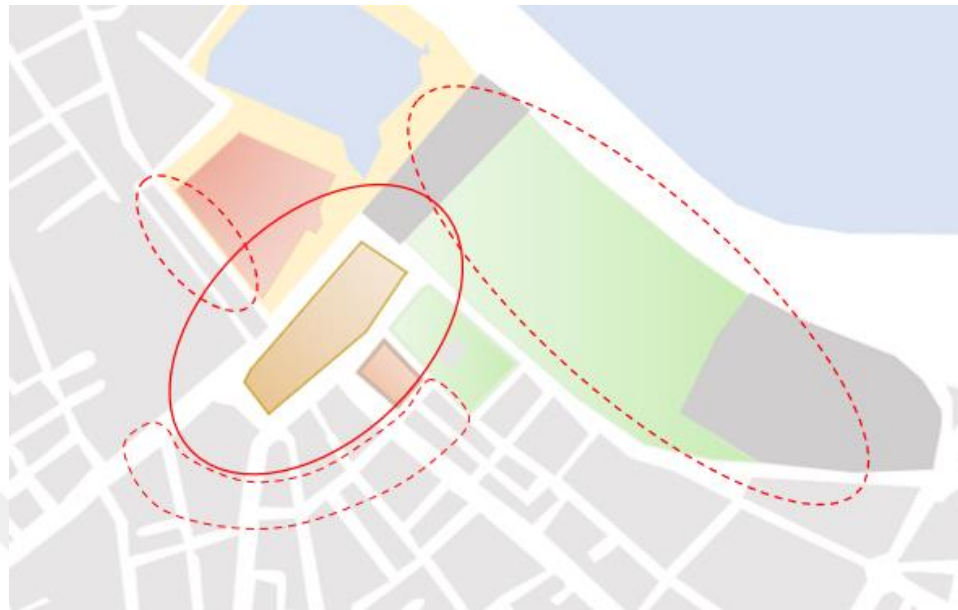




Figure 70. The study area

-  The field study area
-  Other effective areas

The field visits to the study area took place during the period 28/02-12/03, and the visits were daily and at different times (Table 21). The study area was divided into several zones, and each zone was visited separately to ensure an effective observation of the area, but sometimes moving from one zone to another takes place in the same visit to study the relationship between the zones and to examine the ease of movement between them. Zone 1 includes Martyrs' Square; Zone 2 includes the border area from the southeasterly side of the square, this zone includes administrative buildings, open spaces, and a commercial area adjacent to them; Zone 3 includes the coastal park that separates Martyrs' Square from the Corniche area; and Zone 4 includes the old city of Tripoli, which is located northwest of Martyrs' Square and is separated from the square by the old city's wall, which has a gate that works as a link between the old city and Martyrs' Square, this zone also includes a vital commercial area that is located directly behind the old city gate (Figure 71).

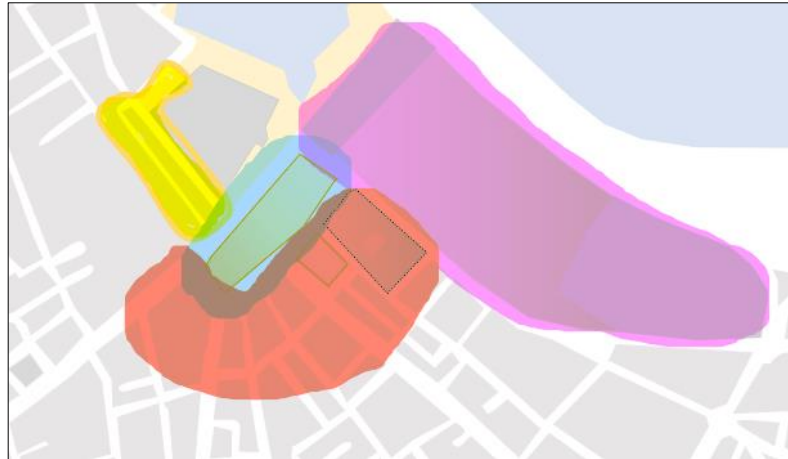


Figure 71. Dividing the study area into zones.

- zone1
- zone 2
- zone 3
- zone 4

Table 21

Field visits schedule

| TIME OF VISIT | NUMBER OF VISITORS | ZONE OF VISIT | DATE OF VISTE (year 2023) |
|--------------------|--------------------|----------------|-------------------------------|
| 10:00 AM- 13:00 AM | 2 | Zone (3-1) | 02-04\03 |
| 14:00 PM- 16:00 PM | 4 | Zone (1-2-3-4) | 01-03-07-10\03 |
| :00 PM- 22:00 PM | 5 | Zone (1- 2- 3) | 28\02 05-06-08-09-11-12\03 |

4.5.2 The Case Study Methods. During the field visits to the study area, three methods were used to collect information from the site: direct observation, a questionnaire, and interviews. The information to be collected has been categorized under physical components, spatial practices, elements that affect spatial interaction, and conceptual value. During the visits, direct monitoring of the components of the Martyrs' Square and the movement of users was carried out and recorded within the classification. A questionnaire was also conducted at each visit to the study area, as

well as interviews to support the information obtained either from the questionnaire or from direct observation of the site.

4.5.2.1 The questionnaire. During the visits, the questionnaire was distributed among the visitors to the study field. The questions were to investigate the type of square visitors, the spatial practices inside Martyrs' Square, the extent of the impact of the material components of the square on the spatial practices, and to search for any physical or sensory obstacles that prevent or reduce the interaction inside the square. The questionnaire was divided into three sections; each section targets specific information and was distributed among visitors using the Bluetooth service available on mobile phones, and 128 answers to the questionnaire were obtained (Figure 4. 23).

Section 1
Targets visitors to the study area to investigate the social value of the square, exclusion, and discrimination.

1. What age group are you in?
 18-35 35-60 60+
2. What do you do?
 Student working not working.
3. What is your gender?
 Male female
4. Where are you from?
 Tripoli Centre other regions of Tripoli
 outside Tripoli outside Libya

Section 2
Target spatial practices in Martyrs' Square, their type and intensity and the extent to which it is affected by the physical characteristics of the square.

1. How often do you visit Martyrs' square?
 Daily Weekly 1-2 per month
 Less than once a year On occasions only
2. Why do you come to Martyrs' Square? what do you do there?
 For Meeting for shopping for walking.
 For eating. During visiting adjacent areas or building
 For attending events (please specify)
4. How long do you usually spend at the square?
 One hour or less between 1-3 hours
 longer than three hours

Section 3
Aims to investigate the obstacles that limit the spatial interactions that form Martyrs' square.

1. Are there barriers that stop or limit you accessing Martyrs' square?
 No yes (please specify)
2. Do any of the following factors currently limit your stay at the square?
 seating area lack of attractions no access to toilets
 lack of safety

Figure 72. The questionnaire

4.5.2.1.1 The questionnaire results. It is concluded that the percentage of females exceeds the percentage of males among the users of Martyrs' Square, thus, women in Tripoli find safety in using public squares (Figure 73). Also, young people from the age group 18–35 use the square more than other age groups, while the category of 60+ warns of their presence inside Martyrs' Square, which raise questions about the

available services and ease of access in the square (Figure 73). Most of the users of Martyrs Square are from the working class, followed by students at a lower rate, with a rare presence of housewives or the non-working-class (Figure 4.24). It is also concluded that most of the visitors to the square are residents of the city of Tripoli from areas other than the centre of Tripoli, where Martyrs Square is located, and this necessitates focusing on transportation and related services (Figure 73).

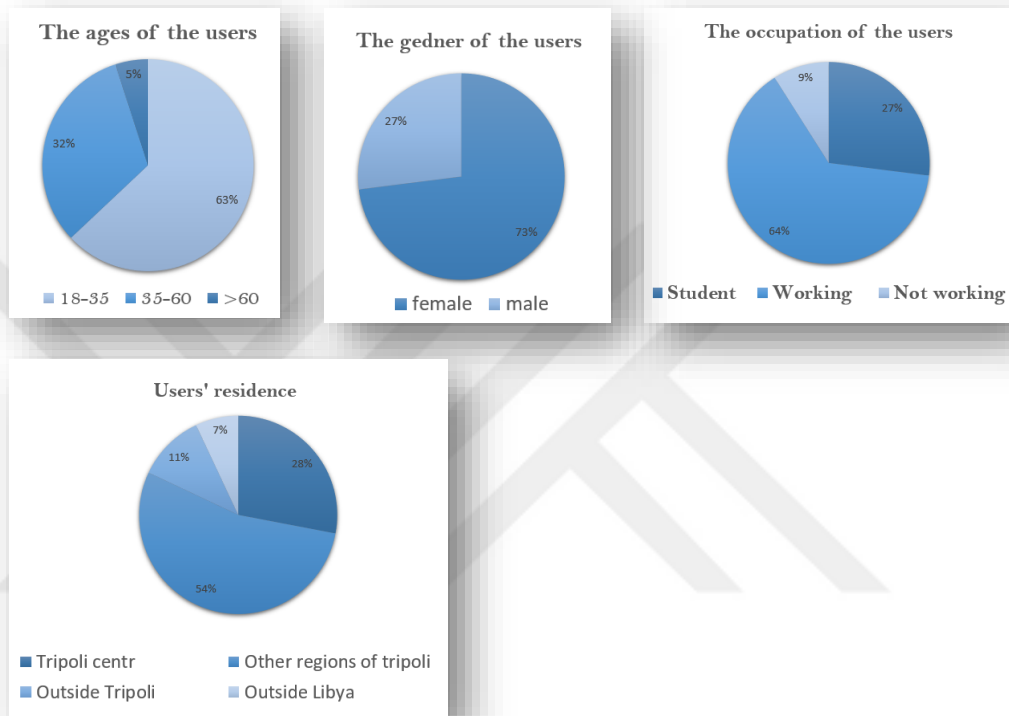


Figure 73. Questionnaire results about Martyrs' square's visitors

Other information was collected regarding users' practices in Martyrs' Square. It appeared that people come to Martyrs' Square for several reasons, the most common of which is to visit the areas adjacent to the square or one of the buildings adjacent to it, or to walk in the square (Figure 74). Another common reason is to attend the events held in the square, political, religious, and cultural events. Most of the square's users visit it infrequently, either less than once a year, once to twice a month, or on occasions (national or religious events), while visiting the square on a daily or weekly basis is carried out by a small number of people, about 10%–5% of the users (Figure 74). Through the questionnaire, it was also found that users of Martyrs' Square do not stay for long, as about 61% of them stay for an hour or less, while only about 9% stay for more than three hours in the square (Figure 74).



