

THE REPUBLIC OF TURKEY

BAHCESEHIR UNIVERSITY

**PUBLIC SPACE IN A CHANGING ENVIRONMENT:
RABAT CITY IN EVOLUTION**

Master's Thesis

MARWA DRISSI EL BOUZAIDI

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THE REPUBLIC OF TURKEY

BAHCESEHIR UNIVERSITY

GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES

MASTER OF ARCHITECTURE

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Thesis Supervisor: ASSOC. PROF. DR. EMINE ÜMRAN TOPÇU

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ABSTRACT

PUBLIC SPACE IN A CHANGING ENVIRONMENT: RABAT CITY IN EVOLUTION

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Urban planners, geographers, sociologists and architects agree that public space is of enormous importance in the vitality of a city and in the life of its inhabitants. Neglected for several decades, the public space is now at the center of the debate. Touching more and more actors, it evokes the most diverse expectations. Often idealized in its historical archetype, the public space is struggling to find its place in the expansion of the contemporary urban environment. This changing environment affects the production, perception, and usage of public spaces, resulting in place appropriation and introducing new forms of public life.

The city of Rabat is going through a certain urban transformation, the focus of this study is on the evolution of Rabat city's public spaces. Through investigating two of its main public spaces which are, the historical Bab El Had and the contemporary Bouregreg Quay this study highlights their configurations and occupations. The theoretical framework provides the keys to read a socio-spatial and morphological analysis. They are available to apprehend the urban space by the designers and their intentions on the one hand, and the inhabitants and their uses on the other hand. With the help of observation methods and surveys, a comparison between Bab el had and Bouregreg Quay is made to apprehend the dimensions, perception, and appropriations of these public spaces.

Keywords: Public Space, Public realm, Morphology, Appropriation, Sense of place.

ÖZET

DEĞİŞEN KENTSEL ÇEVREDE KAMUSAL ALAN: RABAT KENTİNİN

EVİRİMİ

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Kent plancılar, coğrafyacılar, sosyologlar ve mimarlar, kamusal alanın bir kentin canlılığı ve sakinlerinin yaşamında büyük önem taşıdığı konusunda hemfikirdirler. Birkaç on yıldır ihmal edilmiş olan kamusal mekan artık kentsel tartışmaların merkezinde yer alıyor. Daha fazla aktöre dokunuyor olmak, daha çok beklenti çağrıştırmaktadır. Tarihsel olarak idealize edilmiş olan kamusal mekan, genişleyen çağdaş kentsel çevrede yerini bulmaya çalışmaktadır. Değişen çevre, kamusal mekan üretimini, algısını ve kullanımını etkilenmekte, kamulaştırmaya sebep olmakta ve yeni kamusal yaşam biçimleriyle sonuçlanmaktadır.

Rabat kenti de kentsel dönüşüm geçiyor. Bu çalışmanın odağında Rabat'ın kamusal mekanlarının evrimi yer almaktadır. Tarihi Bab El Had ve çağdaş Bouregreg Quay gibi iki ana kamusal mekan üzerinden, nasıl yapılandırıldıkları ve kullanıldıkları araştırılmaktadır. Teorik çerçeve, sosyo mekansal ve morfolojik analizi okuyabilmek için anahtarlar sunulmaktadır. Bir yandan tasarımcılar ve onların amaçları üzerinden, diğer yandan kent sakinlerinin kenti nasıl kullandıklarına bakarak kentsel mekan kavranılmaya çalışılmıştır. Gözlem ve araştırmalar yardımıyla, Bab El Had ve Bouregreg Quay arasında bir karşılaştırma yapılarak, bu kamusal mekanların boyutları, algıları ve uygunlukları araştırılmaya çalışılmıştır.

Anahtar Kelimeler: Kamusal mekan, Kamusal alan, Morfoloji, Kamulaştırma, Mekan duygusu.

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1. INTRODUCTION

A city is a to live, to work, to discover, and to enjoy for its inhabitants. The city is a living and complex organism and Public Space that the city holds is itself a difficult system to comprehend, subjected to the influence of several orders and is often considered to be the image of the city. In recent decades, Public Space has become a cornerstone of urban development. It is today at the center of the concerns in the design of the contemporary city. Public Space is primarily the showcase of urban life and a perfect indicator of its vitality.

Thinking about the Public Space, first and foremost the optimal consideration is of the needs and criteria of perception, appreciation and appropriation. Oscillating the conceived space, the lived space and the perceived space, the urban space becomes a complex system that needs more attention. Users' awareness of urbanity and the quality of their living environment encourages more qualitative approaches and reflections that go beyond the shape and physical setting of spaces. The conception of Public Space must be approached from the point of view of its different uses and practices and reconcile functionality, activity, security, accessibility, comfort, use values, and community cohesion. For some decades, the issue of public spaces has emerged as an important theme in the debate about the city. The impact of globalization on the notion of place, made the notion of 'sense of place' to become a substantial matter in a time where the loss of individuality and a certain 'placelessness' regarding different public spaces. The context of a place and the lifestyle of its users is a key component of place identity. The change and evolution of Public Space leads to examine the dynamics between past and present.

Rabat is the political and administrative capital of Morocco, and one of the largest cities in the country. It is located on the shores of the Atlantic Ocean and at the mouth of the Bouregreg Valley, facing the city of Salé. The city of Rabat is increasingly suffering from the consequences of its evolution such as: polycentrism, globalization, sprawl, change of vocation, which are all urban developments that have transformed the space of the city.

1.1 AIM OF RESEARCH

This thesis focuses on the evolution of Public Space in the changing environment of Rabat, which is a city that is currently trying to rebrand itself. It examines the evolution of public space, by analyzing two public spaces in the historic region of the city from traditional to contemporary public space. It deals with the Public Space in Rabat through a comparative study of its configuration and its occupation, and studies how urban diversity builds, develops and evolves in these public spaces in Rabat city. The research is about revealing and working on the imaginary practices, the context and the multi-sensory dimensions of these spaces, and their theatricality, by working on the modes of representation of the city such as: apprehending and expressing the complexity of its spaces, reporting on 'urban grammar' and history which is part of the morphological evolution in different arrangements.

The intention is to study and compare the two public spaces in the Hassan Borough in Rabat city. One is the historical Bab El Had, the other is the contemporary Bouregreg Quay belonging to an urban regeneration project. To indicate typologies of the studied public spaces and determine the effects that the changing dynamics has on the sense and perception of public space, by analyzing the uses and practices of citizens through their manifestation in these spaces. This research aim to shed some light on the natural, morphological and functional aspects of Public Space. Another aim is to try and picture the mechanisms of use, appropriation and perception of public space.

1.2 STRUCTURE

The thesis consists of five chapters. The first chapter introduces the main theme of this research including an introduction to present the purpose structure methodology and of the research. The following chapter two is related to the theoretical framework containing the literature review which reveals and identifies key theoretical concepts. Starting from the definition of Public Space and public realm, then moving to an overview of the history and evolution of public space. Following this, the chapter illustrates some of the important notions, relations and dimensions relevant to Public Space examination. Afterwards, it indicates and reviews the types of public spaces related to the case study of this research. This chapter ends with understanding the concept of Public Space in the context of

Morocco. The third chapter is related to Rabat City's evolution and urban development. Presenting its historical and architectural background, then its continuous evolution with its urbanization dynamics. Afterwards, this chapter elaborates on the medina of Rabat and the Bouregreg valley development, where the studied sites are. Chapter four provides and develops an analysis of the chosen public spaces, Bab El Had and Bouregreg Quay, evaluating the appropriate attributes. This chapter comprises of two parts: The first explores the physical, socio-spatial aspect, and emotional meaning that gives place attachment, and evaluates the spatial physical qualities of public space. The second part outlines the quantitative and qualitative research findings of the studied areas. The fifth chapter discusses the results of the case studies, presenting key findings, and recaps the paper to draw out a conclusion returning to the main themes.

1.3 METHODOLOGY

The method of this research aims to help achieve the purpose of the thesis by using a combination of quantitative and qualitative methods. The research begins with outlining the theoretical background of the key figures, here a deductive approach is applied as various fields investigating public space. Then, a deductive approach is applied to analyze the socio-spatial and physical aspects and to evaluate the spatial qualities of the case studies with the relevant dimensions. Such as, the John Montgomery approach, which implies that well-structured physical, spatial, psychological and socio-cultural dimensions, together make successful urban public spaces. For Montgomery (2003), the study of successfulness of urban places is through these three sets of elements: form- the relationship between buildings and spaces-, meaning- sense of place, historical and cultural-, activity- economic, cultural, social. Another approach is Kevin Lynch's Imageability using the five urban elements; nodes, edges, paths, districts and landmarks, which play a major role in identifying the legibility and imageability of space. The second method of research is the inductive approach as individuals' perspective on public space, using quantitative and qualitative method including; observations, surveys, in-depth interviews, maps and documents, reviews etc. To conclude, key findings and data analysis are discussed.

1.4 LIMITATIONS OF THE RESEARCH

The limits lie in the time available, because it would be interesting to continue this research over a longer period, in a more methodical way to compare the results and see if there is a change in the data. The method should be even more rigorous to schedule observations regularly at given times and days and to repeat each month for a year, for example; this is in order to benefit from a more precise panel of the use of the public spaces.



2. PUBLIC SPACE THEORITICAL FRAMEWORK

2.1 DEFINITION OF PUBLIC SPACE

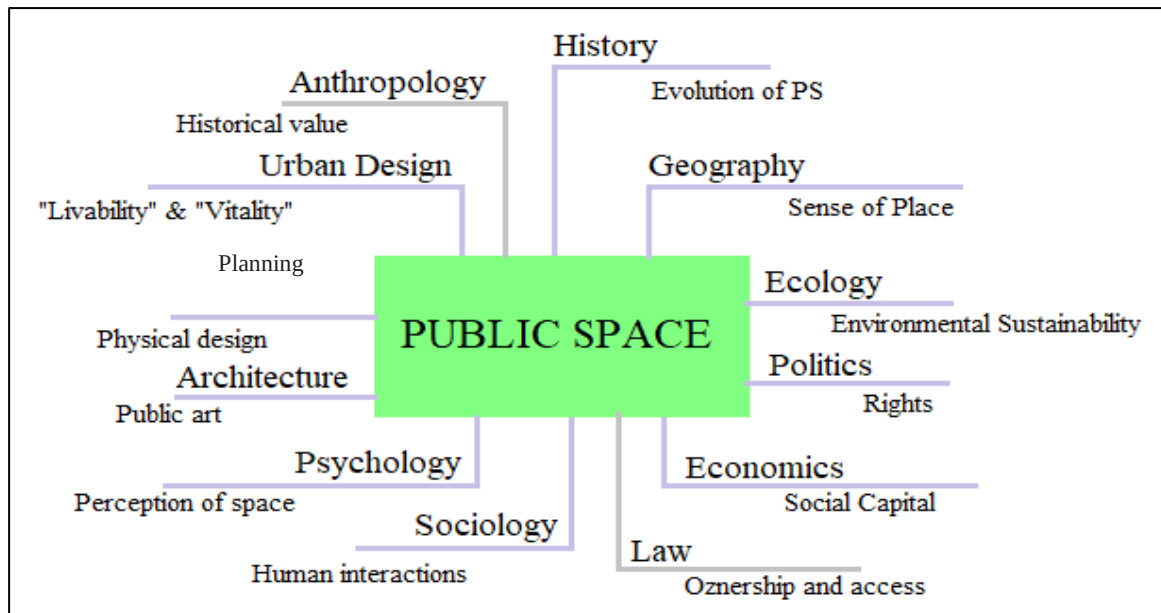
The Public Space is a place of meeting, exchange, circulation and the expression of the inhabitants. It is by nature the essential component of life in the city. It is also a territory in connection with other spaces in which it is inserted such as: the neighbourhood, the district, the city. It is the place of expression of a common culture within a distinctive aesthetic and technical framework. Any Public Space (place, avenue, parking, square, pond, lake etc.) participates in the image of the city.

2.1.1 What is 'Public Space'

Typically, public spaces come in several forms like: streets, avenues, boulevards, squares, gardens, plazas, walks. And nowadays, markets, cafés, shopping malls, administrative buildings; Even if these are categorized more as semipublic because of being privately owned; and even whole city centers are increasingly associated with Public. Although the status of these commonplaces is different, as are their appearance and use. As it stands, Public Space is expressively an even more complex notion. It is a concept which arouses the attention of different disciplinary fields, with a multiple meaning that requires a multidisciplinary approach vis-à-vis understanding of 'Public Space'.

The figure below (figure 2.1) demonstrates how various areas of study examine Public Space through different lenses, with a distinct motive and preoccupation.

Figure 2.1: Public Space as multidisciplinary concept



As in any research on Public Space, a reminder of the Habermas theory is needed to properly situate the debate. It is necessary to return to the classical meanings of the concept of Public Space and to measure their significance in the new urban realities. Indeed, the work of Jürgen Habermas (1987) is an essential starting point relating to the Public Space. The theoretical foundations of this concept for Habermas (1987) are based on a dual historical and sociological approach situating its birth and formation in Western societies due to the simultaneity of several internal transformations of the 18th-century bourgeoisie, like the rise of individualism, the development of capitalism, and the diffusion of information.

In sociology, Public Space is first and foremost a social space, “*Ways of living together*” and the recognition of others in the public sphere which is constantly changing (Sennett, 1979). In this sense, the public social space of use raises the question of the evolution of practices and behaviors in the face of globalization phenomena.

The term ‘Public Space’ is an obscure concept due to its numerous comprehensions, which creates a certain entanglement. The reason for this entanglement is due to the fact that this area of study has been dealt with as recently as, the early 1960s. The idea of

public space - and its importance in operational urban planning - appeared in the 1970s in the social sciences following the works undertaken in 1950 by Jürgen Habermas. The latter develops the concept in a famous publication (public space, Archeology of Advertising as a Constitutive Dimension of the Bourgeois Society), published in 1962. The social sciences are seizing it to study forms of exchange between citizens as well as the organization and operation of all these places, generally open, where residents, tourists meet, and more widely all people practicing the city. Today, the public space is at the center of many researches but remains, for the architect and urban planner, an essential entry key in the study and understanding of the functioning of urban spaces.

"Public space has always played a key role in the construction of the city and in architectural thought. The eyes of Camillio Sitte and Le Corbusier on the public space, beyond their deep divergences, have in common to link closely the conception that we have of the role of the public space in the city and the designed built forms that will accompany it "(GERMAIN, 2002, p.25).

Backing up to the statement about the progression of Public Space research, the table in Appendix A.2 contains key point definitions of Public Space, to underline the vast interpretations of this term.

2.1.2 History of Public Space

Open spaces were critical component of early cities as they emerged with the need of inhabitants. To better understand the evolution of Public Space concept, a look back at the historical development of public spaces is much needed. Historically, early cities were dense, small and walled, streets which were mainly used for transportation doubled as public spaces of the cities. Public spaces with the modern definition of 'public' were designed and planned by the rulers as gathering areas of commerce and religious temples.

When talking about the history of Public Space the starting point is frequently the Greek Agora and the Roman Forum. The agora (low city) is a Public Space reserved for the multiple relationships of daily life, place of meeting and deliberation. It also has temples, so it had a religious status before becoming a multifunctional space, where all kinds of activities can take place. The forum is a vast place of alleys surrounded by porticos to meet the *Cardo* and *Decumanus*. It was a privileged place of communication and exchange and gathered several features. Choay (2001) distinguished two types of forums; The imperial forum, which includes the basilica, the sanctuary, libraries and shops. The archetypal forum, which looks like the Greek agora, but its closed design and functions make this space a civic place for officials not citizens.

“In inland cities, the forum was to be placed at the center of the city, while in seaside cities it had to be right next to the port. Temples and other public places were to be adjoined next to the forum and the senate house, in particular, and built so as „to enhance the dignity of the town or city.” (Vitruvius 1999, p. 65 in Madanipour, 2003, p. 195)

The agora and the forum were built to reflect the governments autocratic forms, first witness of historical, economical, and cultural activities. They weren't technically public in the sense of accessibility to all since women, foreigners and slaves were not allowed inside.

“Examples of this are the strong symbolism of the state and religion in Roman piazzas, where surrounding buildings contained the senate and temple, accompanied by monuments and statues. This is a tradition that continued in towns and cities through to today.” (Carmona, et al., 2008, p. 25)

During the eleventh century, the city began to differentiate itself from the countryside and the city has grown significantly, and original forms and modes of development emerged. With this change, a new spatial and social organization took shape and the city became a space of convergence and dynamism for the population of the countryside. The presence of Public Space in the early medieval cities was only in front of the church, which on weekly basis operated as market place (Carmona, et al., 2008). Three types of Public Space were dominant in this period which are, the religious space of the community, the marketplace, and the street. Even though the marketplace and the religious space were the anchors for the medieval settlements' urban life, the street was the initial Public Space of this historic period,

“In the Middle Ages it was the street – tortuous, dirty, crowded – and not the Public Space identified with the church or the castle or market, that was the center of economic and social life. The street was the place of work, the place of buying and selling, the meeting and negotiating, and the scene of the important religious and civic ceremonies and processions.” (Jackson, 1984).

It can be noted thus, that the street in the Middle Ages can be regarded as the most substantial extension of medieval time for Public Space evolvement. Carmona et al (2008) suggests that in the enclosed urban agglomerations of the medieval city, streets have gained two kinds of benefits that have been imbued with the basis of creating public spaces to this day. Although these public spaces were more inclusive and permitted for more complete access as the occupants discovered a new sense of equality. Moreover, the narrow and spiraling streets of these cities prompted a more eccentric and exiting practice of urban life. Towards the end of the Middle Ages, the population of the cities exploded, and the fortified city became too narrow. Resulting in building outside the protected walls by new enclosures following a radio concentric evolution. The urban fabric is denser, the Public Space is very reduced and is limited to paths and a few forecourts.

In the case of the Arab-Islamic cities, historians have highlighted specificities common to Muslim cities. They are, in fact, characterized by the abandonment of the ancient plan in favor of narrow and winding streets that gave birth to the medina. Their plans are concentric around the mosque, the souks and then beyond the residential spaces where

the houses are organized around a courtyard. Thus, the mosque becomes the organizing element of the urban fabric.

Formally the Baroque period (seventeenth century) is the continuation of the artistic and intellectual experiences of the Renaissance. Similarly, the eighteenth century proposed evolutions of urban and architectural Renaissance and Baroque forms in the sign of continuity rather than rupture. The Baroque period and its neo-classical evolution mark a profound change in relation to the cultural project of the Renaissance. The baroque and renaissance period witnessed a recoil to the classical basis of symmetry and beauty. The new civic plazas where the most noteworthy public spaces of that time.

“As authorities in the seventeenth and eighteenth centuries became increasingly conscious of the possibility of planning urban space, a number of spacious public squares were created, often with the surrounding buildings planned to provide a uniform frame for the monument in the center.” (Leith, 1991, p. 6).

From the earlier forms that have naturally grown as organic parts of the body of the city these new mechanisms have been a distinct and great advance in the evolution of Public Space. *“The great plazas of the Renaissance, carefully planned and formally designed, were a departure from the more organic, naturally evolving public spaces of the Middle Ages.”* (Carr, et al., 1992, p. 55). At the level of urban space, the city began to be conceived for the first time as a space to browse and assumes the dimension of the very large city. Baroque urbanism brings into play the effects of perspective and symmetry (if necessary by playing with illusion) as well as the configurations of the streets to enhance the square. The square itself is not conceived for the sole value of its Public Space, but also for its capacity to serve as a stage for other architectural or figurative elements, referring to the symbolism of power. Baroque interventions on Rome, Paris and London enabled the eighteenth century to conceive new capital cities, such as Saint Petersburg and Washington. Eventually the Enlightenment age was able to reconnect with the freedom of spirit of the Renaissance and to propose again urban and architectural forms able to convince by their own rationality. But the industrial revolution undermined the schemes developed by antiquity and the Renaissance and codified in the strict rules of urban art.

In the Industrial revolution the life in the city was deeply impacted. The cities were

exceedingly polluted and dense with a brisk increase in population. Resulting in a striking urban transformation; due to the loss of nature compared to countryside, public parks were the main addition to public spaces. *“Practically, what we want most is a simple, broad, open space of clean greensward, with sufficient play of surface and a sufficient number of trees about it to supply a variety of light and shade.”* (Olmsted, 1870, p. 245). After the Second World War, new housing needs emerged as well as the need for an evolution of building techniques and materials. At the same time, the standardization of industrial processes and the increase in living standards, allowed for a growing democratization of automotive equipment. In a context of rapid economic and demographic development, new solutions to rapidly build the urban peripheries were made, while at the same time integrating a goal of modernization, through the construction of roads, airports, and activity zones specially designed for industrial activity. These solutions are provided by the modern movement, bringing together since the twenties the forefront of architects and urban planners at the international level. In these great achievements, architects and urban planners were asked to design both buildings and public spaces at their service. With the disappearance of building alignments, the street lost its urbanity to be reduced to a road traffic. New solutions were then explored to create public spaces within the new architectural complexes.

“What planners lacked and what planning theory had failed to provide, was an adequate empirical understanding of the world they were seeking to manipulate. More than anything, this explained the failures of planning in practice in the two decades following the Second World War, and it also explained the deficiencies in the planning theories which guided this practice.” (Taylor, 1998, p. 55)

The problems successively encountered in the use of new urban configurations proposed by the modern movement and the rapid degradation of the built environment undermined the craze for the modernity of the Thirties. The seventies had seen the gradual cessation of the construction of large complexes. In the eighties and the nineties, the postmodern movement borrowed ancient architectural forms (and, more rarely, the urban forms associated with them) to use them as symbols in the achievements marking the rejection of the clean forms of the previous period. In terms of housing, new spaces peripheral to residential urbanization had found increasing success with the public. However, no new form of urban Public Space will emerge from the achievements of these periods. Housing

estates are mostly devoid of any form of Public Space. In the twenty first century, public spaces have played an important role in city projects and city policies all over the world. Their appearances are enriched with new forms outside the traditional public spaces made of squares, parks and walkways, new navigation areas, metropolitan open spaces and transport network nodes emerged.

2.2 IMPORTANT NOTIONS OF RELATED TERMS

The way of conceiving and approaching the city imposes a fundamental linguistic distinction between different notions. A return to the history and the different approaches of space of the different authors is necessary to better apprehend the differences of these notions.

Public Space and Public Realm

To try and grasp the notion of Public Space it is better to start from understanding the context of Public Space in the public realm. Public realm is the most important component of urban life. It refers not only to a variety of social relations but also to space where public social life takes place in all its forms. At the beginning of her book, *The Public Realm*, Lofland emphasizes on how what is uncharted about public realm outweigh what is known. She continues to describe public realm as, “...*the public realm is made up of those spaces in a city which tend to be inhabited by persons who are strangers to one another or who ‘know’ one another only in terms of occupational or other nonpersonal identity categories*” (Lofland, 1998).

For Gehl in urban space, the public realm upholds three roles, the first one is functioning as an interaction place; a place to exchange with others, the second role is a transaction place; operating as a market space. The third role is as channels of movement (Gehl, 1987). Therefore, urban public places are spaces for public meetings in which intellectual discourse and social interaction take place (Montgomery, 1997). The term Public implies the idea that these spaces are accessible to every member of the general public. They are characterized by the possibility of allowing different groups of people, regardless of their class, ethnicity, gender and age, to intermingle (Madanipour, 1996).

Today, the term Public realm is frequently discussed by many different disciplines like;

urban geography, sociology, urban planning and urban design. It is generally recognized that urban space is a public realm where intellectual discourse, social interaction and political struggle occurs. However, social, cultural and technological transformations began today to affect the public realm of cities.

Space versus Place

“A place is a space which has a distinct character and stable system in which people can develop their social, cultural, and political values and behaviors” (Trancik, 1986, p. 113). Space is the place where there can be something, any part of this environment. Whereas the place is a definite portion of space, considered in a general and abstract way. Yi-Fu Tuan (1977) completes this vision by proposing in his book ‘Space and Place, the Perspective of Experience’ to seize the place as a pause in a time conceived as a flow or a movement and only as a pause, therefore fundamentally provisional. Sense of place is produced by an alternation between rooting and detachment, the attachment that may exist does not hold in the meantime, which is the past, but with the quality and the intensity of the experience that takes place there, in this prolongation, concerning the places of the intimate experience. The geographer elaborates on the fact that these do not confine to the house but extend to all the spaces and places in which the experience that we encounter is so deep that it cannot be shared: a small square, a tree, an underground corridor, places of shared emotion or not (Tuan, 1977).

Places and ‘Non-places’

By taking up Marc Augé’s work on Non-places, we can understand the difference between these two notions. For him, there are two types of spaces: ‘places’ and ‘non-places’. *“If a place can be defined as relational, historical and concerned with identity, then a space which cannot be defined as relational, or historical, or concerned with identity will be a non-place”* (Augé, 1995) According to his same work, a non-place is an interchangeable space where the human being remains anonymous. As an example of this , means of transportation, large hotel chains, supermarkets, highway areas can be mentioned. A person does not live in and does not appropriate these spaces, with which he has rather a relationship of consumption. Non-places are not meeting spaces and do not build common

references to a group.

However, a place is characterized by the following: The identity dimension, which is the essence and values of space. The relational dimension, which is the possibility offered by the place of meeting and interacting with other individuals. As well as the historical dimension, which is the inscription in time of belonging to the place. These three criteria make a place a potentially appropriable space. Any space containing none of these three criteria will be considered for the author as non-place.

Sense of Place

Muir defines a sense of place in two ways: *“First, places may be regarded as having their own intrinsic personalities, with some places being visually striking and possessed of powerful images: Mount Rushmore, Stonehenge or Lake Baikal are all associated with strongly developed senses of place. Second, the sense of place can be identified as the emotional attachments to localities developed by individuals and communities in the course of living and growing within the setting of the home.”* (Muir, 1999, p. 273)

It has been thus conceived, on the one hand, the 'personality' of a place, and on the other hand the 'home' of the place, whom in many cases mutually merge with each other: *“[...] I distinguished between places that yield their meaning to the eye, and places that are known only after prolonged experience. I shall call the one type ‘public symbols’ and the other ‘field of care’. Public symbols tend to have high imageability because they often cater to the eye. [...] fields of care evoke affection. [...] Obviously, many –perhaps most– places are both public symbols and fields of care in varying degree.”* (Tuan, 1996, p. 447).

The notions of singularity, temporality, inheritance and interaction with nature have been related to the personality of the place: *“‘Personality’ suggests that the unique places, like human beings, acquire unique signatures in the course of time. A human personality is a fusion of natural dispositions and acquired traits. Loosely speaking, the personality of place is a composite of natural endowment and the modifications wrought by successive generations of human beings. [...] These regions have acquired unique ‘faces’ through the prolonged interaction between nature and man.”* (Tuan, 1996, p. 445).

These concepts are similar to those of the spirit of the place as formulated by Prats and Thibault (2003, p.2) who capture the "*immaterial character of the site*" by its history, its atmosphere related among other things to the landscape, its uses, and the image that it conveys.

Place Attachment

Present in various works, the notion of attachment encompasses the affections (Bachelard, 1970, 1974; Seamon, 1979). The term 'place' refers to the environment to which people are emotionally and culturally related. The living environment would be the place which makes sense through personal processes, communal or cultural. Place attachment consists in the fact that the individual develops emotional bonds and strong emotional attachments to certain places and spaces. It is, therefore, a positive affective association between individuals and their residential environments (Taylor & Gottfredson, 1985), based on feelings of security and comfort (Rivlin, 1982). Attachment involves an interaction of affections and feelings, knowledge and beliefs, behaviors and actions, with reference to places (M.Proshansky, et al., 1983). Affects and emotions appear continuously in this subject involving the individual: the descriptions of childhood and adulthood places and feelings associated with them (Cooper-Marcus, 1992). The expression of preferences, joys, satisfaction and tenderness towards places (Chawla, 1992). Feelings of self-esteem and safety communicated by places (Brown & Perkins 1992). The emotional investment of places (Hummon, 1992).

When individuals attribute objects and places to psychological, social and cultural meanings, they bind themselves to the environment in a 'transactional unit' (Werner, et al., 1985). The unity between individuals and the environment is reflected in social roles and relationships. Place attachment incorporates a variety of notions that are mentioned as examples: emotional bonds, topophilia (Tuan 1974). The identity of place (M.Proshansky, et al., 1983). Interiority (Rowles, 1983). The sense of community and home (Hummon, 1992).

Place appropriation

The appropriation of a place is a function of the representation that everyone makes of the place. Different populations appropriate certain public places in various ways,

whether it is the poor of the neighborhood who make it their main residence, the moms and their children who make it their garden, children who see it as their playground, or friends as their meeting place. Appropriation is a *"fundamental psychological process of action and intervention on a space for the transformed and the customizable"* (Fischer, 1992). This on-site control system encompasses the forms and types of interventions on space, which translates into possession and attachment relationships (Fischer, 1992). Appropriation is a process that can be strengthened through activities and interventions with individuals in the space in which they live.

According to Fischer (1983), the appropriation varies according to the user, the nature of the space and the means available. The user, from his activity, his culture, his socio-economic level, his characteristics and his psychological traits, is at the same time a player in the appropriation of space. Space itself also influences due to its size, shape and distribution. The greater the space, the more the appropriation tends to diminish and vice versa.

The appropriation of space must be approached according to the levels at which it is expressed. It can first be collective, this is the case for common spaces, squares or streets. It can also be common in a small neighborhood unit where everyone does the same work. Finally, appropriation is private in the case of a personal space or felt as such, (Fischer, 1983). These three levels are interdependent, one can offer compensation for frustration or non-appropriation on another level. According to Fischer (1983), appropriation can be expressed in several ways: The gaze is the minimal form of appropriation of the external world; The layout of the space around the person who is constituted in center immediately apprehended; The concrete or psychological delimitation which makes it possible to differentiate the subspaces within an area and to qualify a place as a whole or in its different aspects.

Public domain and private use

It sometimes becomes difficult to identify public spaces when these are competing on their own grounds with occupations that decline the uses for these spaces by favoring other functions. Commercial uses as an example sometimes appear to override the circulation function. Pedestrian routes and sometimes even roadways are absorbed. This is the case when the installations are overhanging sidewalks or lanes.

2.3 DIMENSIONS OF PUBLIC SPACE

We experience space at every moment, combining tastes, smells, visual excitements, and touch, synthesized by a global vision that contributes to endow the space of qualities and to establish a synthesis between several experiences. Reading a Public Space can only be done by taking an overall view. It would be futile to want to apprehend it by isolating each of the elements that compose it.

"The approach of the Public Space from these sensitive components makes it possible to question the presuppositions of the uniqueness of the mode of access to a place, impermeability of the physical barriers and homogeneity of the urban space. Rather than assimilating too quickly the "publicity" of a space, it's formal opening, it is then necessary to question the sensory modalities and the perceptual potentialities that instrumental our inscription in space " (Thibaud, 1992)

It is, therefore, necessary to question sensory modalities and to adopt an experimental approach to space. In this respect, Yi-Fu Tuan (1977) focuses his experimental approach on two major questions. First, 'the biological facts' (learning space by the body). Second, the relationships between space and place, from which he gives two main notions: security and stability. In this respect, for him, the place is, in a way, a stabilized power space, this stabilization makes it possible to become aware of all the open potential by space, with the extent of experience or knowledge.

In order to analyze the studied public spaces, a definition of various components and relationships that they maintain are necessary.

2.3.1 The different angles of reading Public Space

The city is a complex body, to be able to apprehend it is to take into consideration the different readings made about it." *One cannot claim that the city has escaped the researches of historians, economists, demographers and sociologists. Each of these specialties contributes to a science of the city.* " (Lefebvre, 1972). All these disciplines, to which architecture and urbanism borrow the methods of reading, fragment the Public Space to analyze it, each through its own angle of view and field of study.

Spatial and landscape aspect

The Public Space is composed of two in-dissociable parts. A physical entity and a sensitive entity. Spatial reading of the Public Space highlights the form, structure and functions of the Public Space. Pierre Pinon (1978) summarizes this physical, spatial approach to read, understand and compose the Public Space. He thus proposes three essential modes of reading or analysis of the urban space.

- a. *The morphological analysis* allows to understand the urban form by decomposing it and analyzing of the formal characteristics of its various components.
- b. *The picturesque analysis*, mode of perception of urban landscape and in particular of public spaces, by decomposing its figures or tables, also makes it possible to test the project at each of its phases by the use of various figures and the evaluation of the effects thus obtained.
- c. *The historical analysis* completes the two previous modes of reading. Knowledge of urban spatial conceptions at different times of their evolution throughout history is fundamental to provide elements of culture and references in the design process.

He explains that each approach always has an architectural and spatial vision that defines a part of the Public Space (Borie, et al., 1978). To read the Public Space is first to 'look at' and 'see' its objects and its physical components, but it is far from sufficient to understand it. A second step would be to try to analyze how its objects are transformed into images, sensations, dreams, and emotions. These approaches, which guide the analysis, make it possible to consider the evolution of the reading methods of the Public Space; to be able to read it better in order to write it better.

Social aspect

"To compose the Public Space is to create, plan relationships between spaces, compromising forms between them, it is the opposite of imposing forms or objects foreign to the places etc. To compose a Public Space is to respond to a new use or respond better to an existing one " (Pinon, 1991).

The social aspect is, therefore, another level of the reality of the Public Space and can only be fulfilled by the participation of the inhabitants using the places and by the senses of which they are provided. Public space is a powerful symptom of the flourishing of a culture and a society. Communication phenomena, as interactions, occur between individuals and public spaces, and their understanding is important for guaranteeing the quality of any intervention.

Cultural aspect

The cultural aspect of the Public Space joins the social reading of the latter. Indeed, the Public Space is the showcase of urbanity and is the face of the identity of the city. It's about material as well (physical space) as immaterial (traditions, folklore, rites etc. Which are develop in these spaces creations developed over the course of human history and constituting a wealth for humanity. One example is European capitals of culture such as Athens, Florence, Amsterdam, West Berlin, Paris, Glasgow, Dublin etc.

Economic/political aspect

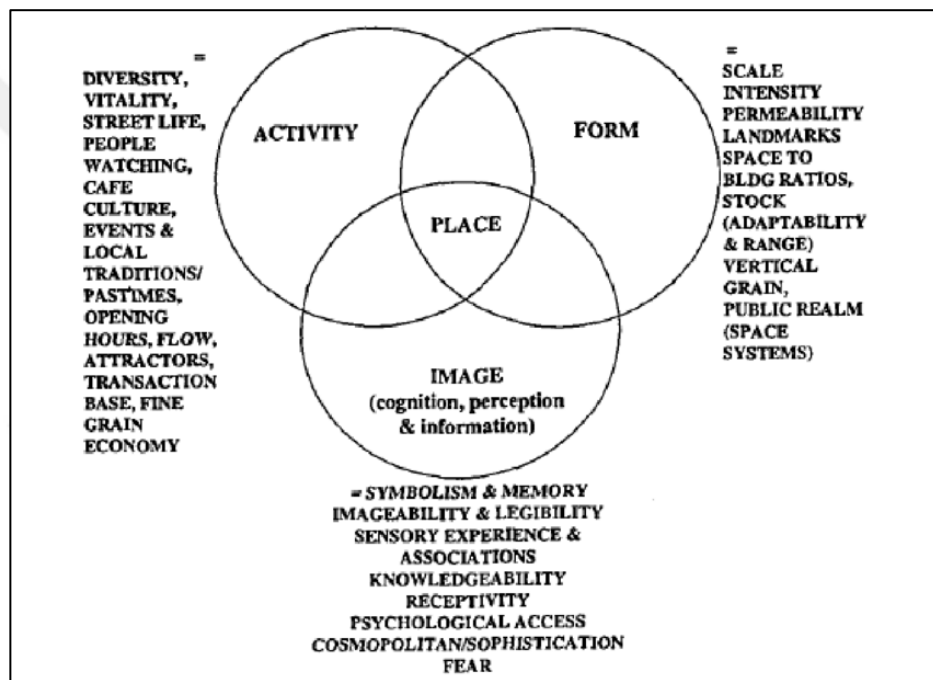
The analysis of the Public Space must consider its economic dimension. This space must be a space of mediation between the state system, the civil society and the economic system. Viewed from this angle, Public Space is, therefore, a societal and communicative space dedicated to political issues allowing a democratic debate that is both integrative and confrontational. Political Public Space is a place of questioning of economic policies. In the empirical field, solidarity economy initiatives participate modestly in the configuration of local public spaces. Urban space is thus made up of a set of urban economies closely associated with each other. This space plays a central role since it makes it possible to fight against the autonomation and self-regulation of the social systems described by Luhmann (1995) while preventing one sphere from colonizing another.

Legal aspect

Public space belongs to the public domain of the public collectivity where it is inserted. The reading or the legal approach of the Public Space makes it possible to clarify the rights and the duties, as they appear in a document provided by the persons in charge of the inter-ministerial mission for the Quality of the Public Buildings.

2.3.2 Public Space qualities

Figure 2.2: The urban Public Space's three important components: activity, form, image



Source: Montgomery, 1998, 97

Function

"Any Public Space is first defined by one or more functions, answering the question for what?" (Dind, 2008, pp. 4-5). The Public Space is characterized first by its function. For Zepf, this notion includes the "processes that lead to the conceptualization of use and space" and "the representation of social usage and architectural form" (Zepf, 1999, p. 67). In doing so, the function refers to what the planners project as activity on the space they design, to the uses they anticipate. The function is materialized through the arrangement and the equipment of a space, by which the designer seeks to produce the anticipated use, or at least to provide the conditions of possibility. It is therefore

characterized by the destination of a Public Space for a specific use, designed by certain groups of urban actors. For this purpose, the space or certain parts of the space are provided with specific equipment and intended for a particular use (Zepf, 1999). The study of the function can be carried out for the whole Public Space, as well as on the scale of its subspaces and the objects and devices that constitute it.

Form

"The notion of form is part of the logic of the architectural form (the geometry of the volumetric envelope) which refers to both the objects installed in the square (the elements) and to all the areas of which the spatial entity is composed (the general structure)" (Zepf, 1999, p.67). According to Panerai, Depaule and Demorgon (1999) the analysis of spatial composition can be done at three levels: the city, the Public Space in its environment and the Public Space in its own space. These three levels reflect a finer scale of analysis. Rogers defines form as *"Being concerned with the disposition of human socio-economic activities in urban areas, with the goals of discovering, explaining and ultimately predicting regularities which exist in people's adaptation to city space."* (Rogers 1971, p.210 as cited in Madanipour, 1996, p.32)

Form is an important element in the study of urban public spaces, as these are considered to be arranged according to specific intentions of a group of actors and for a specific purpose. Their physical materialization is precisely supposed to be in adequacy with these functions according to Dind: *"the materiality is first in relation with the function, with which it is more or less in adequacy"* (Dind, 2008, p. 6). The study and the description of the morphological characteristics (form, materials, color, texture, location, etc.) of the shape of the Public Space defined here, is thus used to analyze the effects they have or do not have on the uses and users and put into perspective their adequacy or inadequacy with the functions that are attributed to them.

The Use/ Activity

“without activity, there can be no urbanity” (Montgomery 1998, p.96). Montgomery argues that activity is the output of vitality and diversity, for him vitality refers to, *“The numbers of people in and around an urban space, pedestrian flows at different times of the day and night, the mixture of facilities, the number of cultural events and celebrations over the year.”* (Montgomery, 1998, p. 100)

The study of urban uses is not a new angle of attack in itself. In fact, the use of urban space is widely accepted as one of the fundamental components of the city, constituting a focal point of the most common to address the study of its spaces. At the point where researchers agree that without use, there is no city:

"Indeed, space is first conceived, projected and then realized. Once delivered, it is practiced, and these practices involve representations. From this urban space, one can say that it is a knowledge in use which is as important as that of the urban planner; and it is these uses that institute and make the city " (Fouil, 2011, p. 2)

The social dimension is therefore an integral part of the urban Public Space. On this subject two trends in the study of social phenomena in urban areas are distinguished. First, researches exploring urban practices in a global way where they focus on particular uses (sport, arts, commerce, etc.) And often make a mapping of these practices, a typology of the use of spaces or the study of conflicts that can generate these various practices. This work is often part of broader questions such as the role of urban Public Space in terms of sociability or urbanity. The second way of approaching the uses of Public Space is that which questions the relations between facilities and equipment and uses: how are space devices used? How do they influence uses? It is a question of approaching the uses of public spaces and its components by daily practices, routines, habits and ‘small gestures’ non-reflected. Also, to address the urban public spaces by their ordinary uses.

2.3.3 Public space perception

The sensory spaces are characterized according to their degree of porosity, that is to say, according to the possibilities they offer to perceive objects at a distance. Like all spaces, public spaces are individually and subjectively apprehended with the five senses. They

participate in the creation of different images of the city, and therefore to different practices. Being essential elements of a city, they are the places of interface between the individual in search of meeting or contact with the city, its atmosphere, its identity and its inhabitants. A city is discovered through the individual experience, linked to its environment, to the events that took place there and to the memories of past experiences (Lynch, 1992). *"It is the reader who brings meaning readability, the possibility of readability [...]. I always hold this creator role in the legibility: it comes from the one who looks, more than from the looked at object "*. (Roncayolo, 1997)

The best-known contribution to the perception of urban spaces is certainly that of Lynch (1976), which has shown that space is perceived by organizing its different components into an overall structure that allows us to give it meaning. He has thus showed what are the qualities that can facilitate readability, which are: the degree of contrast and distinction, the simplicity of the geometric form and its parts, the continuity of the form, the dominance (size, interest, intensity), the clarity of the points, the indication of the direction, the extent of the visual field, the presence of visual and kinesthetic cues, and the identification of elements using names or symbols. Some elements are moving (inhabitants, activities, flows etc.) And others are static (buildings, bridges, streets etc.) But all compose a partial and fragmentary image from an individual perception. To be legible, a city must therefore have landmarks, neighborhoods, axes easily identifiable and articulated to each other. Thus, it allows the creation of a mental image, which is a representation of the space close to reality This readability, beyond an easy location in space, can also serve as a frame of reference by organizing the activities, beliefs or knowledge. These images are the result of a back and forth between the individual and his environment. They are therefore sizeable at the individual scale, but they often have a collective character that interests the urban planners who seek to model an environment for a large number of individuals.

For him, the three essential components that make it possible to structure the 'mental maps' that each one has of reality are the identity (which makes it possible to differentiate an element from its context), the structure (relationship of the element with the surrounding elements) and meaning (meaning that the whole environment takes). The physical environment of the city, which is an integral element in the structuring of mental images, presents, through its forms, its colors or its provisions, a faculty of imagery that

Lynch calls 'imaginability' (Lynch, 1960). This concept introduces a dimension of action in the visibility or readability of objects. Thus, these, in addition to being able to be seen, now have an ability to present themselves to the senses in an acute and intense way. This environment is broken down into five elements that are responsible for the structuring of images and mental representations: path, edges, districts, nodes and landmarks.

“Paths: The dominant elements of city images, which are channels along with the observer moves around.

Edges: The boundaries between two phases, which are linear breaks in continuity.

Districts: The medium-to-large sections of the city, which are recognizable as having some common, identifying character.

Nodes: The strategic spots in a city into which an observer can enter, and which are the intensive foci to and from which she/he is travelling.

Landmarks: The point-references, which are external, a simply defined physical object building, sign, store or mountain.” (Lynch, 1960, pp. 47-48)

Diversity of use

The variety of activities uses and forms in the environment influences the number and quality of choices offered to users (range of choices: activities, uses, forms, experiences, views, atmospheres); diversity of use is one of the essential qualities expected for public urban spaces. It allows a variety of functions, forms and activities and therefore further meets the expectations of each individual. It contributes to the variety of sensory experiences and enhances sensitive architecture.

Legibility

A readable space is a coherent space in which one can orient and locate oneself easily. Legibility is ensured by the presence of benchmarks that influence the users' understanding of the space. Several design tools can facilitate readability: benchmarks on different scales of action, visual breakthroughs etc.

Imageability

It's the quality of spaces that distinguish itself and causing strong images that form over time in the representation of citizens thanks to the continuity of their structures and the clarity of their elements.

Architecture is not a visual object to look at, but it is a real living environment enclosed in walls, a living environment stimulating the senses. They are light and shadow, of course, proportions and colors, perspectives and scenery, but also sounds that reverberate, surfaces that our feet tread, textures that we touch, temperatures that make us comfortable and smells that surround us and seduce us. This does not push to neglect the sensory data that can produce strong images as well.

2.4 PUBLIC SPACE TYPES

Public spaces are so diverse that it is difficult to operate a single category or a homogeneous entity, this diversity can be read in the role, the form and the physical environment. The geometric definition of urban Public Space depends on how the buildings around it are arranged.

Table 2.1:Public space types

Space Type	Distinguishing Characteristics	Examples
	<i>'Positive' spaces</i>	
1. Natural/semi-natural Space	Natural and Semi-natural features within urban areas, typically under state ownership	Rivers, natural features, seafronts, canals
2. Civic space	The traditional forms of urban space, open and available to all even if temporarily controlled	Streets, squares, promenades
3. Public open space	Managed open space, typically green and available and open to all, even if temporarily controlled	Parks, gardens, commons, urban forests, cemeteries
	<i>'Negative' spaces</i>	
4. Movement space	Space dominated by movement needs, largely for motorized transportation	Main roads, motorways, railways, underpasses

5. Service space	Space dominated by modern servicing requirement needs	Car parks, service yards
6. Left over space	Space left over after development, often designed without function	'SLOAP' (space left over after planning), Modernist open space
7. Undefined space	Undeveloped space, either abandoned or awaiting development <i>Ambiguous spaces</i>	Redevelopment space, abandoned space, transient space
8. Interchange space	Transport stops and interchanges, whether internal or external	Metros, bus interchanges, railway stations, but/tram stops
9. Public 'private' space	Seemingly public external space, in fact privately owned and to greater or lesser degrees controlled	Privately owned 'civic' space, business parks, church grounds
10. Conspicuous spaces	Public spaces designed to make strangers feel conspicuous and, potentially unwelcome	Cul-du-sacs, dummy gated enclaves
11. Internalized 'public' space	Formally public and external uses, internalized and, often, privatized	Shopping/leisure malls, introspective mega-structures
12. Retail space	Privately owned but publicly accessible exchange spaces	Shops, covered markets, petrol stations
13. Third place spaces	Semi-public meeting and social places, public and private	Cafes, restaurants, libraries, town halls, religious buildings
14. Private 'public' space	Publicly owned, but functionally and user determined space	Institutional grounds, housing estates, university campuses
15. Visible private space	Physically private, but visually private space	Front gardens, allotments, gated squares
16. Interface spaces	Physically demarked but publicly accessible interfaces between public and private space	Street cafes, private pavement space
17. User selecting spaces	Spaces for selected groups, determined (and sometimes controlled) by age or activity <i>Private space</i>	Skateparks, playgrounds, sports fields/grounds/courses
18. Private open space	Physically private open space	Urban agricultural remnants, private woodlands
19. External private space	Physically private spaces, grounds and gardens	Gated streets/enclaves, private gardens, private sports clubs, parking courts
20. Internal private space	Private or business space	Offices, houses, etc.

Source: *Contemporary Public Space, Part Two: Classification* (Carmona, 2010)

Since this research will address two main types of Public Space which are, the square and the street. They will be the ones discussed in this section

The square

“No form of open space is older than the square...the square was there in the beginning, more humble in origin than the park, more down to earth in its daily uses” (Heckscher, 1977, p. 139)

Robert Krier (1979) defines squares as being, the first types of urban spaces invented by man, resulting from a simple housing group around a central space. In fact, a square is a place of public life, it structures urban space and balance. Palladio defines in his turn squares as a large empty space through which one can enjoy the appearance of some beautiful buildings. Squares are often loaded with historical values. Several functions could be adapted to the space of the square such as commercial, cultural activities etc.

The square is an open Public Space, served by pedestrian or vehicular roads, surrounded mainly by buildings, and decorated with street furniture and various kiosks. The square is a free space of meetings. It can be a market, gathering public area for large events, parties, political, religious or military ceremonies, parking vehicles, enjoying a panoramic view of the sea or a lake etc. The square can originate from the convergence of paths or streets and thus be a fortuitous space, simply remodeled, or have been created according to a location chosen according to its use and its monumental accompaniment: center of an agglomeration, district plaza, etc. (Gauthiez, 2003). Gauthiez cites several types of squares:

- d. *The promenade square*: Square with principal vocation of public walk. The walk is facilitated by a strong restriction of car traffic, accompanying amenities such as public porches, cafe terraces, public benches, trees.
- e. *The small square*: It is usually the result of a temporary enlargement of the road, fortuitous or wanted, due for example to the destruction of a building.
- f. *The public court*: a small square inside an islet, accessible to the public by a passage or an alley; a public open space, mainly for the inhabitants of the block and which may include a play area. It may be the result of a planned layout covering the entire block.

The street

The streets delimit the parcels and organize the division of the urban space. The street and its typologies, whose functions in the city, are considered as having a particular vocation (residential, commercial, administrative etc.) Or are considered as real public spaces where users can interact (boulevard, avenue, pedestrian street etc.). However, street space can only work if the system it integrates allows it to direct pedestrian traffic. The street encompasses in its broad sense here, the avenue (large rectilinear way), the boulevard (characteristic by wide tracks according to the heights of the buildings, can comprise galleries on both sides which allow the users to be away from car traffic), the pedestrian street (pedestrian-only streets, and generally commercial) and the mixed street (car and pedestrian traffic).

The promenade is a Public Space sometimes planted with trees, restricted access to vehicles, arranged for the enjoyment and relaxation by perambulation and social gatherings. The public promenade can be a specially designed space, as was originally the course, or a space whose qualities lend themselves to it, such as a pedestrian street. It may involve specific arrangements, providing space for the various users (pedestrians, cyclists, riders, etc.), and soil treatment: mineral coating, vegetation, trees.

Gauthiez (2003) in his book '*Espace urbain, vocabulaire et morphologie*', cited different types of public promenade namely:

- g. *The course*: Section of avenue, or boulevard, planted with trees of alignment and conducive to the promenade. The word derives from Corso, an important street in the Champ de Mars district in Rome, where horse races and walks were organized.
- h. *Avenue-promenade*: Avenue accompanied by gardens on both sides of the roadway.
- i. *Tree lined main*: Footpath lined with rows of trees and plantations.
- j. *Bank promenade*: public promenade along the shore of a body of water, or a watercourse.
- k. *The coastline*: public promenade along the shore of the sea. It provides a clear view of the sea and the coast.