Figure 74. Questionnaire results regarding users' practices

From the results of the questionnaire regarding the obstacles that limit spatial interactions within Martyrs' Square, it was found that most of the users reach the square by car, with the absence of public transportation as an available means of transportation (Figure 75). While 36% of the users face difficulties in accessing the square due to the absence of parking services available to serve Martyrs' Square, the users of Martyrs Square also face several obstacles that limit the duration of their stay in the square (Figure 75). The most prominent of these obstacles is the absence of seating places in the square, according to 64% of the users; the lack of toilets, according to 43% of the users; the absence of attractions, according to 33% of the users; and the absence of safety, according to 23% of the users (Figure 75).

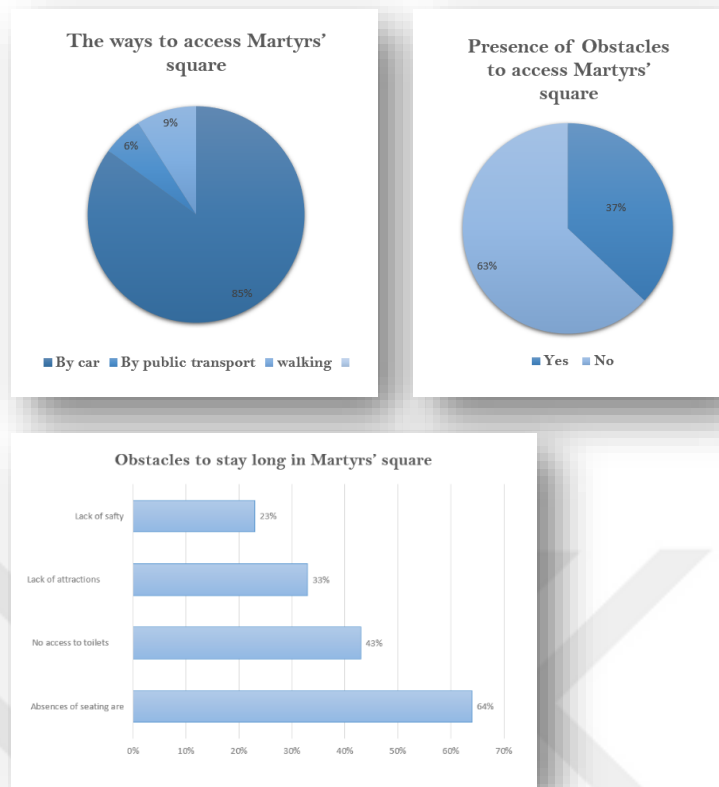


Figure 75. Questionnaire results obstacles that limit spatial interactions within the Martyrs' Square

4.5.2.2 The interviews. During the field visits, several interviews were held with the users of the study area and even the workers there to inquire about some matters that were not clear through the observation as well as to collect more detailed information regarding Martyrs' Square. The interview (No. 1) covered five people, and its locations were zones 1 and 2 (Table 22). The time of the visit was 14:00–16:00, and the inquiry was about the open spaces adjacent to Martyrs' Square from the southeast side, their type, their function, and the activities that revolve around them (Figure 76).

Table 22
Information about the interviewees of interview (No.1)

| Number of interviewees | Gender | Age | Reason of Visit |
|------------------------|--------|-------|-----------------------------------|
| 2 | Female | 18-35 | Shopping in the nearby area |
| 2 | Male | 18-35 | Walking in the square |
| 1 | Male | 35-60 | Working in the adjacent buildings |

- Are there any specific use of the former Hammouda Centre space?
- Does the Saraya Café space open for the public even if they don't use the cafe?

Figure 76. Questions of the interviews (No.1)

The interview (No. 2) was conducted with nine people, and it was in zone 1, 3. The time of the visit was 14:00–16:00 (Table 23). The inquiry was about the coastal park that borders Martyrs' Square from the north and the parking spaces that are involved, the practices that occur in it, and the extent of its impact on Martyrs Square (Figure 77).

Table 23
Information about the interviewees of the interviews (No.2)

| Number of interviewees | Gender | Age | Study Zone |
|------------------------|--------|-------|------------|
| 2 | Male | 35-60 | Zone 1-3 |
| 3 | Male | -18 | Zone 3 |
| 2 | Female | 35-60 | Zone 1 |
| 1 | Female | 18-35 | Zone 3 |
| 1 | Female | + 60 | Zone 3 |

- Why do you visit the coastal park?
- Why do you prefer the park over Martyrs Square?
- Do you visit the park after visiting Martyrs' square, and vice versa?
- Where do you spend more time in Martyrs Square or in the coastal park? Why?

- How do you come to the square ? Which car park do you use?
- Is the parking near the square designated by the municipality? Does it accommodate all visitors to the square? Is it free? (Dialogue with the parking worker)
- Does the shortage of parking in the area affect the amount of your visit to the square?

Figure 77. The Questions of interviews (No.2)

Interview (No. 3), took place within zone No. 1, and was conducted with 21 users of Martyrs' Square during the field visits to Martyrs' Square in the period (28\02-12\03\2023). The aim of this interview was to hear the opinion of users, what does Martyrs' Square mean to them, what are their visions of it and their suggestions to make it suitable for their needs (Figure 78).

1. How old are you?
2. What do you do?
3. where do you live? How long have you lived in that place?
4. What does Martyrs' square means for you?
5. Why do you go to Martyrs' square? What do you do when you visit the square?
6. What Kinde of activities and events are held in the square? What do you like and dislike on these events?

7. What kind of activities or events would you wish to be held in the square?
8. What would you like to be added or changed in the square?
9. What was Martyrs' square means for you? and what its now?
10. What do you wish to be returned in Martyrs' square?
11. What are your proposals to devolve the square?

Figure 78. The Questions of interview (No.3)

4.5.2.2.1 *The result of Interview (No. 3)*. The following points include a summary of the interviewees' answers to each question. Also, a table was created to show the opinions of the interviewees relative to each age group (table 24).

- 5 The results show that 95% of those interviewees are residents of other areas of the city of Tripoli other than the Martyrs' Square area.
- 6 The interviewees expressed several conceptual values that are reflected in Martyrs' Square, which are the historical value, political value, the city centre, and recreational value.
- 7 Visitors' activities in the square are many and varied, such as walking, meditation, attending events and celebrations, peaceful demonstrations, and tourist activities that include wandering and taking pictures.
- 8 Regarding the visitors' opinion about the activities held in the square, 38% of them objected to the crowding and lack of organization that occurs during the celebrations held in the square.
- 9 When the visitors were asked about the activities they would like to do in the square, the answers were varied and innovative, such as carrying out activities that include cultural competitions to introduce heritage, artistic performances, and activities directed to children.
- 10 The visitors' answers about what they wanted to add to the square were, adding service places such as (public toilets, and car parks), seating places, and places for food around the square. Paying attention to the aesthetics of the square, such as adding green spaces, and paying attention to the cleanliness of the square. Regulating traffic in the square, some expressed their desire to keep the square as a pedestrian zone only. Some also expressed their desire to establish

development projects for the square in terms of design and planning. Also allocating a committee to manage the square and the events that are held in it.



Table 24

The result of Interview (No. 3) regarding each age group

| Age Group | 18-35 | | | | | 35-60 | | | | | + 60 | | | | |
|------------------------------|-----------------------|--------------------------------------|--------------------|---------------------------------|----------------|----------------|------------------------------|---|--------------------------------------|------------------------|-----------------------------------|------------------------------------|--------------------------------------|------------------------------|----------------|
| | 6 | | | | | 7 | | | | | 6 | | | | |
| The perceived value | Political | Historical | | | | Recreational | Historical | Political | | | | Historical | Political | | |
| | 33% | 83% | | | | 14% | 71% | 29% | | | | 67% | 50% | | |
| Activities | Attend celebrations | Meditation | Walking | Peaceful demonstration | | Walking | Attend celebrations \ events | Meditation | Tourist activities | Peaceful demonstration | | Walking | Peaceful demonstration | Attend celebrations \ events | Meditation |
| | 33% | 66% | 50% | 17% | | 43% | 4 | 14% | 14% | 43% | | 50% | 50% | 33% | 17% |
| Desired additions | Cultural events | Service places (toilets, parking...) | Heritage events | Bazaars | Seating places | Seating places | Art shows | Heritage events | Service places (toilets, parking...) | | Bazaars and public transportation | Cultural events | Service places (toilets, parking...) | Prevent care traffic | Seating places |
| | 33% | 50% | 17% | 17% | 17% | 14% | 14% | 29% | 14% | | 17% | 33% | 17% | 17% | 17% |
| Suggestions | Developing the design | Pay attention to cleanliness | Traffic regulation | Pay attention to the aesthetics | | | Pay attention to cleanliness | Replacing the concrete ponds surrounding the square with green spaces | Developing the design | | Pay attention to the aesthetics | Buildings with a cultural function | Allocate a committee to manage the | | |
| | 17% | 33% | 33% | 50% | | | 29% | 14% | 14% | | 67% | 17% | 17% | | |
| Missing things from the past | | | | | | | | | | | Cleanliness and safety | Quiet environment | | | |
| | | | | | | | | | | | 17% | 17% | | | |

4.5.3 The Discussion. Based on the qualitative information obtained through the three interviews that were conducted within the study area and supported by the information obtained from the two other methods, the questionnaire and the observation, Martyrs' Square is analyzed within the four categories, which are the physical components of the square, the spatial practices in the square, the influencing elements on the spatial interactions in the square, and the conceptual values that the square holds.