2.5 PUBLIC SPACE IN THE CONTEXT OF MOROCCO

In the last century, Moroccan cities have evolved in their material form, their demographic and social composition, their economic functions, and dominant values. They have been affected by contradictory and chaotic indicators of the progressive urbanization processes, metropolisation and of globalization, with all their social and territorial consequences. To understand the social space of Moroccan cities, we must go back to the early days of colonization. Both the effects on the status of space and urban form - under the principle of 'separation' between Muslim and European spaces, theorized by Marshal Lyautey since the 1910s - still remain current and are nowadays at the heart of never-ending debate. This question of the colonial heritage is all the more relevant when one tries to seize the evolution of Public Space, in these same cities, trying to take in consideration the emerging space, and the lived spaces, in the exact words as:

"l'espace qui se dessine, qui se conçoit et qui se programme [...] et l'espace qui ne se décrète pas et qui se co-produit dans le vécu et dans les perceptions de ses usagers" (Levasseur, 1991).

The urban plan of the first periphery of the big Moroccan cities (Marrakesh, Rabat, Casablanca, Tangier), which touches the enclosure of the Medina, underwent the influence of the Western civil engineering during the periods of the colonization and the protectorate. The Haussmanian model emerged and was applied to draw the main traffic arteries and build western buildings on the street front. This urbanistic and architectural model gives a western aspect to the big Moroccan cities, like Rabat, Casablanca and Tangier. Major Moroccan cities have been experimental laboratories for Western urban planning, art-deco, and modernist architecture. For two decades, Moroccan public spaces have undergone major changes, changing their form from a posture that questions their existence (Navez-Bouchanine, 1993) to that of the study of their recomposition in a context of globalization.

The Medina is designed in the shape of a circle in order to put the ruler in the center and equidistant from all quarters. It is surrounded by a wall that protects it and distinguishes it from the suburbs and rural areas. With a concentric organization, the Medina is organized around the mosque (religious center), and the citadel or the palace (power). The second circle is made up of the madrassah (Koranic college) and souk, (the district

of the crafts and trade whose most noble activities are located near the mosque.) For Troin (1997), Medina means the city in its totality, the community, the religious and the power are one. Although unitary, medina draws a clear distinction between areas of housing and work. It organizes the links between the communities of inhabitants and the functions of the city by a game of specialization of the places of the city. It differentiates the central, political, commercial and religious Public Space from the inhabited, private, protected and exclusive space. It *"separates the activities"* to *"better bring together the neighborhood and the population"*, to make a better community (Paquot, 2005),

The only open urban spaces in the Medina are the places of prayer (mosque) and some places of exchange (caravanserai, souk). According to Troin, the souk and the mosque are structuring common spaces where *"everything is ordered, time, space, a society that sends us beyond the rites of passage from one enclosure to another, to the unifying cement of Islam"* (Troin, 1997),

Kerou (2002) questions the reality of public and private notions in the Maghreb that would organize urban space and characterize public places. For him, Islam is *"the unthought"* in the analysis of public and private spheres, being ignored or on the contrary, overvalued. According to him, it is central to defining places, which means that it is also linked to the degree of secularization and the *"modalities of association or dissociation between religion and politics"* of spaces. Thus, the analysis of places of sociability (cemeteries, hammam, souks, coffee houses) and space for public debate (mosques) shows that the public / private dichotomy takes a form of its own. It expresses rather a kind of bridge between the two spheres.

Many authors wonder about the existence or not of Public Space in Morocco. The notion of Public Space is for certain culturalist authors associated with the Western notion, transmitted by colonization (Kerrou, 2002) The term 'Public Space' is recent in Europe, and even more so in the Maghreb, having been introduced by Europeans in the nineteenth century. The Public Space has always been a constituent of the Arab cities without constituting an open urban space, but rather thought of as a connecting element between distinct places of the city (David, 2002). These spaces are absent from the Arab-Muslim city of the Medinas, with the exception of the space of the mosque. Garret (2002) believes that Public Space in its European definition is introduced in Morocco with the French

protectorate in 1912. It was built between the Lyautey public project and the search for private profit of the elites. If the streets of the Medina are preserved, new avenues, squares and streets characterize the modern extensions of Prost. The reference to the urbanization of European cities is significant. Later, it is the modernist vision that will prevail, with the urban proposals of Ecohard based on the principles of the Charter of Athens with large residential spaces at the foot of buildings and major roads of automobile or railway traffic.

After the Independence and since the end of the 1970s, Moroccan cities have undergone significant urban transformations, and also in their mode of government (decentralization and democratization). Navez-Bouchanine (1993) believes that the logic of creation of public spaces, is 'carrier of models' related to forms of social appropriation from the cultural foundations and social evolutions at work. The modes of appropriation of urban spaces have themselves been transformed. In his observation of some twenty spaces in Rabat and Casablanca, Navez-Bouchanine (1993) most often finds a plurality of uses, sometimes even creating conflicts of use such as the coexistence of itinerant trade with pedestrian or automobile traffic, parking and children games etc. The degree of opening varies according to the types of spaces. From the landing to the large urban spaces, there is a passage from the known (social environment close to the habitat, the district) to the unknown (anonymity of the large squares and the center), from simple spaces to complicated spaces. The public gardens introduced to Morocco by the colonizers were deserted by the bourgeois classes for which they had been designed. They were often vast, demonstrative of the power of the colonizers and opposed the Islamic gardens, representation of 'paradise on earth'. The gardens will be frequented by popular categories. Promenade and gardens quickly become the place of casual uses and no longer the place of representation of social differences. Like the city center of Rabat, walks and parks become the main places of Sunday attendance. High attendance makes it one of the few popular public places, easy access and free breaking with everyday life, whether in the collective or intimate practices they make of it.

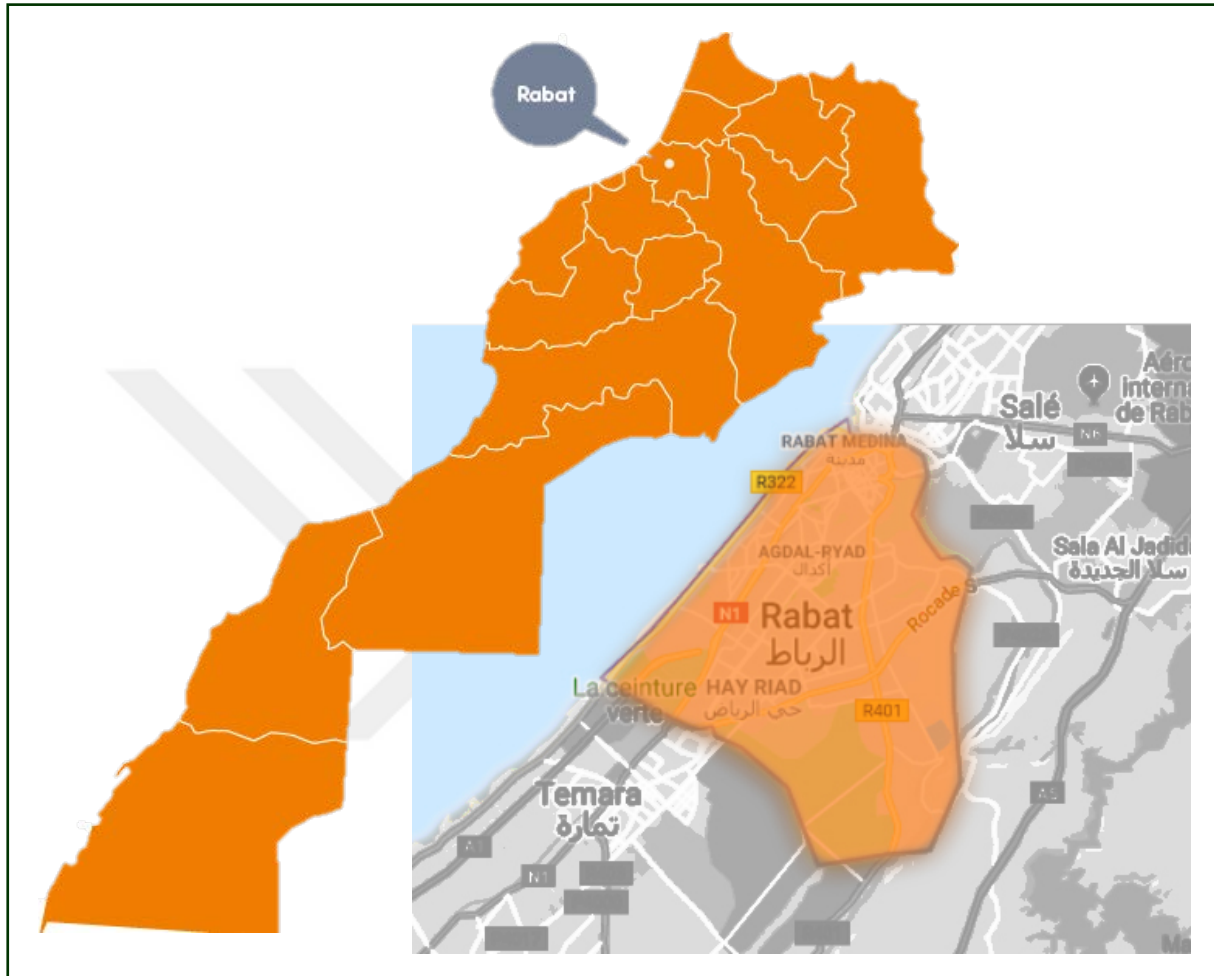
In the present time the citizen knows real changes and mutation of architecture and the city, whose adverse effects is the dissociation between the physical territory of the city and the communal of the citizens. Most cities in Morocco are designed and constructed according to the dominant instrumental model, a productivist and technocratic model,

which does not meet the needs of the users. As a result, our territories are losing speed, regressing and declining, and disqualified public spaces are nowadays in deep crisis. This urban crisis is gaining momentum, day after day it leads to the rejection and exclusion of many citizens and causes breaks in the social bond. Therefore, a glaring discontinuity in the urban fabric is observed and no structure that could give a coherent picture to the whole, providing users with a homogeneous space designed for their well-being, which fits perfectly into their context.

The public spaces of the Moroccan city are not at the heart of the urban policies of the contemporary period, the public policies being rather centered on the big schemes of urban orientations (Master Plan, Urban Development Plan) or on the programs of Habitat (urban extension by the construction of residential subdivisions after Independence, legalization then resorption of shantytowns today). The political orientations also envisaged major structuring urban projects, most often entrusted to private developers. Rabat is an example of these multiple housing projects, places of leisure, luxury hotels that must redraw the cities of tomorrow. Public spaces are thus thought by default, of connection between distinct places of the city. With the weakness of new public places, the adaptation of existing places is witnessed, such as gardens, or the design of places that cross Western and Moroccan references, which induces a reinterpretation of places by its users themselves. They privatize, abandon, transform to create a new living space. Thus, the places themselves adapt, as the Moroccan culture and city have adapted to different conquering cultures. They are characterized by an instability, varying in time, in their attributes but especially in their uses. The public spaces are hybridized but still in reference to the ancient design of the Medina. They are a reinterpreted heritage that grounds the community. There is permanent creation of common spaces, a kind of "*perpetual manufacture*" as Certeau (1990) would say.

3. RABAT CITY HISTORY AND URBAN EVOLUTION

Figure 3.1: Rabat city Location



Rabat, Moroccan city at the same time Mediterranean, Arab, Muslim and North African is also characterized by the importance of the influences related to the French colonization and which was a territory of urban experiments during the residence of Lyautey (1912-1925). Morocco was even a place of experimentation of the French urbanism, contributing to forge the urbanism in the French way.

The city represents a form of social organization in space. Its two fundamental aspects are the model of social relations and the fabric of spatial forms. The city is both a way of organized social life and a physical artefact. Rabat is increasingly suffering the consequences of its evolution; polycentrism, globalization, sprawl, change of vocation,

etc. Are all urban developments that have transformed the space of the city. Having a stall on its public life and public spaces, following the urban evolution and change.

Rabat is the political and administrative capital of Morocco, and one of the largest cities in the country. It is located on the shores of the Atlantic Ocean and at the mouth of the Bouregreg valley, facing the city of Salé. The area of Rabat city is 118.5 km². The density of the city is 4,876 inhabitants per km².

- a. *Natural and physical environment*: is formed of several morphological components, regrouping the coastal zone, then intermediate platforms.
- b. *Climate, temperature and precipitation*: The region benefits from a semi-arid Mediterranean climate with maritime or continental influence, marked by a temperate and rainy winter season, and a hot and dry summer season.
- c. *Water resources*: The hydrographic network is composed of important rivers, namely, the wadi Bouregreg and Beht, and their tributaries. This network also includes a hundred small tributaries.

To better understand the situation of Rabat city, three main periods that compose the urban and architectural evolution are examined in this chapter. which are the historical pre-colonial era, the colonial era, and the independence post-colonial era. This chapter also explore the area where the studied public spaces are located, through its history and development.

3.1 HISTORY AND OVERVIEW

The location of Rabat and its region were inhabited since prehistoric times. Several prehistoric sites have been discovered there. At the site of a Carthaginian counter on the left bank of the Bouregreg valley, in Challa, will settle the Roman colony of Sala Colonia, fortress of the name 'Oppidum Sala'. It became a flourishing port city.

Figure 3.2: Rabat and Salé during the XVII century



Source: The Hebrew University Of Jerusalem

It was founded as a political capital around 1150 by the leaders of the Almohad dynasty¹; they built the Kasbah of the Oudayas and its mosque and surrounded a vast area by the great wall called 'Almohade'. This is called a Ribat, a fortress. They also built the Hassan Tower mosque, the very symbol of the city, which overlooks the mouth of the Bouregreg river sloping into the Atlantic Ocean.

The mid-thirteenth century will know the emergence of Fez as the capital of Mérinides, resulting in the regression of the vitality of Rabat; and it is only at the beginning of the 17th century (with the arrival of refugees from Andalusia) and towards the end of the same century (with the Alawite dynasty) that the city will regain its vitality, especially with the commercial and maritime activity related to the port of Rabat. The new population settles in the Kasbah² and inside the Almohad enclosure, in the north-west part, which was delimited by a new enclosure, the so-called Andalusian wall.

Despite a small number of inhabitants, Rabat is one of the main cities of the country in the early twentieth century. It is characterized by its duality with two cities, two medinas

¹ The Almohad dynasty, called the "Unitarians", those who proclaim divine unity, is an Amazigh and Muslim dynasty called the fifth Moor, resulting from a religious reform movement, which reigns over the Maghreb and the Muslim Iberian Peninsula of 1147 at 1269.

² Current district of the Oudayas

on both sides of the river, separated by a vast valley marked by common and parallel stories. At the beginning of the 20th century, in 1912 with the French Protectorate in Morocco, General Lyautey, made Rabat the headquarters of the General Residence, political and administrative capital of the protectorate, physically located at the highest point of the capital then dominating the medina and Kasbah of the Oudayas. The urban population of the city at the time is estimated at about 25,000 inhabitants.

3.1.1 Rabat Capital

From July 1912, the Royal Palace and the General Residence (initially installed in Fez), move their seats to Rabat which is chosen to become the capital of the Country. Rabat is one of the four imperial cities of the country. This temporary installation only becomes definitive at the end of the 1st World War.

The first master plan of the city of Rabat

General Lyautey will first call the French landscaper Forestier to carry out the first studies of town planning then in 1913 to Henri Prost (Mauret, 1954). During the development of the capital plan, Henri Prost took into account several elements of the city including the palace and the medinas that will remain virtually intact, the large cavalry trails that will become the main boulevards and ramparts that will impose a certain zoning. Nevertheless, the Prost plan has reserved a large part for the new European city and a small part (Habous district on the avenue of Témara) for the Moroccan population. As for the military, it was reserved large spaces along the seafront in particular. The plan was designed to allow the implantation of protectorate administrations and villas for civil servants next to the ancient city of Rabat. A first railway line was proposed, and a central station created located on a monumental avenue linking the main facilities of the new city. At the same time, many parks were developed. This urban plan, applied since 1914, will govern the growth of the city for more than three decades.

Figure 3.3: General plan of Rabat and Salé by Prost

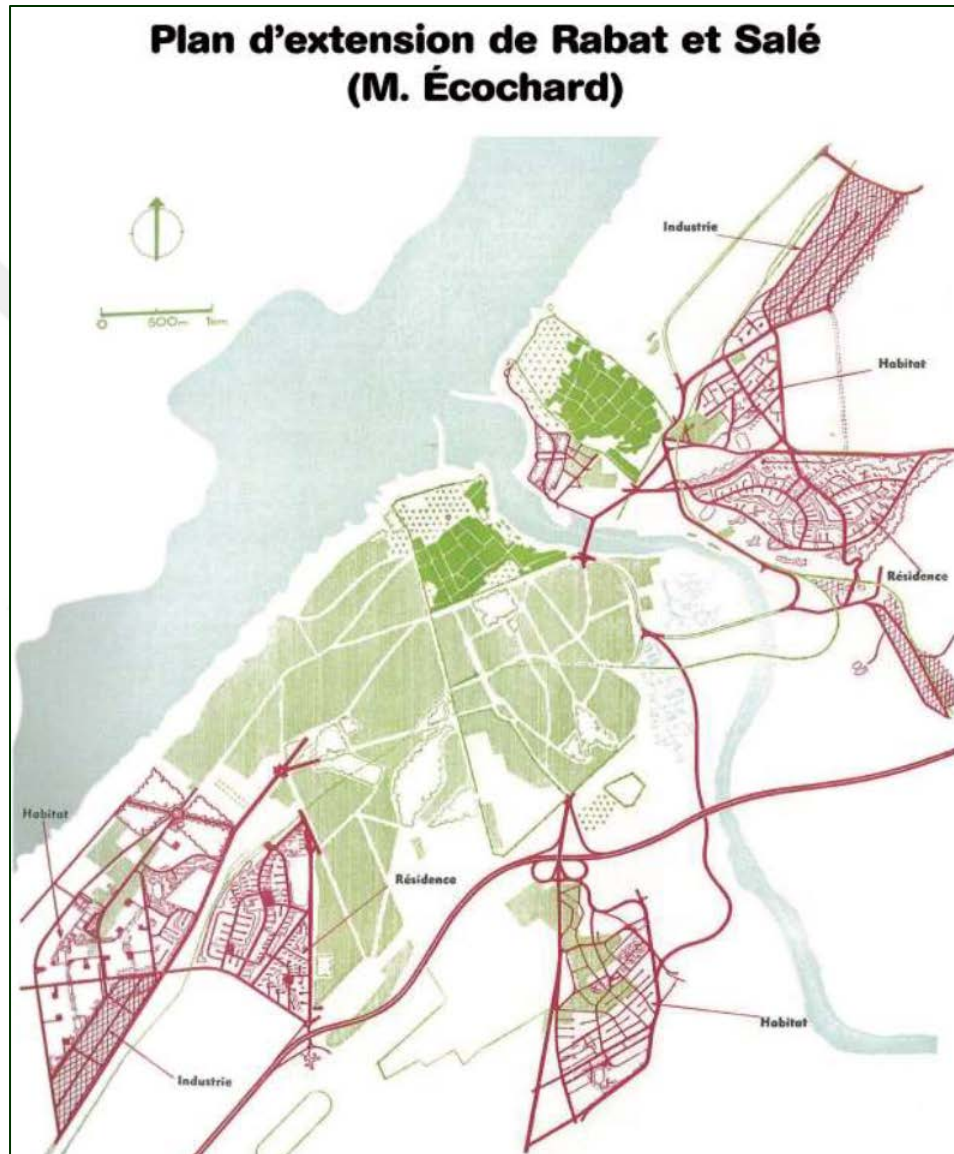


Source : L'oeuvre de Henri Prost. Architecture et urbanisme, Académie d'Architecture, Imprimerie du Compagnonage, Paris 1960, (Prost, 1960)

The new unified master plan: essential vector of Rabat

Since the 1950s, the urban extensions have favored developments towards the south west and the south in Rabat. But no overall plan covering both cities took over from the Ecochard plan developed in the 1950s.

Figure 3.4: Extension Plan of Rabat and Salé by Ecochard



Source : Agence Urbaine de Rabat Salé Atelier parisien d'urbanisme d'Architecture, Imprimerie du Compagnonage, Paris 1960)

Between the 1960s and the 1990s, Rabat became denser either by filling empty or under-occupied plots or by raising existing plots. As part of the new development plan. Since

the adoption of the current master plan, the process of densification and transformation of the city has been much more limited and has made a few derogations granted. Also, the very strong sectorization of the master plan explains the great rigidity of the urban forms thus preventing the implementation of original development projects by their image, their height or their program. Using the waiver is an obligation that does not encourage initiative. As a result, the new master plan, through a radical change in the built rights, a more permissive regulation that encourages mixed functions and the renewal of urban forms, can contribute to a major renewal of the city and its image change.

3.2 RABAT IN CONTINUOUS EVOLUTION

3.2.1 The Urbanization of The City and The Weight of The Place Geography

The crossing of the physical elements, at the level of the conurbation of Rabat, shows three distinct spaces:

- a. *The Rabat area* represents a territory limited by physical structures that are difficult to cross. These limits make it possible to grant the capital the qualifier of ‘Closed city’ where urban extension has become almost impossible. The urbanistic interventions are oriented towards specific operations in situ: ‘Make the city on the city’. In addition, the major urban operations of Rabat will be on its flanks (Salé and Témara), where land opportunities are widely available; for example: Technopolis and the International University of Rabat, recently established in Salé.
- b. *The Salé area* covers an area of 668 km², 5.5 times that of Rabat. It's a more or less open space having a mobilizable land consisting of collective land. Nevertheless, it tends towards saturation because of the frenzy of urban extensions which often operate illegally.
- c. *The area of Temara*, very open space without physical constraints for opening new areas to urbanization. It has large land opportunities formed mainly of fields belonging to state domain. It is par excellence the space of large urban operations carried out by public institutions such as ‘Al Omrane’ and ‘Compagnie Générale immobilière’ as well as by private companies (Addoha, Alliance, etc.), especially

in the rural communes of Sidi Yahia, Zaer, Ain Aouda and El Menzeh, which form the margins of the urban continuum Rabat-Salé-Temara.

The cities of this conurbation form with other peri-urban centers a large dynamic agglomeration called the 'Grand Rabat'.

Figure 3.5: The limitations of Rabat 'Closed city'



The sociodemographic context of Rabat

It can be said that the Population of rabat is a stalled demographic. It began to decline between 2004 and 2014. The population of Rabat went from 621,480 in 2004 to 572,717 in 2014 with the same fertility rate. This drop-in population is due to migration to other cities in the region. In fact, due to the high rent in Rabat cause the populations to settle elsewhere (Salé, Témara, Harhoura, etc).

When it comes to employment the net activity rate in the study area reached 53.6 percent of which 38.8 percent is the female activated population. More than 50 percent of the active population in Rabat are employed in the private sector as much as salaried or independent and 26.5 percent of the assets are in public employment. This explains why

the private sector has grown in recent decades and has begun to address the problem of unemployment that mainly affects young graduates.

Prioritization of activity centers in Rabat

Following a blatant urban growth, a new structuring of space appears, provoking mutations translated by the emergence of new poles of attraction.

The existence of a real heart, composed by the two medinas and the modern center, which strongly polarized the space. The other centers are classified in four categories³:

- a. *A primatial pole*, materialized by the junction of the Medina, heavy historical gravity and modern heart. In addition to its service function, it holds a powerful administrative apparatus, characterized by a concentration of activities, continues to demonstrate a remarkable vitality.
- b. *Inter-district poles*, some specialized and others multifunctional.
- c. *Neighborhood centers*, more modest and more limited in influence, qualified as neighborhood centers.
- d. *Elementary Centers*, small Other Diversified Centers.

Public spaces and social practices

The surroundings of the monuments, the Royal Palace, the walls, the Hassan Tower enjoy a treatment of public spaces worthy of the status of Rabat, capital city. But the treatment of the Public Space is very uneven between the different neighborhoods of Rabat, especially between drawn urban planning areas, like most of Hassan and Hay Riyad, and spontaneous urban planning areas, such as Yacoub el Mansour. One important point to note is a lack of pedestrian policy.

During the first part of the 20th century, the Hassan area was the center of the city, it felt as the city of Europeans. It is actually the space of elites of the administration and the private sector of high level. It is a place of symbolic representation of power (infrastructures, staging of administrations, alignment, scheduling, 'surfiguration' of ancient monuments) in Protectorate situation. In the aftermath of independence, it

³ Mechanisms and forms of urban growth in Morocco: the case of the urban area of Rabat-Salé, M'Hammed Belfquih and Abdellatif Fadouallah

becomes an essential sector for its commercial signs and its places of leisure. It is on Mohamed V Avenue that you have to be seen. It records the progressive feminization of the public space. In the early 2000s, franchised businesses settled in Agdal and Hay Riad. Most cinemas closed, young people and the wealthy population are deserting the city center. However, it remains in the collective imagination the center of Rabat. It is the place who shelters all the public demonstrations with national character (parties, marches, strikes etc.).