4.5.3.1 The physical components of martyrs' square. The physical components of the Martyrs' Square, as they were studied during the previous historical periods, had a clear impact on the activities inside it. Whenever the material components changed, the activities within the square changed, as did the conceptual value that the square expressed. For example, during Ottoman rule, shops and a religious center were added within the boundaries of the square. This encouraged commercial and religious activities, which gave the Martyrs' Square its conceptual values in that period, while during the Italian colonization the square turned into an administrative center by adding administrative buildings to represent the physical boundaries of the square. Therefore, this field study includes examining the changes in the physical components of Martyrs' Square, including the border components, the floor of the square, and the architectural elements, and examining the functions of these components and the activities that revolve around them and their impact on the Martyrs' Square through observation, interview, and questionnaire (Table 4.8).

The movement paths. Martyrs Square has continued to be identified as a major node in the city of Tripoli since the founding of New Tripoli during the Italian colonial period, as the main streets of the city intersect at the square (Figure 79). Through the direct observation of the site, it was found that the movement path that surrounds the square and separates it from the surrounding area is wide and includes five lanes, and it is crowded most of the time, with an increase in overcrowding at peak hours of 12:00–3:00 and 8:00–10:00 o'clock. These dense paths cause the square to be separated from its surroundings physically and practically. It was found as well that there are nine safe access points linking the square to the surrounding area (pedestrian lines without traffic lights), which were recently renewed in January 2023 (Figure 80) (Asharq Alawsat, 2023). The absence of easy and safe access points prevents the extension of activities from the surrounding areas to the square.

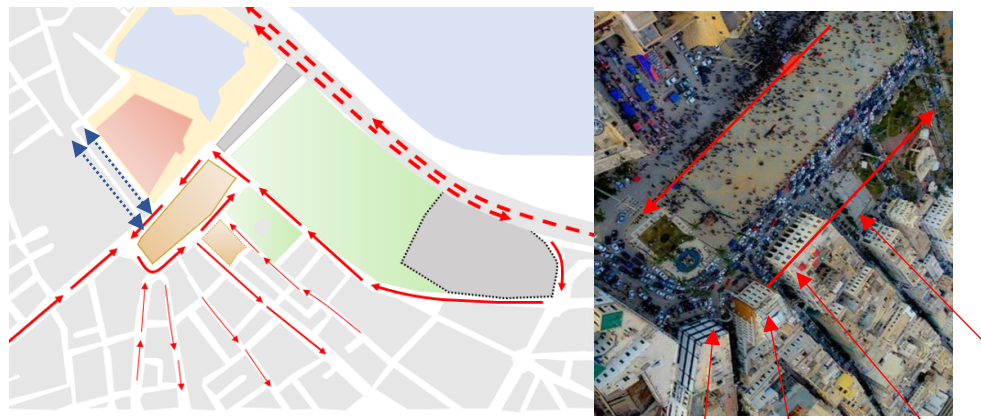




Figure 79. The traffic paths in the central area (Amir Abu Sen' Archives, 2020).

 Car path
 pedestrian path

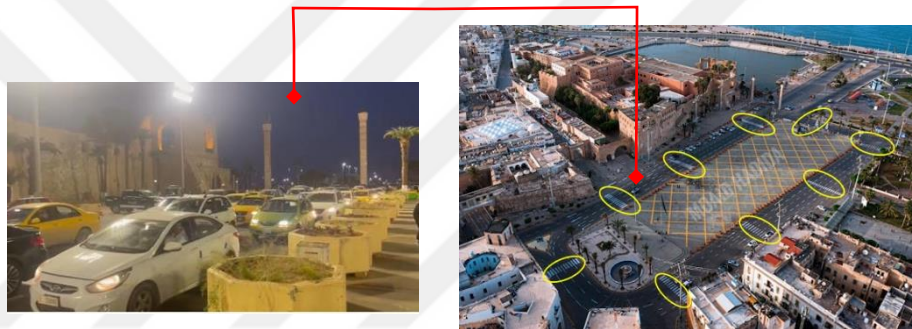



Figure 80. The safe access points to the square (Ali Nsir's Archive, May 2023)

 Accessing points

Through the questionnaire conducted with the visitors of the study area, it was found that 85% of them use the car to reach Martyrs' Square, so the car parking component is one of the critical elements to be focused on in this study (Figure 75). And by looking at the maps available for the study area and through direct observation, it was found that there are two car parks serving Martyrs' Square (Figure 81). The first is located within the northern borders of Martyrs' Square, separating the coastal park from the ancient castle (Al-Saraya Al-Hamra), and after comparing the maps with what is on the ground, it was found that this carpark was a traffic path that links the coastal road and Martyrs' Square, and it's been converted into a car park. Through the interview (No. 2), it turned out that this car park accommodates only a few visitors to the square and is not free. As for the other car park available for visitors to Martyrs' Square, it is a car park on the eastern border of the coastal park. Through the interview (No. 2), it was found that this parking is not convenient due to its relative distance

from Martyrs' Square, and it increases the difficulty of accessing the square in the presence of children or the elderly. From the results of interview No. 3, the lack of car parking is what prevents users from coming to the square, as one of them expressed, saying, "The difficulty in having a car park is the thing that delays or prevents my going to Martyrs' Square." From the questionnaire, 36% of the results showed that the only obstacle to accessing the square is the lack of parking spaces.



Figure 81: parking available for Martyrs's square

The border components. The southeast borders of Martyrs' Square are still represented by the administrative buildings that were built during the Italian colonial period, and they still retain their administrative function. As for the arcade, which characterizes the design of these buildings, it no longer has the same stimulating and guiding effect on movement towards Martyrs' Square, due to the pedestrian path being cut off by a heavy traffic path (Figure 82).

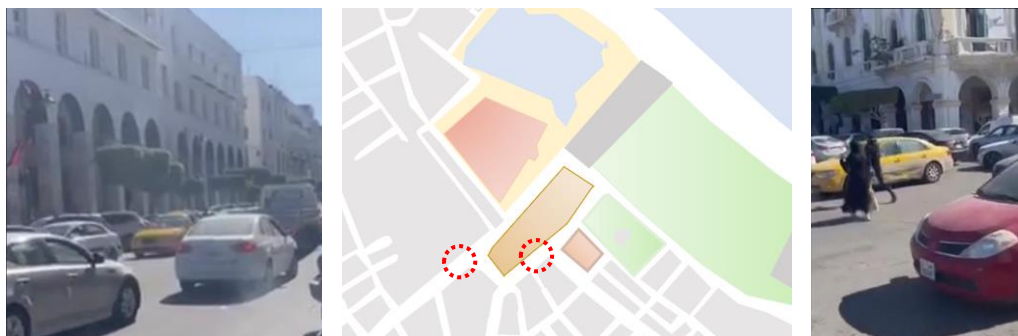


Figure 82. A heavy traffic Cutting the pedestrian movement

Also, within the southeast boundary of Martyrs' Square are two open spaces that were the result of the demolition of buildings that had been the physical boundaries of Martyrs' Square. One of these spaces is the former Hammouda Centre space, which was a neglected area that used to be used as a car park during the Ghaddafi era. Now the space contains a green area and is classified as an open space (Figure 83). Through the field observation and the interviews (No. 1), it became clear that the former Hammouda Centre space is poorly used, and its role is limited to being a transit area and used to place audio devices and equipment during celebrations that take place in Martyrs Square.

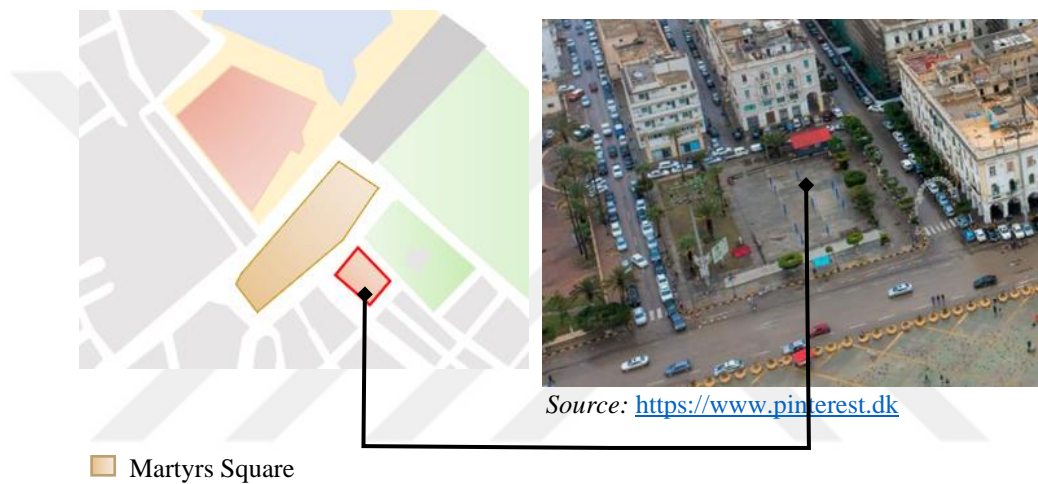


Figure 83: The former Hammouda Centre space

There is also a space to the north of the former Hamouda space and east of Martyrs' Square, a space that serves the Saraya Café, which is located inside it, and it is an open space with a green cover and seating surrounded by a fence that does not prevent vision (Figure 84). Through interviews No. 1, it became clear that the Saraya Café space is considered a semi-public space, as it is used only by visitors to Saraya Café.