3.2.2 The New Dynamics of Rabat

New poles of attractiveness and revitalization of urbanity

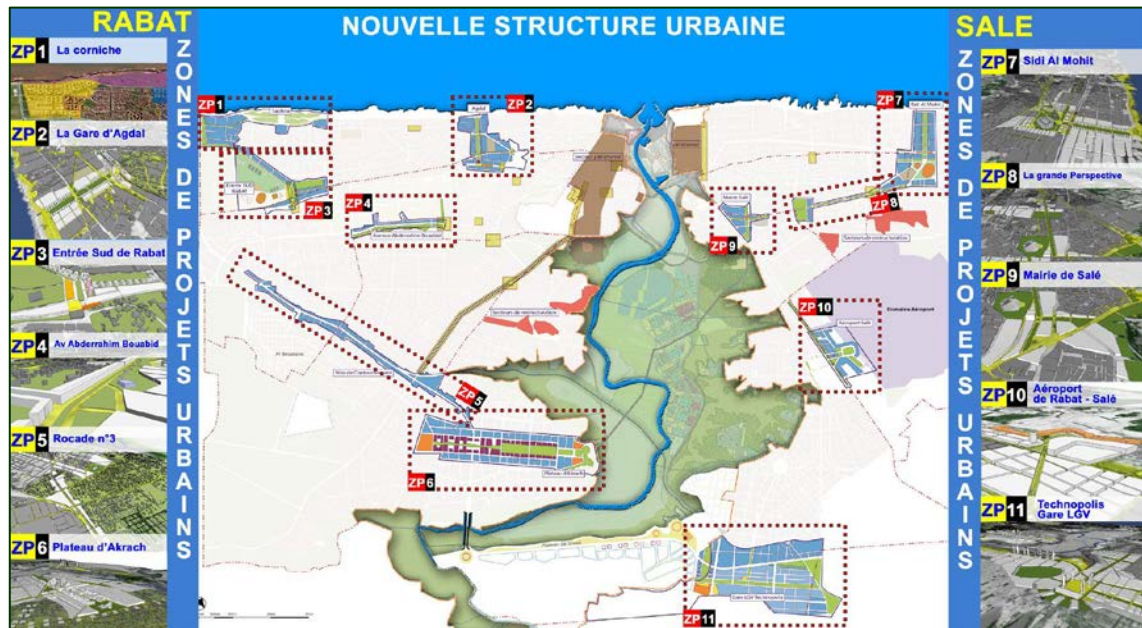
The city of Rabat has experienced in recent years the realization of several new urban projects within the framework of the objectives of the SDAU⁴ and the new development plan which is an essential lever of the renewal of the capital and its image. The city's new development plan is based on three important objectives:

- a. *Intensification of urban life*, reinforcement of equipment, density of buildings, densification of neighborhoods, etc.
- b. *Support for major structuring projects*, new centralities, tramway, corniche, LGV project, etc.
- c. *Heritage enhancement*, cultural, touristic and natural.

The clear development and the urban growth of the two big cities of the conurbation, Rabat and Salé, are driven by a dynamic of large urban areas included in the new development plans, such as the redefinition of the centrality grid and the definition of a new frame of urban projects' major sectors, in the form of new poles of attractiveness and urban revitalization.

⁴ The Master Plan of Urban Development (SDAU) is one of the main instruments of urban planning provided for in Law 12/90 on urban planning. The Master Plan of Urban Planning is presented as a global study as a result of the economic, commercial and social interdependence of the different components of the territory. The said territory may include several communes, including urban and rural, as is the case for the SDAU of the Rabat-Salé-Témara conurbation and its peripheral zone.

Figure 3.6: New Urban Structure of the Rabat Salé Conurbation



Source: urban agency of rabat-sale

Rebranding Rabat: city of light, Moroccan capital of culture

"Rabat City of Light, Moroccan Capital of Culture" is an integrated program of development of the city of Rabat which was launched in 2014. This program contains several structuring projects intended to ensure an urban and tourist development of the capital of the Kingdom mobilizing investments of more than 9.4 billion DH. This five-year program will enable the administrative capital of the Kingdom to become one of the world's major cities. It is organized around seven main axes, namely:

- a. Enhancement of the cultural and civilizational heritage of the city,
- b. The preservation of green spaces and the environment,
- c. Improving access to local services and social amenities,
- d. Strengthening governance,
- e. The requalification of the urban fabric,
- f. Consolidation and modernization of transport equipment,
- g. Revitalization of economic activities and reinforcement of road infrastructures.

As part of this program, the city of Rabat is experiencing major projects, including the redevelopment of boulevards, the restoration of coastal facades, the restructuring of

several popular neighborhoods densely populated, as well as the maintenance of some buildings threatening ruin in the Medina. *"Almost all of the worksites opened in 2015, covering the development work on the city's main avenues, were completed by the beginning of 2016"*⁵. The works included the widening of tracks, the development of roundabouts and the renovation of public lighting. They concerned the main avenues of the capital like those of Hassan II, Ennakhil, Alkifah and the FAR. In addition, the development of the coastal road over a length of 13 km, the first tranche was completed over 8 km. Still at the corniche, we must mention the launch of the construction of the large swimming pool of Rabat with 1.700 m² as a body of water and accompanying party facilities. Work on this project will be completed this year.

The city of Rabat knows since its creation a very big evolution. It went from a simple imperial city with a single center to a multipolar city. Indeed, it is allowed to note the evolution of these centralities. It is also noted that the city of Rabat; which has been cataloged for a long time as a small administrative city and which owes its title as a random capital of history; is now seeking a new identity by engaging in a series of projects. Structuring the development that will make it 'a capital of lights' and bring it to the rank of world capitals.

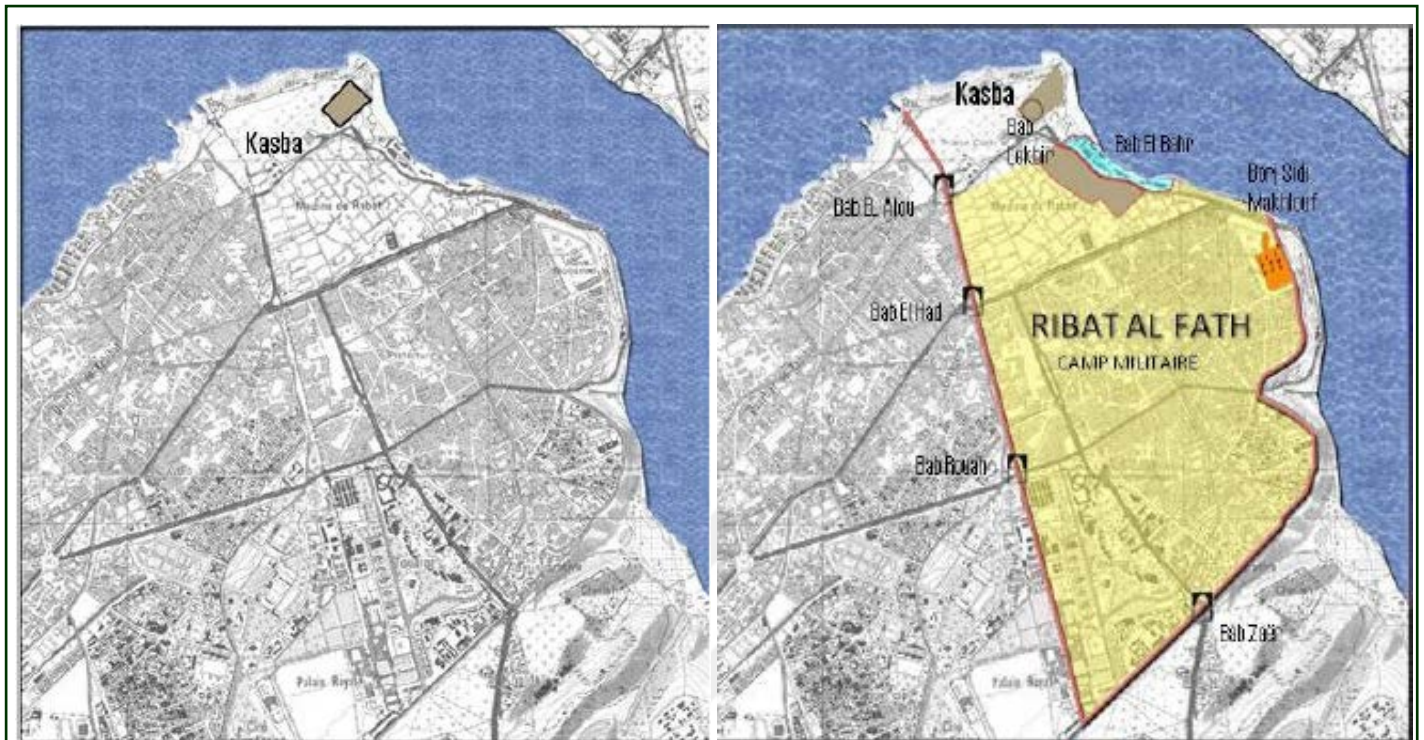
3.3 THE MEDINA DISTRICT

The Historical Foundations Rabat Medina

In 1058, the Almoravids would have built, on the current site of the Kasbah of Oudayas, a fortress. Several structures of rampart, in the form of a Kasbah, flanked by towers, were to constitute the first core of the medina. As it was mentioned before around 1150 The Almohad founded their capital and built the Kasbah of Oudayas. Historians attribute the foundation of Ribat Al Fath to Yacoub Al Mansour (1184-1199). The city of Ribat Al Fath covered a large area at that time marked by a walled enclosure.

⁵ According to the last board of directors of the Urban agency of Rabat Salé

Figure 3.7: First settlements of the medina



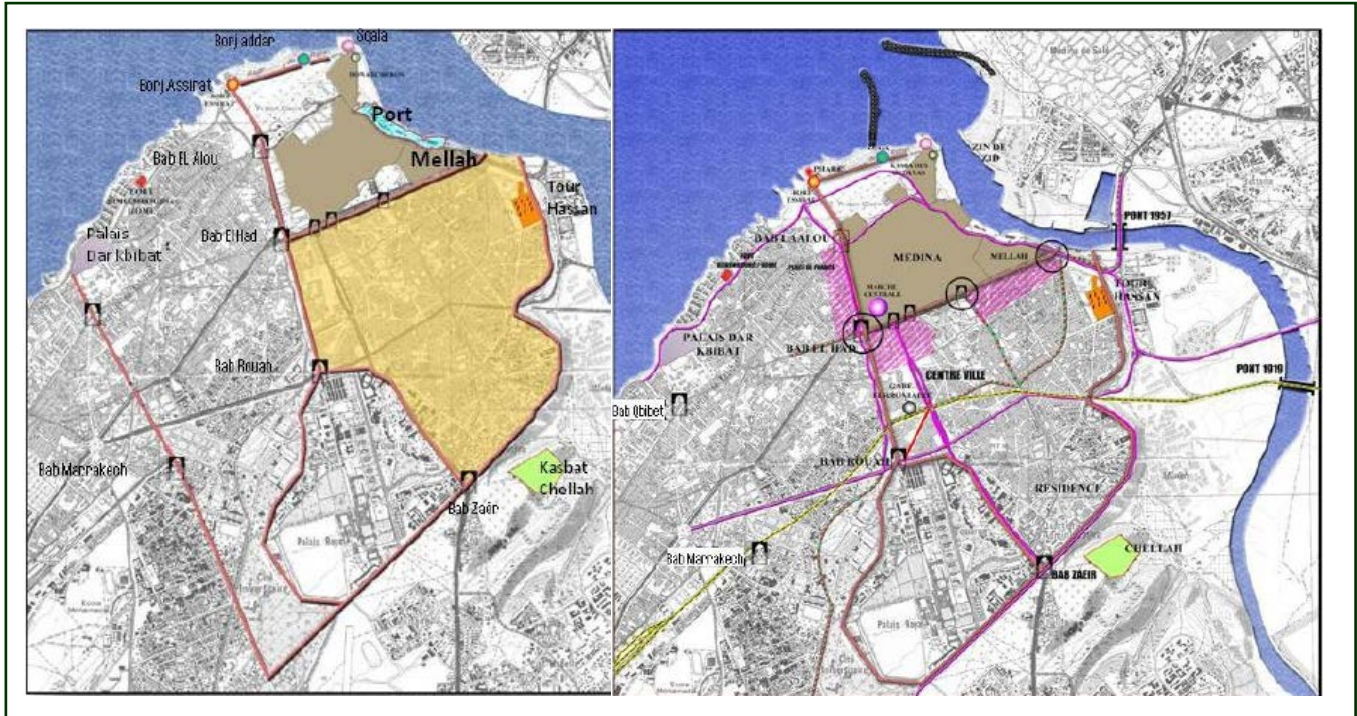
Source: urban agency of rabat-sale

At the arrival of the Marinids, 1260, and until 1610, Rabat lived a modest existence. The Medina has seen the construction of several monuments, such as the Great Mosque (Jamaa Al Kebir), the construction of several fountains and public baths. The early seventeenth century was marked by the arrival of Andalusians who occupied the kasba and built the first urban core of the medina which was delimited by a wall linking Bab El Had to Borj Sidi Makhoul. The city was spread over an area of about 90 hectares. In front of the port, a portion of rampart allowed the protection of the medina. Under the Alawite dynasty in 1670 Medersas and stores were added. In 1817 mosques, several fondouks, hammams and the Mellah⁶ for the Jews were built. The city was fortified more by the construction of several defensive works. The urban fabric was enlarged. In the 19th century, the activity of the port resumed, a new wharf was built, and a railway. At the time of the French protectorate, the traffic of the port of Rabat was very active. This

⁶ Jewish quarters

period assisted, the development of the modern center and the district of the Ocean, Boulevard Laalou, and the area Bab El Had, also densification and extension of the intramural structure.

Figure 3.8: The Medina at the Alawite Period (Left) And the French Protectorate (Right)



Source: urban agency of rabat-sale

In the independence time, the medina will experience a high densification due to the flow of rural exodus. The intramural empty pockets will be occupied by public facilities and houses. The Kasbah of the Oudayas has experienced a hardening of its buildings and the renovation of buildings without respect for the constraints of classification. The craft has experienced a significant regression. The port fell into disuse and the medina turned its back on the sea and the river. From the 1980s, the Rabat Medina will begin to lose its population, commercial activity will develop in all the main axes and even in residential streets, and the buildings will experience significant degradation. In 2005, the Bouregreg Valley Development Agency was set up, whose intervention zone encompassed the eastern flank of the Medina, the Kasbah of the Oudayas and the fluvial and maritime coastline. In this context, several projects have been completed including, the development of the Bouregreg Quay to the foot of the Kasbah of the Oudayas and the

development of the Bab El Had area. The medina has just been listed on the World Heritage List.

Despite the socio-economic and spatial transformations of the city of Rabat as a whole, the Medina still represents the centrality of the city as well by its geographical position, its symbolic identity as its memory. Whether it is spatial analysis in general or urban analysis in particular, the concept of centrality is important. It is, in the case of Rabat strongly discerned especially that the Medina embodies the most popular economic activities including the tertiary sector and, in particular commercial activities.

The built environment

The medina really does appear as an ancient city, enclosed behind its ramparts only on the West and South side, between Bab Laalou, Bab El Had and Borj Sidi Makhlouf and a little less on the East side, in front of the portion of walls of Bab Labhar. The perception of the medina is felt differently according to the access that one borrows. From Bab El Had, Bab Bouiba, Bab Chellah, Bab Mellah and the entrance of the street of the consuls, the visitor finds himself engulfed and carried away by the crowd who dies along the commercial axes with their small shops showing off their displays of products and their awnings.

Spatial configuration of the medina

The formation and structuring processes of the Rabat medina's urban fabric is rather singular compared to the great imperial medinas of the interior. The original model of these medinas was based on a radioconcentric organization that structured the urban body from a central core in the middle of the city to spread to the main gates that were the entry areas for foreign visitors. This sprawling skeleton preserved the intimacy of the residential areas that were cloistered in the intermediate spaces. The Andalusian city of the seventeenth century has frozen the overall structure of the Medina that is found almost intact now.

- a. *The first peculiarity of the Rabat Medina* is the presence of the Kasbah of Oudayas, first urban core, enclosed within a wall and overlooking the estuary of Bouregreg river. This citadel remains very different in its composition, its content and its form in relation to the Andalusian city.

- b. *The second peculiarity* lies in the presence of the river port, which has had a glorious history since the beginning of the 17th century until the first quarter of the 20th century. From it the main routes of the Medina that connected the port to Bab El Had and other neighborhoods. The two streets (consuls and Souika) consisted of a linear series of souks, marked with fondouks. Two other roads perpendicular to the axis of Souika, structured the city street Sidi Fateh and El Gza.
- d. *The third peculiarity* of the Rabat Medina is its direct link with the Atlantic Ocean. The historic city was not open to the sea as it clung to the river. The Laalou axis did not really flourish until the advent of the protectorate at the beginning of the 20th century. Apart from the Kasbah of Oudayas and the district of Mellah, the main residential area was deployed in the square formed by the streets of the Consuls, El Gza Souika and Laalou. Belonging to a neighborhood unit it was lost with the change of the social content of the Medina, the streets have a more organic form and less straight because of the topography of the site.

3.4 BOUREGREG VALLEY DEVELOPMENT

The Bouregreg development perimeter straddles the two municipalities of Rabat and Salé, thus incorporating part of the two old medinas on both sides of the river.

Along with that of the Rabat Corniche, the development of the banks of the Bouregreg valley is one of the major projects of the capital of Morocco. For developers and managers. It constitutes an area remained a long time away from the successive evolutions which knew the city and that concentrates a number of problems - pollution, unhealthy housing - that it becomes urgent to solve. Officially, it's about making Rabat 'a city on the water's edge' - which has never been - to allow it to acquire a new identity and spread a new image of itself (Mouloudi, 2015).

The place accorded to the water fronts at different historical periods crossed by the agglomeration-capital. Circumscribed between the Atlantic Ocean, Bouregreg river and the eastern dune cliff, Rabat can freely grow either towards the south and inland, or to the southwest, along the Atlantic Ocean. This is the first direction that guided the first developments of the city in the Almohad period in the twelfth century. Much later, from the eighteenth century, the Alawite city, or at least its enclosure, was extended to the southwest, but away from the coast and the river (Caillé, 1949). This evolution explains

why the corniche and the banks of the Bouregreg have localized successions of fortified works (which we have described a little earlier) that were built to defend the city against external attacks. In addition, the analysis of the provisions of urban planning documents (urban plans) drawn up for the city of Rabat during the Protectorate shows that the coastal strip and the Bouregreg valley have never been subject to special projects and have not benefited from any specific development. This emerges both from the analysis of the development plans and that of the urban perimeters.

Accelerating enormously in the second half of the 20th century. Rabat progressively advanced 10 kilometers along the Zaer road, occupied by the wealthy neighborhoods, and the slopes of Bouregreg by poor neighborhoods, shantytowns and nonregulatory areas. The Bouregreg valley, despite its central position, has remained away from these extensions, probably due to poor hydraulic conditions which, prior to construction of the dam exposed it to frequent floods. Today it represents a vast central green zone, the real lung of the great agglomeration. The Bouregreg Valley, because of its strategic position in the heart of the agglomeration has been the subject of many studies for more than half a century.

Rabat-Salé The Bouregreg Valley: "A City in Its Own Right"⁷

In the 2000s, King Mohamed VI wishes to enhance the capital of the Kingdom in rank of other European capitals or metropolises (Mouloudi 2015), with emphasis on the international and cultural character of it. In 2004, the first development plans are presented, providing for a global development area of 6,000 Ha, aimed at rehabilitating and promoting the banks of the Bouregreg river and linking the two cities of Rabat and Salé. A project to develop a corniche over 13 km is born, with tourism and residential projects and leisure, along Bouregreg valley. Ancillary infrastructure projects (a tunnel, a tram, the marina) have opened the two cities of Rabat and Salé, now connected by a bridge.

⁷ Official website of the Agency: "This structuring project is based on the creation of new urban areas in harmony with the history and the environment of the site, the construction of public transport works, as well as the setting up of various facilities. hydraulic and port. The Bouregreg Valley will no longer be a mere place of transit, but a city in its own right. "

Since 2008, the Bouregreg Marina is operational. In 2009, ‘Bouregreg Bab El Bahr’⁸ is inaugurated, medium and high standard housing, various equipment, shops, city of arts, tertiary activities, residential and hotel front etc. All on 30 ha of land. The cultural valley, with in its heart the future big theater of Rabat realized by the architect Zaha Hadid, participates in the radiation of the two cities. Two other facilities will complement these aspirations, the House of Arts and Culture, and the National Archives Library.

Figure 3.9: Plan of The Bouregreg Valley



Source: Agency of Bouregreg valley development

⁸ In English, “The gate of the Bouregreg Valley”.

Figure 3.10: The Bridge Linking Rabat and Salé



Source: Agency of Bouregreg valley development

Figure 3.11: The Cultural Valley of Rabat-Salé And Le Grand Théâtre De Rabat



Source: Wissal Bouregreg left, personal right

In 2005, the Agency of the Bouregreg Valley Development was created and placed under the tutelage of the State that runs the project. It has the power to establish and implement a Special Urban Plan, allowing for a number of special exemptions in the field of law and

urban planning. From the first operations, the Agency for the Development of the Bouregreg Valley is given important powers to derogate the established rules on urban planning and expropriations, through the Special Urban Plan. The Bouregreg development project is an integrated program for both banks of the river based on 4 key principles; namely: Environment, Citizenship, memory of the place, Transportation.

The six sequences of the Special Urban Plan

The Bouregreg project is segmented into 6 distinct and complementary sequences. Since the official launch of the project by The King, work has focused on Sequence I, Bab Al Bahr, and Sequence II, Amwaj. The remaining 4 sequences are in the relatively advanced stage of study. They are expected to experience the same treatment as part of a global approach.

- a. *Sequence I Bab al Bahr*, estuary of Oued Bouregreg, between the medinas of Rabat and Sale, downstream of Moulay Hassan Bridge
- b. *Sequence II Al Sahat al Kabira*, between the Moulay Hassan bridge and the ONCF bridge
- c. *Sequence III Kasbat abi Raqraq*, between the ONCF bridge and the bridge Mohammed V
- d. *Sequence IV Sahrij el Oued*, upstream of the Mohammed V bridge, plain at the bottom of the slopes of the Akreuch plateau
- e. *Sequence V Al Mezneh al Kebir*, the Shoul plateau
- f. *Sequence VI H'ssain Lookouts*, the lookouts of the plateau of H'ssain

BAB AL BAHR

The sequence of the estuary, downstream from the Moulay Hassan bridge, which Bouregreg Quay is part of. It is one of the most known and most visited parts of the valley. Located between the two medina and bordered by prestigious sites such as the Kasbah of the Oudayas or the tomb of Sidi Ben Acher, it has a very significant landscape potential, which is destined to become the true center of animation and recreation for the population of both cities and an important tourist area for tourists. The overall development plan proposes to confirm its main vocation of entertainment and recreation through a program to make it more welcoming to visitors, beautify the two urban sites and highlight

historical monuments. The whole sequence is characterized by a careful and continuous development of space, giving this part of the valley a park atmosphere animated by cultural and economic activities. The heights will be limited everywhere to preserve the legibility of the silhouettes of the urbanized platforms on both banks.

Since the start of work on this sequence, the Bouregreg Agency has implemented hydraulic installations, improving mobility between the two cities thanks to the construction of the new Moulay Hassan bridge, the Oudayas tunnel and the commissioning of a tramway. Connecting the two cities on a linear 20 km. Other projects and not least have been made and which contribute to the protection of the environment of the site, the memory of the place but also to the promotion of culture and recreation within the agglomeration.

4. EVALUATION OF RABAT CITY'S PUBLIC SPACES

In previous chapters, Public Space was discussed with the focus on its evolution, perception and quality. A historical background and overview of Rabat city and the area of the case study helped with understanding the dynamics of the changing environment of Rabat. In this chapter two of the main public spaces in Rabat, which are, Bab El Had (historical public space) and Bouregreg Quay (new urban public space operating since 2008), are evaluated and analyzed in comparison with each other. A mixed methodological approach combining a variety of sources of information, methods of data collection and analysis was adopted. After a morphological analysis of both spaces. The evaluation is compromised of the physical, socio-spatial, and observation analysis, then survey and in-depth interview findings.

Approach to the analysis

The analysis is in the context of a clinical approach that requires consideration of different scales of reflection. The research process put into action is both inductive and deductive. The morphological analysis will examine the transformations that accrued on both spaces. The physical analysis will examine the physical setting of the case study in question. This analysis allows the understanding of urban forms and their genesis, highlighting their relations, their limits, their contents and their subjects. The notions of function, Image, activity, and use presented in the theoretical framework provide the keys to reading a socio-spatial analysis. They make it possible to apprehend the urban space by the designers and their intentions on the one hand, and the city dwellers and their uses on the other hand.

"developing public spaces of quality [...] Poses a real challenge: how to design the 'public space object', finished and defined, how to program its materiality and its functions, while the experiences and representations of users are multiple and specific to each." (Dind, 2008, p. 1)

The definition of the development challenge presented by Dind (2008) above, also poses the determinants of a socio-spatial analysis of public spaces as undertaken in this research. The behavior analysis is studied through data collection by direct observations and a

visual survey of both sites. Including numerous photographs, these materials help document the observed practices and perceptions of public spaces.

Direct Observation is one of the main sources of information gathering: *"directly observing people, analyzing their habits, following their eyes, listening to their conversations, bring us as many elements as the questionnaires in a perception study and avoid too many big deformations of reality "* (Bailey, 1975).