Figure 84. Al- Saraya Café space (Amir Abu Sen' Archives, 2020)

Both spaces, whether the former Hammouda Center space or the Saraya Café space, provide green areas, seating areas, and aesthetics that raise the value of the area, but they don't have a strong connection to Martyrs' Square either physically or through practices (Figure 85). As a result, the absence of the physical blocks that demarcate the borders of Martyrs' Square caused the decay of the square within the spaces surrounding it.



Figure 85. The relationship between Martyrs' square and the other open spaces in the area

The northern borders of Martyrs' Square were always represented by the seaport, which gave the square the character of the entrance to the city until it was filled in during the Gaddafi era and turned into an open garden that still represents the northern borders of Martyrs' Square. The park has a huge area that represents almost five times the area of Martyrs Square (measurements have been taken from the map). It is divided into several green spaces by stone and marble walkways, with a huge fountain in the middle (Figure 86). There are children's play areas (mobile games added by

individuals, and they are not free). People go to sit on the green surfaces, but there are no shaded places except under the trees, so it is more packed in the evening. As one of the visitors commented in Interview No. 2, “I wish there were shades in the garden so I could stay there for a long time because it is a beautiful garden”. Also, from the interview samples, we know that some people use the garden as a waiting place when they visit the adjacent buildings. Also, the park is a destination for teenagers, as one of the interviewees commented, due to the presence of marble corridors that provide a skating rink. By wandering in the study area and moving between the garden and Martyrs’ Square, we notice that the park area is quieter and less crowded than Martyrs’ Square. Also, the garden is not considered a stimulus to visit Martyrs Square, on the contrary, visitors to the square prefer to move to sit in the garden in case of waiting or to seek calm and relaxation, as visitors to the garden expressed during interview No. 2 (Figure 87).



Figure 86. The northern borders of Martyrs' Square (Insan magazine. 2019. Tripoli City. Issue no: 23, 14 July).



Figure 87. The connection area between the coastal and Martyrs’ square

The western borders of Martyrs' Square are represented by the old city of Tripoli, which is the foundation from which Martyrs' Square and all New Tripoli emerged. The old city of Tripoli is surrounded by a wall that separates it from Martyrs' Square, and the point of contact between the old city and the square remains the Gate of the Old Tripoli (Figure 88). One of the most important buildings in old Tripoli, which is located within the old Tripoli wall, is the ancient castle known as Al-Saraya Al-Hamra, which has a door within the wall overlooking the square. Through the field visits, it was found that the Al-Saraya door is not used unless there is a group trip to visit the museum that Al-Saraya contains. Connected to the Al-Saraya Al-Hamra, there is an artificial lake that can be reached on foot from Martyrs' Square (Figure 88). It not only raises the aesthetics of the area, but it also provides a costly boating activity. Behind the gate of the old city lies a vital commercial area, and through direct observation of the area, it can be observed that the commercial activity extends beyond the gate of the old city, which is bordered by the car path (Figure 89). Through field examination, it was found that the old city is witnessing renovations, revitalization, and conversion from a poor neighborhood to a cultural heritage area, where many food places have been established and the movement paths, which are limited to pedestrians only, have been renewed (The Administration of the Old Tripoli City, <https://otab.ly/>).



Figure 88. The western borders of Martyrs' Square

- Old Tripoli wall.
- Pedestrian area



Figure 89. The extend of the commercial activity out of the old Tripoli city.

The floor settings. The floor of the Martyrs' Square used to consist of two parts separated: a large part, which is an open space available to pedestrians without any kind of equipment, and the smallest, which represents the southern part of the square and includes the fountain of the Italian Pavilions and some benches with a green area. When examining the floor of the square, it became clear that these two parts were merged with the renovation of the southern part, paving it with marble and changing its height level to be a finger higher than the level of the rest of the square (Figure 90). There are also stairs added at the points of contact between the two parts of the square, which are used by the visitors as sitting places, and to confirm the separation between the two parts, flagpoles and some trees were added at the edge of the stairs. The green area in the southern part was also reduced with the renewal of the historic fountain. The largest part, which is more available for spatial practices and interactions, was paved with concrete and surrounded by concrete cubes to prevent the movement of cars inside the square. However, the visitors of the square expressed their dissatisfaction with concrete cubes through interview No. 3, indicating that they weaken the aesthetic level of the square, and one of the participants suggested replacing them with green spaces on the outskirts of the square. The large part of the square also lacks seating places, which negatively affects the duration of visitors stays in the square, as expressed by 64% of those who conducted the questionnaire.



- Pedestrian area.
- Fountain area



Figure 90. Incorporating the fountain area into the square space (Kavangh.A., 2022. UN photo, [online], 24 October, news.un.org/en/story)

4.5.3.2 The spatial practices in Martyrs' square. Through analyzing Martyrs Square during the previous historical periods, it is concluded that the general practices within Martyrs Square were changing, depending on the changes in the components that caused the practices. For example, some activities that constituted the concept of Martyrs Square during the Ottoman era disappeared from the square later during Italian colonialism, such as commercial and religious activities. Also, some new activities were developed within the square, such as political activities, which appeared during the independence era and peaked during Muammar Gaddafi's rule. Therefore, during this field study, the possible changes to public practices within Martyrs' Square are investigated at the present time, examining the types of practices that the square contains, whether daily, seasonal, local, or touristic, and the intensity and strength of these practices.

From the result of interview No. 3, When the visitors to the square were asked about the activities they do in the square, the answers were ten out of twenty-one that they are coming to the square for walking and strolling, whether to retrieve memories or in order to relax and enjoy the aesthetic value that the square bears, which is represented in the historical buildings. Also, according to the results of the questionnaire, 41% of the visitors are going to the square to walk and relax (Figure 91). Through direct observation during the field visits to the square, it became clear that the square contains daily practices, which are walking and touring inside the square, playing, and entertainment, as the square provides several entertainment points, including motorcycle driving, horseback riding, and others (Figure 91). Daily activities are characterized by a lack of strength, as it has been noted through observation that daily activities occur in the evening and decrease at noon and morning, and they are relatively weak except for weekends and holidays (Figure 91). This is expressed through the questionnaire's result, which shows that the percentage of visitors to the Martyrs' Square daily is 5% and on a weekly basis is 10% of the square's visitors.

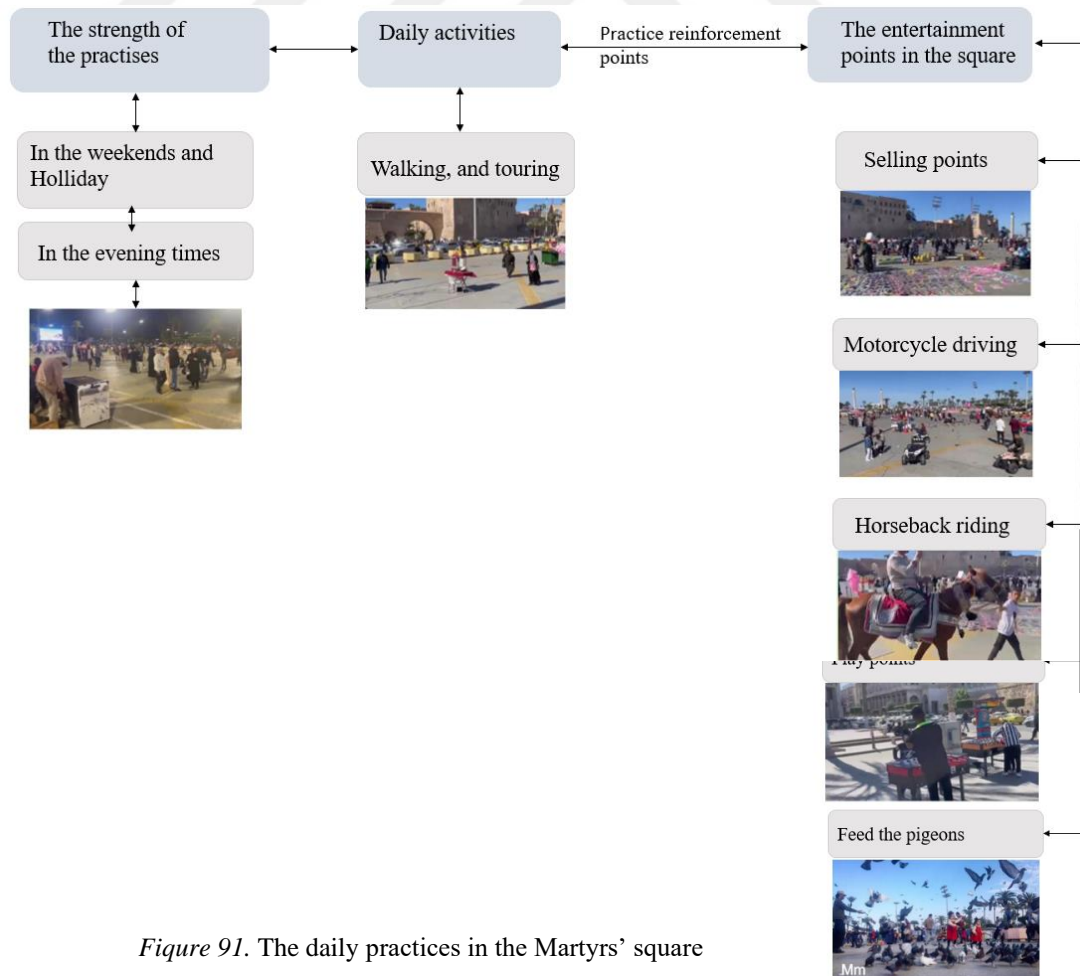


Figure 91. The daily practices in the Martyrs' square

The seasonal activities in the Martyrs' Square are more intense and powerful than the daily activities. From the questionnaire, the result shows that 26% of the users visit the square on occasion. According to the results of interview No. 3, The seasonal practices carried out by visitors to Martyrs Square are varied, and they include political practices, as the participants expressed that they go to the square for vigils and demonstrations that support local and global issues, as well as to attend national and political celebrations such as Revolution Day and the anniversary of other political and national events (Figure 92, 95). The other seasonal activities carried out in Martyrs' square are the religious activities, as the participants in the interview expressed that they go to the square to participate in the prayers that are held in the square on the two days of Eid every year, and they also participate in the celebrations accompanying religious holidays inside the square (Figure 93). There is also mention of cultural celebrations in which visitors participate, such as the celebration of national costumes (Figure 94).



Figure 92. Demonstrations at Martyrs' square. (Mena., 2022. Egypt Independent, [online], 18 May, egyptindependent.com)



Figure 93. Prayers that held in Martyrs' square. Eyin Libya . 2022, [Online], 2 May, eanlibya.com



Figure 94. The celebration of national costume Alqasas. A., 2018. Alyawm Alsaabie. [online], 14 March, youm7/story.com



Figure 95. Annual celebration of the Revolution Day (Bawaabt Awasat. 2023. February memory, [online], 18 February, <https://alwasat.ly/news/libya>).

Regarding social activity in the square, it was concluded from the questionnaire that the square is not the preferred place for meeting with friends and family, as 17% of the respondents expressed that meeting with others is a reason for visiting the square. Through direct observation and the questionnaire, it was concluded that the square lacks commercial activities despite separate points of sale in the square, as they are only for selling toys for children or crackers, and these points act as an attraction and activation for other spatial interactions in the square. Also, the commercially active areas next to the square are separated from it, and their activities do not extend within or at the borders of the square, except for commercial activity that extends beyond the entrance of the old Tripoli city at the west border of the Martyrs' square.

Through the questionnaire, it was found that the percentage of those coming from outside Libya to visit Martyrs' Square is only 7% of the square's visitors, and by observing the square, we did not notice the presence of tourist groups. This means that tourists come individually, and their activities are limited to touring the square and taking pictures. We also notice through the questionnaire that the square lacks services that encourage tourism, such as public toilets, food places overlooking the square, and seating areas as well.

4.5.3.3 The conceptual values expressed by Martyrs Square. Through this field study, light was also shed on the conceptual values that Martyrs Square expresses at the present time. As it has been noted that the field is witnessing many changes, whether on the physical level or on the level of practices, the impact of these changes on the values that the field reflects has also been studied. Through interview No. 3, the meaning that the field reflects was discussed with the visitors, as well as the new values that the field carries, which resulted from the spatial interactions within the square.

When studying the historical stages that the Martyrs' Square went through, it became clear that the square witnessed many spatial practices that were changing according to the era and were accompanied by a change in the material components of the square. All that diversity over time formed the historical value that Martyrs Square represents today, expressed in the square and its physical components such as the ancient castle, the old Tripoli city, the Italian administrative buildings, the Fountain of Pavilions, and others. When the interviewees were asked about the meaning of Martyrs' Square, most of them said that it is a historical landmark for the city of Tripoli

and Libya, as one of them expressed that the presence of the ancient castle, Al-Saraya al-Hamra, and the old Tripoli city within the borders of the square made the square a historical landmark (Table 24). And when the interviewees were asked about the reason for their visit to the square, one of them said, "I go to the square in order to retrieve memories," and another said, "I go to the square in order to smell the fragrance of history". Another said that he goes to the square to see the history in all corners of the square.

The other conceptual value that Martyrs Square reflects is political value. When studying Martyrs Square during Gaddafi's rule, it became clear that he used Martyrs Square to parade and control the people. Now, after the change of the regime in Libya to a democratic one, Martyrs' Square has become the most important and influential place to apply democracy, as it was extracted from the study of spatial practices in the square, the most important of which were political practices (Table 4.9). Through interview no. 3, a participant said that the square represents liberation, another said that the square represents the state and its sovereignty, and another participant said that the square represents the will of the people.

Martyrs Square represents the administrative center for the city of Tripoli. Although the administrative buildings, which represent the southeasterly borders of the square, have a weak physical relationship with the square, as this connection is interrupted by a heavy traffic line, through the questionnaire it was found that one of the most important reasons for visiting Martyrs Square is visiting the neighboring buildings, as expressed by 44% of the square visitors (Table 24). As for the cultural value of the square, it is weak, as the practices that represent this value are not clearly repeated, and there are no buildings that encourage this type of activity, except for the Al-Saraya al-Hamra building, which was turned into a museum but is poorly used(Table 4.9). The commercial value of the square has been abolished since the period of Italian rule, as has been clarified, but there is a strong commercial movement in the areas adjacent to the square, which are the streets extending southwest of Martyrs' Square and the commercial street in the old city of Tripoli, which was observed by observing the study area that it extends to the borders of Martyrs' Square, which gave a medium commercial value to Martyrs Square (Table 24).

Table 25

An analytical summary of the study of the conceptual value of Martyrs' Square

| THE CONCEPTUAL VALUES | THE ACTIVITIES THE FORM THE VALUES | PHYSICAL COMPONENTS SUPPORT THE VALUE | THE STRENGTH OF THE VALUES | THE QUESTIONNAIRE RESULT | THE INTERVIEW RESULT |
|-----------------------|--|---|----------------------------|--------------------------|----------------------|
| Historical Landmark | Walk Around And Take Pictures | Al-Saraya al-Hamra The old Tripoli city | Strong | ----- | 32% |
| Political Value | Demonstrations Political Celebrations Anniversary of Political And National Events | ----- | Strong | 31% | 26% |
| Administrative Centre | waiting or passing through | Banks and companies' buildings | Strong | 44% | 17% |
| Religious Value | Praying or walking around | ----- | Weak | 4% | 11% |
| Cultural Value | Cultural Celebrations | Al-Saraya al-Hamra Museum | Weak | 2% | 11% |
| Social Value | Meeting with others | ----- | Medium | 17% | ----- |
| Commercial Value | Sell or buy items | points of sale: • At the square • At the entrance of the old Tripoli city | Medium | 21% | ----- |

4.5.4 The Discussion in The Light of The Global Examples. Through the field study of the Martyrs' Square and the analysis of the practices and material components that constitute the conceptual values of it. Some obstacles were noted that caused the weakening of the interactions within the square and, thus, the weakening of the conceptual values resulting from these interactions. At this stage of the study, these obstacles will be analyzed, to understand how they work and the extent of their impact on the spatial interactions within the square. Also, proposals will be developed for how to overcome these obstacles and activate the spatial interactions within the borders of the square to reach more clear and powerful conceptual values. This will be done through abstract projections of lessons learned from understanding the factors influencing spatial interactions within other global public squares.

4.5.4.1 The Enclosure. Enclosure refers to the extent to which buildings, walls, trees, and vertical elements frame the public space. Enclosure is an important principle in the public square to increase interaction within it, as enclosed space provides safety where the individual feels comfortable using it (Augst, 2022). By studying the

components of Martyrs' Square, it was noted that there was an absence of some vertical physical elements that give the square a sense of enclosure (Augst, 2022). There is another physical component that weakens the principle of enclosure in Martyrs' Square, which is the presence of a dense vehicle track that surrounds the square. This makes the square's connection with its physical framework weak and, as a result, makes the square an open and unsafe space. From the field study of the Martyrs' Square, it was found that the daily use of the square and the duration of the stay of users inside it were negatively affected by several influential elements, one of which was the absence of an enclosure within the design of the square, which caused a lack of comfort in occupying the space of the square (Figure 96).

As a vivid example of the availability of the principle of enclosure in public squares, that showing positive effect on the spatial interactions, is the Republic Square in Florence, Italy. This square is characterized by being square in shape and surrounded by relatively tall buildings on all sides (Figure 97). It consists of two weak use paths for vehicular traffic with one car lane. The principle of the closed design provided the square's users with safety and comfort to strongly occupy the square (strong daily use and staying for long time), as well as encouraged the extension of the activities of the cafes surrounding the square to the centre of the square in the form of a fusion between the square and its physical borders and its users see chapter 3.