As Peretz (2004) quite rightly points out, much of the practice of observation consists of a social adaptation of the observer to the environment studied. It is this quest for adaptation to the field that drives the exploration of spaces. Direct observation consists in being the witness of the social behaviors of individuals or groups in the very places of their activities or their residences without modifying their ordinary course. Its purpose is the collection and recording of all the components of social life available to the perception of this particular witness who is the observer. This approach is very well adapted considering its capacity to ensure a distance and a retreat compared to the objects observed. The first visits are to immerse oneself and become more familiar with public spaces of the case study, to record any detail even insignificant to be able to identify later relevant tracks of observation. Overall, the observation work will focus on two types of universes:

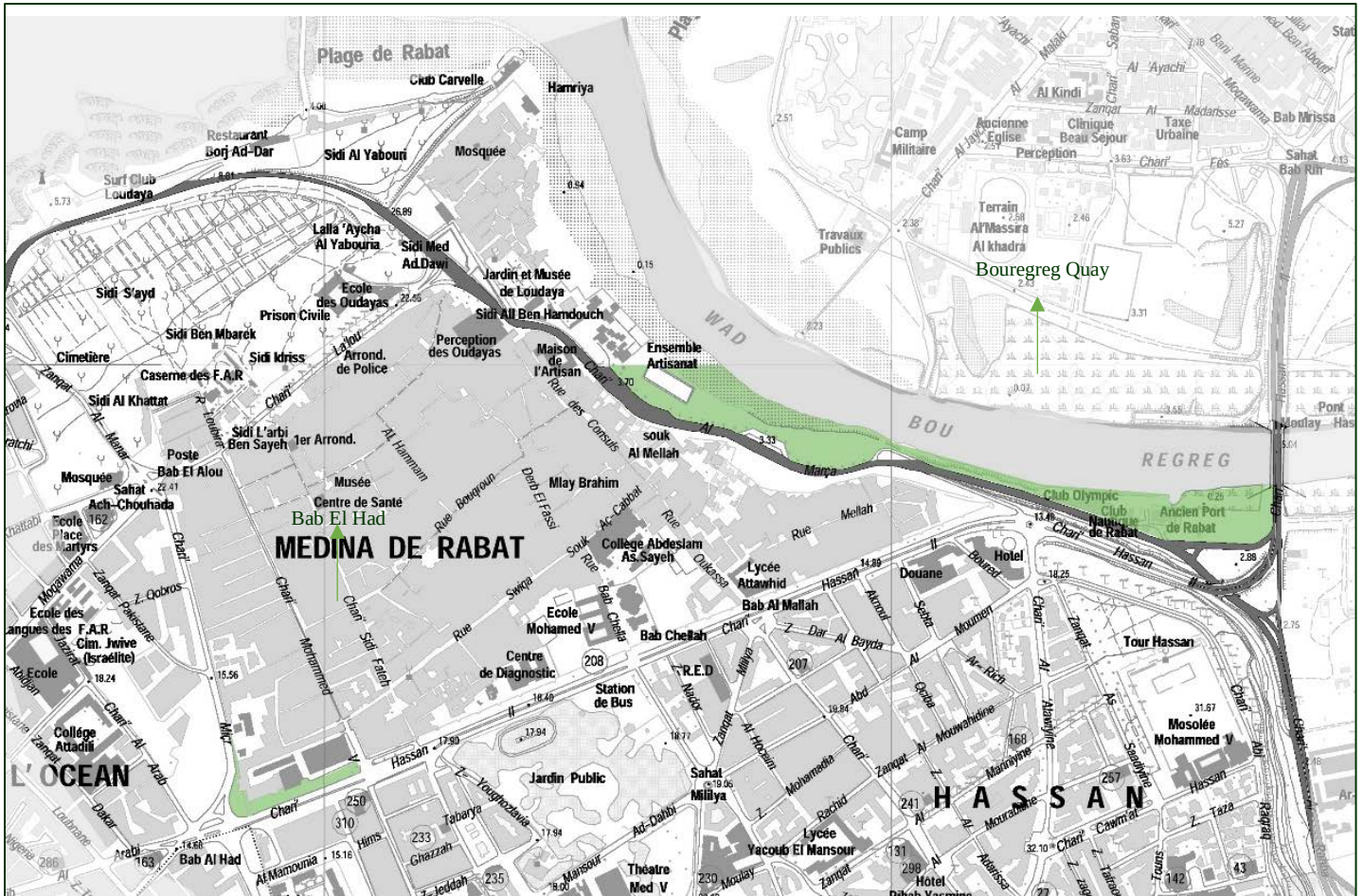
- a. *The spatial universe*: it is a question of describing these spaces in their materiality by observing their spatial arrangement.
- b. *The social universe*: It is a question of observing, according to various temporalities, the modes of occupation and use of these public spaces by the users.

4.1 THREE-DIMENSIONAL MORPHOLOGICAL ANALYSIS

Evaluating the urban morphology of the case study area is from the analysis of its components that overlap and interlock to form the urban fabric: the network of roads, land divisions and constructions, considered as structural elements of the urban tissues out of any functional consideration. The identification of each of these sets, the study of their logic and that of their relations will make it possible to extract the structural and morphological characteristics of the urban fabric. The study area is a gateway to the city,

its geographical location, its historical evolution and the presence of important adjacent roads of automobile traffic and public transport concur to give it this function.

Figure 4.1: Location Plan of Bab El had and Bouregreg Quay



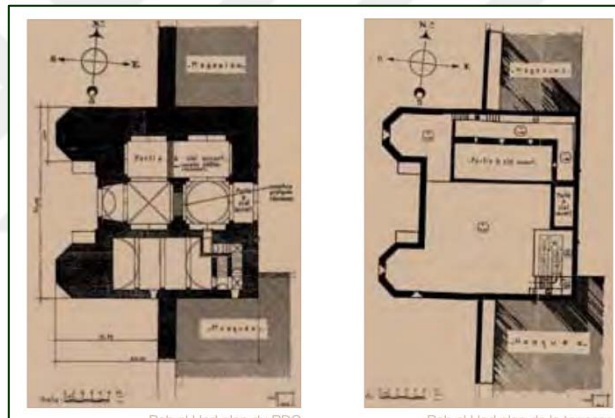
4.1.1 Transformation of Bab El Had Square and Bouregreg Quay

Bab El Had meaning Sunday door built around the year 1200, takes its name from the weekly market who stood every Sunday, on the square in front. Bab El Had is characterized by its strategic location which makes it one of the biggest crossroads of the city. It connects different districts and promotes visual breakthroughs to different tissues. The road network of Bab El Had is the most important contact area between two different fabrics, Medina (old city) and Ville Nouvelle (new city). Bab El Had Square was formerly

occupied by the market held every Sunday. The square welcomed the first station of Rabat, where the tracks of Casablanca arrived.

Bab El Had has undergone several reorganizations, the most important of which date from 1814 and the beginning of the Protectorate. The building forms a projection flanked by two towers with sloping sides and pierced in the middle of a broken arched horseshoe bay whose height reaches 3.69m. A second semicircular arch raises the first and enhances the facade. A band circumscribes the whole and delimits two spandrels stamped with rosettes with eight petals. The plan of the door is organized into three adjoining rooms. The first, surmounted by a ribbed vault, is square in shape; the second is open sky; the third has a roof in the form of a hemispherical dome on pendants. In order to facilitate circulation, the gate has been turned into a straight door.

Figure 4.2: Bab EL Had Gate Plan

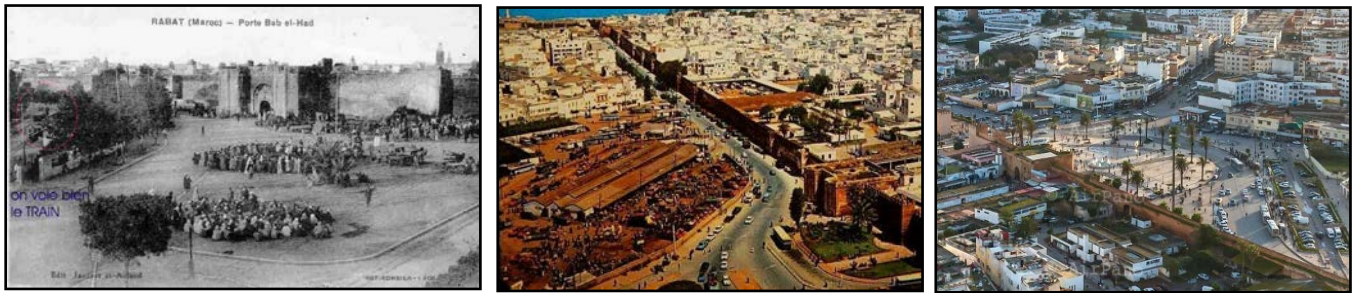


Source: UNESCO world heritage

<http://whc.unesco.org/uploads/nominations/1401.pdf>

The Bab El Had Square has undergone many transformations through time. While it represented only a modest vegetal place in front of the big gate, leaving the passage to the vehicular traffic, today the place is represented as a vast mineral space dedicated only to pedestrians. It is the door way to the fish central market and the souks. The evolution of the square was done mostly in parallel with the area that housed the old bus station, and which has become a parking lot today. This situation is explained by the aerial images below (Figure 4.4) which show how these two components evolved simultaneously, changing functions and especially scale.

Figure 4.3: Bab El Had Through Time (Left to Write: 1910, 1965, 2017)



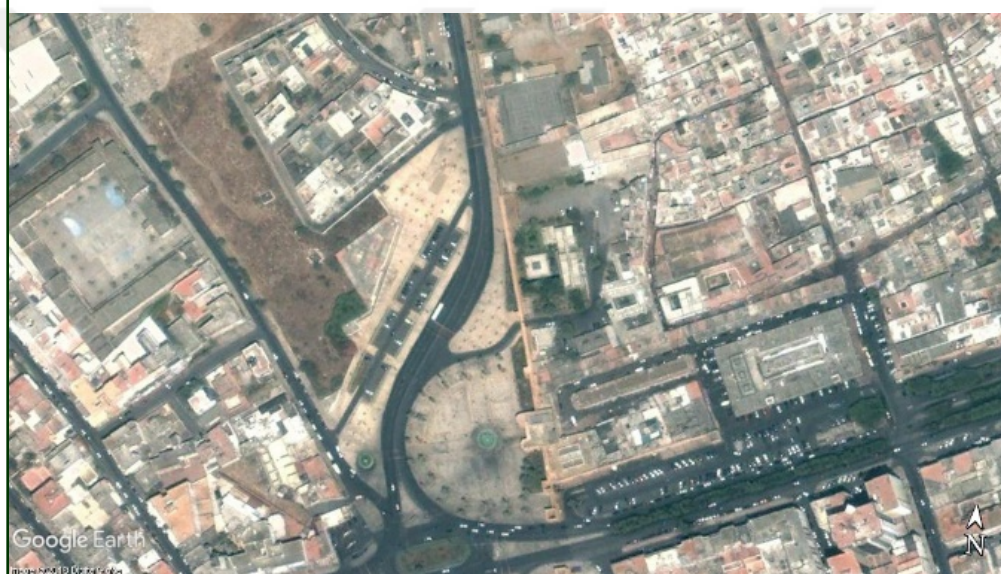
Source: Rabat depuis 1900 Facebook page

Figure 4.4: Morphological Evolution of Bab El Had Square





2005



2007



2010



Source: By the author scheme. aerial map; google earth

Bouregreg Quay is delimited by the Kasbah of Oudayas and the Moulay Hassan bridge. The Quay and docks of Bouregreg extend over a length of 1.5 kilometers. These were the first spaces developed in 2008 by the Agency of Bouregreg valley development. Their path follows a straight line that gives users different points of view on the Oudayas, the marina, and the river front. In the history of the cities of Rabat and Salé in Morocco, the banks of the Bouregreg river were a place of work for fishermen and barcassiers⁹, of games and outing for their inhabitants, and a service area (customs, yacht club etc.). However, this space was divided into territorial portions imposing differentiated social habits and practices, according to zones and socio-professional categories practicing it. The Yacht Club of Rabat (YCR) private club, destined for the wealthy social classes and the nautical Club of Rabat (CNR). Reconciling leisure and sports, the pool of CNR and YCR have had great success with foreign communities settled in Morocco and Moroccans of the middle and wealthy class. These two high places of leisure of the city of Rabat were, during the years 1950-1960, the appanage of the Jewish and European communities, then of the Moroccan bourgeoisie after the independence until their demolition in 2006. The shores of Bouregreg were ill-defined spaces linking the two twin cities to specific points. They were often described as poorly used vacant lots. It was not until the beginning of the 21st century that things changed and the banks of the Bouregreg

⁹Special name for small both ferryman

became a site to frequent, a place to visit, to live, where to consume and meet, a scene where to see and be seen. Since then, the socio-economic transformation of the site has accelerated and the reputation of Bouregreg and its spaces universalized. The priority given to this public space comes down to its urban and political interest. According to Ilbert (1991), this is not specific to the city of Rabat but characterizes all cities in the Arab world, *“Fragile by its constitution and history, the public space of the Arab city is an issue essential, urbanistic, no doubt, but above all political”* (Ilbert, 1991, p. 107). For the geographer Debié (1993), *“the promenade is an original urban form characteristic of the first touristic age (1850-1930), that of luxury resorts reserved for a wealthy elite, itinerant and idle. Urban form, the walk is in the full sense of the term to the extent that it represents both a particular mode of urbanization, urbanism and urbanity”* (Debié, 1993, p. 32). The Quays of Bouregreg thus constitute the spatial support for the staging of a form of urbanity built by several social categories. They are also significant of an evolution of the report of the users to the river, old dump again become attractive.

Figure 4.5: Bouregreg Quay Through Time (Left to Write: 1910, 1965, 2017)



Source: Rabat depuis 1900 Facebook page

Figure 4.6: Morphological Evolution of Bouregreg Quay





2005



2007



2010



Source: By the author scheme. aerial map; google earth

4.1.2 Built Form and Ground Treatment

Both Bab El had square and Bouregreg Quay are surrounded somewhat by the same built form. Both located between the Medina district, Hassan district and l'ocean district. Bouregreg Quay also overlooks the Bouregreg river and Salé city Marina. From the other side it looks over the Ramparts of the Medina.

The ramparts are about 5.2 km long, they were built in the 12th century, to delimit the future city. The wall extended over a length of about 5326m, it is still found today on 5189m. Until 1915, the wall was still intact, then it was pierced by wide doors to allow traffic and rail. Four gates made it possible to cross the rampart to the west, the first three of which are now called Bab el-Alou, Bab el-Had, Bab Er-Rouah, and the fourth of which is now included in the royal palace. The rampart has an average thickness of 2.37m. The height of the rampart reaches 10.35 m from the ground outside at the top of the pyramidions. Between Bab el-Alou and Bab el-Had we count 9 towers and 25 from Bab el-Had to Bab Er-Rouah. Their location varies from 31.42m to 34.95m. The depth of these towers usually measures 5m to 5.5m. Their projection in general of 3.4m to 3.6m.

Figure 4.7: Gates and Ramparts of The Area



The road network of the case study area is the most important contact area between two different fabrics as mentioned before. Both sites are accessible from both sides by several lanes of circulation. These sections connect the different neighborhoods and promote visual breakthroughs to different tissues. The area of Bab El Had and Bouregreg Quay is served by four main arteries of the city, making it one of the most important crossroads of the latter. The road is mainly based on a track system and islets organized hierarchically that is, the smaller streets flow into the larger streets. The strong stress of certain axes as well as the non-reflected pedestrian paths, constituting the main points which are suitable for a reflection with a view to their redevelopment

Comparing the two fabrics, those of the medina and the new city, the difference between an autochthonous fabric expressing human relations and social needs intrinsic to the traditional society, and another fabric resulting from the intervention of the colonizer can be seen. Which was the subject of planning based on other considerations and a new regulation at the scale of the car. Both Public spaces are the interface between these two different structures.

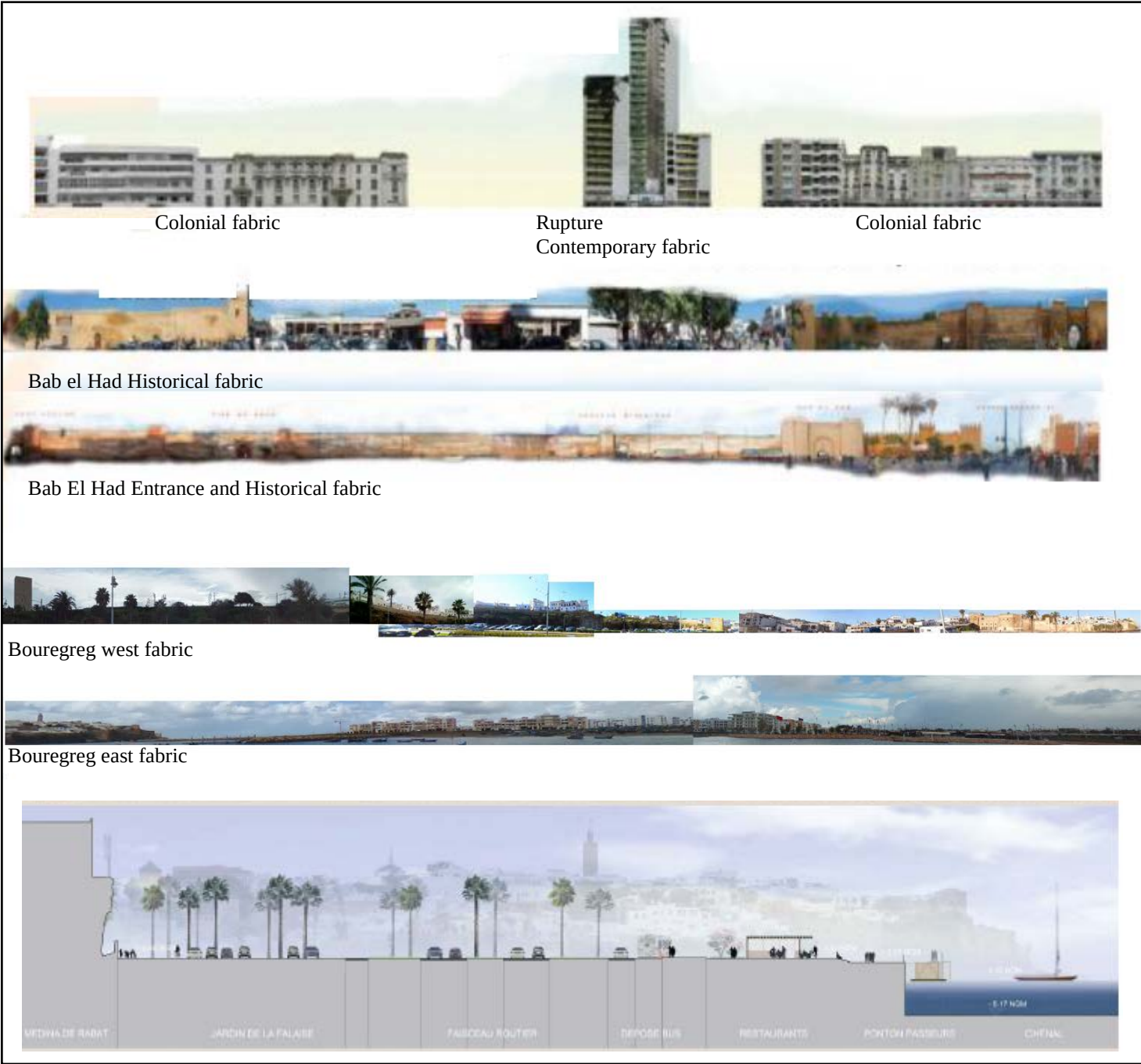
For Bouregreg Quay the surrounding fabric is also historical, Colonial and contemporary. From the west side the historical fabric is dominant with an instant topography elevation

on boulders. From the east side on the banks of the Bouregreg river the city of sale contemporary new housing and the Kasbah of the Oudayas are the dominant fabric.

In the case of Bab El Had surroundings built and urban façade three kind of urban fabrics can be noticed. The Medina's historical fabric in front of the colonial fabric which is ruptured by the contemporary fabric. Hassan II Avenue is characterized by the diversity of architectural language, witness of different times. Rampart on one hand, and evolution of the colonial and post-colonial architectural style on the other. This diversity of architectural language mainly manifests in two styles:

- a. *Modern style*: postcolonial. It is in line with the Mediterranean style, always with a clear break with the classical tradition at the level of the shape, the volume, and the size of the openings arrangement.
- b. *Arabist style*: Transformation of European architectural elements into an Arabic stylistic register. The accent is on ornamentation with the introduction of local motifs as elements of modernity and originality.

Figure 4.8: Bab El Had and Bouregreg Quay Surrounding Façades



After the transformation and built form evaluation of the studied public spaces the third factor of the three-dimensional analysis is the ground treatment.

The studied area of Bab El Had is broken by two road barriers which makes it divided into three places, two square and one promenade. They are referenced in the sake of this study by numbers, 1 being the main square, 2 for the promenade, and 3 for the transit square (Figure 4.9). The first place is the main square where Bab El Had gate is located leading to the souks of the medina with a central fountain. The function of the fountain as an urban device is primarily architectural and symbolic. The second place which is the promenade is parallel to the wall ramparts, it is separated from the main square by a service road. The third place is the transit square in front of the main square, separated by Misr Avenue, its main use as passage transit between the tram, big taxis¹⁰, car parking and bus station. This square has no seating elements nor services or activities, it merely mimics the main square by also having a fountain and few palm trees. The pavement of the squares and the promenade consist of earth tone colored precast concrete pavers, rectangular shaped in the promenade and square shaped in the squares. There three kind of seating elements noticeable in the first and second places which are; Few seating benches only in the promenade with no shading, the level differentiating steps in the main square used for seating and relaxing, the green spaces surrounding the ramparts with a small wall used as a seating element. It can be noticed that there isn't an apparent separation either by level changes or physical barriers between vehicle and pedestrian flow which causes a kind of cluster. The site is under-equipped in terms of green spaces, street furniture or outdoor facilities. The green spaces are limited to a few grassed areas located at the crossroads and along the wall.

¹⁰ big taxis in Morocco are a form of transportation between cities; in the case of Rabat agglomeration it's service as the main transportation method, beside cars.

Figure 4.9: Bab El Had Public Space Division and Pavement

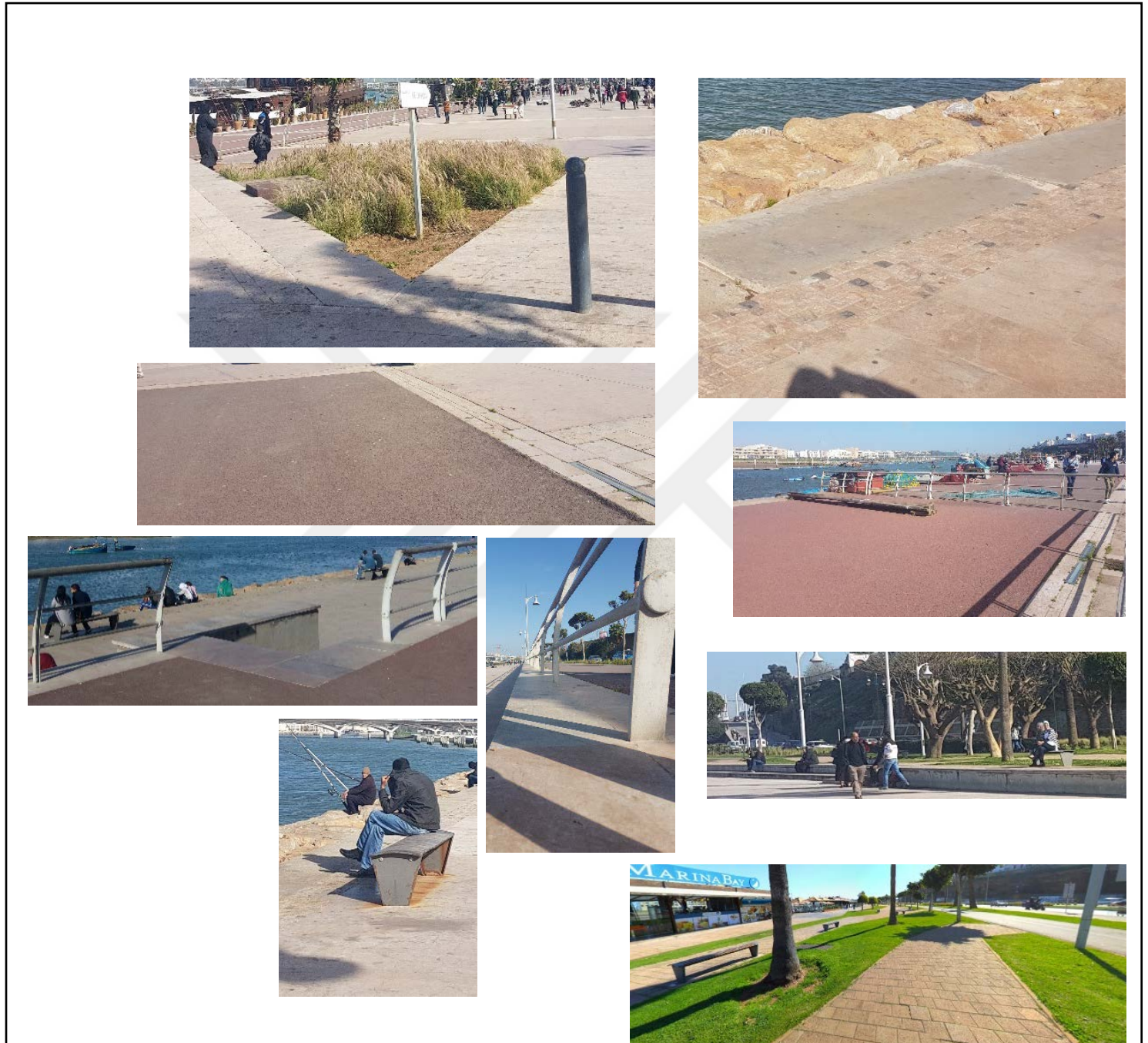


Figure 4.10: Bab El Had Seating Elements



Bouregreg Quay is a linear waterfront starting wide from the Kasbah of the Oudayas then getting narrower to the Moulay Hassan bridge. The pavement of the Quay consists of combining three elements, precast concrete pavers, concrete pavers, and limestone pavers. These pavements create a certain kind of division between functions and between pedestrian and vehicle flow. There is two kind of seating elements in this space; seating benches with different styles and seating wall created due to some level differences. Not only visual separation exists in this place but also physical with the use of metal barriers and rocks near the docks, either as to prevent informal activities or for security measurements due again to level differences. The only existing green space in the Quay is the pass ways behind the restaurants equipped with some grass, palm trees, small trees, and benches, it's location makes it accessibility and appearance weak. Even though the Quay is alongside the Oudayas there is no apparent connection between the two, which makes the ramparts of the Oudayas as another barrier.

Figure 4.11: Bouregreg Quay Pavement, Seating Elements and Barriers



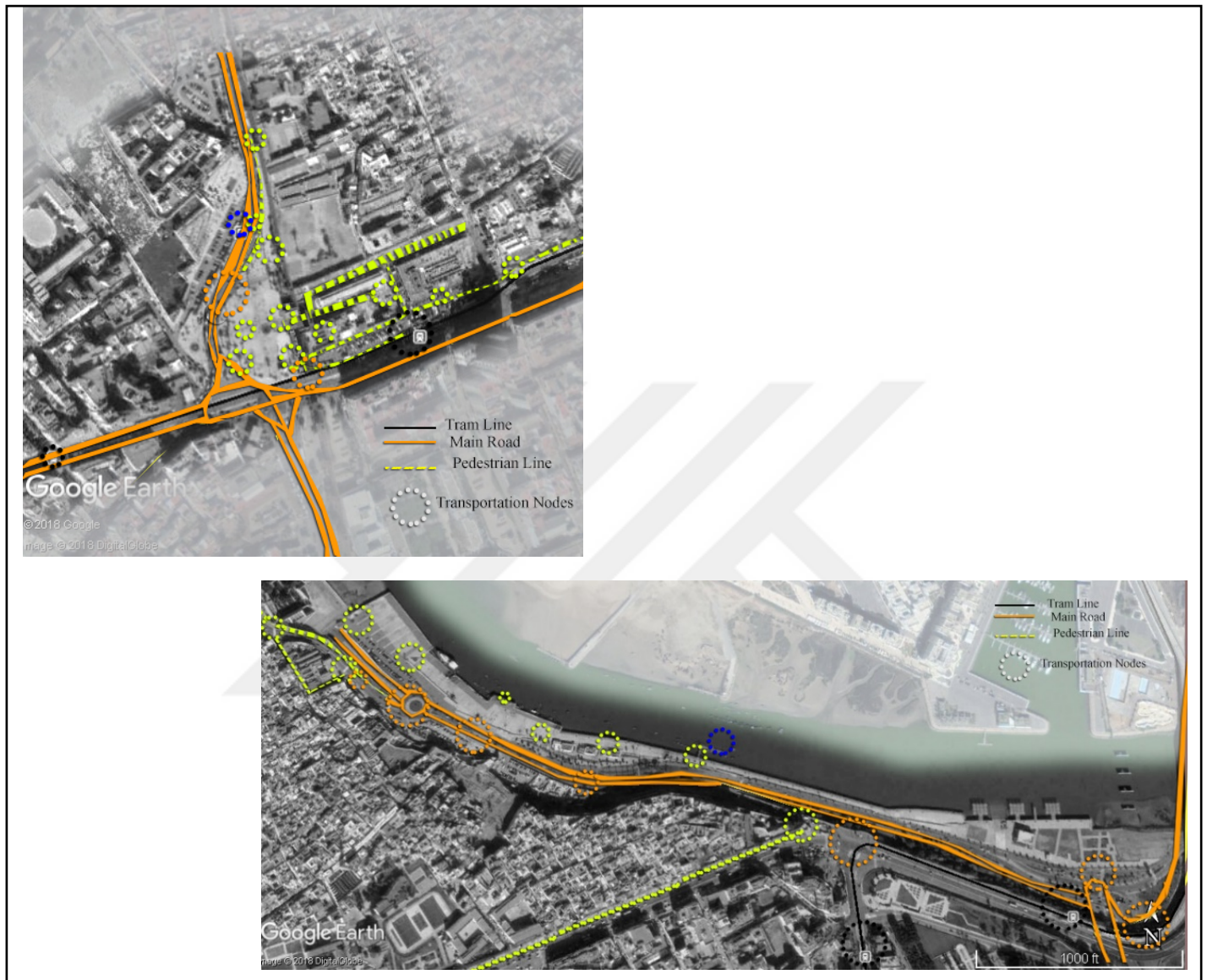
4.2 SOCIO SPATIAL ANALYSIS

The socio-spatial analysis will help with understanding the perception of the case study public spaces and with their place appropriation. This analysis will be through direct observation with comparison of Bab El Had Square and Bouregreg Quay. Serval visits were made to both sites during the months of February and March 2018.

4.2.1 Activity Analysis

Both Bab El Had and Bouregreg Quay witness two kind of activity patterns, elementary activities and social voluntary activities. For Bab El Had the primary activity is commercial and transportation, while Bouregreg it is for leisure. The function designed and existing of both areas dictate their use. However, spatial appropriation is quite strong in both sites.

Figure 4.12: Transportation system analysis



As shown above (Figure 4.12) the transportation system of Bab El had compared to Bouregreg. It can be said that Bab El Had can be characterized as a transportation flux, meeting point between all forms of transportation that exists in the city (tramway, bus, taxi, big taxi). Bouregreg Quay on the other hand has a weak transportation junction, the nearest tramway station is quite far and from the river only barcassiers boats available. The same problem can be said about pedestrian accessibility in Bouregreg Quay, due to the fact of being parallel to a highway road. Although Bab El Had has great pedestrian

connection still the mobility junction makes it a clustered place; Car and pedestrian traffic that intermingle in some places creating insecurity situations, the intensity of the bus flow at Misr Avenue devalues the wall. In addition, bus traffic is poorly organized in this area.

As it was discussed before in the ground treatment analysis the furnishing analysis when mixed with direct observation gave a certain indication of how actually these are used. In Bab El Had for sitting users preferred to sit on the side wall than on the few seating benches. When it comes to the square the lack of seating elements led to resorting to plastic chairs available for the parents to watch their kids play, and passersby using the fountain as a bench. In the case of Bouregreg Quay in order to feel closer to the river users preferred to sit on the rocks and metal barriers.

Some social practices surrounding the Bab El Had square can be highlighted:

- a. Exploitation of the surroundings of the wall space for meetings.
- b. Installation of street vendors on the edge of the wall/parking space which further promotes the densification of traffic and touches the fluidity of it.
- c. The absence of attractions, rest areas and lack of shade which conditions the frequentations of these public spaces.
- d. The current state of the sector studied indicates the absence of strategic reflection on its functioning and its future. This is evidenced by the different critical points in the circulation, unplanned appropriations, spatial dysfunction and problematic urban wastelands.

Since both places lack of playground and kids' activities, in both Bab El Had and Bouregreg Quay place appropriation was not just similar but the same. Children cars and vehicular games available for rent. Street vendors with different beverages are available in both sites due to the lack of restoration in one (Bab El Had) and lack of good priced restauration in the other (Bouregreg's expensive restaurants). Both sites also suffer from the absence of rest areas such as public toilets, and lack of shade which conditions the frequentations of these public spaces.

On the banks of the Bouregreg, the social practices of the public space differ according to the social categories. For some, the Bouregreg Quay is a place of relaxation, enjoying the splendid view of the river and its boats and recreational practices (bicycles, roller

skates, carts, fishing despite the forbidden). While for others, the Bouregreg Quay is used as a source of income. From the observation different groups of people are witnessed; young people, women come in groups, couples come seeking anonymity, families bring their grandchildren back to play the carts. These different social categories create spaces in the same space; a space for couples and groups of friends, another for women's groups, and another for families with their children. There are different practices: fishermen who repair the fishing nets, barcassiers who provide a trip 2.50dh per person to pass to the other side of the Bouregreg, a young woman who occupies a bench and offers henna to her clients; other informal activities are taking place: street vendors selling crisps, coffee, popcorn, flowers, handkerchiefs, orange juice, snails etc. We can say that the Bouregreg Quay has a double function: a source of income for street vendors and a recreational space for others. If the Bouregreg Quay shows a spatially limited commercial occupation, the Bab el-Had place meanwhile, is distinguished by a land occupation that extends inside the walls. This contrast of occupation can be explained by various factors related to morphology of space and location of the place. The street pedlars are positioned on the strategic parts of the square, that is to say the parts that know a large flow of passersby, including the doors of Bab El Had and the fountain. Many people come to buy their goods from them because of the low price. Despite the informal nature of their activity, street pedlars provide a unique and attractive singularity instead. Informality arises from a need, and these needs must be taken into consideration when designing the public space. It makes us ask this following question, where does the problem lie, is it in designed or in the lived experience? This question can also be asked about the Bouregreg Quay since it was designed in the recent years and has forbid two major activities of the area before the design which are, fishing and swimming. Street vendors wander carelessly, talking with the few fishermen who have set fishing rods and small chairs along the Quay, despite the obvious prohibition to which they have adjoined.

Figure 4.13: Street Peddlars Bab El Had (Left) Bouregreg (Right)

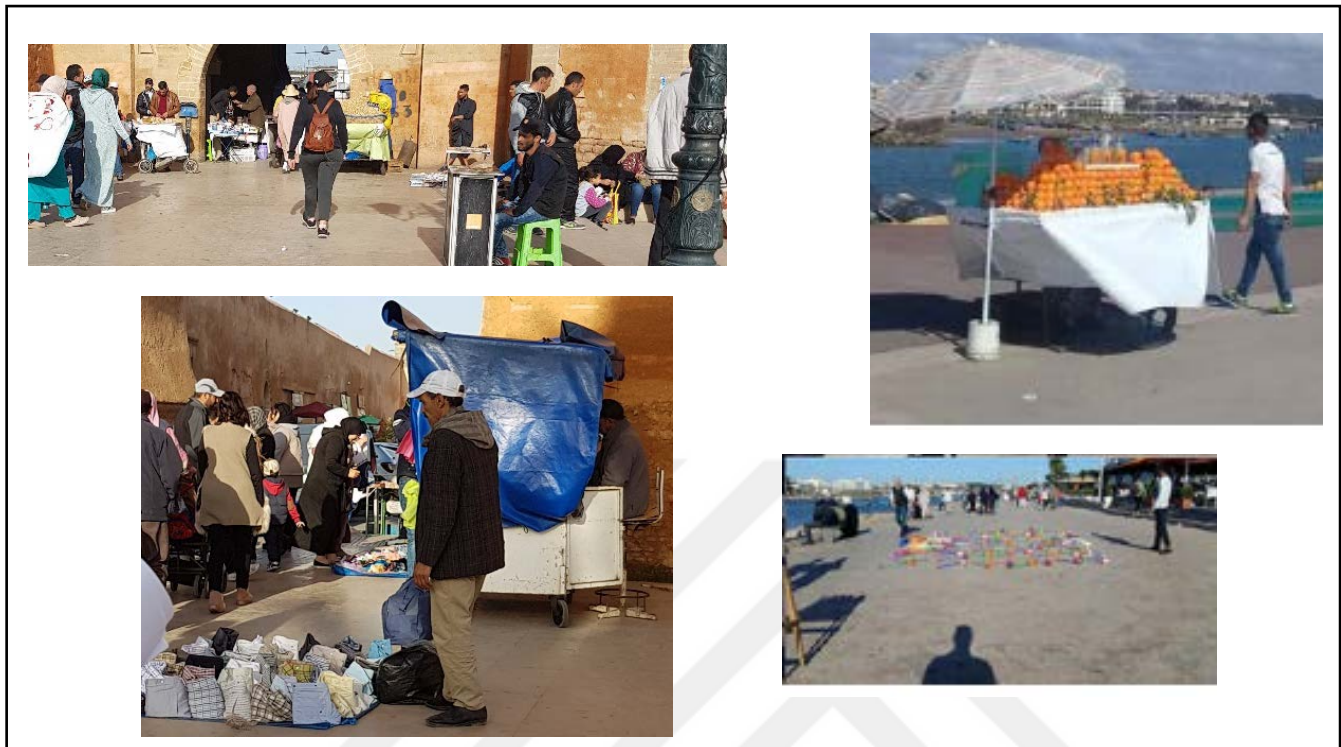


Figure 4.14: Children Games and Irregular Sitting Bab El Had (Left) Bouregreg (Right)

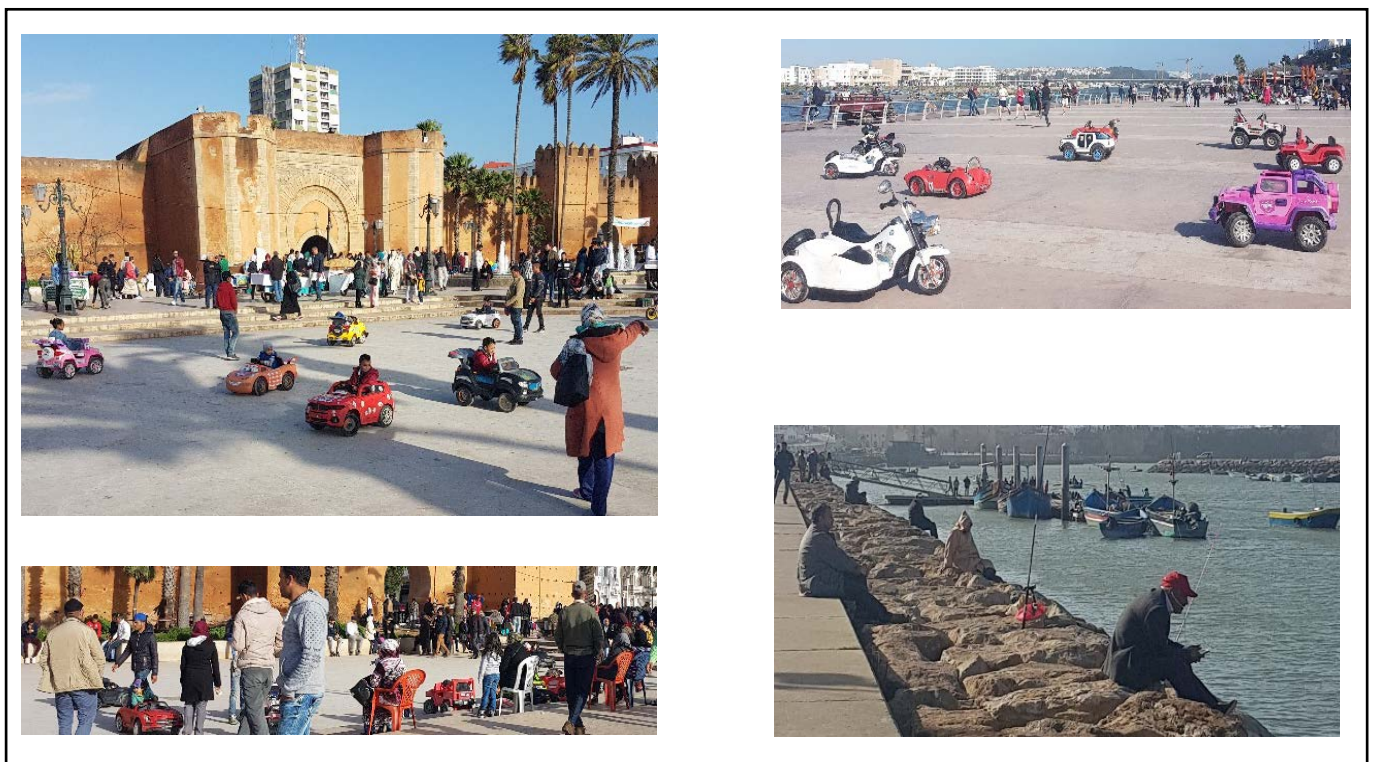
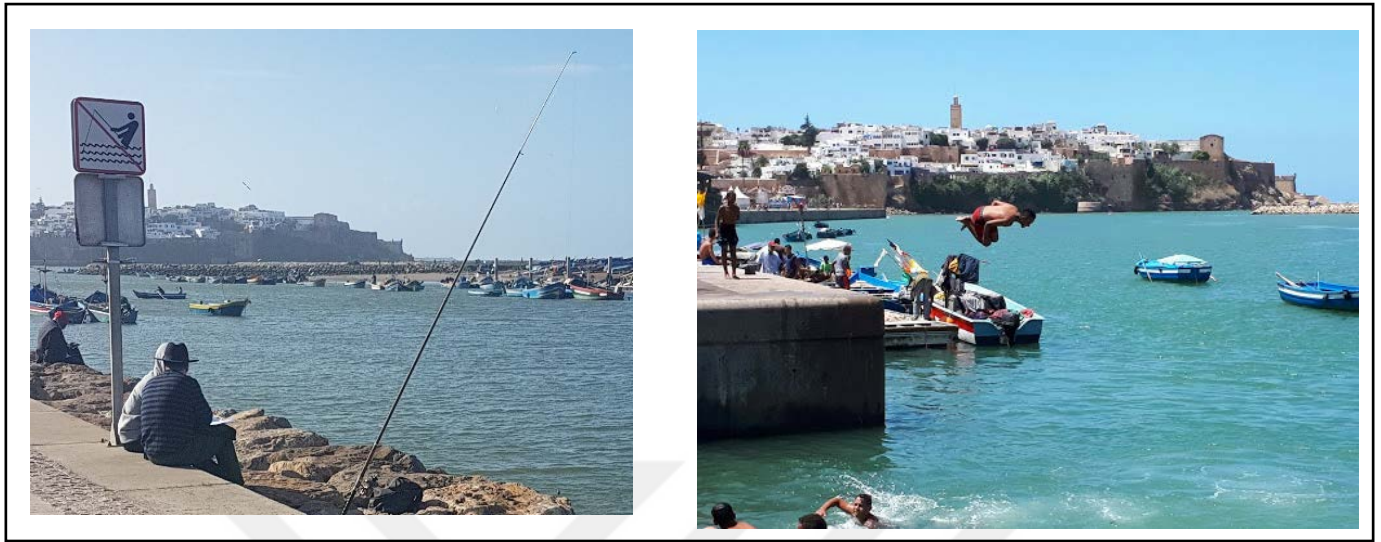


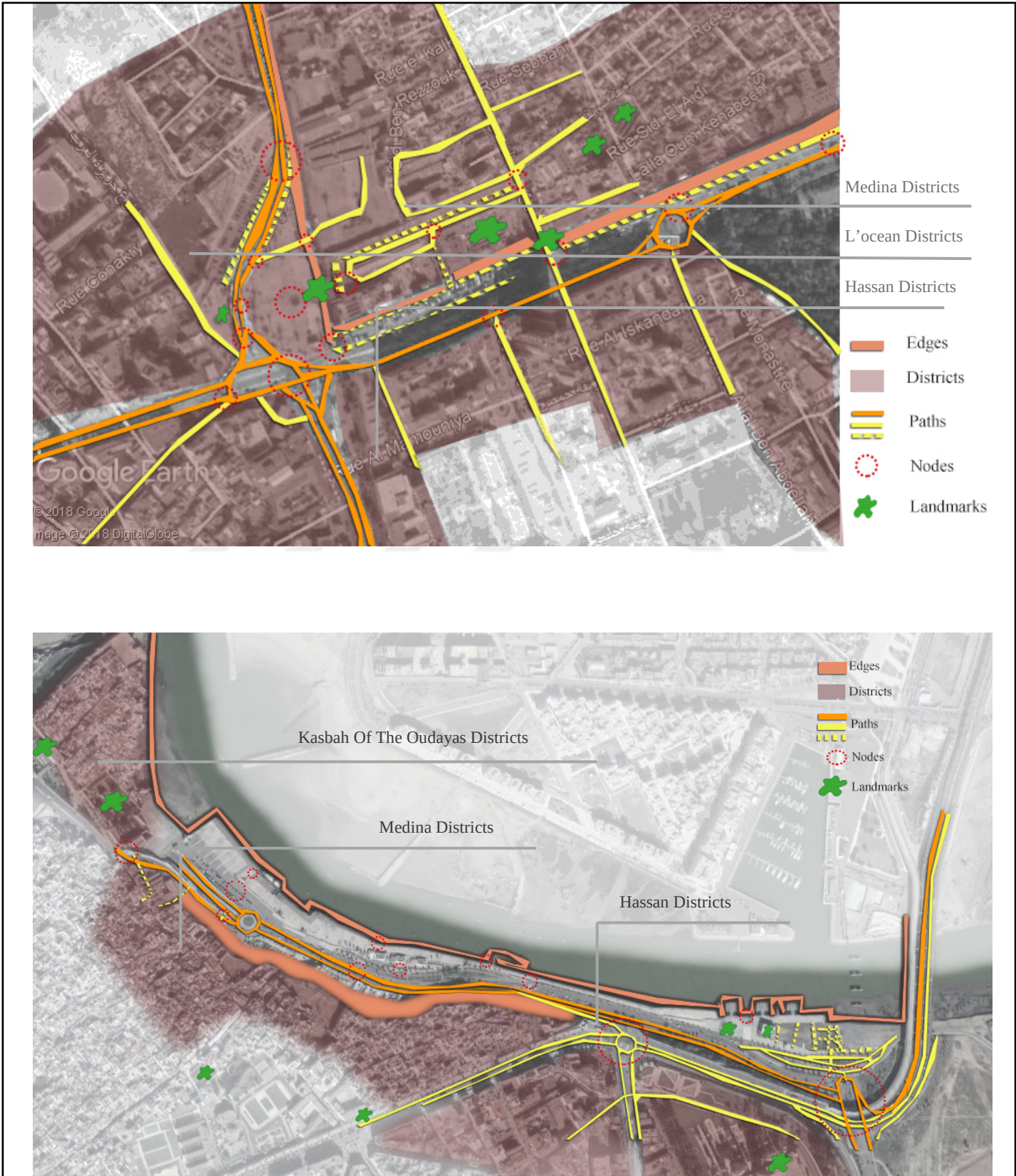
Figure 4.15: Fishing and Swimming in Bouregreg



4.2.2 Image Analysis

The perception of space is constituted by the relation between form and activities of the space. In order to analyze the case studies imageability in comparison with each other, it was resorted with reference to Lynch (1960) five Elements for Imageability. Districts, edges, paths, Nodes and landmarks.

Figure 4.16: Image Analysis According to Lynch’s Classification (Top Bab El Had, Bottom Bouregreg Quay)



The districts are determined by the existence of several distinctive characters related to the type of building, decoration, activities, and social classes (Lynch 1960). For both spaces, Bab El Had and Bouregreg, they have two common districts and two individual districts.

- a. *The Medina district*, characterized by its historical urban fabric and ramparts, its narrow street formulation.
- b. *The Hassan district*, also referred to as the Ville nouvelle, categorized by its colonial urban fabric and Hassan monument.
- c. *The Kasbah of Oudayas district*, it is in away segregated from the rest of the city with its topography and walls; it is categorized by its inner blue colored streets due to the proximity to sea and river.
- d. *The l'océon district*, owes its name to its proximity to the sea, extends 1km along the sea, popular district.

The districts mentioned above are distinct from one another by their form, spatial, and activity models.

Lynch (1960) claims that the strongest edges between two districts are the visible, continuous, impenetrable boundaries: such are the rivers, the sea or lake fronts, liquid boundaries giving directional and lateral references. Even though both studied public spaces have strong visual edges, Bouregreg Quay takes the lead. Bab El Had is edged with the Gate and ramparts. Bouregreg with the river from east, the medina topography and walls from west, the Moulay Hassan bridge from south, and the Kasbah's walls from north.

Lynch (1960) defines paths as being the network of paths which allows to apprehend the city and to connect the elements: hence their importance for the inhabitants as they procure the city image. The paths are characterized by the activities that border them, by their width (which one associates main street) or their narrowness, and by the characteristics of the facades or the vegetation. The paths of the study area are categorized in the image above (Figure 4.16) in three categories by their degree of importance. In the case of Bab El had its most important paths are the three interacting avenues that surround it which are; Hassan II avenue, Ibn Toumart avenue, and Misr avenue. Other secondary main paths are marked too with the pedestrian paths that surround the square. For

Bouregreg river the main paths are; Hassan II avenue coming from the bridge and leading to Bab El Had, And Massira avenue.

Lynch (1960) describes nodes as being junctions of paths where one must make constraint decisions that makes the travelers more attentive. Comparing to Bouregreg, Bab el Had has more nodes due to the junction and interaction of different modes of paths and transportation. While Bouregreg area has a great lack of pedestrian streets. The Bab el Had square with the tram station and car parking creates an important node. In Bouregreg The Oudayas tunnel exit with the traffic circle and the Quay main entrance also creates an important node.

According to Lynch (1960) landmarks are simple references, which allow the regulars of the city to be guided. They present themselves in clusters, a key detail in anticipating another: the recognition of these indications ensures functional efficiency and emotional security. The singularity of a landmark is given by a clear form, a contrast with the background, a location that stands out the large size, the local contrast. Both studied places have strong landmarks as both are being a part of a landmark; Bab El Had gate and Kasbah of Oudayas. Other landmarks that are surrounding Bab El Had are, The other gates of the medina, the Great mosque, and the Mellah (Jewish neighborhood) courters. Bouregreg is surrounded by the Hassan Tower, Moulay Hassan bridge, and soon Le grand theatre of Zaha Hadid (in construction).

4.3 SURVEY FINDINGS

In order to better understand the dynamics of the studied public spaces and to compare them with one another, a survey for each space was conducted with some in-depth interviews with the users and officials.

The survey consisted of twenty-five questions, some to assess the quality of space, some related with the design, and others related with the methods of use. 224 people were surveyed, the survey language was in French and Arabic, then the findings were translated to English for the sake of this research.