Another example confirming the importance of enclosure in activating spatial interactions within a public square is Red Square, Moscow, Russia. Although the Red Square is framed by vertical physical elements without any gaps and there is no penetration into the square by traffic paths, the vast area of the square and the ratio between the height of the boundary buildings and the area of space caused a sense of enclosure to be lost (Figure 98). The greater the distance between the vertical elements framing the public space—more than twice the height of those elements—the more pedestrians feel exposed and uncomfortable using the space, and this in turn discourages visitors from using the square and staying in it for a long time (Augst, 2022). By studying the Red Square, it is noticed that visitors do not stay in it for a long time, but rather their visit is limited to tours. There are several reasons for this, one of which is the lack of a sense of containment and comfort in use due to the lack of enclosure in the design of the square see Chapter 3.



Figure 96. The enclosure in martyrs' square Al-Hadath
Libyan newspaper



- Heavy traffic path
- Vertical physical elements.
- Absence of some vertical physical elements.
- Using concrete blocks to create a boarder
- Addition of an arch on the entranceway to strengthen the enclosure
- The extension of the cafes



Figure 97. The enclosure in the Republic Square in Florence
(Piazza Repubblica Firenze Apr 2008)

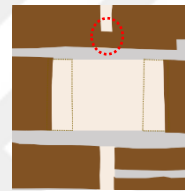


Figure 98. The enclosure in the Red Square, Moscow, Russia
Encircle World Photos



4.5.4.2 Organization and Management. The historical value of Martyrs Square is one of the strongest values that it carries, and that forms an important part of its overall meaning. On the other hand, the activities that revolve around this value, which may enhance it and cause the production of new values for the square, such as tourism, have not been paid attention to. Through a study of spatial practices in Martyrs' Square, it was noted that the square lacks public services that encourage

the attraction of tourists. It was also noted that there are no offices or institutions that encourage tourism. There is also a weakness in managing the historical buildings adjacent to the square, such as the Al-Saraya Al-Hamra Museum and the old city of Tripoli, to establish and strengthen spatial interactions in the square. Through the field visit, it became clear that the Al-Saraya Al-Hamra building, which contains a historical museum, is closed to visitors (Figure 99). As for the old city of Tripoli, it was noticed through direct observation and by visiting the old city administration apparatus that it is witnessing excellent renovations at the level of services and aesthetics, but what was observed from the follow-up of activities in the field is that the organization was weak (Figure 100). For example, a cultural and entertainment festival was held in the old city of Tripoli during the month of April 2023, which lasted for a month. However, it was noticed that the activities remained isolated from Martyrs Square, and the square was neglected and turned into a parking lot (Figure 101) (Alhurra channel. 2022).



Figure 99. The Red Saraya Museum in Martyrs' square is not available visitors (Libya Observer.ly, 2020)

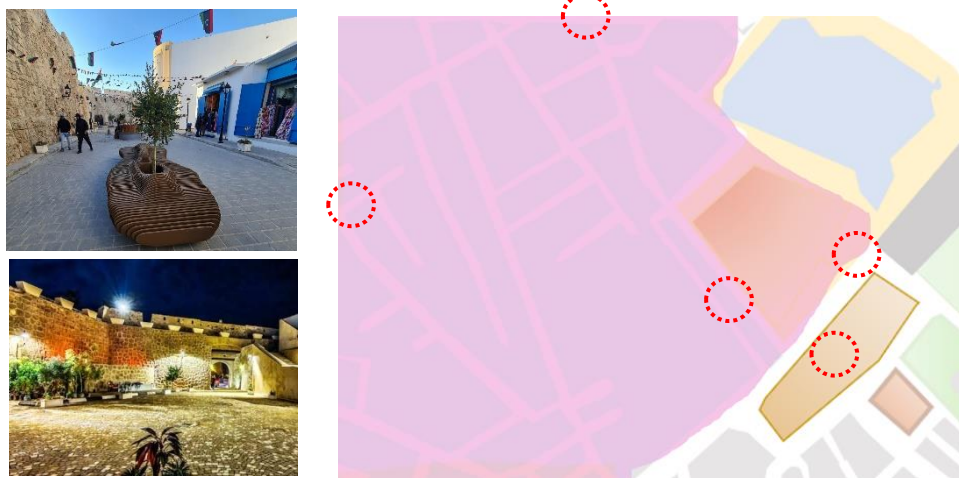


Figure 100. The renovations of the old Tripoli city at the level of services and aesthetics (Libya al- mustakbal Journal, 2022).



Figure 101: events at the old Tripoli city that neglected Martyrs' square (Bawaabt Alwasat newsletter. 3023. *Car park in Martyrs' Square*, [online], 8 March, <https://alwasat.ly/news/libya/393816> , [accessed 1 April 2023]). (In Arabic)

All the previous examples of public squares that have been studied carry some amount of historical stock, but the most productive of these squares with historical stock and the most productive of activities related to it is the square of Venice, Rome, Italy. Venice Square is characterized by the presence of a variety of visitors, from international to local, as part of tours that include the historical buildings overlooking the square, which operate as historical museums (Figure 102). These tours, because of their intensity and strength, have worked to link the physical components of the square with each other and with the square, forming one open historical museum that collects all the history of the square and its components. This intensity of use of the square is due to the good management of the square and its border components. The historical museums that are located within the border buildings of the square are available to the public within a specific schedule that is easy to obtain when you are in the square or from electronic sites (Palazzo Venezia Tickets. com). The general administration of the square also provides tours and activities related to the square and its components are published on several websites (Piazza Venezia, Get Your Guide. Com). Public transportation is also available, which facilitates access to the square for all visitors, which are shown on several websites to make it easier for visitors to use it.



Figure 102. Tourist activity in Venezia square
 (<https://www.youtube.com/@places-travelvideos4k335>) (wikimedia commons, Palazzo veniza, Roma, 2016.jpg)

4.5.4.3 Meeting The Need of Users. During interview No. 3, when investigating what the users of Martyrs' Square would like to have in the square, 50% of them expressed their desire to establish commercial activities within the square, specifically bazaars and one of the users mentioned that he would like to see bazaars that offer traditional Libyan products inside Martyrs' Square, which was shown through field visits to be absent from the square. Although the areas surrounding the square are commercially active, they are separated from it (Figure 103). Martyrs' Square users also expressed their desire to have cultural activities within the square, such as outdoor plays and cultural competitions; one of them mentioned that he wished that there would be cultural activities scheduled on a weekly basis. However, through field investigation, it was found there are no recreational cultural activities, such as theatrical or artistic performances, within the Martyrs' Square.



Figure 103. Absence of commercial activity from Martyrs Square

One of the most important international examples from which lessons can be drawn on how to allow users to express their desires and needs freely within its borders is Jemaa El Fnaa Square in Marrakech, Morocco. And what makes Jemaa El Fnaa Square an ideal example that can be learned from in analysing Martyrs' Square, is that both examples are used by people with the same cultural and religious backgrounds. When studying the spatial practices in Jemaa El Fnaa square, it was found that there are stalls and shops in the square area and in its borders for selling traditional Moroccan products, with which the visitors of the square interact greatly, and that is clear from the intensity of the interactions in the square (Figure 104). The square also provides a platform for those who have theatrical or artistic abilities to present their shows to the public, so that these practices become representative of the local cultural heritage (Figure 105). The available practices in the square provide an opportunity for users to fulfil their desires, whether in presenting performances or commercial activities, and the desire of others to view these activities and benefit from them.



Figure 104. Stalls of traditional products in Jemaa El Fnaa, Marrakech (Al-Hajri., T. 2014).



Figure 105. Art performances in Jemaa El Fnaa Square, Marrakech (Shah, T. 2015. CNN Travel) (UNESCO Intangible culture heritage, 2008).

4.5.5 Conclusion. The conceptual value of the Martyrs' Square went through four phases of change, as it began as a gathering point and commercial exchange

without clear physical borders, then during the Ottoman rule the value of the square transformed and became an urban centre for the city of Tripoli with a high commercial value, gained from the interaction of activities resulting from the functions of the buildings borders, such as the religious centre and public buildings, as well as the activities resulting from the desire of users to engage in commercial activities in the square. After that, the conceptual value of the Martyrs' Square witnessed another change during the Italian mandate period. The reason behind it was the development in the design of the square by adding aesthetic and service elements to the square, as well as the change in the border buildings of the square and its function, which caused the cessation of commercial and religious activities in the square. And the emergence of activities compatible with the function and value of the new physical borders of the square, so the square became the entrance to the city and a place for gathering and meeting and an administrative centre. The third stage of change that the conceptual value of the Martyrs' Square went through is during Gaddafi's rule, when the previous conceptual values of the square were abolished due to the abolition of the function of one of the border elements, which is the port. Also, the spread of the policy of intimidation made people lose the desire to use the space, so it turned into a neglected space most of the time and is used only by the ruling regime to show force, the square thus carried a political, non-democratic value.