The in-depth interviews consisted of asking some users open-ended questions and talking to officials. Such as: President of Rabat-Salé-Kenitra region, representative from the Agency of Bouregreg valley development, and professor architect teaching in L'ENA

(National school of architecture), as shown in Table 4.1. They were asked several questions about policies and design orientation on the studied public spaces.

Table 4.1: In- Depth Interview Schemes

Type of actor	Interviews	Objectif of the interview
Institutional	Council of Rabat Salé Kenitra Region	Understand the objectives of the new urban developments, key players and links between the Agency of Bouregreg and institutional actors
Agency of Bouregreg valley development	Division of urbanism	Understand the perspective of the principle actors of the project
University	Professor	Understanding the dimensions of Bab El Had morphology

Forty seven point seven percent of the participants were aged between 18 and 25, 29,7 percent were aged between 25 and 45, and 22,6 percent of the participants were aged between 45 and 65. Which means most participants were aged between 18 and 45. 64,9 percent are female while 35,1 percent are male. 42,3 percent of the participants are students, 26,1 percent work in the public sector, 24,3 percent work in the private sector, and 14,7 percent selected other. From the participants 56,8 percent are married and 43,2 percent are single, and 36,9 percent have children. Most of the participants live in nearby districts such as; Medina, L'océan, Masira, Yaakoub Al Mansour, and Qbibat. Others live in districts which are a bit further such as; Hay Riyad, Agdal, and Souissi. Some come from other cities of the agglomeration such as; Salé, Harhoura, and Temara. Most of the participants who were asked why they visit the district of Bab El Had said for shopping, services and district attractiveness. While the ones who were asked why they visited the Bouregreg river area said for the promenade, relaxation and entertainment.

Figure 4.17: Shows from Where Participants Come to The Place (Left Bab El Had, Right Bouregreg)

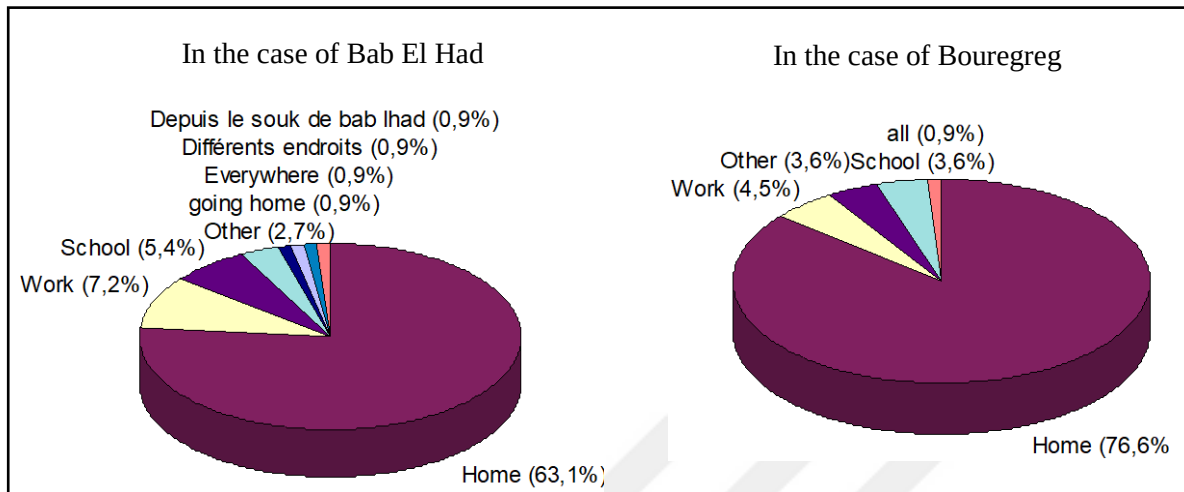
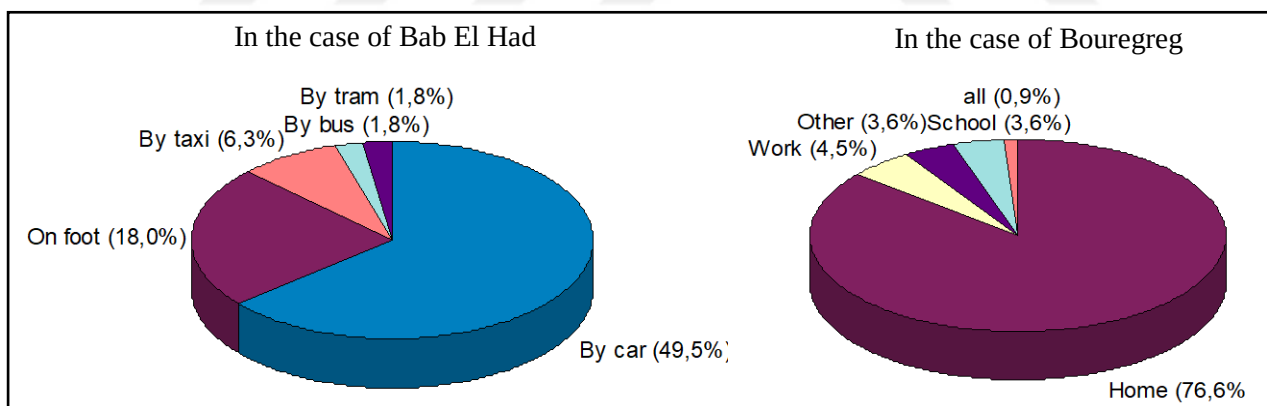


Figure 4.18: Shows What mode of transportation is used to get to the place (left Bab El had, right Bouregreg)



The initial way of transportation to both sites is by car, more so in Bouregreg than Bab El Had. 18 percent of participants come on foot to Bab El Had while only 6,3 percent of participants come on foot to Bouregreg. Most of the participants in both cases come to visit the place from home then followed by work. These previous points clarify two things, that there is a lack of pedestrian routes leading to Bouregreg confirming what it was point

out in the image analysis. The second clarification is that most visitor of both spaces don't just come to these spaces by passage by it's a planned outing.

Figure 4.19: Trajectory duration to get to the Public spaces (top Bab El had, bottom Bouregreg)

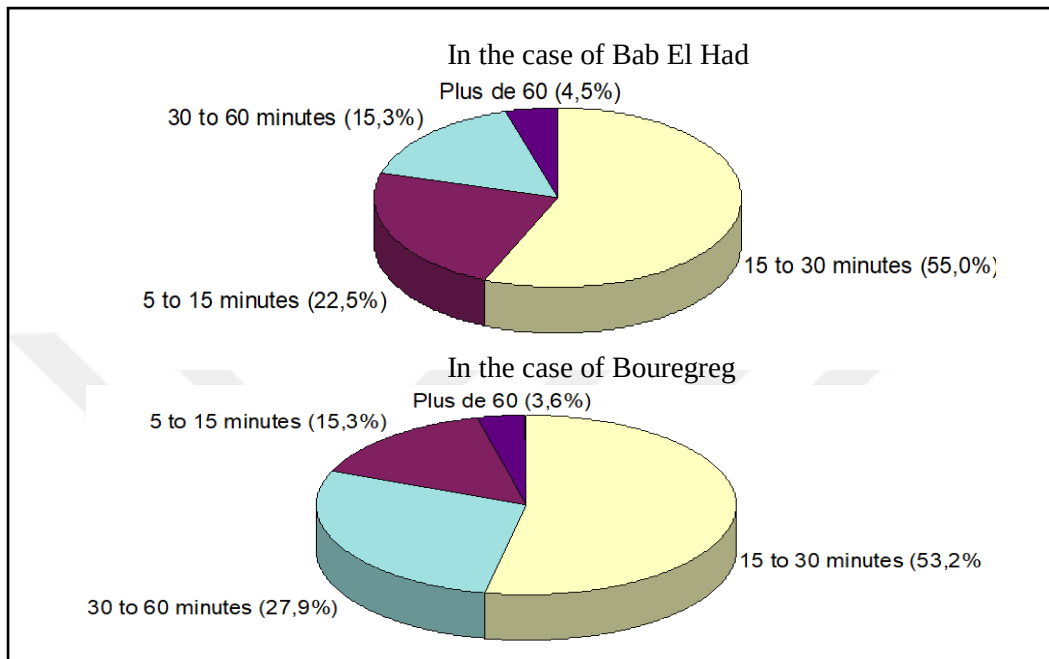


Figure 4.20: Time of Day Visitation (Left Bab El Had, Right Bouregreg)

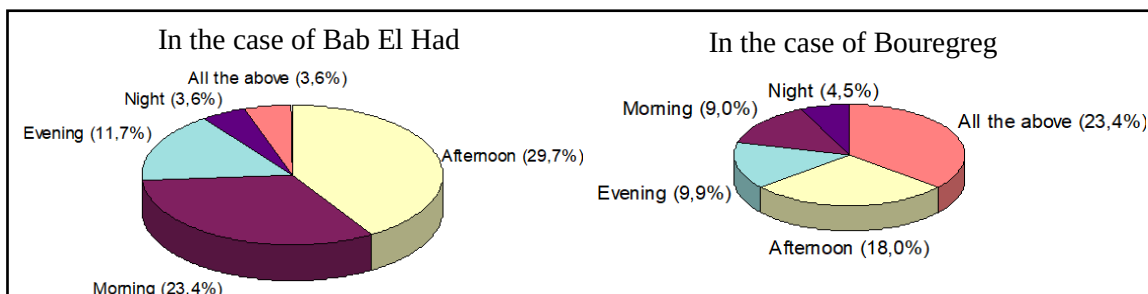
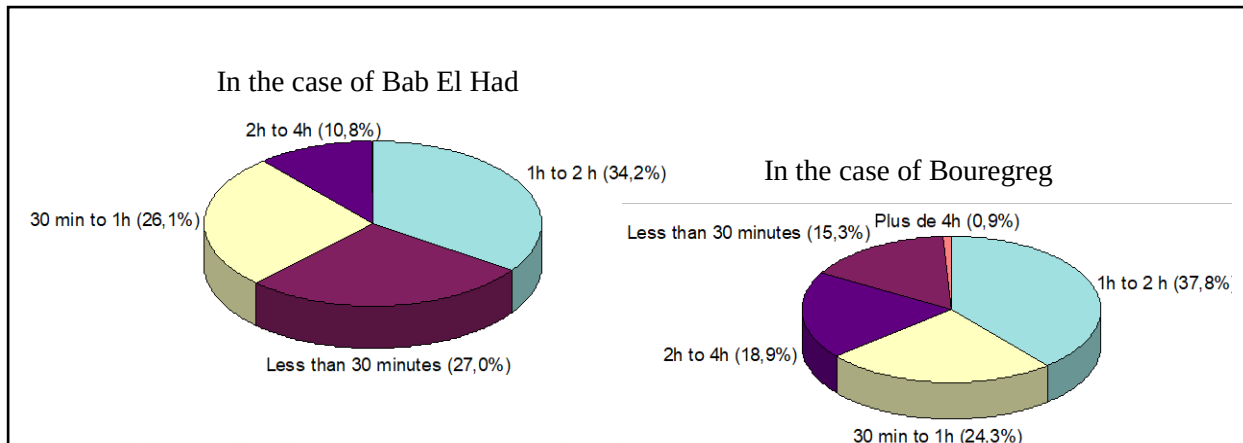


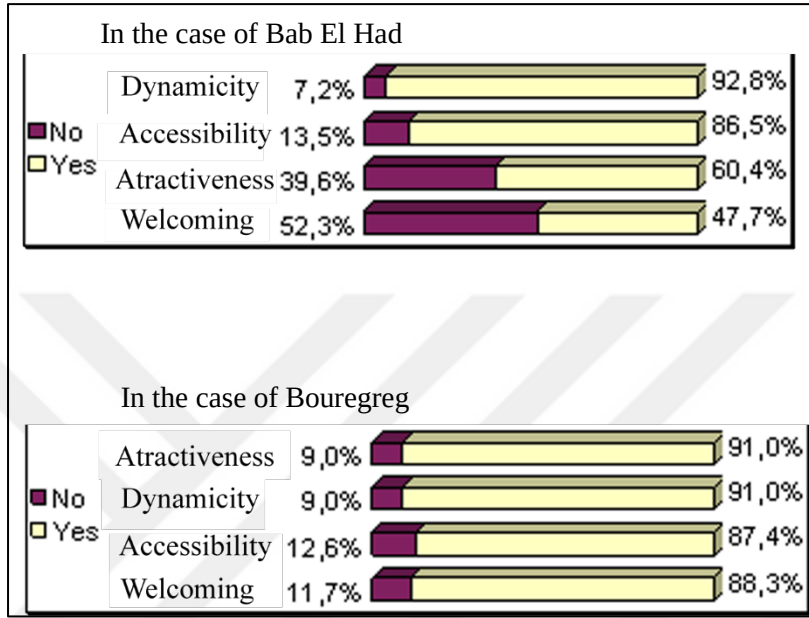
Figure 4.21: Time Spent (Left Bab El Had, Right Bouregreg)



As we've mentioned above most surveyed people live or come from nearby districts. Most people come to Bab El Had either from a close by districts or from the same district. While in Bouregreg most participants come also from nearby districts it can be seen that people also come from further districts even cities (Figure 4.20), for instance it takes 40 minutes to get from Kénitra city to Rabat city. When it comes to visitation time and the time spent in both the case study, two major differentiations can be seen. While visitation time for Bab El Had is almost limited to the afternoon and morning, in Bouregreg participants enjoy visiting the Quay at any time. The second major differentiation is the time spent. Although both spaces are neck to neck in main time spent which is one to two hours, what follows is different. The second and third category of survey participants said that they spend less than 30 minutes or 30 minutes to one hour in Bab El Had, for Bouregreg it was actually 30 minutes to one-hour or two hours to four. This is due to dominant activity in both places and the security issues that will be discussed later on. Another major differentiation is visitation frequency which is much frequent for Bab El Had than Bouregreg Quay. 45 percent of survey participants stated that they visit Bab El Had once till 3 times a month and 37 percent said that they visit once till 3 times a week, while 43 percent stated that they visit Bouregreg Quay rarely and 33 percent said that they visit once till 3 times a month. This is also due to the dominant activities. Though the visitations to Bab el Had are merely for the services than for the square and enjoying

public life. Bouregreg visitors even if they don't come as frequently, they do come for the Quay mostly for the view "*Location, location, location*"¹¹.

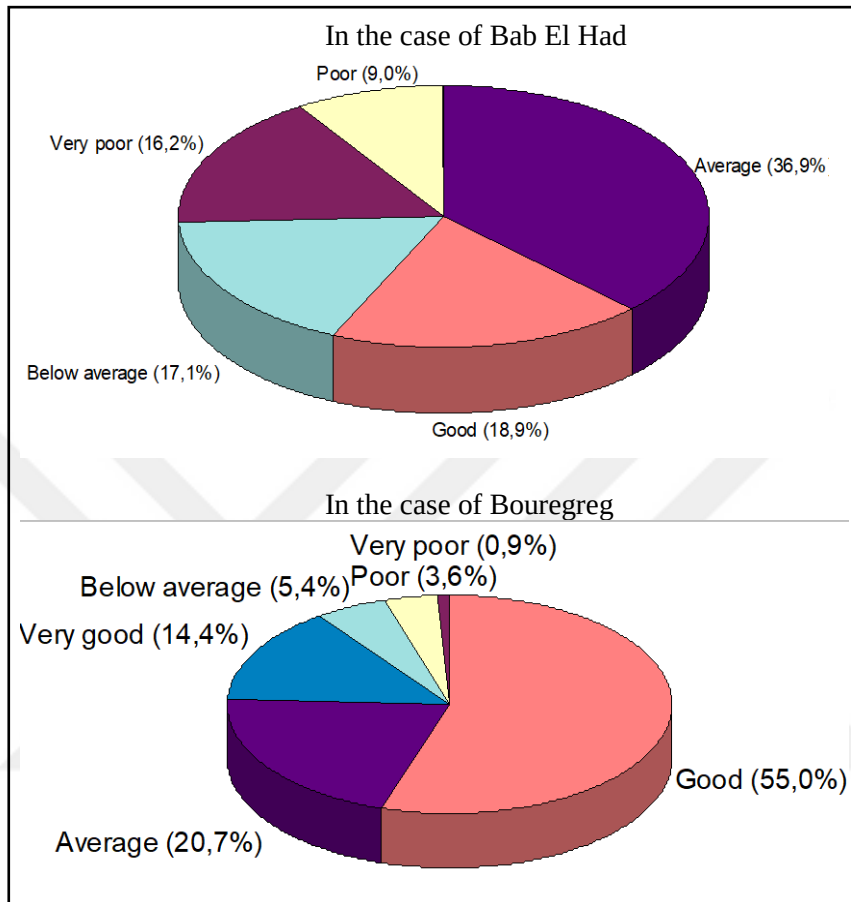
Figure 4.22: Space Quality Assessment (top Bab El had, bottom Bouregreg)



Survey participants were asked about what do they think about the studied public spaces qualities. Most felt that Bab El Had is dynamic and accessible, somewhat attractive, and not so much welcoming. Meanwhile, most participants felt that Bouregreg is attractive, dynamic, welcoming, and accessible in high percentage. For the public space design and appearance, 36,9 percent found that for Bab El Had appearance is average, 18,9 percent good, and 16,2 percent very poor. But for Bouregreg Quay, 55 percent found its appearance and design appealing, 20,7 percent average and 14,4 percent very good. Only 0,9 percent found it very poor designed. This contrariety is a reflection on the current policies of urban planning that are focusing mostly on the global factor and the city branding standard, while neglecting the traditional public spaces rehabilitation.

¹¹ Used by real estate agents, the emphasis on location to showcase its importance

**Figure 4.23: Space Design and Appearance (Top Bab El Had,
Bottom Bouregreg)**



Another point of the survey was the open-ended questions, focusing on the different types of activities that takes place in the Studied public spaces. Also, on the likes, dislike, and preferences of these public spaces, coding the used expressions to describe and examine the spaces.

When asked about who do the participant come with to the public space of Bab El Had half answered both alone and with friends and family, 37 percent answered with others, and 16 percent said alone. In Bouregreg 64 percent said both, 29,7 percent said together, and only 6,3 percent said alone. The most dominant activities in Bouregreg Quay when alone is relaxing and getting some fresh air, when with others the dominant activities

changes to eating and drinking, and walking. For Bab El Had the dominant activity is in both cases shopping followed by walking, and then to relax.

When it comes to satisfaction with the public space as in a general aspect from all its dimensions (*Figure 4.24*), 33,3 percent of the participants in Bab El Had and 37,8 percent of the participants in Bouregreg, were neither satisfied nor dissatisfied. Though 26,1 percent in Bab El Had were dissatisfied and 18 percent were very dissatisfied and also 18 percent were somewhat satisfied, only 3,6 percent were very satisfied. while in Bouregreg 22,5 percent were somewhat satisfied, 15,3 percent very satisfied, only 5,4 percent were very dissatisfied. It is apparent that satisfaction rate is higher with the Bouregreg public space than Bab El Had.

Figure 4.24: Satisfaction with The Pubic Space (Top Bab El Had, Bottom Bouregreg)

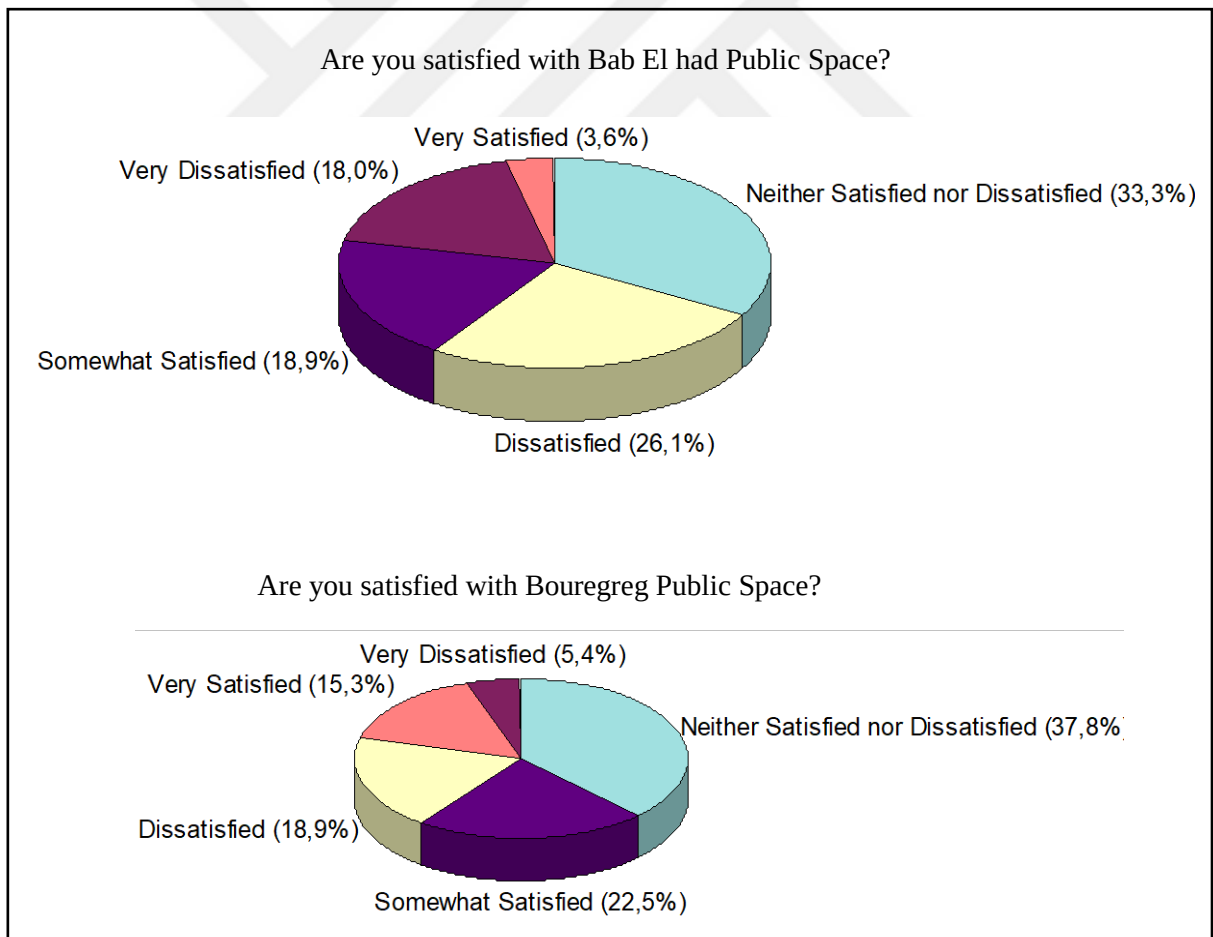
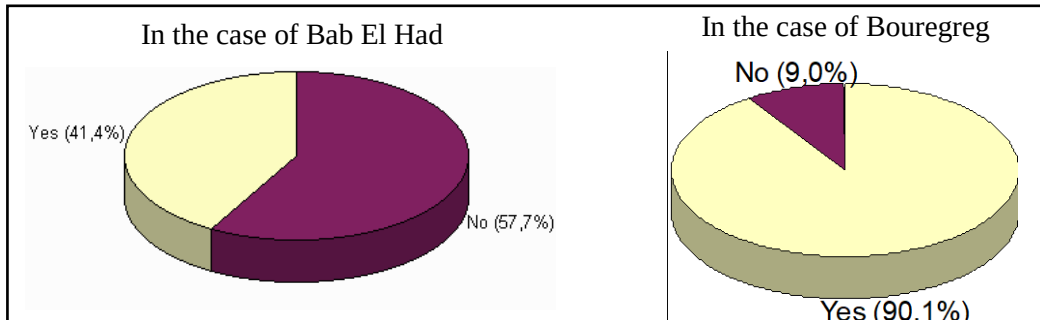


Figure 4.25: Public Space Preference (Left Bab El Had, Right Bouregreg)



Most participants when talking about the dislikes about Bab El Had square, the use words such as: *dirtiness, lack of security, poorly organized, lack of public facilities, problem of fluidity, air pollution, crowded, condensed, low maintenance, mobility issues, street pedlars, and harassment*. For liking the space, they used words such as: *history, the diversity of commercial activities, the atmosphere, authenticity, the water element of the fountain, pedestrian area, in the city center, availability of everything commercial and cultural wise, dynamism, the old medina, and the proximity of small shop*. When asked about this space preference over other public spaces in Rabat, 57,7 percent participants said that they do not prefer Bab El had employing words that are similar to the dislike words. Such as: *dirtiness, poorly organized, noise and pollution, crowded, security issues, there is better and calmer spaces, commercial activity only planned activity, lack of vegetation and space dedicated to the public, bad equipped, no children space, benches and shading, many beggars, lack of green spaces, lack of cleanliness and space for safe entertainment, lack of attractivity and calmness, badly organized pedestrian flow, neglected*. The ones who do prefer the space (41,4 percent) they applied words that are related to history and memory of place, such as: *historical space, representing the national heritage, reminder of good old times, optimum meeting point, it's the heart of the city, special as a place, dynamic place, very important junction point of the city, in the heart of the city, good memories, part of my memory, of my identity, a place for political and cultural gatherings, authentic space, unique, traditional touch, traditional aspect*

Participants of Bouregreg Quay when talking about what they like about the place they used words such as: *the view, the water, the river, lighting, Kasbah of the Oudayas, fresh air, cleanliness, calm, beauty, welcoming, beautiful view, accessibility*. When it comes to dislike the usage of such words is prevailing: *dirtiness, poor design, security issues, crowded, vagrants, pollution, lack of security, lack of diversified activities, boring, bad smell, bad planification, no continuous green area, accessibility problems*. For their preferences 90 percent said yes, they do indeed prefer it; The ones that don't employed words such as: *accessibility problems, mediocre expansive cafés and restaurants, crowded, noisy in the weekends, dirtiness, far, poor design, too crowded, invaded by the vendors, poorly managed*. The words used by the participants who prefer the place are mostly related with the location, the proximity to the water, and the fact that there aren't any other similar spaces. Such as: *spacious, entertaining, frame, fresh air, modern, more attracting, cleaner, well appointed, good lighting, served with parking outside, more secure, natural beauty, panoramic view of Bouregreg and Hassan tower, promenade, proximity to water, site beauty, strategic location, the view of Bouregreg and the Oudayas, the view on river, catering, coffee and opportunity to cross, the view, waterfront, there isn't a lot of other public spaces choices, tranquility, attractive and welcoming, very pleasant, unobstructed view, vistas, water beauty, calm, Only place in the city*.

After defining the words used to describe both public spaces, Bab El Had and Bouregreg Quay, the analysis of the words employed for each space gave some key points to be noted. For the Historical public space which is Bab El Had, even though it is neglect nowadays with the emergences of new strategies, it is still in the collective memory perceived at the heart of the city, a symbolic place related to heritage and identity. Bab El Had nowadays is suffering from the junction of the traffic flow and the informal commerce, resulting in a polluted area lacking security and organization. For the urban regeneration space which part of it is the Bouregreg Quay, it is according to the findings of the survey, very reputable due to its strategic location benefiting from the natural elements. The Quay promotes new forms of public sphere; however, its ground appropriations shows that the Rbatis¹² are not accepting the place without 'Moroconizing'

¹² People of Rabat

it. In other world the informal activities are common with other public spaces in the city, trying to bring back the common public life of the users.

As a conclusion to the comparison analysis between Bab El Had square and Bouregreg Quay, a SWOT¹³ analysis with the interpretations throughout the study is shown in the table below.

Table 5.2: Internal Strengths and Weaknesses, As Well As Its External Opportunities and Threats of The Studied Public Spaces

Public Space	Strengths	Weaknesses	Opportunities	Threats
Bab El Had	Strategic location Significant historical and cultural value High concentration and diversity of commercial activities Significant flow during the whole week Presence of benchmarks facilitating the identification of places Accessibility of the area through different means of transport	A strong heterogeneous and bad commercial activity High concentration and congestion of fast traffic car and pedestrian traffic is a real barrier to pedestrian traffic Lack of green spaces and shaded spaces Lack of urban furniture adequate to the needs of people Proliferation of street pedlars Lack of signage	The reconfiguration of the traffic pattern in this area will give it all its homogeneity and offer pedestrians a pleasant space for walking. Redevelopment of the square in front of the Bab El Had Gate in a structured and homogeneous space, in terms of spatial configuration and use The implementation of a system of underground car parking to free the area from the congestion generated by the parking of cars	Degradation of the Square and the central market due to the wear and tear experienced by these two spaces Risks of serious traffic accidents at the Bab El Had intersection, given the lack of signage and the convergence of all means of transport in this sensitive point of daily traffic Insecurity and theft problems in the area, given the large number of beggars who come to settle there

¹³ Internal Strengths and Weaknesses, As Well As Its External Opportunities and Threats Of The Studied Public Spaces

			The development of a special area for street pedlars to maintain the socio-economic dynamic	
Bouregreg	Strategic location Historical background Waterfront Presence of benchmarks facilitating the identification of places Wide and spacious New found relationship with Salé city Event space Clear design Arrangement of sitting areas	Expensive commercial activities Lack shaded spaces Lack of kids' spaces and other urban furniture Proliferation of street pedlars No relation with the Ksabah of the Oudayas Pedestrian accessibility Lack of transportation	Location providing easy accessibility Tourism potential Part of the historical area Variety of research and information about the Quay More pedestrian streets linking it to the rabat side and to nearby public spaces	Lost and undefined areas security problems connection to the city

5. CONCLUSION

The changing environment of a city may deteriorate the spatial qualities of its public spaces, causing their neglect and decay, while at the same time possibly leading to their improvement and emergence of new forms. As the title of this thesis suggests, the aim of the research is to analyze how the transformations of Rabat city impacts its public spaces. In this sense, two of the important public spaces in the historical area of Rabat were analyzed in comparison to one another. These public places which are, Bab El Had Square and Bouregreg Quay represent the traditional public space versus the contemporary public space.

To answer the questions asked in this thesis, a mixed methodological approach combining a diversity of sources, information, methods of data collection, and analysis was adopted. With the addition of qualitative methods, even if they are difficult to implement and complex to analyze, the advantage of exploring the field studied in depth and to allow the emergence of new ideas became possible. In this regard, a voluntarily more qualitative questionnaire was drawn up. The method used is non-directive. Given the type of questions, it was essential to avoid directing respondents to favor a free and unconditioned response.

As a start, theoretical choices allowing to approach the study of Public Space were presented at the beginning of the work. The first step of the thesis was to define the concept of public space with a multidisciplinary approach, showing the complexity of the Public Space notion, and defining the different notions related to it and to each other. Then, the next step was to examine Public Space's historical framework from the early cities to current time, and also to explore its dimensions.

To think and design the Public Space leads to defend as much the rigor of its form as the requirement of its utility, the balance of its composition as the role of its communicability and its expression. Public Space is composed of a physical, material entity, and a conceptual, sensitive, imagery entity in the sense that it is also related to the mental image that everyone has forged. To apprehend the Public Space, it is first necessary to analyze these visual components, because it is above all on these that the designer intervenes, that is to say its visible part. Then, detect the balance links who unite these components to the

producing system that gave them birth. It is the Public Space as a sign. Finally, observe the uses and representations made of them, it is the lived Public Space. Public Space is a complex set of juxtaposed or superimposed systems. The existing relationships between these systems are even more important in older cities because they are more saturated with meaning. The inhabitants of these spaces weave very deep bonds with this concrete environment they frequent.

As a second step, Public Space concept was examined through the context of Morocco. Here it was made clear how the influence of the French protectorate had on the conception and design of Moroccan cities, and how the notion of Public Space was truly introduced. It also shed some light on the configuration of the Medina and its public spaces. After that, the thesis moved on to a presentation about Rabat city's history, urbanity, and new dynamics including its new rebranding. Then, to a more focused examination of the areas where the studied public spaces are located. Here the Medina district of Rabat and the development project of Bouregreg Valley were presented and discussed.

After the theoretical framework of Public Space and the situation examination of Rabat city, came the analysis which allowed to evaluate two of the main public spaces in Rabat through their morphological analysis, then in comparison to one another through their socio-spatial and qualitative findings analysis. For each of the chosen cases, the objective was to enter into a detailed analysis of the spaces, in order to highlight the most revealing points about their design, implementation, and perception. It should be noted that this work sketches the complex problem of the relationship between a city in transformation and Public Space. The process places the user at the center of the reflection, who is the one who recomposes, fragment after fragment, his own legibility and his personal interpretation of the Public Space and thus participates in its composition and use. Also, the cognitive model proposed here is by no means a normative model of evaluation. It tries however, to indicate the conditions and prescriptions to be taken into account for the design of public spaces with meaning for their users. To test this methodology, the sample sites of the Bab El Had Square and the Bouregreg Quay were chosen, and the analysis was pursued on two parallel tracks:

- a. on the one hand, the observation of the real by traditional urban analyzes (morphological, functional etc.), using the traditional supports: plans, drawings, etc.,
- b. on the other hand, the questioning of the inhabitants and the interpretation of their answers.

The analysis of Bab El Had Square and Bouregreg Quay led to some insightful findings. From the site observations and the survey findings the importance of historical public spaces was highlighted, as Bab El had being historical and holding symbolic perception in the eye of the inhabitants. However, the new forms of public spaces opening on the waterfronts and introducing new forms of usage have overshadowed the historical or traditional public spaces, as it is the case of Bouregreg Quay. Although it is difficult to deny that the ameliorations are actually made to improve the living conditions of the Rbatis, it is nevertheless necessary to note that they are not realized by real concern of these populations, but more to truly 'integrate' a project that is out of sync with its environment. The mutation of the Quay highlights several issues. On the long term, it devotes a historic break, becoming a contemporary Public Space for fun and tourism activities. The Quay will no longer be the merchant port of 1885, nor even the commercial port from the fourteenth to the eighteenth century (Chastel, 2011). The rehabilitation of the facades of the old medina of Rabat and the setting in perspective of the Oudayas are the first signs of this change. The emergence of the waterfront promenade as a form of use represents a revolution in this space of interstices which today asserts itself as the major Public Space of the capital agglomeration, open to all and spontaneous and involuntary competitor of the downtown public spaces (such as Bab El Had). It has become a powerful social attractor and a meeting place where one displays his social belonging. It takes sometimes unexpected forms, as noted by Marie-Pierre Anglade for the case of Casablanca:

"Changes inexorably in motion did not only affect the spatial configuration of places; by the emergence of new practices, they also tested the identity that the inhabitants had built from the practices of these places and the meaning that these conferred on them " (Marie-Pierre, 2015) .

In conclusion, the perception of old atmospheres (medinas, natural banks) changes its scope, with the integration of the economic dimension, through commercial and recreational activities. This is why the banks of the river are frequented more often than historical monuments. Finally, the ambiances sought in these large urban projects are different from those obtained. Because in the equation heritage added to the contemporary project, profitability was a significant variable. In addition, the former occupants and users of the sites do not recognize themselves in the discourse on the identity of the place and the newly proposed environments, which for them are addressed to a non-local population, given the new activities. Thus, the barcassiers¹⁴ kept on the spot rubbing shoulders with the yachts, and the street vendors sneak past the franchised cafes. This coexistence of ambiances reflected a state of mind that runs through the Moroccan society and where the will to combine modernity and authenticity is always in order. Positive representations of change and transformation practices of citizens with moderate incomes indicate that the requalification of central spaces is both accepted and desired by a population seeking modern places, even if it sometimes refers to old models with nostalgia. Women seem to be the first to be satisfied with these arrangements, which make them more visible in the Public Space.

At the end of this analysis, the public spaces appear as places of confrontation between, on the one hand, representations and practices of space imposed by the public authorities and the professionals of urban planning. and on the other hand, the urban spatial practices of users. Nevertheless, the positions of the users are complex and are not reduced to acceptance of imposed models or systematic opposition. Place appropriation is present in both spaces (Bab El Had and Bouregreg) in a strong way.

It should be pointed out that eastern public spaces are quite different than western public spaces. Even though eastern public spaces are based on western and modern public spaces, it is apparent that these spaces are dominantly for cars over rooting for more pedestrian friendly spaces is one of the main differentiations. If we take for example Barcelona city it has one of the most famous public spaces, which is Las Ramblas street, due in fact to its pedestrian friendly aspect making it more as a whole. In the case of Bab

¹⁴ Special name for small both ferryman

El Had and Bouregreg Quay they can take some pointers from this example and create a continuity between these public spaces through pedestrian connectivity.

To conclude, this thesis tried to showcase the impact of modernization on public spaces and public life in the city of Rabat. It studied the historical and the contemporary public spaces in comparison to one on other, resulting in insightful findings about the dynamics of Public Space. Throughout this study, it has been shown that Public Space manifests itself in several levels, such as morphology, practices and behaviors, the representations that the inhabitants establish through these public spaces, etc. The findings of this study are expected to be helpful for future urban design projects to improve the spatial and public qualities of the Bab al Had Square and Bouregreg Quay.



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APPENDICES



Appendices A.1: Survey in French

QUESTIONNAIRE

Tu es ?

- ☐ Homme
- ☐ Femme

Ton âge ?

- ☐ Moins de 18
- ☐ Entre 18 et 25 ans
- ☐ Entre 25 et 45
- ☐ Entre 45 et 65 ans
- ☐ Plus de 65

Votre statut professionnel ?

- ☐ Étudiant
- ☐ Agent public
- ☐ Employé privé
- ☐ Autre

Votre statut personnel ?

- ☐ Célibataire
- ☐ Marié
- ☐ Divorcé
- ☐ Autre

Avez-vous des enfants ?

- ☐ Oui
- ☐ Non

Vivez-vous dans ce quartier ?

- ☐ Oui
- ☐ Non

Si non, pourquoi visitez-vous ce quartier ?

- ☐ Travail
- ☐ Famille
- ☐ Shopping
- ☐ Café
- ☐ attractivité du quartier
- ☐ Participer à des événements
- ☐ Services (Administrations, bancs ...)
- ☐ Autre:.....

QUESTIONNAIRE

Êtes-vous satisfait de cet espace public ?

- ☐ Satisfait
- ☐ Assez satisfait
- ☐ Neutre
- ☐ Pas très satisfait
- ☐ Insatisfait

Qu'est-ce que vous aimez à propos de cet endroit ?

- ☐
-
-
-
-
-
-

Qu'est-ce que vous n'aimez pas ?

- ☐
-
-
-
-
-
-

Pensez-vous que cet espace est attirant ?

- ☐ Beaucoup
- ☐ Modérément
- ☐ Pas très
- ☐ Pas du tout

Pensez-vous que cet espace est dynamique ?

- ☐ Beaucoup
- ☐ Modérément
- ☐ Pas très
- ☐ Pas du tout

Pensez-vous que cet espace est accessible ?

- ☐ Beaucoup
- ☐ Modérément
- ☐ Pas très
- ☐ Pas du tout

QUESTIONNAIRE

Trouvez-vous cet espace accueillant ?

- ☐ Beaucoup
- ☐ Modérément
- ☐ Pas très
- ☐ Pas du tout

À quelle heure de la journée aimez-vous visiter cet espace ?

- ☐ Matin
- ☐ Après-midi
- ☐ Soirée
- ☐ Nuit
- ☐ Tout ce qui précède

Combien de fois visitez-vous cet endroit ?

- ☐ Tous les jours
- ☐ 1 à 3 fois par semaine
- ☐ 1 à 3 fois par mois
- ☐ Rarement
- ☐ Presque jamais

Combien de temps restez-vous normalement ?

- Jours de la semaine

- ☐ Moins de 30 minutes
- ☐ 30 min à 1h
- ☐ 1h à 2 h
- ☐ De 2h à 4h
- ☐ Plus de 4h

- Fins de semaine

- ☐ Moins de 30 minutes
- ☐ 30 min à 1h
- ☐ 1h à 2 h
- ☐ De 2h à 4h
- ☐ Plus de 4h

D'où venez-vous habituellement lorsque vous visitez l'endroit ?

- ☐ Maison
- ☐ École
- ☐ Travail
- ☐ Autre:

QUESTIONNAIRE

Comment venez vous à cet endroit ?

- ☐ À pied
- ☐ Bus
- ☐ Voiture
- ☐ Taxi
- ☐ Vélo
- ☐ Train
- ☐ Moto

Combien de temps cela prend-il pour arriver ici ?

- ☐ 5 à 15 min
- ☐ 15 à 30 minutes
- ☐ 30 à 60 minutes
- ☐ Plus de 60

Visitez-vous normalement cet endroit seul ou avec d'autres personnes ?

- ☐ Seul
- ☐ Avec d'autres personnes
- ☐ Les deux

Quand vous visitez l'endroit, que faites-vous normalement ? (choisir jusqu'à 5 raisons)

- Seul
 - ☐ Pour se détendre
 - ☐ Prenez de l'air frais
 - ☐ Faites du vélo
 - ☐ Pour manger / boire
 - ☐ Pour rencontrer des amis
 - ☐ Pour rester en forme
 - ☐ Pour la paix et la tranquillité
 - ☐ Pour une promenade
 - ☐ Marcher le chien
 - ☐ Visitez l'aire de jeu
 - ☐ Profitez du divertissement
 - ☐ Pour améliorer ma santé
 - ☐ Jouez au sport ou aux jeux
 - ☐ Appréciez des fleurs / arbres
 - ☐ Appréciez la beauté des environs
 - ☐ Prendre un raccourci
 - ☐ Participer à des événements
 - ☐ Autre (veuillez préciser ci-dessous)

.....

QUESTIONNAIRE

• Avec des amis ou en famille

- ☐ Pour manger / boire
- ☐ Pour rencontrer des amis
- ☐ Pour rester en forme
- ☐ Pour la paix et la tranquillité
- ☐ Pour une promenade
- ☐ Marcher le chien
- ☐ Profitez du divertissement
- ☐ Jouez au sport ou aux jeux
- ☐ Appréciez des fleurs / arbres
- ☐ Appréciez la beauté des environs
- ☐ Prendre un raccourci
- ☐ Pique-nique / barbecue
- ☐ Sortie enfants / famille
- ☐ Participer à des événements
- ☐ Autre (veuillez préciser ci-dessous)

.....

Que pensez-vous de l'apparence ou du design de l'espace ?

- ☐ Très bien
- ☐ Bon
- ☐ Moyenne
- ☐ Pauvre
- ☐ Très pauvre
- ☐ Je ne sais pas

commentaires.....

.....

.....

Préférez-vous cet espace par rapport aux autres espaces publics ?

- ☐ Oui
- ☐ Non

Pourquoi ?.....

.....

.....

Y a-t-il d'autres commentaires que vous aimeriez ajouter ?

- ☐ Oui
- ☐ Non

Si oui, ajoutez votre commentaires.....

.....

.....

Appendices A.2: A Variety of Public Space Definitions

Author(s)	Work title and publication date	Terminology	Public Space Definition
Lofland, L	The Public Realm: Exploring the City's Quintessential Social Territory (1980)	Public realm Public space	"This book coins the phrase urban public space, which is used to mean all the physical space and social relations that determine the use of that space within the non-private realm of cities. "Urban public space" includes formal squares, roads and streets, but also vacant land, verges and other „edge-space". It includes all space that has accepted communal access or use rights, whether in public, private, communal or unknown ownership; a common property resource, but one whose boundaries may change over time (p. 10)." "The public realm is constituted of those areas of urban settlements in which individuals in compresence tend to be personally unknown or only categorically known to one another. Put differently, the public realm is made up of those spaces in a city which tend to be inhabited by persons who are strangers to one another or who "know" one another only in terms of occupational or other nonpersonal identity categories (p. 9).
Jackson, J.B.	The American Public Space (1984)	Public space	"A public place is commonly defined as a place (or space) created and maintained by public authority, accessible to all citizens for their use and enjoyment. This tells us nothing about the different ways in which we use and enjoy them, nor about the different types of public involved (...). When we include among the newer public spaces the parking lot, the trash disposal area, and the highway, it is evident that the public is being well provided for, not only as far as places for enjoyment are concerned, but for their use as well (p. 277)."
Scruton, R	The Public Interest (1984)	Public space	"A space is made public by the nature of its boundary. It is a space into which anyone may enter, and from which anyone may depart, without the consent of strangers, and without any declaration – however tacit – of a justifying purpose. The boundary which creates a public space is both permeable and open to our public uses (p. 15)"
Carr, S et. al.	Public Space (1992)	Public space	"My proposed definition of public space has three core components: ownership, accessibility, and intersubjectivity. In everyday speech a public space usually refers to a place that is owned by the government, accessible to everyone without restriction and /or fosters communication and interaction (p. 11)."

Tibbalds, F	Making People Friendly Towns (1992)	Public realm Public place	"The public realm is, in my view, the most important part of our towns and cities. It is where the greatest amount of human contact and interaction takes place. It is all the parts of the urban fabric to which the public have physical and visual access. Thus, it extends from the streets, parks and squares of a town or city into the buildings which enclose and line them (p.1)." "Public places within a town belong to the people of that town – they do not belong to developers or investors, the police or traffic wardens. Their nature will be influenced by their scale, shape and size; the ways in which they are related one to another, the uses and activities which they contain, and the way in which traffic of all kinds is handled (p.14)
Zukin, S	The Cultures of Cities (1995)	Public space Public space/public place Public space/public culture Urban public space	"Public spaces are important because they are places where strangers mingle freely. But they are also important because they continually negotiate the boundaries and markers of human society. As both site and sight, meeting place and social staging ground, public spaces enable us to conceptualize and represent the city – to make an ideology of its receptivity to strangers, tolerance of difference, and opportunities to enter a fully socialized life, both civic and commercial (p.8)." "Many social critics have begun to write about new public spaces formed by the "transactional space" of telecommunications and computer technology, but my interest in this book is in public spaces as places that are physically there, as geographical and symbolic centres, as points of assembly where strangers mingle (p.45)." "Public spaces are the primary site of public culture; they are a window into the city's soul. As a sight, moreover, public spaces are an important means of framing a vision of social life in the city, a vision both for those who live there, and interact in urban public spaces every day, and for the tourists, commuters, and wealthy folks who are free to flee the city's needy embrace (p.259)." "...urban public spaces are closely watched for they are crucibles of national identity. The defining characteristics of urban public space – proximity, diversity, and accessibility – send the appropriate signals for a national identity that will be more multicultural, and more socially diverse, in the years to come (p.262)."

Gehl, J	Life Between Buildings. Using Public Space (1996)	Public space	"...precisely the presence of other people, activities, events, inspiration, and stimulation comprise one of the most important qualities of public spaces altogether (p. 15)."
Gehl, J. & Gemzoe, L.	New City Spaces (1999)	Public space	space "Although the pattern of usage has varied in the course of history, despite differences, subtle and otherwise, public space has always served as meeting place, marketplace and traffic space (p. 10)."
Low, S	On the Plaza: the Politics of Public Space and Culture (2000)	Urban public place Public space	"Urban public places are expressions of human endeavours; artifacts of the social world are accommodated, communicated, and interpreted in the confines of this designed environment (p. 47)." "What is significant, however, is that public spaces are important arenas for public discourse and expressions of discontent (p. 204)."
Mitchell, D	The right to the city: social justice and the fight for public space (2003)	Public space	"Public space engenders fears, fears that derive from the sense of public space as uncontrolled space, as a space in which civilization is exceptionally fragile (p.13)." "In a world defined by private property, then, public space (as the space for representation) takes on exceptional importance. (...) The very act of representing one's group (or to some extent one's self) to a larger public creates a space for representation. Representation both demands and creates space (p. 34)."

Madanipour, A	Public and Private Spaces of the City (2003)	Public space/public place and public sphere/public realm	"I have used the term public space (and public place) to refer to that part of the physical environment which is associated with public meanings and functions. The term public sphere (and public realm), however, has been used to refer to a much broader concept: the entire range of places, people and activities that constitute the public dimension of human social life. "...public space is a component part of the public sphere (p. 4)." "Using the criteria of access, agency and interest, a space can be considered public if it is controlled by the public authorities concerns the people as a whole, is open or available to them, and is used or shared by all the members of a community (p. 112)"
Goodsell, C.T.	The Concept Of Public space and its Democratic Manifestations (2003)	Public space	"I propose a generic albeit specific definition of public space that draws on these disparate orientations but goes beyond each. My definition is a space – time continuum for political discourse. By this phrase I mean the capacity for a connected and interactive human process of communicative experience. (...) The discours is political in that it concerns the nature and future of the community and the public good (p. 370)"
Kohn, M	Brave New Neighborhoods, The privatization of Public Space (2004)	Public space	"My proposed definition of public space has three core components ownership, accessibility, and intersubjectivity. In everyday speech a public space usually refers to a place that is owned by the government, accessible to everyone without restriction and /or fosters communication and interaction (p. 11)."
Brown, A	Contested space: street trading, public space, and livelihoods in developing cities (2006)	Urban public space	"This book coins the phrase urban public space, which is used to mean all the physical space and social relations that determine the use of that space within the non-private realm of cities. "Urban public space" includes formal squares, roads and streets, but also vacant land, verges and other „edge-space". It includes all space that has accepted communal access or use rights, whether in public, private, communal or unknown ownership; a common property resource, but one whose boundaries may change over time (p. 10)."

Mensch, J	Public Space (2007)	Public space	"Public space" is the space where individuals see and are seen by others as they engage in public affairs. It is, thus, the space of the town hall meeting, the legislative assembly or any of the other venues where public business is done (p. 31)"
Staeheli, L & Mitchell, D	The People's Property? Power, Politics, and the Public (2008)	Public space public property	"Public space (...) is not the same as public property. Indeed, the quality of publicness – the publicness of space – seems to consist of the relationships established between property (as both a thing and a set of relationships and rules) and the people who inhabit, use, and create property. (p. 116). " ... "public space" is a slippery, complicated and shifting kind of space (p. 117)."
Carmona et al.	Public space: the Management Dimension (2008)	Public space	"Public space (broadly defined) relates to all those parts of the built and natural environment, public and private, internal and external, urban and rural, where the public have free, although not necessarily unrestricted access. It encompasses: all the streets, squares and other rights of way, whether predominantly in residential, commercial or community/civic uses; the open spaces and parks; the open countryside, the „public/private“ spaces both internal and external where public access is welcomed – if controlled – such as private shopping centres or rail and bus stations; and the interiors of key public and civic buildings such as libraries, churches, or town halls (p.4)" "Public space (narrowly defined) relates to all those parts of the built and natural environment where the public has free access. It encompasses: all the streets, squares and other rights of way, whether predominantly in residential, commercial or community /civic uses; the open spaces and parks, and the „public/private“ spaces where public access is unrestricted (at least during daylight hours). It includes the interfaces with key internal and external and private spaces to which the public normally has free access (p. 4)"
Orum, A & Neal, Z	Common Ground?: Readings and Reflections on Public Space (2010)	Public space	"While there are many different ways to define public space, most agree that public space includes all areas that are open and accessible to all members of the public in a society, in principle through not necessarily in practice (p.1)."