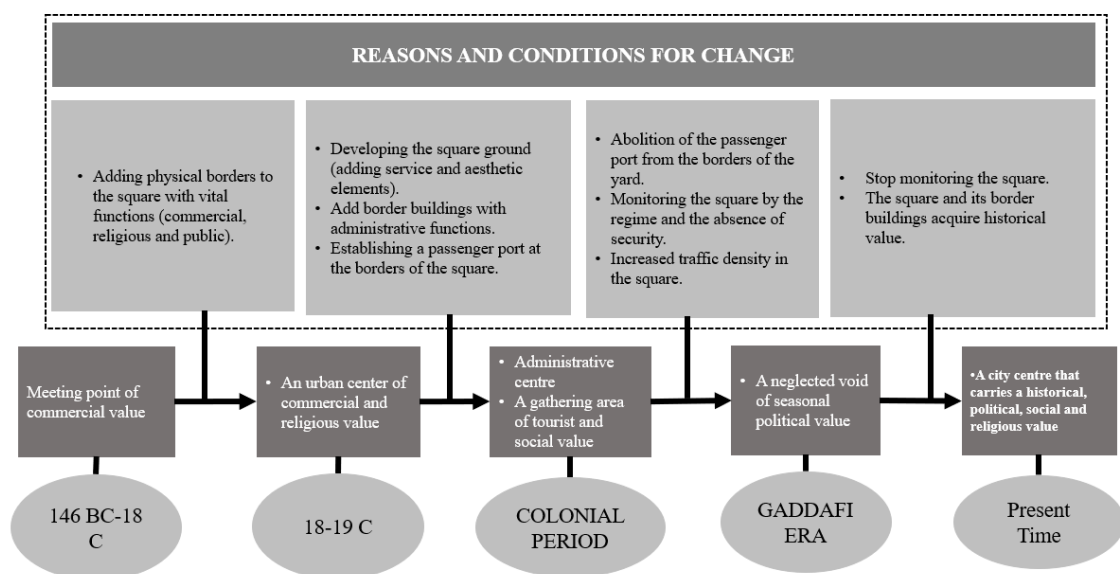


Figure 106. Analysis of the reasons for the change in the conceptual value of the Martyrs' Square

Today, the Martyrs' Square has regained some of the conceptual values that it lost, such as social cultural and religious values, with the continuation of the political value. The reasons for the return of these values to the square are the disappearance of fear and intimidation and the return of the inhabitants' desire to use the square. With the return of activities to the square, the function of the border buildings returned to affect the practices within the square. There are practices that resulted from the value of the border buildings, such as the activities that constitute the historical value of the square, and some of the practices resulted from the function of the vital border buildings that transformed the square into a place for the presence and waiting and formed its social and administrative value. On the other hand, the conceptual values that are currently being formed for the Martyrs' Square are characterized by weakness, due to the weak use of the square and the short duration of stay in it, and thus the weakness of spatial interactions in it, and this is the result of several reasons, including the weakness of the design of the square that does not provide an enclosure, and caused the separates of the square from its border components. The absence of services that facilitate access to the square and motivate people to stay in the square for a longer period, such as parking lots and seating areas, and the lack of focal points that attract residents to use the square and stay in it, such as food places. One of the reasons affecting the power of using the square is also the weakness of management and organization that is supposed to encourage the use of the square.

Chapter 5

Conclusion

5.1 Martyrs' Square

Martyrs' Square went through five stages of renewal and change in conceptual values, which are formed each time as a result of users' interaction with the physical dimension of the square through several activities that differ in each historical stage. The practices that shaped the conceptual values of the Martyrs' Square at each historical stage are the result of either the function of the buildings surrounding the square or the product of the desire of the users of the square, as showed in Table 26:

Table 26
Activities forming conceptual values and their source

| Time period | Conceptual value-forming activities | Origin of activities |
|-----------------|---|--|
| 146 BC- 18 c | Commercial activities | Resulting from the desire of users |
| 18 c – 19 c | <ul style="list-style-type: none">• Commercial activities• Religious activities | <ul style="list-style-type: none">• Resulting from the desire of users• Resulting from the function of the surrounding buildings |
| Colonial period | Tourist activities | Resulting from the value of the surrounding buildings |
| Gaddafi era | Political activities | Resulting from the desire of users |
| 20011 - present | <ul style="list-style-type: none">• Political activities• Recreational activities• Tourist activities• Cultural activities | <ul style="list-style-type: none">• Resulting from the desire of users• Resulting from the desire of users• Resulting from the value of the surrounding buildings• Resulting from the desire of users |

Through studying the factors affecting the density of spatial practices that form the conceptual values of Martyrs' Square, it was noted that several factors led to the weakness of practices in the square, such as the absence of some vertical border elements forming the physical framework defining the square, which in turn led to the disappearance of the square within the surrounding spaces, and thus the absence of enclosure that encourages intense use of the square. Another factor causing poor practices in Martyrs' Square is the density of traffic lanes surrounding the square, separating from its surroundings, and cutting off the continuity of

activities from neighbouring areas to the square. Another factor is the absence of services such as public toilets and adequate parking spaces which caused many people to refrain from using the square or, in the case of use, not to stay in it for a long time which led to poor public practices in the square. It was also noted that despite the square including multiple attraction points, such as horseback riding, cycling, and some mobile gaming devices, they don't positively affect the density of use of the square, The reason is that it was not free.

5.2 Suggestions

1. The traffic lanes around Martyrs' Square, which form a frame separating the square from its neighbouring areas, negatively affect the intensity of public practices inside the square, so the regulation of traffic in the square area is one of the necessary matters for the development of the square and the proposals are as follows:

Reducing the number of road lanes surrounding the square to one lane instead of five, so that it does not represent an obstacle to the continuation of activities from neighbouring areas into the square.

Cancelling the traffic lanes from one or two sides of the square so that the floor of the square becomes connected to the buildings surrounding the square from one or more directions, or completely cancelling traffic from the square area to become a pedestrian area. This is to provide an element of enclosure to the design of the square, which has a positive effect on the intensity of use of the square.

2. The absence of seating areas in the square negatively affects the duration of users' stay in the square and the strength of spatial interactions in it, which usually increases around gathering and seating places. Therefore, it is important to provide places for seating, meeting, and gathering in the square. The proposal is to transform the stone basins that frame the square into seating areas, while providing vegetation in them to enhance the aesthetic level of the square.
3. Public services are among the most important elements that encourage the intensity of use of the square and increase the duration of users' stay in it: - The most important of these services is the car parking, which was shown, through a field study, to be ineffective. Therefore, it is proposed to allocate

one of the open spaces within the boundaries of the square, such as the former Hammouda Centre's space, to be a multi-storey car park to serve the visitors of Martyrs Square free of charge.

Also providing public toilets that are close and have a suitable capacity for visitors to the square.

4. One of the most important elements that work to attract users to the square and provide a sense of psychological comfort and enjoyment, thus increasing the period of stay of users in the square, is the aesthetic level. Therefore, the proposed, to raise Martyrs Square's aesthetic value are to provide vegetation cover in the square. Improving the type of materials used in paving the square, such as using stone instead of concrete squares. Adding appropriate lighting in the square, which shows the aesthetics of the square and historical buildings, such as the Al- Saraya Al- hamra.
5. In order to increase the intensity of the use of the Martyrs' Square, it is suggested that allocating a committee that works to manage the square. One of its tasks would be to create multiple activities that suit all ages and meet the needs of users that they expressed through interviews, such as creating cultural events, activities for children, creating theatrical and artistic performances, and allocating a means of publishing to know the news and events that take place in the square.

5.3 Value of public squares

This study concludes that the conceptual value of public squares, which is the value perceived by observers and users of squares, has two aspects: type and power. Regarding the type of conceptual values that the public square carries, it depends mainly on the type of spatial practices that occur within the square (Fig. 5.1), and it was found from the study that several factors determine the kind of these practices, as they were drawn as follows:

The function of the buildings surrounding the square; It became clear by analysing the process of shaping the conceptual values of the public spaces, it was found that the function of the buildings that form the borders of the spaces is one of the most critical factors that affect the type of practices within the public spaces and, therefore, the values they carry. One of these examples is Republic Square, Florence, during the Middle Ages, when its value was a commercial centre for the city, which was formed

due to the commercial activities produced by the border buildings of the square, which had a commercial function. Another example is the Moscow Red Square, where the square has carried a high political value since its formation, as this value is shaped by the political practices in the square, which are raised from the political function of the border buildings of the square (the Kremlin complex). In the Middle Ages, Jemaa el-Fna square held a high political value for being a place for military parades and political activities produced by the ruling palace that represented the square's boundaries. These examples show how strongly the function of the square's boundary buildings influences the type of spatial practices that shape the conceptual square values.

The value that the square's surrounding buildings carry; some activities in the public squares are produced and affected by the value of the surrounding building. An example of this is Venice Square in the current era, which is bordered by buildings of high historical value, and this value is the reason for producing tourism activities that, in their interaction with the historical buildings, constitute the historical and tourism value of the square.

The value of the architectural elements that fall within the square or its borders; An example is the Victor Emmanuel Monument within the borders of Venice Square in Rome, which carries a high national value. which caused the emergence of national and political activities within the square's borders, which in its interaction formed the national value of the square.

The needs of the users. The spatial practices in the public squares may not be related to the function or the value of the surrounding buildings, but they can be generated from the desire and the needs of the square's inhabitants, and that can be seen in Jemaa El Fnaa Square, where cultural and artistic activities appeared within the square, as a result of the desire of square's users to provide such cultural shows and also a result of their desire to watch and interact with such activities which at the end have given the high cultural value that Jemaa El Fnaa Square carries. This can also be seen in the beginnings of the formation of Martyrs' Square in the eighteenth century, when it was a commercial site on the outskirts of the city of Tripoli, even before commercial shops were added to its borders, as the square was known for its commercial activities that stemmed from the need and the desire of users.

As for the other aspect of the conceptual values of the public square, it is the extent of the strength of these values, which depend mainly on the strength and intensity of spatial interactions within the public square (Figure 5.1), which it became clear through the study that they are affected by several factors as follows:

The design of the public square; The form and placement of the physical components of the square and their relationship to each other affect the intensity of the spatial interactions that take place in the public square by encouraging or discouraging the use of the square. An example of this is Republic Square, characterized by the enclosure, which provides a comfortable and safe environment, increasing its use's intensity. On the other hand, Red Square's huge area made it lose its closedness and containment, which has had a negative impact on its intensity of use. Another example was the Jemaa el-Fnaaa in the Middle Ages era when construction activity increased haphazardly as some buildings cut off the main pedestrian route in the square; thus, the disorganized form of the physical components of the square was the reason for its poor use and consequently the weakness of the interactions that produced its conceptual values.

The services available for the square; Public transportation and car parks are the essential services in the public squares that provide easy access to the square and thus increase its use. Piazza Venezia is an example that shows the extent of the effect of such services on the strength of the square's use. The square provides transport stations within and within its border area, with an effective schedule available online. It helped ease access to the square and thus increased the intensity of its use, in contrast to Martyrs Square in Tripoli, which does not provide public transportation to reach the square, and thus the car became the most used means of access to the square, but on the other hand, the square lacked close and sufficient parking spaces to accommodate The number of visitors which made it difficult to access it, and thus weaken its use.

Focal points. The presence of points of attraction inside the square helps to increase its use. These points include seating places, as they help increase the use and interaction within the square, and their absence weakens the use and reduces the stay period. When studying Martyrs' Square and Red Square, it was noted that the lack of seating areas was the main reason for the short stay of users in the square. The other critical focal points are the food places, as it encourages using the square and increases the staying period. An example is Republic Square, where the presence of cafes and restaurants integrated with the space of the square encouraged the intensity

of its use and increased the period of the occupation staying. Other focal points are playgrounds, street vendors, pigeon points in the square, etc.

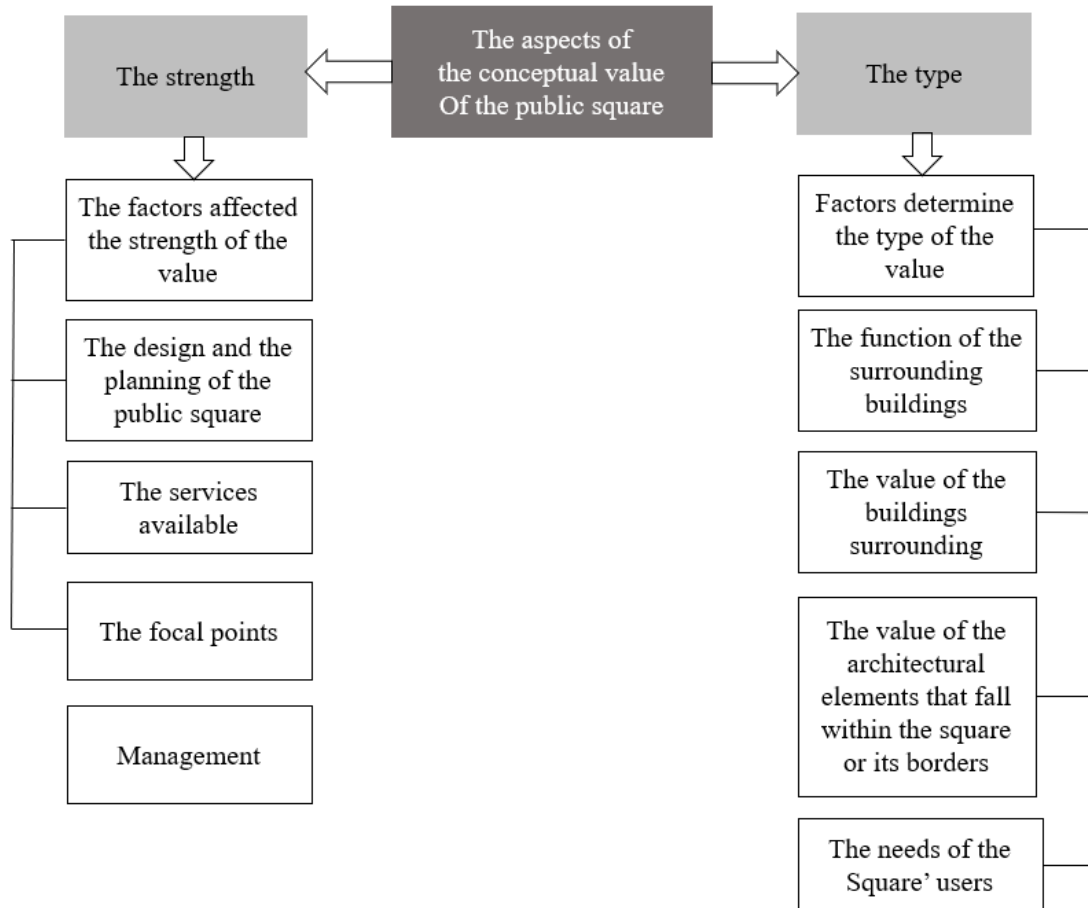


Figure 107. Factors affecting the formation of conceptual value

The change in the conceptual values of public squares; Since the conceptual values of public squares are often shaped by practices deriving from the function of their boundary buildings, the change in these values usually occurs because of the difference in the function of their boundary buildings. An example of this is Venice Square in the era of the papacy, which was a royal space due to its physical contact with the palaces of the ruling popes. However, in the nineteenth century, the value of the square changed to become an urban centre due to the change in the function of the palaces surrounding the square that became public buildings. The value of the square changed again during the fascist era, and it became a tool of governance and a display

of power when the function of the border building was transformed into a seat of government. The same conditions of change can be observed in the conceptual values of the Red Square, where the square began as a space of royal value due to its absorption of the activities of the ruling palace in the Kremlin, the physical boundaries of the square. Later, in the eighteenth century, the function of the Kremlin as a seat of government was abolished and turned into a place for public celebrations, and this caused a change in the conceptual value of the Red Square to carry a social and entertainment value. After that, during the era of the Soviet Union, the political value of the square returned when the Kremlin regained its function as the seat of government.

In the cases where the conceptual values of the public squares have been shaped by practices that result from the desires and needs of the inhabitants, the change in the conceptual values is either due to a change in the physical environment that is suitable for the practices that produce the square's values or due to the users losing the desire to engage in activities that form the square's values for various reasons, such as feeling insecure. An example of this is the Martyrs' Square between the eighteenth and the nineteenth centuries, when it used to carry a commercial value formed by the practices of users who found in the Martyrs' Square a suitable space to express their need for commercial activities, however, that desire stopped when the square became later during the period of the Italian Mandate an inappropriate place to establish open market' activities that used to constitute its value. The reason is the change in the physical settings of the square's floor, making it a place for meeting, gathering, and welcoming the city's visitors. Thus, the square's conceptual value changed from commercial to urban value. Another example is when the regime's supporters monitored Martyrs' Square during Gaddafi's rule. As a result, users lost the feeling of safety when using it, and public practices were no longer carried out, causing the square to lose its social and urban values, and become a car park after being an urban centre.

5.4 Suggestions

1. To increase the intensity of the use of the public spaces\ squares, there are several things that must be considered when designing or planning such as, providing an enclosure in public spaces by linking the space with its physical boundaries without the presence of physical separations such as heavy traffic

paths, also providing the ideal ratio between the height of the physical border elements with the dimensions of the space. These things, in turn, provide safety and comfort for space users, which prompts them to use it more and stay in it longer. Paying attention to the aesthetic level of the public spaces\ squares, which provides psychological comfort and enjoyment for the users of the space, which encourages increased use. Such as adding vegetation, adding architectural elements such as fountains or sculptures with historical or even political artistic values. Paying attention to space finishing materials such as the materials from which floors or seating areas are made, and so on, which raises the sense of beauty of the space.

2. Paying attention to the allocation of buildings adjacent to the public spaces\ squares, so that they have vital functions that work to create activities and general practices within the public space and encourage the use and stay in the space. These allocations include Focal points with vital functions, the most important of which are food places, which encourage an increase in the duration of stay and the use of the space, which sometimes extends its activities to include part of the space. Play- areas also have functions that make them act as points of attraction for users; Buildings with public functions such as cultural, national, commercial, and other functions have an important role in encouraging the extension of public practices from within these buildings to the public space. Providing seating is one of the most important factors affecting the duration of space use. Public space may attract users, but to stay in it for longer, users need places to sit and stay. These places also act as gathering points for users, where the frequency of spatial interactions forming the conceptual values of public spaces\ squares increase. Providing the necessary services for public spaces\ squares is recommended, which would facilitate the process of accessing and staying in the square. The most affecting services on the intensity of the use of public squares are the means of transportation that facilitates access and reduces overcrowding caused by cars. Another critical service is car parks, which are recommended to be close to the square, available to all, and suitable for the number of car users to reach the square. Public toilets are also a factor with an important impact on the duration of users' stay in the public space.

5.5 Further Studies

This study is considered a first step in the field of research and investigation about public spaces in the city of Tripoli, and the role of the public in building these spaces. The Urban Planning Authority of Tripoli is developing future plans for the city, with the aim of developing its public spaces to become denser and more diversified in use. Therefore, it is important to conduct studies for Martyrs' Square in cooperation with the Urban Planning Authority, and that opinions are exchanged between the research and the executive bodies. This is in order to reach a better view of the area.

This thesis sheds light on another field of research, which is the study of the vital areas around Martyrs' Square, such as the vital streets within the walls of the old city adjacent to the square and several other commercially, administratively, and socially active streets that extend northeast of Martyrs' Square, the huge coastal park extending north of Martyrs' Square. This is in order to investigate the possibility of linking these areas to Martyrs' Square and to activate its role in reviving and enriching the practices within the Martyrs' Square instead of being a substitute for it.

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